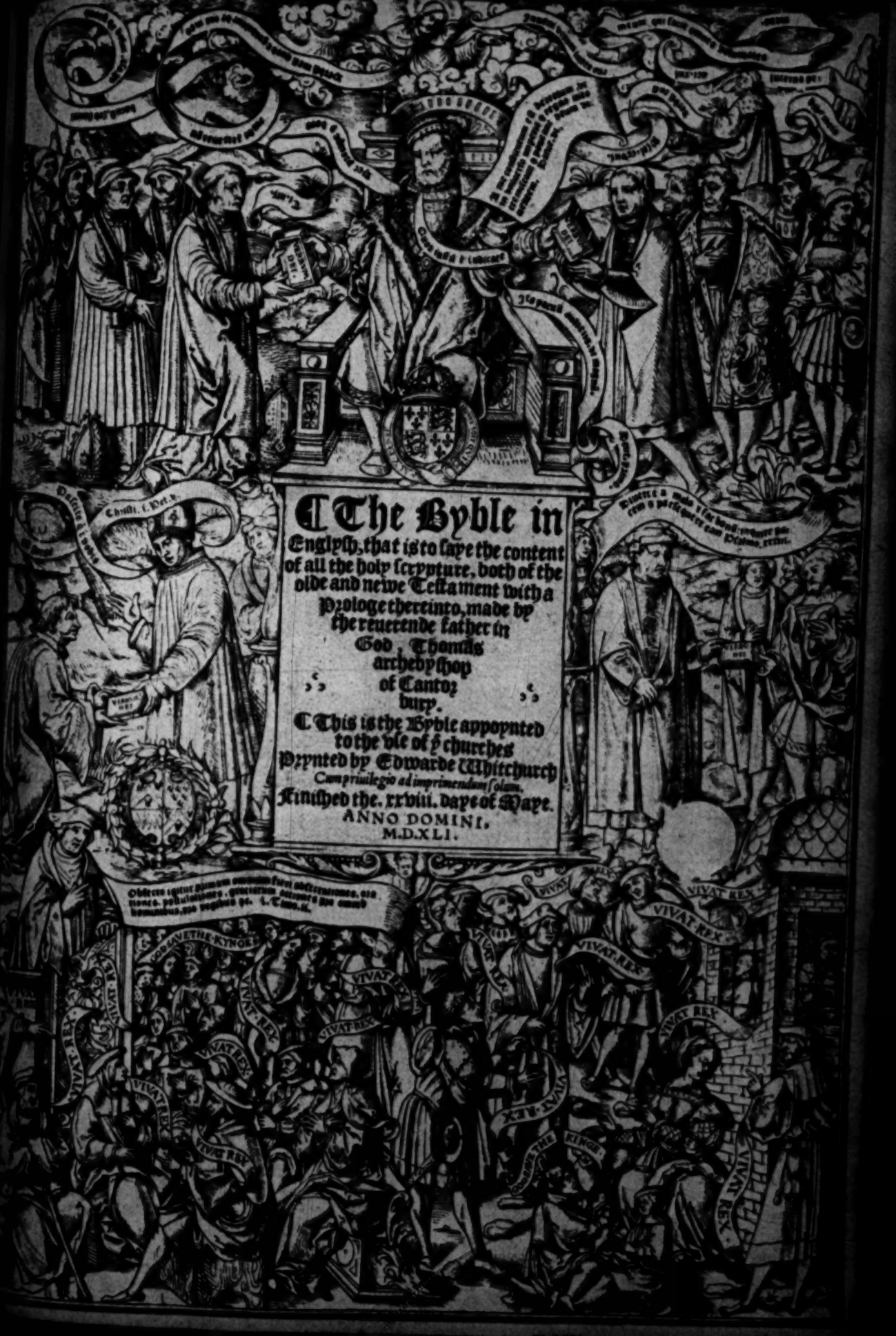

The Byble in

Englyſh, that is to ſaye the content of all the holy ſcrypture, both of the olde and newe Teſtament with a Prologe thereinto, made by the reuerende father in God, Thomas archebyſhop of Cantorbury.

This is the Byble appoynted to the vſe of ye churches

Prynted by Edwarde Whitchurch
Cum priuilegio ad imprimendum ſolum.
Finished the. xxviii. daye of Maye.
ANNO DOMINI.
M.D.XLI.

¶ The name of all the bookes of the Byble,

and the contente of all the Chappters of euery boke, with the nombre of the leafe where the bookes begynne.

		Chapters.	Leafe.
Genesis	The fyrst boke of Moses	L	fyrst.
Exodus.	The seconde booke of Moses	xl	xxii
Leuiticus.	The thyrde booke of Moses	xxvii	xxxix
Numeri.	The fourth booke of Moses	xxxvi	lii
Deuteron:	The fyft booke of Moses	xxxiiii	lxix
The bookes of the seconde parte.		Chapters.	Leafe.
Josua.	The booke of Josua	xxiiii	ii
Iudicum.	The booke of Iudges	xxi	xii
Ruth.	The booke of Ruth	iiii	xxii
i. Regum	The fyrst boke of the kynges	xxxi	xxiiii
ii. Regum.	The seconde booke of ý kynges	xxiiii	xxxvii
iii. Regum	The thyrde boke of the kynges	xxii	xlviii
iiii. Regum	The fourth boke of the kinges	xxv	lxi
i. Paralip.	The fyrst of the Chronycles	xxix	lxxiii
ii. Parali.	The seconde of the Chronycles	xxxvi	lxxxv
i. Esdras.	The fyrst booke of Esdras	x	xxix
ii. Esdras	The seconde booke of Esdras	xiii	xiii
i. Esther.	The fyrst booke of Esther	x	xix
Job.	The booke of Job	xlii	xxii
The bookes of the thyrde parte.		Chapters.	Leafe.
Psalterii.	The Psalter	cl	ii
Prouerbia.	The Prouerbes of Salomon	xxxi	xxviii
Ecclesiast.	The booke of the Preacher	xii	xxxvii
Canticorum	Cantica ý Ballet of Ballettes	viii	xl
Esay.	The prophecye of Esaye	lxvi	xlii
Jeremye.	The prophecye of Jeremy	lii	lxii
Threni.	The lamentacyons of Jeremy	v	lxxxvi
Ezechiel	The prophecye of Ezechiel	xlviii	lxxxviii
Daniel.	The prophecye of Daniel	xii	cviii
Osias	The prophecye of Osias	xiiii	cxv
Joel	The prophecye of Joell	iii	cxviii
Amos.	The prophecye of Amos	ix	cxix
Abdy.	The prophecye of Abdy	i	cxxi
Jonas.	The prophecye of Jonas	iiii	cxxii
Michias.	The prophecye of Michias	vii	cxxiii
Nahum.	The prophecye of Nahum	iii	cxxiiii
Abacuc.	The prophecye of Abacuc	iii	cxxv
Sophony	The prophecye of Sophony	iii	cxxvi
Aggeus.	The prophecye of Aggeus	ii	cxxvii
Zacharias.	The prophecye of zachary	xiiii	cxxviii
Malachi.	The prophecye of Malachy	iii	cxxxi
The bookes of Hagiographa.		Chapters.	Leafe.
iii. Esdras.	The thyrde booke of Esdras	ix	ii
iiii. Esdras	The iiii. booke of Esdras	xvi	viii
Tobias	The booke of Tobias	xiiii	xix
Judith.	The booke of Judith	xvi	xxiii
ii. Esther.	Certayne Chapters of Esther	vi	xxviii
Sapientia	The booke of wysdome	xix	xxx
Ecclesiastic	The booke of Jesus Syrach	li	xxxvi
Baruch.	The prophet Baruch	vi	liii
The songe of ye .iiii. children in the oven		i	lvii
The story of Susanna		i	lviii
The story of Bel		i	lviii
The prayer of Manasses		i	lviii
The fyrst booke of the Machabees		i	lix
The seconde boke of the Machabees		xv	lix
		xv	lxxi

All the bookes of the newe Testament are contenyed in the tytle thereof.

January.

[illegible]

February.

[illegible]

March.

[illegible]

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viii	c	Clemente.	xviii
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i	f	Saluator bysshop	xxi
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	b	Gualtere bysshop.	xxiiii
xvii	c	Saynte Euangelist	xxv
vi	d	Saynt Clete.	xxvi
	e	Anastace	xxvii
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iii	g	Peter of Gyslam.	xxix
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	f	Gordane.	v
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	b	Apparicion of sa. Michael.	viii
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ii	d	Gordian and Epimach.	x
	e	Nereus martyr.	xi
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i	A	Helyne quene	xxi
	b	Iuliane virgine	xxii
ix	c	Desydery martyr.	xxiii
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	g	Vedy poete	xxvii
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	c	Felix	xxx
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	c	Nellan arcebysshop.	vi
xiiii	d	Transl. of Thomas.	vii
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	f	Transla. of Samonde.	ix
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	e	Albine martyr.	xxii
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iii	c	Crescens.	xxvii
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viii	A	Visita. of our Lady.	ii
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xvi	c	Transl. Martyne.	iiii
v	d	Joe virgine	v
	e	octa. of Peter and Paul	vi
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ii	g	Gyrnbalde.	viii
	A	Cyrily bysshop.	ix
x	b	Seuen brethren martyrs	x
	c	Transla. sa. Benet.	xi
xviii	d	Nabor and Felix.	xii
vii	e		xiii
	f	The lowe in Leo.	xiiii
xv	g	Transla. of Swythune	xv
iiii	A	Transla. of Olmonde.	xvi
	b	Kenelme kynge.	xvii
xii	c	Arnulphe bysshop.	xviii
i	d	Rufyne and Iustyne.	xix
	e	Margarete virgine.	xx
ix	f	Diacrete virgine.	xxi
	g	Mary Magdalene.	xxii
xvii	A	Apollinaris bysshop.	xxiii
vi	b	Cristine virgine.	xxiiii
	c	Iames apostle.	xxv
xiiii	d	Anne mother of our Lady.	xxvi
iii	e	The fouure leyrers.	xxvii
	f	Samson bysshop.	xxviii
	g		xxix
	A	Abdon and Sennes.	xxx
xix	b	Germayne bysshop.	xxxi

Auguste.

hath xxxi. dayes. The moone. xxx.

viii c Lammas daye.
xvii d Steuen confessor.
b e Inuencion of S. Steuen.
f Iustine pyest.
xiii g
ii A Transfigura. of our Lorde.
b The fest of Iesu.
g c Cyriake and hys felowes.
d Romayn.
xviii e Laurence martyr.
vii f Tyburtius martyr.
g Eusyut clare.
xv A Ypolite and hys felowes.
iiii b Eulebius. Fast
c Assumption of our Lady.
xii d C The fasme in virgyn.
i e Octaue of Laurence.
f Agapite martyr.
ix g Magnus martyr.
A Lewys bysshop.
xvii b Bernarde.
vi c octa. Assump.
d Fast
xiiii e Barthelme ye apostle.
iii f Lewys kynge.
g Seryne.
A Rufe martyr.
xix b Iustayne.
c Decolla. Iohn baye.
viii d Felix and Iudacte.
e Cuthberte virgyn.

September.

hath xxx. dayes. The moone. xxix.

xvi f Gyles.
b g Anthony martyr.
A
xiii b Transl. of Cuthber.
ii c Wertyne.
d Eugenius.
x e
f Natiuite of our Lady.
xviii g Gorgone martyr.
vii A
b
xv c Maciane bysshop.
iiii d Maurilius bysshop.
e Exalta. of the crosse.
xii f C The fasme in libra.
i g Ely[illegible]
A Lambert bysshop.
ix b Victor and Cyprine.
c Iaunuarius martyr.
xvii d Eustace. Fast.
vi e Matthew apostle.
f Maurice and hys felowe.
viii g Tecla virgyn.
iii A Andache martyr.
b
xi c Cypriane and Iustine.
d Cosme and Damiane.
xix e
viii f Michael archangel.
g Ierome pyest.

October,

hath xxxi. dayes. The moone. xxx.

xvi A Remigi bysshop.
b b
viii c
ii d
e Apollinaris martyr.
x f Fayth.
g
xviii A Pelagy
vii b
c Gereon and Victor.
xv d Aizelius bysshop.
iiii e Ulpiryde.
f Transl. of Edwarde.
xii g
i A Wulfran bysshop.
b C The fasme in Scorpione.
ix c
d Luke euangelist.
xviii e Frideswyde virgyn.
vi f Iustreberte virgyne.
g xi. M. virgynes.
xiiii A Mary salome.
iii b Romayne bysshop.
c Magloire bysshop.
xi d Crispine and Crispiniane.
xix e Euarpste.
f Fast.
viii g Simon and Iude.
A Marcellus bysshop.
xvi b Gerthayne virgin.
v c Dionisii. Fast.

November.

hath xxx. dayes. The moone. xxix.

b The fest of all sayntes.
xiii c Iulianes daye.
ii f Wymbrede virgyne.
g Iuuenalis.
x A Leo pope.
b Leonard.
xviii c Wylfrede mayr bysshop.
vii d
e Theodore
xv f Godfrey martyr.
iii g Gwynyn bysshop.
A Martine martyr.

xii	b		xiii		c	Nobile.	b
i	c	Translac. of Scholastyke.	xiiii	xviii	d	Nicholas bysshop.	vi
	d	☾ The fymme in Sagit.	xv	vii	e	Conceyt of our Lady.	vii
ix	e	Eusebius archybysshop.	xvi		f	Conception of our Lady.	viii
	f	Dyed bysshop.	xvii	xv	g	Cyprian.	ix
xviii	g	Acta. of Martyne.	xviii	iiii	A		x
	A	Elyzabeth.	xix		b	Damaste.	xi
vi	b	Emmanuele bynge.	xx	xii	c	☾ The fymme in Cancer.	xii
xviii	c		xxi	i	d	Lucye virgyn.	xiii
iii	d	Cecyle virgyn.	xxii		e		xiiii
	e		xxiii	ix	f	Valery bysshop.	xv
xi	f	Gryfogonus martyr.	xxiiii		g	☾ Conceyt.	xvi
	g	Katherynne virgyn.	xxv	xviii	A	Lazarus bysshop.	xvii
xix	A		xxvi	vi	b	Gracyne bysshop.	xviii
viii	b	Agricole.	xxvii		c		xix
	c	Rufe martyr.	xxviii	viiii	d	Iuliane martyr. Fast	xx
xvi	d	Saturnine. Fast	xxix	iii	e	Thomas apostle.	xxi
v	e	Thomas apostle.	xxx		f	[illegible] martyr.	xxii
				xi	g	Victoryn virgyne.	xxiii
					A	Fast.	xxiiii
				xix	b	[illegible]	xxv
				viii	c	[illegible]	xxvi
					d	[illegible]	xxvii
				xvi	e	[illegible]	xxviii
				v	f		xxix
					g	Transl. of Iames.	xxx
				xiiii	A	Sylvester.	xxxi

December.

Hath xxxi. days. ☾ The mynne. xxx.

			viii				
	f						
xiii	g	Eligius.	i	xvi	b		
ii	A	Deposit. Nicholaye.	ii		c		
	b	Barbara virgyn.	iiii	xiiii	d	Nicholas bysshop.	
					e	Conceyt of our Lady.	
					f	Conception of our Lady.	
				xv	g	Lucyne.	
				iiii	A		
					b	Damaste.	
				xii	c	☾ The fymme in Cancer.	
				i	d	Lucye virgyn.	
					e		
				ix	f	Valery bysshop.	
					g	☾ Conceyt.	
				xviii	A	Lazarus bysshop.	
				vi	b	Gracyne bysshop.	
					c		
				viiii	d	Iuliane martyr. Fast	
				iii	e	Thomas apostle.	
					f	[illegible] martyr.	
				xi	g	Victoryn virgyne.	
					A	Fast.	
				xix	b	[illegible]	
				viii	c	[illegible]	
					d	[illegible]	
				xvi	e	[illegible]	
				v	f		
					g	Transl. of Iames.	
				xiiii	A	Sylvester.	

Almanacke for. xviij. yeares.

Golden Number	Epact.	Dominical letter	Sundays	Easter	Rogation Sunday	Ascension day	Whitsunday	Trinitye Sunday
☾ b. xi.	xviii. Mar.	ii	D	C				
☾ b. xii.	xvii. Apryll.	iii	E					
☾ b. xiii.	ix. Apryll	iiii	F					
☾ b. xiiii.	xvi. Mar.	v	G					
☾ b. xiiii.	xviii. Apryll.	vi	A	C				
☾ b. xiv.	v. Apryll.	vii	B					
☾ b. xiv.	xvi. Apryll.	viii	C					
☾ b. xiiii.	x. Apryll.	ix	D					
☾ b. xiiii.	ii. Apryll.	x	E	G				
☾ b. xiii.	xii. Apryll.	xi	F					
☾ b. [illegible]	vi. Apryll.	xii	G					
☾ b. [illegible]	xxix. Mar.	xiii	A					
☾ b. [illegible]	xviii. Apryll.	xiiii	B	A				
☾ b. [illegible]	ii. Apryll.	xv	C					
☾ b. [illegible]	xxi. Mar.	xvi	D					
☾ b. [illegible]	xiiii. Apryll.	xvii	E					
☾ b. [illegible]	xxx. Mar.	xviii	F	B				
☾ b. [illegible]	xviii. Apryll.	xix	G					

[illegible]

A prologue or preface made by the

moost reuerende father in God Thomas Archebishop of Canterbury Metropolitan and primate of Englande.

Of two sondry sortes of peo

ple, it semeth moche necessary ye somthyng be sayd in the entrye of this booke, by the wayes of a preface or prologue, wherby hereafter it may be both ye better accepted of them whiche hitherto couldde not well beare it: and also the better wish of them, which here tofore have mislyked it. For truly, some there are that be to slowe, and wise of the serpent: some other some to quycke, and wise wayes of the hydyell. Some lookethe ye same by slowe sufferyng, some by sumchastynge. Some walke to marche on the lefte hande, some to marche on the ryghte. In the former sorte be all they that refuse to reade, or to heare reade the scryptures in the vulgar tongue, moche worse they that also let or by strange threatyng frame the readyngs or hearyngs thereof. In the latter sorte be they, whiche by their inordinate readyngs, indiscrete speakyngs, contentious disputyngs, or otherwyse, by their licentious lyvyngs, slanders & hindre the worde of God, moost of all other: Under of they woulde seme to be greatest furtherers. These two sortes albeit they be moost sorre vnlyke the one to the other, yet they bothe deserue in effecte ye reproche. Neyther can I well cull whether of them I maye judge the more offenders, but that both obstinately refuse to godly & goodly knowledge: or him that so vngodlye & so vngoodly bothe abuse the same. And as touchyng the former, I woulde marvayle moche ye any man shoulde be so mad, as to refuse in darknesse, light: in hungre, foode, in colde, fyre: for the word of God is lyght: ✻ *Lucerna pedibus meis verbum tuum.* Foode, ✻ *Non in solo pane vivit homo, sed in omni verbo dei.* Fyre, ✻ *Ignem veni mittere in terram & quid volo nisi ut ardeat?* I woulde marvayle (I saye) at this same that I complyne, bothe moche custome and vsage maye doo. So that yf there were a people all lame wyfte, & *Cymmerii*, whiche never sawe the sonne, by reason that they be situated farre towarde the Northe pole, and be inclosed and surrounded with hye mountaynes: it is credyble and lyke enough, that yf by the power and wyll of God, the mountaynes shoulde lyvlie bowne, and great place, that the lyghte of the sonne maye have entrance to them as the fyll, some of them woulde be offended therewith. And the olde manerlie affyrmeth, that after tyllage of corne was fyrst founde: many desired more to fede of maste and acornes, wherewith they had bene accustomed, then to eate herb made of good corne, moche ye manr and custome that it causeth vs to bearre all thynges well ambrosely, yeldyng vnto the same ben accustomed, and to be offended with all thynges thereunto contrary. And there fore, I can well thynke them moche pardon, whiche at the commynge abroade of scryptures & fayre, I can well thynke them moche pardon, whiche at the commynge abroade of scryptures & doubted and drawe backe. What inche as well perille dyll inchoyr vnkindnesse, I maie neyther judge not onely foolyllie, frowardie and obstinate, but also perverse and inhumane. And yet, yf the matter shoulde be tryed by customs, we may also allegge customs for ye reyng of the scryptures in the vulgar tongue, and prolonge ye [illegible] customs. For it is not moche above one hundred yeres agoe, [illegible] bene accustomed to be read in the vulgar tongue within this realme, [illegible] before that, it was translated and red in the Saxons tongue, which at [illegible] tongue, where of there remayneth yet [illegible] customs [illegible] and vnkindnesse. [illegible] And where that language [illegible] yet also [illegible] the fruite of scripture, [illegible] customs, & to more [illegible] by customs [illegible] customs [illegible] yeldyng [illegible] to be [illegible] to have [illegible] I [illegible] customs [illegible] yeldyng [illegible] customs [illegible] customs [illegible] customs

preached vpon: therfore sayeth he there: My comen vsage is to gyue you warnynge before, what matter I entende after to entreate vpon, that you your selues in ý meane dayes maye take the booke in hande, reade, weye and perceyue the summe and effecte of the matter: and marke what hath ben declared, and what remayneth yet to be declared: so that therby your mynde maye be the more furnysched, to heare the rest, that shalbe sayde. And that I exhorte you (sayeth he) and euer haue ⁊ wyl exhort you, that you (not only here in ý church) gyue eare to that, that is sayde by the preacher: but that also, when ye be at home in your houses, ye apply your selues from tyme to tyme to the readyng of holye scryptures: which thynge also I neuer lynne to beate into the eares of them that ben my familyers, and with whome I haue priuate acquaintaunce and conuersation. Let noman make excuse and saye: (sayeth he) I am busyed about matters of the commune wealth, I beare this offyce or that, I am a craftesman, I must applye myne occupacion, I haue a wyfe, my chyldren must be fed, my houshold must I prouyde for. Verely, I am a man of the worlde, it is not for me to rede the scryptures, that belongeth to them that hath bydden the worlde farewell, which lyue in solitarines and contemplacion, and haue ben brought vp and cōtinually nosyled in learnyng ⁊ religiō. To this answeryng, what sayest thou man (sayth he) is it not for the to studye and to reade the scrypture, bycause thou art encombred and distract with cures and busynesse? So moch the more it is behoueful for the to haue defence of scryptures, how moche thou art the more distressed in worldly daungers. They that ben free and farre from trouble and intremedling of worldlye thynges, lyue in saue garde and tranquillitie, and in the calme, or within a sure hauen. Thou art in the myddest of the sea of worldlye wyckednesse, and therfore thou nedest the more of ghostly succour and comfort: they syt farre from the strokes of battayle, and far out of gunnesshot, and therfore they be but seldome wounded: thou that standest in the forefront of ý hoost, and nyest to thyne enemies, must nedes take nowe and then many strokes, ⁊ be greuously wounded. And therfore thou hast more nede to haue the remedyes and medicines at hande. Thy wyfe prouoketh the to angre, thy chylde gyueth the occasyon to take sorowe and penyuenesse, thyne enemyes lyeth in wayt for the, thy frend (as thou takest him) sometyme enuyeth the, thy neyghbour mysreapordeth the or pyketh quarels agaynst the, thy mate or partener vndermynneth the, thy lord, iudge, or iustice threateneth ý, pouertie is payn full vnto the: the losse of thy deare and welbeloued causeth the to mourne: Prosperitie exalteth the, aduersitie bryngeth the lowe. Verely, so dyuers and so many occasyons of cares, tribulations and tēptations besetteth the and besiegeth the round about. Where canst thou haue armour or forcetresse agaynst thyne assautes? Where canst thou haue saluē for thy sores, but of holy scrypture? Thy flesh must nedes be prone and subiect to fleshly lustes, which dayly walkest ⁊ art cōuersaunt amonge women, seest their beuties, set forth to the eye, hearest their nyce ⁊ wanton wordes, smelest their balme, ciuet ⁊ muske, wō many other lyke prouocacions ⁊ stryringes, except thou hast in a redynesse wherwith to suppresse ⁊ auoyde them which cannot els where be had, but onely out of the holy scryptures. Let vs reade and seke all remedyes ý we can, and all shalbe lytle ynough. How shal we thē do, if we suffre ⁊ take dayly woūdes, ⁊ when we haue done, wyll syt styll and searche for no medicines? Doest thou not marke and cōsyder, how the smyth, mason, or carpenter, or any other handy craftesman what nede soeuer he be in, what other shyft so euer he make, he wyl not sell nor lay to pledge the toles of his occupacion, for then how shoulde he worke his feate or get his lyuynge therby? Of lyke mynde and effection ought we to be towardes holy scrypture, for as mallettes, hammers, sawes, chesylles, axes, and hatchettes be the tooles of their occupation. So be the bookes of the prophetes and Apostles, and all holy wryt inspyred by the holy ghost, the instrumentes of our saluacyon. Wherfore let vs not stycke to bye and prouyde vs the Byble, that is to saye: the bokes of holy scrypture. And let vs thynke that to be a better Iuel in our house then eyther golde or syluer. For lyke as theues bene lothe to assaute an house, where they knowe to be good armour and artyllarye: so wheresoeuer these holy and ghostly bookes bene occupyed, there neyther the deuil, nor none of his aungels darre come nere. And they that occuppe them bene in moche sauegarde, and haue a great consolation, and ben the readyer vnto all goodnesse: the floure of all euyll, and yf they haue done any thynge amysse, anon euen by the sight of the bookes their consciences ben admonissched, ⁊ they waxen sorye and asshamed of ý facte. Peradventure they wyl saye vnto me: how ⁊ yf we vnderstand not that we reade, that is conteyned in the bookes. What then? Suppose, thou vnderstande not the depe and profounde mysteries of scriptures, yet can it not be, but that moche frute and holynesse must come ⁊ growe vnto the by the reading: for it cannot be that thou shuldest be ignorant in all thynges alyke. For the holye ghost hath so ordred and attempted the scryptures, that in them as well bublycanes, fyshers, and shepherdes, maye fynde their edificacion, as greate doctours their erudicion: for those bookes were not made to vayneglorye, lyke as were the wrytynges of the Gentile phylosophers and retoricians, to the entent the

makers

makers shulde be had in admiracyon for they bye styles and obscure manes and wrytynge, wherof nothynge can be vnderstande without a maister or an expositour. But the Apostels and prophetes wrote their bokes so, that their special entent and purpose mygte be vnderstande and perceaued of every reader, whiche was not bynge but the edifycacion of amendement of the lyte of them that readeth or heareth it. Who is it, that redyng or hearyng reade in the gospell. Blessed are they that bene meke. Blessed are they that bene mercyful. Blessed are they that be of cleane herte: & suche other lyke places, can perceyue nothynge except he haue a maister to teache hym what it meaneth? Lykewyse, the lynes and mysacles with al other hystories of the doynges of Christ or his apostels, who is there, of so symple wyte, and capacyte, but he maye be able to perceaue and vnderstand them? There be but excuses and clokes for the rayne, and heuerynges of their owne vbel slouthfulnes, I can not vnderstand it. What maruayle? Howe shuldest thou vnderstande, yf thou wyle not reade, nor lose vpo it? take the bokes into thyne handes, reade the hole story, and that thou vnderstandest kepe it well in memorye: that thou vnderstandest not, reade it agayne, & agayne: yf thou can not ether to come by it, counsayle with some other that is better learned. Go to thy curate and preacher, shewe thy selfe to be desyrouse to knowe and learne. And I doubte not, but God seyng thy diligence and redynesse (yf no man elles teache) wyl hym selfe vouchsafe with his holy spirite to illumynate the, and to open vnto the that whiche was locked from the.

Remember the Eunuchus of Candace quene of Ethiopye, which albeit he was a man of a wylde and barbarous countrye, and one occupyed with worldly cures & busynesses, yet ryding in his charet, he was readyng the scrypture. Now consyder, yf this man passyng in his iorney, was so diligent as to reade the scrypture, what thynkest thou of lyke was he wonte to do sittynge at home? Agayne he that letteth not to reade, albeit he dyd not vnderstande, what dyd he then, trowest thou after that when he had learned and had gotten vnderstandyng? For that thou mayest well knowe that he vnderstode not what he reade: herken what Philippe there sayeth vnto hym. Understandest thou what thou readest? And he nothynge ashamed to confesse his ignorauncc, answereth: Howe shuld I vnderstande hauynge no body to shewe me the waye? Lo when he lacked one to shewe hym the waye and to expound to hym the scryptures, yet dyd he reade: & therfore God the father prouyded for him a guyde of the waye, that taught hym to vnderstande it. God perceyued hys wyllynge and towarde mynde: and therfore he sent hym a teacher by & by. Therfore let no man be negligent about his owne health and salnacyon: though thou haue not Philippe alwayes when thou woldest, the holy ghost, which then moued and stryred vp Philipp, wylbe ready and not fayle the yf thou do thy diligence accordyngly: All these thynges ben written vnto vs for our edificacyon and amendment, whiche be borne towardes the latter ende of the worlde. The reading of scryptures is a great & stronge bulwarke or fortresse agaynst synne, the ignorauncc of ye same is the greater ruyne and destruccion of them that wyl not knowe it. That is the thyng that bryngeth in heresye, that is it, that causeth all corrupte and peruerse lyuyng, ye is it, that bryngeth all thynges out of good order. Hitherto all that I haue sayd I haue taken and gathered out of the forsayde sermon of thys holy doctour sayncte John Chrisostome. Nowe yf I shulde in lyke maner bryngeforth, what the selfe same doctoure speaketh in other places, and what other doctours and wryters saye, concernynge the same purpose, I mygte seme to you to wrote another Bible, rather then to make a preface to the Bible. Therfore in fewe wordes to comprehende the largenesse & vertyte of ye scrypture, howe it conteyneth frutefull instruccyon and erudicyon for every man, yf any thyng be necessarye to be learned: of the holye scrypture we maye learne it. Yf faithed shall be reproued, therof we maye gather wherwith all. Yf any thynge be to be corrected and amended, yf there nede any exhortacyō or consolacyon, of the scrypture we maye wel learne. In the scrypture be the fatte pastures of the soule, therin is no venymouse meate, no vnholsome thynge, they be the very daynties & pure frynge. He that is ignorauncc, shall fynde there what he shulde learne. He that is a perverse synner, shall there fynde his damnacyon to make hym to tremble for feare. He that laboureth to serue God shall fynde there his glory, and the promissyons of eternal lyfe, exhortyng hym more diligently to laboure. Herein may princes learne howe to gouerne their subiectes. Subiectes obedience, loue and drede to their princes. Husbandes, howe they shuld behaue them vnto their wyues: howe to educate their children & seruauntes. And contrary the wyues, chyldren, & seruauntes may know their duete, to their husbandes, parentes, & maisters. Here maye all maner of persons, men, wemen, yonge, olde, learned, vnlearned, ryche, poore, prestes, laymen, lordes, ladyes, officers, tenauntes, & meane men, virgyns, wydowes, lawers, marchauntes, artifycers, husbandmen, & all manes of persons of what estate or condicyon so euer they be, maye in this boke learne all thynges what they ought to beleue, what they ought to do, and what they shulde not do, al well concernyng almyghtye

God as also concerning them selues & all other. Briefly to the readyng of the scripture none can be enemye, but that eyther be so sycke, that they loue not to heare of any medecyne: or else that be so ignorauunt, that they knowe not scripture to be the moost helthful medecyne. Therfore as touchynge this former parte, I wyll here conclude and take it as a conclusyon sufficiently determyne and appoynte, that it is conuenyent and good, the scrypture to be red of all sortes and kyndes of people and in the vulgar tonge without further allegacyons or probatyons for the same, whiche shall not nede, syns that thys one place of Iohan Chrisostome is ynough & suffycient to perswade all them ꝑ be not frowardly and peruersly set in their owne wylful opinion, specially nowe that the kynges hyghnes beynge supreme heade next vnder Christe, of this churche of Englande hath approued with his royal assent the setting forth hereof, which onely to all true and obedyent subiectes ought to be a suffycient reason, for ꝑ alowaunce of the same, without farther delay, reclamacion, or resystaunce, although there were no preface nor other reason herein expressed. Therfore nowe to come to the seconde and latter parte of my purpose, here is nothynge so good in this world but it may be abused, and turned from fruteful and holsome, to hurtfull and noysome. What is there above, better then the sunne, the moone, the starres? Yet was there that toke occasyon by ꝑ great beawtie and vertue of them to dishonoure God, and to defyle them selues with ydolatry, geuyng the honoure of the liuyng God and creatoure of all thynges, to such thynges as he had created.

What is there here beneth, better then fyre, water, meates, drynkes, metals of golde, syluer, yron and stele? Yet we se dayly great harme and much mischefe, done by euery one of these aswell for lacke of wysdome and prouidence of them that suffer euell, as by the malyce of them that worketh the euyl. Thus to them that be euell of them selues euery thynge setteth forwarde and increaseth theyr euyl, be it of his owne nature a thyng neuer so good lyke as contrarwise, to them that studyeth and endeuoreth them selues to goodnes, euerye thynge prouayleth them, and profyteth vnto God: be it of hys owne nature a thynge neuer so bad. As sayne Paule sayde. *Iis qui diligunt deum, omnia cooperantur in bonum*, euen as out of moost venymouse wormes is made tryacle, the most souteraygne medecyne for the preseruacyon of mans helth in tyme of daunger. Wherfore I wolde aduyse you all, that come to the readynge or hearynge of this booke, whiche is the worde of God, the moost precyouse Iuell, and moost holy relique, that remayneth vpon earth, that ye bryngе wyth you the feare of God, and that ye do it with all due reuerence, and vse your knowledge therof, not to vayne glory of frioloufe disputacyon but to the honoure of God, encrease of vertue, & edeficacyon both of your selues and other. And to the entente that my wordes maye be the more regarded, I wyll vse in thys parte the auctoryte of sayncte Gregorye Nazianzene, lyke as in the other I dyd of S. John Chrisostome. It appeareth that in hys tyme there were some (as I feare me, there bene also nowe at these dayes a greate nombre) whiche were ydel babblers, and talkers of the scrypture out of reason, & all good order, and without any increase of vertue, or example of good liuynge, to them he wryteth all his first booke, *de theologia*. Wherfore I shall briefly gather the hole effecte, and recyte it here vnto you. There bene some (sayeth he) whose not onely eares and tonges, but also theyr hyrtes ben whetted and ready bent all to contentyon & vnprofytable disputacyon, whom I wolde wyshe as they ben vehemente & ernest to reason the matter with tonge: so they were also redy and practyue to do good dedes. But for as muche as they subuertynge the order of all godlynes, haue respecte onely to thys thynge: howe they maye bynde and lose subtyll questyons, so that nowe euery market place, euery ale house & tauerne euery fraste house: briefly euery companye of men, euerye assemblye of wemen is fylled wyth suche talke. Mens the matter is so (sayth he) and that our fayth and holy religyon of Christ begynneth to waxe nothynge eels, but as it were a sophestrye or a talkynge crafte, I can no lesse do but saye some thynge therunto. It is not fytte (sayth he) for euery man to dispute the hygh questyons of diuinite, nether is it to be done at all tymes: nether in euery audience must we discusse euery doubte, but we must knowe when, to whom, & howe farre we ought to entre into suche matters. First it is not for euery man: but it is for suche as be of exacte and exquisyte iudgementes, and suche as haue spente their tyme before in study and contemplacyon and suche as before haue cleansed them selues aswell in soule, as bodye: or at the leasse, endeuored them selues to be made cleane. For it is daungerous (sayeth he) for the vncleane to touche that thynge, that is moost cleane: lyke as the sore eye taketh harme by lokynge vpon the sunne. Secondarelye, not at all tymes, but when we be reposed, and at reste from all out warde bryggs and trouble, and when that oure heades bene not encombred wyth other worldelye and wanderynge ymaginacions: as yf a man shulde mynglе balme and dyrte together. For he that shall iudge and determyne suche matters and doubtes of scriptures, must take his tyme, when he maye applye his wittes there vnto, that he maye therby the better se, and dyscerne what is truth.

The reasons

The kynges highnes hath alowed the scripture as necessary for vs.

There is nothyng but it maye be abused.

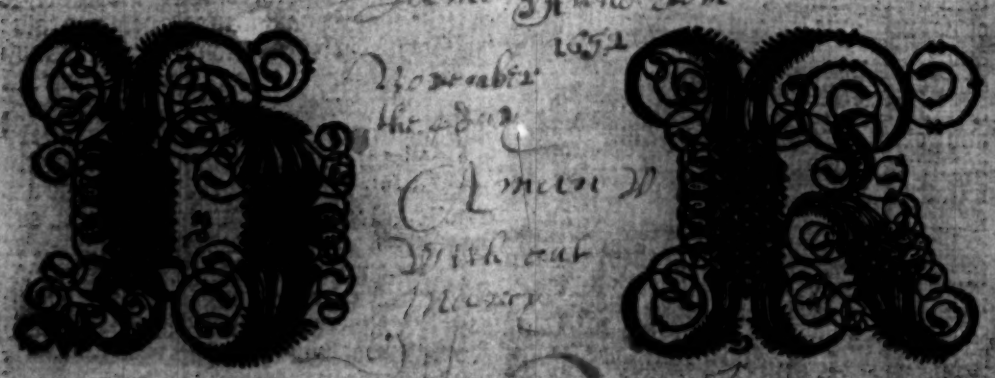
S. Gregorye Nazianzene

Thirdly

Thyrdly where, and in what audience. There and amongre those that bene studyous to learne: and not amongre suche as haue pleasure to tryfle, with suche matters, as with other thynges of pastyme, which repute for theyr chefe delycates, the disputation of hygh questyons, to shewe theyr wyttes, lernynge and eloquence in reasonyng of hygh matters. Fourthly, it is to be consydred how farre to wade in suche matters of delycatie. No further (sayth he) but as euery mans owne capacytie wyll serue hym: and agayne no further thē the weakenesse or intelligence of the other audience maye beare. For lyke as to great noyse hurteth the eare, to moche meate hurteth the mannes body, heauye burthens hurte the bearers of them, to moche rayne both more hurte then good to the grounde: brefely, in all thynges tomoch is noyous: euen so weake wyttes and weake consciences may sone be oppressed with ouer hard questions. I saye not this to dissuade men from the knowledge of God, and readyng or studying of the scrypture. For I say: that it is as necessary for the lyfe of mans soule, as for the body to breath. And yf it were possyble so to lyue, I wold thynke it good for a man to spend all his lyfe in that, and doo none other thynge. I commende the lawe which bydded to meditate and studye the scryptures alwayes, both nyght and daye: and sermons and preachynges to be made both morynge, noone and euenyngde. And God to be lauded and blessed in all tymes, to bedwarde, from bed, in our iournyeys, and all our other workes: I forbyd not to reade, but I forbyd to reason. Neyther forbyd I to reason so farre as is good and godlye. But I alowe not that is done out of season, and out of measure and good order. A man may eate to moche honye be it neuer so swete, and there is tyme for euery thynge, and that thyng that is good is not good, yf it be vngodly done. Euen as a flowte in wynter is out of season, and as a womans apparell becommeth not a man: neyther contrarylye, the mans the womā neyther is weyynge conuenient at a bryddale: neyther laughynge at a burynall. Nowe yf we can obserue and kepe that is comely and tymelye in all other thynges, shall not we then rather do the same in the holye scryptures? Let vs not runne forthe as it were wylde horses, that can suffre neyther bridle in theyr mouthes, nor syttter on theyr backes. Let vs kepe vs in our boūdes, and neyther let vs go to farre on thone syde, lest we returne into Egypt, neyther to farre ouer the other, lest ye be caryed a waye to Babylon. Let vs not synge the song of our Lorde in a straunge lande, that is to saye: let vs not dispute the worde of God at all aduentures, as well where it is not to be reasoned, as where it is: and as well in the eares of them that be not fyt therfore, as of them that be. Yf we can in no wise forbeare, but that we must nedes dispute, let vs forbeare thus moche at the leest, to do it out of tyme, and place cōuenient: And let vs entreate of those thynges which be holy, holyly: and vpon those thynges that be mystycall, mistically: and not to vtter the deuyne mysteryes in the eares vnworthye to heare them, but let vs knowe what is comelye as well in our sylence and talkynge, as in our garmentes wearynge, in our feding, in our gesture, in our goinges, in all our other behauynge. This contention and debate about scryptures and doubtes thereof (specyallye when suche as pretende to be the fauourers and studentes therof cannot agre within them selues) doth moost hurte to oure selues, and to the forthersynge of the cause and quarrelles that we wolde haue forthered aboue all other thynges. And we in this (sayth he) be not vnlyke to thē that being mad, set theyr owne houses on fyre, and that slay theyr owne children, or beate their owne parentes. I marvayl moche (sayth he) to recount wherof commeth al this desyre of vayne glorye, wherof commeth all this longe itche, that we haue so moche delyte to talke and clatter. And wherein is our communicacion? Not in the comendations of vertuous and good dedes of hospilitie, of loue betwene christian brother and brother, of loue betwene mā and wyfe, of virginitie and chastitie, and of almesse towardes the poore. Not in Psalmes, and godly songes, not in lamenting for our synnes, not in repressyng the affections of ye body not in prayers to God. We talke of scrypture, but in the meane tyme we subdue not our flesh by fastynge, wakyng, and weyynge, we make not this lyfe a meditacion of death, we do not strye to be lordes ouer our appetytes and affections. We go not aboute to pull downe our proude and hygh mynded, to abate our fumyshe and rancorous stomackes, to refrayne our lustes and bodyly delectacions, our vndiscrete sorowes, oure lascyuous myth, oure inordinate lokynge, our insacyable hearynge of vanyties, our speakynge without measure, our inconuenient thoughtes, and brefely to reformme our lyfe and maners: but all our holynesse consysteth in talkynge. And we pardon euery other from all goodlynyng, so that we maye stycke fast togyther in argumentation: as though there wes no mo wayes to heauē but this alone, the waye of speculation and knowledge (as they take it) but in verye dede, it is rather the waye of superfluous contention and sophistication. Hytherto haue I recyted the mynde of Gregorye Nazianzene: in that booke whiche I spake of before. The same author sayeth also in an other place, that the learnynge of a Chrysten man ought to begyn of ye feare of God to ende in matters of hye speculation: and not contrarilye to begynne with speculacyon,

and to ende in feare. For speculation (sayth he) other hye conynyng and knowledge, yf it be not stayed with the bydyle of feare to offende God is daungerous, and ynough to tumble a man headlynge downe the hyll. Therfore, sayth he: the feare of God must be the fyrst beginnynge, and as it were an A.B.C: or introduction to all them that shall entre to the verye tene and moost fruteful knowledge of holye scryptures. Where as is the feare of God, there is (sayeth he) the keppyng of the commaundementes: and where as is the keppynge of the commaundementes, there is the cleansynge of the flesshe: whiche flesshe is a cloude before the foules eye, and suffereth it not purely to se the beame of the heuenly lyght. Where as is the cleansynge of the flesshe, there is the illumynacion of the holy ghost, the rude of all our belyues and the very lyght wherby the verytie of scryptures is sene and perceyued. This is the mind and aduyse of the worthye Gregorye Nazianzene doctoure of the Greke churche, of whome Maystr Jerome sayth that unto his tyme, the Latyn churche had no wyter hable to be cõpared, and to make an euen matche with hym. Therfore to conclude this latter parte, euery man that commeth to the readynge of this holy booke, ought to bryngye with hym fyrst and foymoost this feare of almyghtye God, and then next a fryme & stable purpose to reformme his owne selfe accordynge therunto, and so to contynue, procede, and prosper from tyme to tyme, thynkynge hym selfe to be a sobre and fruteful hearer and learner: which yf he doo, he shall prouye at the length well hable to teache, though he not with his mouth, yet with his lyuynge and good ensample, which is euer the moost lyuelye, and effectouys fourme and manner of teachynge. He that otherwise intermeddeth with this booke, let hym be assured, that onely he shall make accompte therfore: when he shall haue sayd to hym as it is wrytten in the prophete David: Peccatori autem dixit Deus &c. Unto the ungodlye sayde God: why doest thou preache my Lawes, and takest my testament in thy mouth? Where as thou hatest to be reformed, and hast bee partaker with aduoutrers. Thou hast let thy mouth speake wickednesse, and with thy tonge thou hast set forth discayte. Thou sattest and spakest agaynste thy brother, and hast slanndered thyne owne mothers sonne. These thynges hast thou done, and I held my tonge, and thou thoughtest (wyckedly) that I am euen suche a one as thy selfe. But I wyll prone the, and set before the the thynges that thou hast done. O consydre this ye that forget God, lest I pinche you a wrye, and there be none to delyuer you. Whoso offereth me thankes and prayse, he honoureth me: and to hym that ordreth his conversacion ryght: wyll I shewe the saluacyon of God.

God saue the Kynge.



¶ The fyrste Chapter.

¶ How heauen and erth, the lyght, the firmament, the sun, the moone, the starres, and all beastes, beaste, and fyshes in the sea were made by the worde of God. And howe man aboue vnder created.

IN the begynnyng *God created heuē and erth. The erth was voyde & empty & darcknesse was vpon the face of the depe, and the spyrete of god moued vpon the face of the waters.

And God sayde: let there be made lyght, & there was lyght made. And God sawe the lyght that it was good. And God made a diuision betwene the lyght and darcknesse. And God called the lyght, daye: & the darcknesse called he, nyght. And the euenyng and the mornyng was made one daye. And God sayde: let there be a fyrmament betwene the waters, & let it make a diuision betwene waters & waters. And God made the fyrmament & set a diuision betwene the waters which were vnder the fyrmament, and the waters that were aboue the fyrmament. And it was so. And God called the fyrmament, heauen. The euenynge also and the mornynge was made the seconde daye.

And God sayde: * let the waters vnder heauen be gathered to gether in to one place the dryye lode maye be sene. And so it came to passe. And God called the dryye lode: Erth and the gatheringe together of waters called he the sea. And God sawe that it was good.

And God sayde: let the erth bringe forth grene herbe, which maye sed vnto sede: and fruteful tree, yeldinge fruite after his kynde, whose sede maye be in it self vpon the erth. And it came to passe. And the erth bringe forthe grene herbe, sedinge sede after his kynde: and tree yeldinge fruite, whose sede was in it self after his kynde. And God sawe that it was good. The euenynge also & the mornynge was made the thyrde daye. And God sayde: * let there be made lyghtes in the fyrmament of heauē, and let them make a difference betwene the daye and the nyght and let them be vnto sygnes: & vnto appoynted seasons, and vnto dayes, and vnto yeres. And let them be vnto lyghtes in the fyrmament of heauen: & they maye geue lyght vpon the erth. And so it came to passe.

And God made * two great lyghtes: a greater lyght to rule the daye, & a lesse lyght to rule the nyght. (And he made) starres also. And God set them in the fyrmament of heauē that they mygyt geue lyght vpon the erth, & that they mygyt rule the daye & the nyght, & to make a difference betwene the lyght and the darcknesse. And God sawe that it was good. The euenyng also & the mornyng was made the fourth daye. And God sayde: * let the waters bringe forth mornynge creature that hath lyfe, & fowle that maye fly vpon the erth in the face of the firmament of heauen. And God created great whales, & euery lyuyng & mouing creature, which the waters bryngyt forth after their kynde: & euery fethered fowle after their kynde. And God sawe that it was good. And God blessed them, sayeng, Growe and increase & fyll the waters of the sea, & let fethered fowles be multeyplyed in the erth. The euenyng also & the mornyng was made the fifth daye.

And God sayde: let the erth bryng forthe lyuynge creature after his kynde: catell, wormes & beaste of the erth after his kynde & so it came to passe. And God made the beast of the erth after his kynde, & catell after their kynde & euery thynge that creepeth vpon the erth after his kynde. And God sawe that it was good.

And God sayde let vs make man * in our ymage after our lykenesse and let them haue rule of the fyshe of the sea & fowle of the ayre & catell, & all the erth & of euery creepyng thynge that creepeth vpon the erth. And so God created man in his owne ymage, in the * ymage of God created he hym, & male and female created he them. And God blessed them, & God sayde vnto them: Growe and increase, & replenyshe the erth, & subdue it: & haue * dominion of the fyshes of the sea, and fowle of the ayre, & of euery lyuynge thynge that mouyth vpon the erth. And God sayde: beholde, I haue geuen you euery herbe yeldynge sede, which is vpon the face of all the erth: & euery tree in which is the frute of tree, & that yeldeth sede, that they maye be meate vnto you. To euery beast of the erth also, & to euery byrde of the ayre & to euery thynge that mouyth vpon the erthe (wherein is a lyuyng soule) I haue geuen all greenesse of herbe to be meate. And it came so to passe. And God sawe euery thynge that he had made, and beholde: it was exceadyng good. The euenyng also and the mornyng was made the sixte daye.

¶ The ii Chapter.

¶ How God finished the world and all thynge, & he blessed the seuenth daye, & sanctified it, because in it he had rested from all his worke, & how he made man of the erth, & how he made woman of man, & how he ordeined matrymony.

This boke was printed 1541

A THe heauens also & the erth were fy
nished, & all the ornaments of them.
And in the seuenth daye God ey-
ded his worke which he had made
* In the seuenth daye also he rested from all
hys worke which he had made. [A]And God
blessed the seuenth daye, and sanctyfyed it,
because that in it he had rested from all hys
worke, which God ordeyned to make.

These are the generacyons of the heauens
and of the erth when they were created, in ye
daye when the Lord God made the erth and
the heauens, & euery plant of the felde, before
it was in the erth: and euery herbe of ye felde,
before it grewe. For the Lorde God had not
caused it to rayne vpon ye erth, neyther was
there a man to tyll the groude. And there
went vp a mysle from of the erth, and wate-
red the whole face of the groude.

B The Lorde God also * shope man, euen
dusse from of the groude, and bretheth into
his nastrelles the breth of lyfe, & Adam was
made a lyuyng soule. And the Lorde God
planted a garden estwarde from Eden, and
there he put man whom he had made, More
ouer out of the groude made ye Lorde God
to growe, euery tre that was pleasaunt to ye
syght, & commodyous for meate. The * tre
of lyfe also & the tre of knowlege of good &
of euell was in the mydes of the garden,

And out of Eden there wet forth a ryuer
to watter ye garden. And from thence it was
deuyded, & became into foure heades. The
name of one is * Phison: The same is it that
compasseth ye whole lande of hauilah, where
ther is golde. And the golde of the londe is
good. There is also Bdellium, & the Onix
stone. The name of the second ryuer is Gy-
hon: the same is it that compasseth ye whole
lode of Ethyopia. The name of ye thirde ry-
uer is hidekel, & it goeth toward ye estyde of
Assiria: And ye fourth ryuer is Euphrates.

C The Lorde God also toke Adam, & put
hym into the garden of Eden, ye he myght
dresse & kepe it. And the Lorde God comma-
ded Adam sayeng: Eatyng, thou shalt eate
of euery tre of the garden. But as touchinge
the tre of knowlege of good & euell, ye shalte
not eate of it. Eis, in what daye soeuer thou
eatest therof thou shalte dye the death.

And agayne the Lorde God sayde: It is
not good that Adã shulde be alone. I wyll
make hym an helpe, which maye be presente
with hym. And so out of the groude shope
the Lorde God euery beaste of the felde, and
euery foule of the ayre, and brought it vnto
mã: ye he myght se how he wold calle it. For
lyke wyse as man hym selfe named euery ly-
uynge thynge, euen so was the name therof.

D Man hym selfe therfore named the names
vnto all catell, and foule of the ayre, and to
euery beaste of the felde. And for man fonde
he not an helpe, that myght be presente wyth
hym. The Lorde God also caused a slumber
to falle vpon Adam, & he slept. And he toke
one of hys ribbes, & closed vp the flesh in stea
de therof. And the rybbe which the Lorde
God had taken from man, * made he a wo-
man, and brought her vnto man. And man
sayd: This is now bone of my bones, & flesh
of my flesh. She shalbe called woman, be-
cause she was taken out of man. For this
cause shal a man leaue hys father and hys
mother, and shalbe ioyned with hys wyfe, &
they * shal become one flesshe, and they were
bothe naked, the man and hys wyfe, and
were not ashamed.

C The.iii. Chapter.

C The serpent deceyueth the woman. The serpent, the woman, and the man are cursed, and dryuen out of Paradyse. Christ vnto sorye to pay fed.

BUt the serpent was sottyller then A
euery beast of the felde, which the
Lorde God made, And he sayd vn
to the woman: yee, hath the Lord
God sayde: ye shall not eate of euery tre of ye
garden. And the woman sayde vnto the ser-
pent: we eate of the frute of the tre of the gar
den, but as for the frute of the tree which is in
ye mydes of the garden, God hath sayde: ye
shall not eate of it, neyther shall ye touche it,
lest haplye ye dye. And * the serpent sayde
vnto the woman: ye shall not dye the deth,
but God doth knowe, that the same daye ye
eate therof, your eyes shal be opened, and
ye shalbe euen as goodes, knowynge good
and euell. And so the * woman (seynge that
the same tre was good to eate, and lusty to ye
eyes, and that the same tre was pleasaunt to
get wysdome) toke of the frute therof, and
dyd eate, and gaue vnto hys husbande being
with her, wyche dyd eate also. And the
eyes of them both were opened, and they
knewe that they were naked, and they sowed
fygge leaues to get her, and made them sel
ues aprons.

And they heardes the voyce of the Lorde
God walkynge in the garden in ye cole of ye
daye. And Adam and hys wyfe hyd them
selues from ye presence of ye Lord God among
the trees of the garden. And the Lorde God
called Adam and sayde vnto hym: wher art
thou?

thou which sayde: I harde thy voyce in the garden, & was afrayed, because I was naked, & hyd my selfe. And he sayde. Who told the, that thou wast naked? hast thou not eaten of the same tre, concerninge the whiche I commaunded the, that thou shuldest not eate of it? And Adam sayde: The woman, whom thou gauest to be with me, she gaue me of the tre, & I dyd eate.

C And the Lorde God sayde vnto the woman: why haste thou done this? And the woman sayd yonder serpēt beguyled me, & I dyd eate. And the Lorde God sayde vnto the serpent: because thou haste done this, thou arte cursed aboue all catell, & aboue euery beaste of the felde. Upon thy belly shalte thou go, & duste shalte thou eate all the dayes of thy lyfe. I wyll also put enemytie be twene the & the woman, betwene thy sede & her sede:

Genes.iii.c. * The same shal treade downe thy head & thou shalte treade vpon hys hele.

But vnto the woman he sayde: In multiplynge wyll I multiply thy sorowe and thy conceaupnge: In sorowe shalte thou bringe furthe chyldren, & ❧ thy lust shall pertayne to thy husbāde, & he shal haue the rule of ý.

Unto Adam he sayde, Because thou hast herkened vnto the voyce of thy wyfe, & hast eaten of the tre (concernynge the which I cōmaunded the, sayenge: Thou shalte not eate of it) cursed is the grounde for thy sake. In sorowe shalte thou eate of it all the dayes of thy lyfe. Thorne also & thistle shal it cause to growe vnto the, & thou shalt eate ý herbe of the felde. In the sweat of thy face shalte thou eate breade, tyll thou be turned agayn into the grounde, for out of it wast thou taken, in as much as thou * art duste, & into duste shalt thou be turned agayne. Iob.xxxiiii

And Adam called hys wynes name Heua, because she was the mother of all lyuing.

D Unto the same Adā also & to his wyfe dyd the Lorde God make lethern garmentes, & clothed them. And the Lorde God sayde: Beholde, yonder man hath bene euen as one of vs, that he mygte knowe good & euel. And nowe lest happy he put furthe hys hande, & take also of the tre of lyfe & eate, & lyue for euer. And the Lorde God sente

them furth from ý garden of Eden, to dresse the grounde that he was taken out of. And so he drove out man, & at the eastre syde of the garden of Eden, he set Cherubins, & the glysteringe flame of a shakyng swerde, to kepe the waye of the tre of lyfe.

¶ The.iiii. Chapter.

¶ Cain doche not onely kyll hys vrydeteous brother Abell, but also dispayreth, and is cursed. The generacyō of Enoch Methusell, Iubell, Lamech, Seth, & Enos.

A Adam knewe Heua his wyfe: Who conceauyng, beare Cain, sayeng: I haue gotte a man of the Lorde. And she proceading furth, brought furth his brother Habell, & Habel was a keper of shepe. But Cain was a tyller of ý grouñde. And in processe of dayes it cam to passe, that Cain brought of the frute of the ground an oblacyon vnto the Lorde. Habel also brought of ý fyrstlinges of his shepe, & of the fat therof. And the Lorde had respect vnto * Habell, & to his oblacyon. *Iob.xxxiiii But vnto Cain & to hys offeringe he had no respect. For the which cause Cain was exceadyng wroth, & hys countenaunce abated. And the Lorde sayde vnto Cain: Why arte thou wroth, & why is the countenaunce abated? ❧ yf thou do well, shal ther not be a promocion. And yf thou dost not well, lyeth not thy sinne in ý dores? Unto ý also pertayneth ý lust therof, & thou shalt haue dominyō ouer it. ❧ ad Cain spake vnto Habel his brother, ❧ (let vs go furthe.) ❧

B And ieforetuned * when they were in the felde, Cain rose vp agaynste Habel his brother, & slue hym. And the Lorde sayde vnto Cayn: Where is Habel thy brother? Which sayde: I wotnot. Am I my brothers keper? *Sapien.x.a. 1.Ihon iii.a. Hebre. xii.f. Mat. xxiii.d. Iude.i.b.

And he sayde: what haste thou done? The voyce of thy brothers blonde cryeth vnto me out of the grounde. And now art thou cursed from the erth, wheych hath opened her mouthe, to receaue the brothers blonde frō thy hande. If thou till the grounde, she shall not proceade to yelde vnto the hys strengthe. Rugeyne and a vacabounde shalt thou be in the erth. And Cain sayde vnto the lord: Why * iniquite is more, then that it maye be forgyuen. Beholde, thou haste caste me out this daye from the vpper face of the erth, & from thy face shal I be hyd: Rugeyne also and a vagabounde shal I be in the erth. And it shal come to passe: euery one that fynderh me, shal slaye me. And the Lorde sayde vnto hym: ❧ (it shal not be so yee, but whosoever slayeth Cain, it shalbe auenged seuen folde. *Iob.xb.c. ❧

And the Lorde set a marke vpon Cain. C lest any man fynding hym, shulde kyll hym. And Cain went out from the presence of the Lorde, & dwelt in the lōd of Nod eastward from Eden. Cain also knew his wyfe which conceaued & beare Henoch: & buildyng a cytye, he called the name of the same cyte after the name of his sonne Henoch. Unto the same Henoch was borne Irad. Irad begat Me-

huiael, & Mehuiael begat Methuschaell.
Methuschael begat Lamech. And Lamech
toke vnto him two wyues: The name of the
one was Ada, & the name of the other was
zilla. And Ada begat Jabel, which was the
father of such as dwell in the tentes, and of
such as haue catell. His brothers name was
Thubal which was ꝑ father of such as han-
dle harpe and organe. And zilla also begat
Thubalcain, whiche wrought conyngly
euery craft of brasse & of yron. The syster of
Thubalcain, was Naenia.

D And Lamech sayde vnto hys wyues Ada
and zilla: Heare my voyce ye wyues of La-
✠ mech, herken vnto my speche: ✠ I haue slayne
a man to the woundyng of my selfe, & a yõge
man, to myne owne punyshmente. If Cain
shalbe auenged seuenfolde, truly Lamech
seuentye tymes & seuen tymes.

Adam knewe hys wyfe agayne, & she bare
a sonne & called hys name Seth: For God
(sayde she) hath appoynted me another sede
in steade of Habel, whom Cain slew. And
vnto the same Seth also, there was borne a
sonne, & he called his name Enos. Then
began they to make inuocacyon in the name
of the Lorde.

¶ The. v. Chapter.

¶ The Genealogy of Adam, and of the other Fathers vnto Noe.

A THis is the boke of ꝑ generacyons
of Adã. In the daye ꝑ God crea-
ted mã, in ꝑ lyknesse of God made
he hym. Male & female created he
them, & blessed them & called thyr name Adã
in the daye of theyr creacyon.

And Adam lyued an hundreth & thirtye
yeres, & begate a sonne in hys owne lyknes
after hys ymage and called his name Seth.
All the dayes of Adam (after he had begot-
ten ✠ Seth) were eyght hundreth yeres, &
he begat sonnes & daughters. And all the
dayes ꝑ Adã lyued, were nyne hundrethe &
thyrty yeres, & he dyed.

Seth lyued an hundred & fyue yeres &
begat Enos. And Seth lyued (after he be-
gat Enos) eyghte hundreth yeres & seuen
yeres, & begat sonnes & daughters. And all
the dayes of Seth were, nyne hundreth &
twelue yeres. And he dyed.

Enos lyued nyntye yeres & begat Kenã
And Enos lyued (after he begat Kenã eyght
hundreth, & fyftene yeres, & begat sonnes &
daughters. And all the dayes of Enos were
nyne hundreth & fyue yeres. And he dyed.

E Kenã lyued seuentye yeres, & begat Ma-
helael. And Kenã lyued (after he begat Ma-
helael) eyghte hundreth yeres & fortye yeres,
& begat sonnes & daughters. And all the
dayes of Kenã were nyne hundreth yeres &
ten yeres, & he dyed.

Mahelael lyued fyftye yeres & fyue yeres
& begat Jared. And agayne, Mahelael ly-
ued (after he begat Jared) eyghte hundreth &
thyrtye yeres, & begat sonnes & daughters.
And all the dayes of Mahelael were eyghte
hũdreth nyntye & fyue yeres. And he dyed.

Jared lyued an hũdreth & fyfty and two
yeres, & he begat Henoch. And Jared lyued
(after he begat Henoch) eyghte hundreth ye-
res, & begat sonnes and daughters. And all
the dayes of Jared were nyne hundreth and
fyftye & two yeres. And he dyed.

Henoch lyued sixtye & fyue yeres, & begat C
Methuselah. And Henoch * walked wyth
God after he begat Methuselah, thre hun-
dreth yeres, and begat sonnes & daughters.
And all the dayes of Henoch were thre hun-
dreth sixtye & fyue yeres. And Henoch ‡ walk-
ed wyth God, and he was * nomore sene,
for God toke hym awaye.

Methuselah also lyued an hundreth yeres
eyghtye & seuen yeres, and begat Lamech.
And agayne Methuselah lyued (after he be-
gat Lamech,) seuẽ hũdreth yeres, & eyghtye
and two yeres, & begat sonnes & daughters.
And all the dayes of Methuselah were
nyne hundred yeres, and sixtye and nyne ye-
res. And he dyed.

Lamech lyued an hũdreth yeres & eyghty D
and two yeres, & begat a sonne, & called hys
name Noah, saiẽg: Thys same shall cõforte
vs as concernyng our worke and sorowe of
our hãdes, from of ꝑ erth, which God curs-
sed. And Lamech lyued (after he begat No-
ah) fyue hundreth yeres & nyntye & fyue ye-
res, & begat sõnes & daughters. And all the
dayes of Lamech were seuen hũdreth yeres,
& seuentye & seuen yeres, And he dyed.

Noah was fyue hundreth yere olde. And
Noah begat Sem, Ham, and Japeth.

¶ The. vi. Chapter.

¶ The cause of the floud. God warneth Noe of the com
myngs of the floude. The prepartyngs of the Arke.

AND it cam to passe, ꝑ man begã A
to be multiplied in ꝑ vpper face
of ꝑ erth, & there were daugh-
ters borne vnto thẽ. The sõnes
of God also sawe ꝑ daughters
of mẽ ꝑ they were fayre, & they toke thẽ wy-
ues frõ amõge all ꝑ they had chosen. And ꝑ
Lord sayd: my sprete shal not all way, strue
I mã, because he is fleth, & his dayes shalbe ✠ ✠ Psa.
an hũdreth & twẽtye yeres. But there were
gyaunts in ꝑ erthe in those dayes: yee, and
after that the sonnes of God came vnto the
daughters of men, and they had gendred vn
to them, the same became myghtye men of ꝑ
worlde, and men of renowne.

But God sawe ꝑ the malyce of man was
greate in the erth, and all the ymagynacyon
of the thoughtes of hys ✠ hert was only euill ✠ Gen.
euery daye. And it ‡ repented the Lorde, ‡ 1. Reg.
That he had made man in the erthe, and he
was

was touched with sorow in hys hart. And ꝑ
Lorde sayde: I wyll (from the vpper face of
the erth) destroy man, whom I haue created:
both man, catell, worme, & foule of the ayre,
for it repenteth me ꝑ I haue made them.

B But Noah found grace in ꝑ eyes of the
*Gen.xiiiii.b Lorde. These are ꝑ generacyons of Noah *
Noah was iust & perfect in hys generacyōs,
*Gene.b.c. & walked with God. Noah begat thre sonnes: Sem, Ham, & Japheth. The erth also
was corrupt before God, and the same erthe
was fylled wō crueltye. And God loked vpō
the erth, & beholde, it was corrupte: For all
flesh had corrupt hys waye vpon erth.

And God sayd vnto Noah: The ende of
all flesh is come before me, for the erth is fyl-
led wyth crueltye from ꝑ face of them.
And beholde I wyll destroye them wyth the
erth, Make the an Arke of ppne tres. Hably-
tacyons shalt thou make in the Arke, & shalt
ppch it wythin & without with ppche.

And of thys fashyon shalt ꝑ make it: The
C lenght of the Arke shalbe thre hundreth cu-
bites: The bredth of it, fyftye cubites, & the
heygth of it thyrtye cubytes. A wyndowe
shalt thou make in the Arke, and in a cubyte
shalt thou fynysh it aboue: but the dore of ꝑ
Arke shalt thou set in the syde therof. Wyth
D thre loftes one aboue another, shalte thou
make it.

And beholde, I, euen I, do bryng a floud
of waters vpō the erth, that I maye destroy
all flesh wherin is the breth of life vnder hea
uē: And euery thynge ꝑ is in ꝑ erth, shal dye.

*Gene.ix.b. and.xvii.a. Wyth the also wyll I make my * co-
uenaunt: and thou shalt come into the Arke
thou and thy sonnes, thy wyfe & thy sonnes
wyues wyth the: And euery lyuyng thyng,
& of all flesh, a payre of euery one shalt thou
bring into ꝑ Arke, to kepe them alyue wō the
They shalbe male and female. Of fethered
foules also after theyr kynd, & of all catell af
ter thyr kynde, of euery worme of the erthe
after his kynde: two of euery one shal come
vnto the, ꝑ thou mayest kepe them alyue.
And take thou wyth the of all meate that is
eaten, & thou shalt laye it vp with the, that
it maye be meate for the & them. Noah ther-
fore dyd accordyng vnto all that God com-
maunded hym: euen so dyd he.

C The. vii. Chapter.

C The entrance of Noe and of them that were with hym into the Arke. The rysyng of the floude: where thorow all thinges dyd perysh.

A ND ꝑ Lord said vnto Noah:
*ii.Pet.ii.b. come ꝑ & all thy houle into ꝑ
Arke for ꝑ haue I sene *righ
Genesis.vi.a. teous before me in this gene
racō. Of euery cleane beast
ꝑ shalte take wō the seuen & se
uen: The male & hys female:
But of vncleane catell, two, the male
and hys female. Of foules also of the ayre,
seuen & seuen, the male & the female, to kepe
sede alyue vpon the face of all the whole erth
For yet after seuen dayes I wyll rayne vpō
the erth fortye dayes & fortye nyghtes. And
all substaunce that I haue made, wyll I de-
strope from the vpper face of the erth.

Noah therfore dyd accordyng vnto all that B
God commaunded hym. And Noah was fire
hundreth yeres olde, & the * floud of waters *Gene.xviii.
was vpon ꝑ erth. And Noah came (and hys b. Lucke.xvii.c.
sonnes, & hys wyfe & hys sonnes wyues, wō
hym) vnto the Arke, because of the waters
of the floude. Of cleane catell, & of vncleane
catell & of flyeng foules, and of euery suche
as crepeth vpon the erth, there cam two and
two vnto Noah into the arke, ꝑ male and ꝑ
female, as God had commaunded Noah.
It fortuned also after seuen dayes, & the wa-
ters of the floude were vpon the erth.

In the fire hundreth yere of Noes lyfe in
the seconde moneth, the seuententh daye of
the moneth, In the same daye were all the
fountaynes of the great depe broken vp and
the wyndowes of heauen were opened.

And the rayne was vpon the erth fortye C
dayes and fortye nyghtes. In the selfe same
daye entred Noah, Sem, Ham, & Japheth,
the sonnes of Noah, & Noahs wyfe, and the
thre wyues of hys sonnes, wō them into the
Arke: They, & euery beast after hys kynde,
and all catell after theyr kynde, yee & euery
worme that crepeth vpon the erth after hys
kynde, and euery byrde after hys kynde, and
euery flyeng & fethered foule.

And they came vnto Noah into the Arke,
two and two, of all flesh wherin is the breth
of lyfe. And they entryng in, came male and
female of all flesh, as God had commaūded
hym. And God shut hym in round a boute.
And the * floude came fortye dayes vpon ꝑ *Sapieh.x.a
erthe, and the waters were increased, & bare
vp the Arke, which was lyfte vp aboue the
erth. The waters also prenayled, & were in
creased exceadingly vpon ꝑ erth, & so ꝑ Arke D
went on ꝑ vpper face of ꝑ waters.

And ꝑ waters prenayled exceadyngly
vpon ꝑ erth, & all the hye hylles ꝑ are vnder
ꝑ whole heauen, were couered. Fiftene cuby
tes vpward dyd ꝑ waters prenayle, so that
ꝑ mountaynes were couered.

And all flesh dyed that moued vpon ꝑ
erth in foule, in catell, in beast, and in euery
worme that crepeth vpon the erth: yee, and
euery man also (what soeuer was in whose
nastrels the breth of lyfe dyd breth all these
in thodye londe dyed) And * euery thynge *Sapieh.x.a
was destroyed, ꝑ remayned, & that was in
the vpper part of ꝑ ground (both man, & ca-
tell, & worme, & foule of the ayre) they were
euen destroyed from of ꝑ erth.

And Noah onely remayned alyue, and
they that were wyth hym in the Arke. But

the waters preuayled vpon the erth an hundreth and fyftye dayes.

¶ The. viii. Chapter.

¶ After the fendynge out of the Rauen and the Doue, Noe goeth forth of the Arke, and offereth sacrifyce. The natural entrupcyon of mans hert.

A AND God remembred Noah, and euery beast, and all the catell that was with hym in the Arke. And God made a wynd to passe vpon the erth, and the waters ceased. The fountaynes also of the depe & the wyndowes of heauen were stopped, and the rayne from heauē was restrayned.

And ꝑ waters from the erth were returned, goyng & cōmyng agayn. And after the ende of the hundreth and fyftyeth daye, ꝑ waters were abated. And in the seuenth moneth in the seuententh day of the moneth, the Arke rested vpon the mountaynes of Armenia.

And the waters truly were goyng & decreasyng vntyll the tenth moneth: For in ꝑ tenth moneth, & in ꝑ fyrste daye of ꝑ same moneth, were the toppes of the mountaynes sene.

And after the ende of the fortyeth daye, it happened that Noah opened the wyndowe of the Arke which he had made. And he sent furth a rauen, which wēt out goynge furthe
B and returnyng agayne, vntyll ꝑ waters were dryed vp vpon the erth. And agayne he sent furth a doue from hym, that he might se if the waters were abated from the vpper face of the grounde. And the doue founde no rest for ꝑ sole of hyr fote, & she returned vnto hym agayne into the Arke: for the waters were in the vpper face of ꝑ whole erth. And he whan he had put furth hys hāde, toke her and pulled her into hym into the Arke.

And he abode yet other seuen dayes, and proceadynge further, he sente furth the doue out of the Arke. And the doue cam to hym in the euen tyde, and lo, in hyr mouthe was an olive leaf ꝑ she had pluct: wherby Noah dyd knowe, that the waters were abated vpon the erth. And he abode yet other seuen dayes and sente furthe the doue, whych proceaded not to returne vnto hym any more.

C And it came to passe in the sixe hūdreth & one yere, in the fyrst moneth, & in the fyrste daye of the moneth, the waters were dryed vp from the erth. And Noah remoued the couerynge of ꝑ Arke, and loked, & beholde, the vpper face of ꝑ grounde was dryed vp. And in the secōde moneth, in the seuen & twentye daye of the moneth, was the erth dryed.

And God spake vnto Noah saying: Go furth of the Arke, thou & thy wyfe, thy sonnes, & thy sonnes wyues wꝯ the. And bryngе furth with the, euery beast that is wyth the: of all flesh (both foule & catell, & euery worme that crepethe vpon the erthe) that they maye gendre in the erthe, & bryng furth frute, and * increace vpon erth. And so Noah came furth and hys sonnes, hys wyfe, & hys sonnes wyues with hym. Euery beast also & euery worme, euery foule, and what soeuer crepeth vpon the erth (after theyr kyndes) wente out of the Arke.

And Noah buylded an alter vnto the Lorde, and toke of euery * clene beast, and of euery cleane foule, & offered sacrifyces in ꝑ altare And the Lorde smelled a swete (or quiete) sauoure. And the Lorde say de in hys herte: I wyll not proceade to curse the grou nde any more for mannes sake, for the * ymaginacyon of manes hert is euel euen from his youth Neyther wil I adde to smyte any more euery thynge lyuinge, as I haue done, yet therfore shal not sowynge tyme, and haruest, colde & heate, Sommer and wynter, daye & nyght cease, all the dayes of the erth.

¶ The. ix. Chapter.

¶ God blesseth Noe and hys sonnes. He forbydeth to eate the bloud of beastes, and to shed mans bloude. The lawe of the swerde. He maketh a couenaunt that he wyll destroye the worlde no more by water, and geueth the raynbow for a token and confyrmacyon of the same. Noe is dronken. Ham uncouereth hym, and getteth hys curse.

A AND God * blessed Noah and his sonnes, And sayde vnto them: Bryngе ye furth frute, and multyplye, and replenysh the erthe. The feare of you and the drede of you shalbe vpon euery beast of the erth, & vpon euery foule of the ayre, in all suche as the erth bryngeth furth, and in all the fysches of the see.

Into your hande are they delyuered. Euery thynge that moueth it selfe, and that lyueth, shalbe meate for you: Euen as the grene herbe haue I geuen you all thiges. But * flesh in the lyfe therof and in the bloud therof shal ye not eate. Els poure bloude of your lyues wyll I require. From the hand of euery beast will I requyre it, and from ꝑ hand of man: From the hand of mans brother wil I requyre the lyfe of man. Who so * shedeth mans bloud, by man shall hys bloud be shed: For in ꝑ ymage of God dyd God make mā. But bryng you furth frute, and multyplye: Gendre ye in the erth, and increace therin.

B God spake also vnto Noah & to hys sonnes with hym, sayēge: Beholde, I set vp my * couenaunt with you, & wyth your sede after you, and with euery lyuing creature that is wyth you, bothe in foule and in catell, and in euery beast of the earth which is with you of all ꝑ go out of the Arke, accordyng vnto euery lyuing thyng of the earth. But my couenaunt wyl I make wꝯ you, that from * hēce furth euery flesh be not roted out with the waters of a floude, neyther shall there be a floude to destroye the earth any more.

And God sayde: This is the token of the couenaunt whiche I geue betwene me & you, and euery

and euery lyuyng creature that is with you
into perpetuall generatyons. I haue set my
bowe in the cloude, and it shalbe for a token
betwēe me and the erth. And it shal come to
passe that whan I bryngе a cloude vpon the
erthe, the bowe also shalbe sene in the same
cloude. And I will think vpon my couenaūt
which is betwene me and you, & euery lyuig
creature in all flesh: and it shal nomore come
to passe, that * waters make a floude to de-
stroye all flesh. But the bowe shalbe in the
same cloude, and I wyll loke vpon it, that
I maye thynke vpon the euerlastynge cove-
naunt betwene God and euery lyuyng crea-
ture in all flesh that is vpon erthe. And God
sayde vnto Noah. This is the token of the
couenaunt which I haue made betwene me
and all flesh that is vpon erth.

The sonnes of Noah goyng furth of the
Arke, were: Sem, Ham, and Japheth. And
Ham truly is the father of Chanaan. These
are the thre sonnes of Noah, & of them was
the whole erth ouerspred. Noah also begāne
to be an husbande man, and planted a wyne-
yarde. And he drynkynge of the wyne, was
dronken, and vncouered wythin hys tent.

And Ham the father of Canaan seinge the
nakednesse of hys father, tolde hys two bre-
thezne without. And Sem and Japhet, they
two, takynge a garment, layed it vpon their
shulders: and cōmyng bakewarde couered
naked preuities of their father: namely, their
faces beynge turned awaye, lest they shulde
se their fathers preuities.

And Noah awoke frō hys wyne, & knewe
what hys yonger sonne had done vnto hym.
And he sayde: Cursed be Canaan, a serua-
unt of seruaunttes shal he be vnto his brethre.
He sayde moreouer: Blessed be the Lorde God
of Sem, & Canaan shalbe hys seruant. God
shal enlarge Japheth, & he shal dwel in the ten-
tes of Sem, & Canaan shalbe their seruaunt.
Noah lyued after the floud thre hundreth & fif-
tye yeres. And all the dayes of Noah were
nyne hundreth and fiftye yeres. And he dyed.

¶ The.x. Chapter.

¶ The genealogy of Japheth, Sem and Ham.

These are the generacyons of the
sonnes of Noah, Sem, Ham, and
Japheth: And vnto them were
chyldren borne after the floude.

The chyldre of * Japheth: Gomer and
Magog, and Madai, and Iauan, and Thu-
bal, Mesech, and Theras. The chyldren of
Gomer: Ashenas, and Riphath, and Tho-
garma. The chyldren of Iauan: Elisa and
Tharsis, Kittim, and Dodanim. Of these
were the Iles of the Gentyles deuyded in their
landes, euery man after hys tonge, and af-
ter hys kynred in their nacyons.

The chyldrene of Ham: Cusch & Mizrim,
and Phut and Chanaan. And the chyldren
of Cusch: Seba and Hauilah and Sabtha,
and Rahma, and Sabthecha. The chyldren
of Rahma: Scheba and Dedan. Cusch also
begat * Nymrod. The same beganne to be
myghtye in the erth. For he was a myghtye
hunter before the Lord. wherfore it is sayde:
Euen as Nymrod the myghty hunter before
the Lorde. The begynnyng of hys kingdom
was * Babell, and Erech, and Accad, and
Caine, in the londe of Sinhar. Out of that
londe came Assur, and buylded * Ninive, and
the stretes of the cyty and Chalah. Resen al-
so betwene Ninive & Calah, & it is a great cy
tye. Mizraim begat Ludim, and Enamim,
and Lehabim, and Nephtuhim. Pathrusim,
also and Casluhim, out of whom came Phi-
listim and Capthorim.

Chanaā begat Sidon his first borne sonne
and Heth, & Iebusi, & Emori, & Girgosi. Ha-
biui also, & Haarki, & Hassini, & Haaruadi, &
Hazmari, and Hahemathi: And afterwarde
were the kynreds of the Cananytes spred a-
brode. The border of the Cananites was from
Sidon, as thou commest to Gerar vntyll Ga-
zan, and as thou goest vnto Sodoma, and
Gomorra, and Adama, and zeboim, euē vn-
to Lesa. These are the chyldren of Ham in
their kynreds, in their tonges, countres and
in their nacyons.

Vnto Sem also the father of all the chyldren
of Eber (and elder brother of Japheth) there
were chyldren borne. The chyldren of Sem:
Elam and Assur, Arphachsad, and Lud and
Aram. The chyldren of Aram: Uz and Hul,
Gether & Mas. * Arpachsad begat Selah,
& Selah begat Eber. Unto Eber also were
borne two sonnes: The name of the one was
Peleg, for in hys dayes was the erth deuyded.
And hys brothers name was Jaketan. Ja-
ketan begat Almodad & Saleph. Hazarma-
uethe and Jerah, and Hadoran and Uzall &
Dickla, Obail also & Abimael and Scheba,
and Ophir, and Hauila, and Jobab. All these
were the chyldren of Jaketa. And their dwel
lynge was from Mesa, as thou goest vnto
Sephar a mount of the east. These are the chyl
dren of Sem after their kynreds & tonges in
their londes & nacyons. And so these are the
kynreds of the chyldren of Noah, after their
generacyons in their peoples, and of these
were the nacyons deuyded in the erthe, after
the floude.

¶ The.xi. Chapter.

¶ The buyldynge of the towere of Babel, the confusyon of tonges. The generacyon of Sem the frome of Noe, vnto Abraham, which goeth with Lot into Haran.

AL the whole erth was of one langua-
ge and lyke speche. And it happened
whan they went furthe from the east,
they founde a playne in the londe of Sinhar,
and there they abode. And they sayde euery
a lil bouth

one to hys neyboure: Come, let vs prepare brycke, and burne them in the fyre. And they had bryck for stone, and slyme had they in stede of morter. And they sayde: Go to, let vs buylde vs a cyte and a tower, whose toppe may reach vnto heauen: & let vs make vs a name, lest happly we be scatred abrode into the vpper face of the whole erthe. But the Lorde came downe, to se the cyte & tower which the chyldren of men buylded.

And the Lorde sayde: Beholde, the people is one, and they haue all one language, and thys they begynne to do, neyther wyll it be restrayned frō them, what soeuer they haue
B ymagined to do. Come on, let vs go downe, and confounde theyr language, that euery one perceaue not hys neyghbours speche.

And so ꝑ Lord scatered them frō that place into the vpper face of all ꝑ erth. And they left of to buyld the cyte. And therfore is the
*Genes. 1.b. name of it called * Babel, because the Lorde
* Confusion. dyd there confounde the language of all the erth. And from thence dyd the Lorde scater them abrode vpon the face of all the erth.

These are the generacions of Sem: Sem was an hundrethe yere olde, and begat Arphachsad two yere after the floude. And Sem lyued (after he begat Arphachsad) fyue hundrethe yeres, and begat sonnes and daughters.

D Arphachsad lyued fyue and thyrtye yeres, and begat Selah. And Arphachsad lyued (after he begat Selah) foure hundreth and thre yeres, and begat sōnes and daughters.

Selah lyued thyrty yeres, and begat Eber. And Selah lyued (after he begat Eber) foure hundreth and thre yeres, and begat sōnes and daughters.

E Eber lyued foure & thyrtye yeres, and begat Peleg. And Eber lyued (after he begat Peleg) foure hundreth and thyrte yeres, and begat sonnes and daughters.

Peleg lyued thyrtye yeres & begat Reu. And Peleg (lyued after he begat Reu) two hundreth and nyne yeres, and begat sonnes & daughters.

Reu lyued two & thyrty yeres, and begat Serug. And Reu lyued (after he begat Serug) two hundreth and seuen yeres, and begat sonnes and daughters.

Serug lyued thyrty yeres, & begat Nahor. And Serug lyued (after he begat Nahor) two hundrethe yeres, and begat sonnes and daughters.

And Nahor lyued nyne & twentye yeres D
and begat Terah. And Nahor lyued (after he begat Terah) and hundreth & nynten yeres, and begat sonnes & daughters.

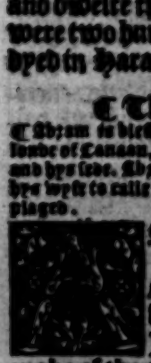
Terah lyued seuentye yeres, and begat Abram, Nahor, & Haran.

These are the generacyons of * Terah: *1. Par.
Terah begat Abram, Nahor, & Haran. Haran begat Lot. And Haran dyed in the presence of Terah hys father, in the londe of his natyuite, euen in Ur of the Caldees. Abram and Nahor toke them wyues: The name of Abrams wyfe was Sarai, & ꝑ name of Nahors wyfe was Milca, the daughter of Haran ꝑ father of Milca, & the father of Iisca. But * Sarai was baren, & had no chylde. *Deut.

And Terah toke Abram * his sonne, and *Iosu.
Lot ꝑ sonne of Haran, his sonnes sonne, and Sara hys daughter in lawe, his sōne Abrās wyfe. And they departed together from Ur of the Caldees, that they myghte go into the londe of Chanaan & they came vnto Charā, and dwelte there. And the dayes of Terah were two hundreth & fyue yeres, and Terah dyed in Haran.

C The. xii. Chapter.

C Abram is blessed of God, and goeth with Lot vnto the londe of Canaan, which God promised to geue vnto hym and hys sede. Abram goeth into Egypt: and causeth Sarai hys wyfe to calle hyr sister, for whom Pharao is plaged.



AND the Lord sayde vnto Abrā: I
* Get the out of thy countre, & out of thy nacyon, and from thy fathers house vnto a londe that I wyll shewe the. And I wyll make of the a greate people, and wyll * blesse the, & make thy name great, that thou mayest be euen a blessynge. I wyll also blesse them that blesse the, and curse them that curse the, & in the shall all kynreds of the erth be blessed.

And so Abrā departed euen as the Lord B
spake vnto hym, & Lot went with him. And Abram was seuentie & fyue yeres olde, whā he departed out of Haran. And Abram toke Sarai hys wyfe & Lot hys brothers sonne, & all theyr * substaunce that they had in possession, & the soules that they had begotten in Haran. And they departed, ꝑ they myght come into the londe of Chanaan, & into the londe of Chanaan they came. Abram passed throwe the londe vnto the place of Sichem, & vnto the playne of Morethe: And the Cananyte was then in the londe.

And the Lorde aperynge vnto Abram, sayde: Vnto thy * sede will I gyue thys lōde And there buylded he an altare vnto ꝑ Lorde, euen where he had appered vnto hym.

And

C And remouynge thence vnto a mountayne that was eastwarde frō Bethel, he pytched hys tent, hauynge Bethel on the west syde, and Hai on ꝑ east. And he buyldynge an altare vnto the Lorde, dyd call on the name of the Lord. And Abram went forth goynge & departynge towarde the south.

But there was a derth in that londe, and therfore went Abram downe into Egypte, ꝑ he myght sogeourne there, for there was a fore dearth in ꝑ lande. And it happened whē he was come nere to entre into Egypte, he sayde vnto Sarai hys wyfe: Beholde, I know, that ꝑ art a fayre womā to loke vpō. Therfore shall it come to passe, that whan the Egyptyās se the, they shal saye: Ohe is hys wyfe. And they shall kyll me, but they shal saue the a lyue. Saye (I prayre the) that *thou art my syster, that I maye fare well for thy sake, and that my soule maye lyue thorowe thy occasyon. *Gen.xx.a.b

D And so it happened, whan Abram was come into Egypte, the Egyptyans beheld the woman, for she was very fayre. The princes also of Pharao sawe her, and commended her before Pharao, and the woman was taken into Pharaos house. And he truly intreated Abram well for hys sake, And he had shepe & oxen and he asses, men seruantes and maydseruantes, she asses & camels.

And the Lorde smote Pharao and hys house wyth great plages, because of Sarai Abrams wyfe. And Pharao callyng Abrā, sayde: Why hast thou done thys vnto me? Why dyddest thou not tell me, that she was thy wyfe? Now therfore behold, there is thy wyfe, take her, and go thy waye: And Pharao gaue the men commaundement concernynge hym, & they conuayed him forth, and hys wyfe, and all that he had.

C The.xiii.Chapter.

C Abram and Lot departe out of Egypte. And Abram dwyded hys lande & catell with Lot his brothers sonne. Here agayne is promyse to Abram the lande of Canaan.

A And so Abrā gat hym vp out of Egypte he and his wyfe, and *all that he had, & Lot wyth him, towarde the south. *Gen.xii.b

And Abram was very ryche, in catell in syluer and golde. And he wente forth on hys iourney frō the south towarde Bethel, vnto the place where hys tente had bene at the beggynnynge, betwene Bethel & Hai: Euen vnto the place of the *altare whiche he had made there at the fyrst, and there Abrā called on the name of the Lorde. *Gen.xii.c

Lot also which went with Abrā had shepe, catell and tentes: & the lande was not able to receaue them that they myght dwell together, for the *substance of they ryches was great, and they coulde not dwell together. *Ge.xxxvi.a

B And there fell a strife betwene the herdmen of Abrās catel, & the herdmen of Lots catell. Moreouer the *Cananites & the Pherezites dwelled at that tyme in the lande. Then sayde Abrā vnto Lot: Let there be no strife (I prayre the) betwene the and me and *betwene my herdmen and thyne, for we be brethren. Is not all the whole lande before the? Departe I prayre the from me. Yf thou wylte take the lefte hande, I wyl go to the ryght: or yf thou departe to the ryght hande, I wyl go to the lefte. And so Lot lyftynge vp hys eyes, beheld al the cōtre of Iordane, which was a plē cōtre of water euery where, before the Lord destroyed Sodome and Gomorra, even as the gardē of the Lorde, lyke the lande of Egypte as thou commeste vnto Zoar. *Gen.xii.b *Eccli.xvi.d *Ge.xiii.a C

Than Lot chose al the playne countre of Iordan ād toke hys iourney from the east. And so departed the one brother from the other, Abrā dwelled in the lāde of Canaan: and Lot abode in the cyties of the playne, & tented vntyll Sodome. But *the men of Sodome were wycked, and exceedynge synners before the Lorde. *Gen.xiii.d

And the Lorde sayde vnto Abram, after that Lot was departed from hym: Lyfte vp thyne eyes nowe, & loke frō the place where thou art northward, southward, eastward, and westward, for al *the lande which thou seest wyll I geue vnto the and to thy seed for ever. And I wyll make thy seed, as the dust of the erth: so that yf a mā can nombre the dust of the earth, than shall thy seed also be nombred. Aryse and walke about in the lande, after the length of it, and after the breadth therof, for I wyll geue it vnto the. And Abram takynge downe hys tent, came and dwelled in the okegroue of Mamre, na mely in Ebron, and buyldeb there an alter vnto the Lorde. *Gene.xii.b xvii.b.xxiii.a Act.vii.a

C The.xiiii.Chapter.

C Lot is taken prisoner. The victory of Abram of the Sodomytes. Lot is deliuered by Abrā. Melchisedech offered vp Bread vnto Abrā. Abram payed tythes vnto Melchisedech. Abram holdeth no thynge of the kynge of Sodome goodes.

A And it chaunced in the dayes of Amraphael kynge of Synhar, Arioch kynge of Ellasar, Kedorlaomor kynge of Elam, and Thydeal kynge of the nacions, and they made warre wyth Bera kynge of Sodome, and wyth Birsa kynge of Gomorra, and with Sinab kynge of Adama, and wyth Semeber kynge of Seboim, and wyth the kynge of Bela. The same is Zoar. All these were joynedtogether in the vale of Siddym, where the salte Sea is. Fye twelue yeares were they subiecte to kynge Kedorlaomor, and in the thryten yeare rebelled. But in the fourtene yeare came Kedorlaomor and the kynges that were wyth hym, and smote the Gyauntes in Asteroth Karnaim,

and the Suzyms in Ham, & the Emyms in the playne of Kariathim, & the Horyms in mounte Seir vnto the playne of Pharan, whych borderth vpon the wylderneſſe. And they returninge, came to En Mispat which is cades, ād ſmote all the cōtre of the Amalechytes, and alſo the Amorites that dwelt in Hazezon Thamar.

B And there went out the kinge of Sodome and the kynge of Gomorra, and the kyng of Adama, and the kynge of Zeboim, and the king of Bela which is zoar. And they ſtroke batell wyth them in the vale of Syddym, that is to ſaye, with Kederlaomor the king of Elam and wyth Thydeal kynge of Nacions, and wyth Amraphael kinge of Synhar. And wyth Arioch kynge of Ellasar: foure kynges agaynſt fyue. And the vale of Syddym was full of ſlyme pyttes.

And the kynge of Sodome and Gomorra fled, and fell there. And they that remayned, fled to ꝑ mountayne. And they takinge all the goodes of Sodome and Gomorra & all theyr vytalles went theyr waye. And they caryed awaye Lot alſo Abrams brothers ſonne and his good (for he dwelled at Sodome) and departed. And there came one that had eſcaped, and tolde Abram the Hebrew wych dwelled in the okegroue of * Mamre the Amorite, brother of Eſchol & brother of Aner, wyche were confederate with Abrā. When Abram hearde that hys brother was taken, he harnelled hys frethe younge men, borne in hys owne houſe, thre hundred and eyghtene, and folowed on thē vntyll Dan: And he was ſet in araye vpon them by nyght, he & his ſeruauntes, & ſmote them and purſued them vnto Hoba: wyche lyeth of the lefte hande of Damaſcos, and recouered all the goodes, and alſo brought agayne hys brother Lot, and hys goodes, the wenen alſo and the people.

After that he returned agayne from the ſlaughter of Kedorlaomor & of the kynges that were wyth hym, came the kyng of Sodome forth to mete him in the playne valey wych is the kynges dale.

D And * Melchiſedech kynge of Salem brought forth bread and wyne. For he was the Preſte of the mooſt hyghest God & bleſſed hym, ſayenge: Bleſſed be Abram vnto the hyghe God, poſſeſſor of heauē and earth. And bleſſed be the hye God wych hath deliuered thyne enemyes into thy hande. And Abram gaue hym tythes of all

And the kynge of Sodome ſayde vnto Abram: Gene me the ſoules, and take the goodes to thy ſelfe. And Abram anſwered the kynge of Sodome: I haue lyfte vp my hande vnto the Lorde the hye God poſſeſſor of heauen and earth, that I wyll not take of al that is thyne ſo moch as a threde or thonlachet, leſt thou ſhuldeſt ſaye, I haue made Abram ryche. Saue only that wyche the yonge men haue eaten and the partes of the men which went wyth me, Aner, Eſchol ād Mamre which ſhall take theyr partes.

¶ The.xv. Chapter.

¶ The lande of Canaan is yet agayne promyſed to Abram. God promyſeth hym ſeed. He beleueth and is ryched. The prophecye of the bondage wherein the children of Iſrael ſhulde be vnder Pharao, & of their deliueraunce from the ſame.

After theſe thinges were done, ꝑ worde of the Lord came vnto Abrā in a viſyon, ſayeng: Feare not Abrā, I am thy defence, & thy reward ſhalbe exceadynge greate. And Abrā ſayd: Lord God what wylte thou gene me whā I go chyldleſſe, & the chylde of the ſtewardſhip of my houſe is this Eleazer of Damaſco: And Abrā ſayd: Se, to me thou haſt geuen no ſeed: lo, a lad borne in my houſe is myne heyre.

And behold, ꝑ worde of the Lord came vnto hym ſayeng: He ſhall not be thyne heyre, but one ꝑ ſhal come out of thyne owne body ſhalbe thyne heyre. And he brought him out and ſayd: loke vp vnto heauē, & tel the * ſtareres, ꝑ thou be able to nōbre thē. And he ſaid vnto him: ‡ Euē ſo ſhal thy ſeed be.

And Abrā * beleued the Lorde, and that counted he to him for ryghteweſnes. And agayne he ſayde vnto him: I am the Lorde that brought the out of Ur of the Caldees, to gene the this lande, and that thou myghteſt poſſeſſe it.

And he ſayde: Lorde God, wherby ſhall I knowe that I ſhall poſſeſſe it? He anſwered vnto him: Take an heyfer of thre yere olde, and a ſhe goate of thre yere old, & a thre yere olde ram, a turtyldoue alſo ād a yonge pygeon. He toke therfore all theſe vnto hym, & deuyded them in the myddes, and layde euery pece one agaynſt another. But the foules deuyded he not. And whā the byrdes fell on the carcaſes, Abram droue them awaye. And when the ſonne was doune, ther fell a ſlomber vpon Abram. And lo, a darke and great feare fell vpon hym.

And he ſayde vnto Abram: knowe thys of a ſuertye, that thy * ſeed ſhalbe a ſtraunger in a lande that perteyneth not vnto thē. And ſhal ſerue thē, & they ſhall entreate thē euell .c.iiii. hundred yeares. But the nacyon whome they ſhall ſerue, wyll I iudge. And afterwarde ſhall they come out wyth great ſubſtaunce. And thou ſhalt go vnto thy fathers in peace, ād ſhalt be buryed in a good olde age. But in the fourth generacyon they ſhall come hyther agayne, for the wyckednelle of the Amorites is not yet full.

And

* Gen.xiii.d.

* Heb.vii.a

* Ro.iii. Ga.iii.a

‡ Rom.iii.

* Ro.iii. Ja.ii.b Gala.iii.a

* Act.vii.a

‡ Eze.xxi. Iud.ii.b Gala.iii.a

D And it came to passe that whan the sunne went downe, there was a darke cloude: beholde, ther was a smokyng furnesse, & a fyre brand goynge betwene the sayd peces.

In that same daye the Lorde made a couenaunte wyth Abram sayenge: vnto thy *seed haue I geuen thys lande, frō the ryuer of Egipt, euen vnto the great ryuer the ryuer of Euphrates, the Kenytes, the Kenyzites, and the Cadmonites, the Hethites, ād the Pherezites, and the gyaūtes, the Amorytes also, and the Cananites, the Gergesytes and the Jebusytes.

*Ge.xxiiii.a

¶ The.xvi.chapter.

¶ Sarai geueth Abram leaue to take Agar hyr mayde to wyfe. Agar despysed hyr maystere: for whyche she was euel intreated of Sarai, and therfore runneth awaye. The angell metynge hyr, commaundeth hyr to turne agayne, and doth promise hyr seede. And nameth hyr yyre chylde Jsmael.

A SArai Abrams wyfe bare hym no chyldren. But she had an hande mayde an Egyptian. Hagar by name. And Sarai sayde vnto Abram: Beholde, the Lorde hath restrayned me, that I can not beare. I praye ȳ go in vnto my mayde, peradventure I maye be edifyed by her. And Abram obeyed the voyce of Sarai. And Sarai Abrams wyfe toke Hagar hyr mayde the Egyptian (after Abram had dwelled.x.yere in the lande of Canaan) and gaue her to hyr husbande Abram to be hys wyfe.

B *Jer.xxxii.

Which whan he wente in vnto Agar, she conceaued. And when she sawe that she had cōceaued, hyr mastresse was despysed in hyr eyes. And Sarai sayd vnto Abram: Thou doest me wronge: I haue geuen my mayde into thy bosome. Whiche seynge ȳ she hath conceaued, I am despysed in hyr eyes, the Lorde iudge betwene the & me. But Abram said to Sarai: beholde, thy mayde is in thy hande, do wyth hyr as it pleaseth the.

B ‡Rom.viii. *Rom.viii. Jac.o.b.d Gala.iiii.

And whan Sarai fared foule wyth her, she fled from the face of her. And the angell of the Lorde foūde her besyde a foūtayne of water in the wyldernes: euē by the wel that is in the way to Sur. And he sayde: Hagar Sarais mayde, whence camest thou & whether wylt thou goo? She sayde: I flee from the face of my mastresse Sarai. And the angell of the Lorde sayde vnto her: returne to thy mastresse agayne, ād submytte thy selfe vnder her handes.

C *Act.xii.a

And agayne, ȳ angell of the Lorde sayde vnto her: In encrealynge I wyll encrease thy seed and it shal not be nombred for multytude. And the Lordes angell sayde vnto her, se, thou art with chylde and shalt bere a sonne, and shalt call hys name Jsmael: because the Lorde hath herde thy tribulacyon. He also wyll be a wylde man, and his hande wyl be agaynst euery man, and euery mans hāde against hym. And he shall dwell in the presence of all his brethre. And she called the name of the Lorde that spake vnto her: thou God lokest on me, for she sayde: Haue I not sene here the backe partes of hym that seeth me? Wherfore the well was called, the well of hym that lyueth & seeth me. And it is betwene Cades and Bared. And Hagar bare Abram a sonne, and Abram called hys sons name which Hagar bare vnto hym Jsmael. And Abrā was.lxxxvi.yere olde, when Hagar bare him Jsmael.

‡Evo.xxii. Jud.b.b Gala.iiii.

¶ The.xvii.chapter.

¶ Abram is called Abraham, and Sarai is named Sara. The lande of Canaan is here the fourth tyme promysed. Circumcision is here instituted. Jsaac is promysed. Abraham prayeth for Jsmael.

A ABram was nynetye yere olde & .ix. the Lorde apeared to Abrā & sayde vnto hym: I am the almyghtye God: walke *before me ād be thou perfecte. And I wyll ‡ make my bonde betwene me and the, and wyll multyplye the exceedyngly. And Abrā fell on hys face. And God talked wyth hym sayenge: Beholde, I am, and my testament is wyth the, ād thou shalt be a father of many * nacions. Neyther shall thy name any more be called Abrā but thy name shalbe Abraham: ‡ for a father of many nacyons haue I made the, I wyll make the to growe exceedyngly, and wyll make nacyons of the: yea and kynges shall spryngye out of the. Moreouer I wyll make my bonde *betwene me and the, and thy seed after the, in theyr generacyons, by an euerlastynge testament, that I maye be God vnto the and to thy seed after the. And I wyll geue vnto the and to thy seed after the, *the lande wherein thou art a strāger: Euen all the lande of Canaan, for an euerlastynge possession, and wyll be theyr God.

A *Gene.v.d.e ‡Gene.vi.c

B *Act.vii.b

*Gene.xii.d

And God sayd agayne vnto Abraham: Se thou also kepe my testamente therfore, both thou and thy seed after the in their generacyons. Thys is my testamente whyche ye shall kepe betwene me and you, and thy seed after the. Euery manchylde amonge you shalbe circumcysed. Ye shal circumcyse the flesh of youre forescynne, and it shall be a ‡ token of the bonde betwyxte me and you. And euery man chylde of .viii. dayes * olde shall be circumcysed amonge you, and suche as be in youre generacyons, and borne at home and he that is boughte wyth money of any straunger whyche is not of thy seed. He that is borne in thy house, & he also that is boughte wyth money, must nedes be circumcysed. And my testamente shall be in youre flesche, for an euerlastynge bonde. And the vncircumcysed manchylde, in whose flesche the forescynne is not circumcysed, that soule shall perysche, from hys people: because he hath broken my

‡Rom.iiii.b

*Genes.v.b.d. Luke.ii.b Leui.xii.a.

C

testament

C testament. And God sayde vnto Abraham
Sarai thy wyfe shalt thou not cal Sarai:
but Sara shal hyr name be. And I wil blesse
her and haue geuen the a sonne of her, & wyll
blesse her people also, ye and kynges of peo-
ple shall spryngе of her. But Abraham fell
vpon his face and laughed, and sayd in hys
harte: shall a chylde be borne vnto hym ý is
hūdred yere old? And shal Sara ýis nyenty
yere old bere? And Abrahā sayd vnto God:
O that Ismaell myghte lyue in thy syghte.
Vnto whom God sayde: Sara thy wyfe
shall * beare the a sonne in dede, & thou shalt
call his name Isaac. And I wyll make my
bond with him, for an * euerlastynge bonde
and with his sede after him. And as concer-
nyng Ismaell also, I haue hearde the: for I
haue blessed hym, and wyl make hym to en-
crease, and wyll multiplye him exceedyngly.
Twelne * princes shall he begete, & I wyll
make a great naciō of him. But my bōd wil
I make w̄ Isaac, which Sara shal bere vn
to the: euen thys tyme twelue moneth.
D And he left of talkynge wyth hym, & de-
parted vp from Abraham. Abraham toke
Ismael his sonne and al soch as were borne
in his house and all that was bought wyth
money as many as were mēchyldren which
were amonge the men of Abrahams house,
and circumcised the flesh of their forescynne
euen in that selfe same day, as God had said
vnto hym. Abraham also hym selfe was ny-
netye yere olde and nyne, when the flesche of
hys forescynne was circūcysed. Ismael hys
sonne was. xiii. yeare olde when he was cir-
cumcysed in the flesh of his forescynne. The
selfe same daye was Abraham circumcysed
and Ismael hys sonne. And all the men of
his house, borne in his house or bought with
money (of straungers) were circumcysed
wyth hym.

*Ge. xviii. b
*Ge. xxiiii. b
*Ge. xvii. b

C The. xviii. Chapter.

C There apered thre men vnto Abrahā. Isaac is pro
mised to him agayne: at wyych Sara laughed. The de
struycyon of the Sodomites is declared vnto Abrahā.
Abraham prayeth for them.

I AND the Lorde apeared vnto hym
in ý playne of Mamre, as he sate
in his tent dore in the heate of the
daye. And he lyfte vp his eyes &
loked: and lo, thre men stode by
hym. And when he sawe them, he ran to me
te them from the tente dore, and fell to the
grounde and sayde: Lorde (I beseche the (yf
I haue founde fauoure in thy syght: goo not
(I prayе the) from thy seruaunt. Let a lytle
water be set, and wash your fete and refresh
youre selues vnder the tree. And I wyll fet
a * morsell of breade, to comforte your har-
tes withall. And than shall ye goo your wa-
yes, for euen therfore are ye come to your ser
uaunte. And they sayde: Do euen so as thou
hast sayde. And Abraham wente a pase in
to hys tente vnto Sara, and sayde: make
redy attonce thre peckes of fyne meale, knea
de it, and make cakes. And Abraham ren-
nynge vnto hys beastes, fet a calfe tendre &
good, and gaue it vnto a ponge man, and he
hasted to make it redy attonce. And he toke
butter and mylke and the calf wyych he had
prepared, and set it before them, and stode
hym selfe by them vnder the tree * whā they
dyd eate.
And they sayd vnto hym: Where is Sa-
ra thy wyfe? he answered: beholde, she is in
the tent. And he sayde: ⊕ In returnynge, I
wyl come agayne vnto the, accordynge to ý
tyme of lyfe. And lo, * Sara thy wyfe shall
haue a sonne. That herde Sara, in the tent
dore wyych was behynde him. Abrahā and
Sara were both olde & well stryken in age,
ād it ceased to be with Sara, after ý maner
as it is with wemen. Therfore Sara lau-
ghed wythin her selfe sayenge: Now I am
wared olde, shal I geue my selfe to * lust, &
my Lorde olde also? And God sayde vnto
Abraham: wherfore dyd Sara laughe say-
enge: shall I of a suertye beare a child which
am olde? is any thynge wonderfull to God?
Accordynge to the tyme * appoynted wyl I
returne vnto the, euē accordyng to the tyme
of lyfe, & Sara shal haue a sonne. Thā Sa-
ra denyed it sayenge: I laughed not, for she
was afrayde. And he sayde: It is not so, but
thou laughedst. And the mē stōdinge vp frō
thēce, loked towarde Sodome. And Abra-
ham went wyth them to bringe them on the
waye. And the Lorde sayde: Shall I hyde
from Abrahā that thinge which I do? seing
that Abrahā shall be a * great and a myghe
tye people, and all the nacyons of the earth
shalbe blessed in him? I know this also, that
he wyll commaunde hys chyldren and hys
houshold after hym, that they kepe ý waye
of the Lorde, and do after ryght and consey-
ence, that the Lorde maye bryng vpō Abra-
ham that he hath spoken vnto hym.
And the Lorde sayde: * The cryе of So-
dome and Gomorra is greate, and theyr
synne is exceadynge greuous. I wyll goo
downe nowe, and se whether they haue
done altogether accordynge to that cryе,
whiche is come vnto me or not, that I may
knowe

*Ge. xxi. b
*Ge. xxi. b
*Ge. xxi. b
*Ge. xxi. b
*Ge. xxi. b
*Ge. xxi. b

knowe. And the men departed thence and
went to Sodome ward. But Abrahā stode
yet before the Lorde, and Abraham drewe
nere and sayd: Wylte thou also destroye the
D rightwes with ý wicked: peradūture there
be .l. rygh twes wyth in the cytie, wylt thou
destroye and not spare the place for the sake
of .l. rygh twyse ý are therin: That be farre
frō the, that thou shuldest do after thys say-
eng, and sley the rygh twes with the wicked
and ý the rygh twes shulde be as the wicked
that be farre frō the. Shall not the iudge of
all the worlde do accordyng to rygh te? And
the Lorde sayde: Yf I fynde in Sodome .l.
rygh twes within the cytie, I wyll spare all
the place for their sakes.

And Abrahā answeringe, sayd: Beholde,
I haue taken vpon me to speake vnto the
Gene.ii.d. Lord, * which am but dust and asshes, perad
ūture there shal lack fyue of fyftye rygh te-
ous: Wylt thou destroye all ý cytie for lacke
of fyue? And he sayde: yf I fynde there four-
tye and fyue, I wyll not destroye thē. And
he proceded to speake vnto hym agayne, ād
sayd: peradūture there shalbe fourty foūde
there. He answered I wyll not do it for for-
tyes sake. He saide vnto him agayne: O let
not my Lorde be angrye that I spake: per-
adūture there shall thirtye be foūde there.
And he sayde: I wyll do nothynge yf I fynd
thyrtye there. He sayde agayne: O le I haue
taken vpon me to speake now also vnto my
Lorde: peraduenture there shalbe twentye
foūde there. He answered: I wyl not destroy
them for twentyes sake. And he sayd: O let
not my Lorde be angrye, and I wyll speake
yet but this once Peradūture there shal ten
be foūde there. He answered: I wyll not de-
stroye them for tens sake. And the Lorde
went hys waye as soone as he had lefte co-
menynge wyth Abraham. And Abraham
also turned vnto his place.

¶ The.xix.Chapter.

¶ Lot receueth two Angels into his house. The cytie
besiege of the Sodomytes. Lot is delyuered & desyreth
to dwell in ý cytie of Zoar. Lotes wyfe is turned into
a pylar of salt. Sodome is destroyed. Lot is drunken
and lyeth wyth hys daughters which conceaued chil-
dren by hym.

I AND there came .ii. angels to Sodome
at euen. And Lot sat at the gate of
Sodome. And Lot seynge them rose
Gene.xviii.a vp to mete them, and he * bowed hym selfe
to the grounde with hys face. And he sayde:
my Lordes, turne in I praye you into your
seruaunts house and tarye all nyghte and
wash your fete and ye shall rise vp early to
go in your wayes. Which sayd: nay, but we
Ge.xviii.c. wyll byde in the streates al nyghte. And he
in maner byd euen * compelle them violently.
And they returnynge in vnto hym entred in
to hys house, and he made them a feaste and
Exo.xii.b byd bake swete bred, & they byd * eate. And
before they went to rest, the men of the cytie
(euen the men of Sodome) compassed the
house rounde about both olde and yōge, all
the people from all quarters. And they cal-
lynge vnto Lot, sayd vnto hym: where are
the mē which came into ý this nyght? bringe
them out vnto vs ý we wyl knowe them.

And Lot went out at the doores vnto thē B
and shut the doore after hym and sayde: naye
for goddes sake brethrē do not so wyckedly.
Behold I haue two daughters which haue
knowne no man, thē wyll I bryng out now
vnto you: & do wyth them as it semeth good
in youre eyes. Only vnto these men do no-
thynge, for therfore came they in vnder the
shadowe of my rofe. And they sayde: stonde
back. And they said: he came in as one to so
georne, and wyl he be now a * iudge? we wil Gro.ii.b
surely deale worse with the then with them. Act.viii.b.
And they preased sore vpon the man, euē C
Lot: and came to break vp the doore, but the
men put forth their handes & pulled Lot into
the house to them and shut to the doore. And
the mē that were at the doore of ý house were
smote wyth blyndnesse * both smal & great: Sap.xix.c
so that they faynted and could not fynde the iiii.Reg.vi.a
doore. And the men sayde vnto Lot; Yf thou
haue yet here any sonne in lawe or synnes or
daughters or whatsoeuer thou haste in the
cytie, bryngе it out of this place: for we must
destroy this place because the cryye of them is
great * before the face of God: for the Lord Gen.xviii.f
hath sent vs to destroye it.

And Lot went out and spake vnto his son
nes in law which maryed his daughters say
inge: stonde vp: get you out of this place, for
the Lord wyl ouerthrowe this cytie. But he
semed as though he had mocked, vnto hys
sonnes in law. And whan ý morynng arose
the angels caused Lot to spede hym sayeng:
Stonde vp, take thy wyfe & thy two daugh W
ters at hande, lest thou perysh in the synne
of the cytie. And as he prolonged the tyme,
the men caughte both hym, hys wyfe & hys
two daughters by the handes, the Lorde be-
inge mercyfull vnto hym, and they brought
hym forth and sette hym wythout the cytie.
Ye fortured when they had broughte them
out ** he sayd: Saue thy lyfe, and loke not **
behynde the, neyther tarye thou in all thys E
playne countre. Saue thy selfe in the moun-
tayne, Lest thou perysshe. And Lot sayde
vnto them: Oh nay Lorde: beholde, thy ser
uaunt hath foūde grace in thy syghte, and
thou haste magnifyed thy mercye wherye
thou hast shewed vnto me in sauing my lyfe
Beholde, I cannot be saued in the moun-
tayne, lest some mysfortune fall vpon me &
I dye. Beholde, here is a cytie by, to flee vnto,
and yonder lytle one: Oh let me be saued
there: is it not a lytle one, and my soule shal
lyue? And he sayde to hym: Se I haue forgi-
ued thy request as concerninge this thynge,

that

that I wyll not ouerthrowe thys cytie for the wyrch thou hast spoken. Haste the, & be saued there, for I can do nothynge tyll thou be come thyther. And therfore the name of the cytie is called zoar. And the sunne was nowrysen vpon the erth, when Lot was entred into zoar.

Then the Lord rayned vpō *Sodome ād Gomorra, brymston and fyre from ý Lorde out of heauē, & ouerthrewe those cyties and all the region, and al that dwelled in the cyties, and that ý grewe vpon the earth. But Lotes wyfe loked behynde her, & was turned into a pyllar of salte. Abraham rysynge vp early, got hym to ý place where he stode before the presence of God, and lokynge toward Sodome & Gomorra & toward al the londe of that cōtre he loked: and beholde, the smoke of the contre arose as the smoke of a fornace. And it happened that whē God destroyed the cyties of that region, he thought vpon Abraham, and sent Lot out from the myddes of the ouerthrowenge, whē he ouerthrewe the cyties where Lot dwelled.

And Lot departed out of zoar & dwelled in the mountayns with his ii. daughters, for he feared to tarry in zoar, but dwelled in a caue, he & hys ii. daughters. And the elder sayde vnto the ponger: our father is olde, ād there is not a man in the earth to come in vnto vs after the maner of all the worlde. Come, we wyll make our father dronken wyth wyne, and lye with hym, that we maye saue sede of oure father. And so they made theyr father dronkē wyth wyne ý nyghte. And the elder daughter went & laye wyth her father. And he perceaued it not, neyther when she laye downe, nether when she rose vp.

And on the morowe it happened that the elder sayd vnto the ponger: beholde, yesternyght laye I wyth my father. Let vs make hym dronke with wyne this night also, and go thou & lye with him, that we maye rayse vp seed of oure father. And they made theyr father dronke wyth wyne that nyght also. And the ponger arose & laye wyth him. And he perceaued it not: nether whē she lay downe, nether whē she rose vp. Thus were both the daughters of Lot wyth chylde by theyr father. And the elder bare a sonne, and called hys name Moab. The same is the father of the Moabytes vnto thys daye. And the ponger bare a sonne also & called hys name Ben Ammi. The same is the father of ý children of Ammon vnto thys daye.

*Esa.xiii.d Jerem.l.f Ezech.xvi.e

Iii.Pet.ii.d Sapi.x.a Amos.iiii.d Luke.xvii.f Judc.i.d.

¶ The.xx.Chapter.

¶ Abraham went as a straunger into the lande of Gerar. The kynge of Gerar taketh away his wyfe.

And Abraham departed thence towarde the south contre, & dwelled betwene Cades and Sur, ād soge ourned in Gerar. And Abrahā sayd of Sara hys wyfe: she is my *sister. And Abimelech kynge of Gerar sent and fet Sara awaye.

But God came to Abimelech in a dreame in the nyght and sayd to him: Se, thou shalt dye for the womās sake which thou hast taken awaye, for she is a mās wyfe. But Abimelech had not yet come nye her, & he sayd: Lorde wylt thou slaye ryghtewes people? sayd not he vnto me, she is my syster-yee, ād sayd not she her selfe: he is my brother? with a pure hart and innocent hādes haue I done this. And God sayde vnto him by a dreame: I wot it well that thou dydest it in the pure nesse of thy herte. I kepte the also that thou shuldest not synne agaynst me, and therfore suffred I the not to touch her. Now therfore delyuer the man hys wyfe agayne for he is a prophete. And he shall prayse for the ý thou mayst lyue. But and yf thou deliuer her not agayne, be sure that thou shalt dye the deth both thou, and all that thou hast.

Therfore Abimelech rysing vp betymes in the mornyng called all hys seruātes and tolde all these sayenges in their eares, and ý men were sore afrayde. And Abimelech called Abrahā & said vnto him: what hast thou done vnto vs and what haue I offended the that thou hast brought on me & on my kingdome so great a synne? thou hast done dedes vnto me that ought not to be done And Abimelech sayd vnto Abraham: What sawest thou that thou hast done thys thynge?

Abraham answered. For I sayde: surely the feare of God is not in thys place, & they shall sley me for my wyfes sake: yet in very dede she is my syster, for she is the daughter of my father: though she be not the daughter of my mother: and she became my wyfe. And after God caused me to wandre out of my fathers house, I sayde vnto her: Thys kindnesse shalt thou shewe vnto me in al places where we come, that thou saye of me, he is my brother.

Thā toke Abimelech shepe and oxen, mē seruauntes and wemen seruauntes ād gaue thē vnto Abraham, & delyuered hym Sara his wyfe agayne. And Abimelech sayde: beholde, my land lyeth before the, dwell where it pleaseth the best. But vnto Sara he said: Se, I haue geuen thy brother a thousande peces of syluer, behold, it shal be a couerynge of thyne eyes, vnto all that are wyth the, and thus wyth all was she reproued.

And so Abraham prayed vnto God, and God healed Abimelech and his wife and his maydens, & they bare childrē. For the Lorde had closed to, all the matrices of the house of Abimelech: because of Abrahams wyfe.

¶ The.xxi.chapter.

¶ Isaac is borne. Agar is cast out wyth hyr ponge sonne Ismael. The angell comforteth Agar. The cōuenaunt betwene Abimelech and Abraham.

The Lord

A The Lorde visyted Sara as he had sayde, & dyd vnto her * accordynge as he had promysed. For Sara was wyth chylde and bare Abraham a sonne in hys olde age, euen the same season whych the Lorde had appoynted him. And Abraham called hys sones name that was borne vnto hym whyche Sara * bare hym, Isahac: and Abrahã circũcysed Isahac his sonne when he was viii. dayes olde: as God commaunded hym. And Abraham was an hũdred yeare olde: whẽ his sõne Isahac was borne vnto hym. But Sara sayd: God hath made me a laughynge stocke: so that all that heare: wyll laugh at me. Sohe sayd also: who wolde haue sayd vnto Abrahã: ꝓ Sara shulde haue greue childrẽ sucke? for I haue borne him a sone in hys olde age: The chylde grewe: and was wened: and Abraham made a greate feast: the same daye that Isahac was wened. Sara sawe also ꝓ sonne of Hagar the Egyptiã (which she had borne vnto Abraham) to be a mocker, wherfore she sayde vnto Abraham: ‡ put awaye thys bondemaydẽ & hyr sonne: for the sonne of thys bondwomã shall not be heyre wyth my sonne Isahac: ‡ thys sayenge was very greauous in Abrahãs syght because of hys sonne. And God sayde vnto Abraham: let it not be greauous in thy syght, because of the lad and of thy bondmaydẽ: All that Sara hath sayd vnto the, heare hyr voyce, for ‡ in Isahac shall thy seed be called. Howeuer of the sonne of the bondwoman wyl I make a nacion: because he is thy * seed.

And so Abrahã arose vp early in the morynng, and toke bredẽ & a bottell of water & gaue it vnto Hagar, puttyng it on hyr shulders wyth the lad also, & sent her away, who departynge, wandred vp and downe in the wyldernes of Beer Seba. And the water was spent in the bottell, and she cast the lad vnder a bush and went and sat on the other syde a great way, as it were a bowshote of: for she sayde: I wyll not se the death of the childe. And she sytynge downe on the other syde, lyfte vp hyr voyce and wepte.

C And God herde the voyce of the chylde. And the angell of God called Hagar out of heauen and sayd vnto her: what aylyth the Hagar? Feare not, for God hath herde the voyce of the childe where he lyeth. Aryse. Ad lyfte vp the lad, and take him in thy handes, for I wyll make of hym a great people. And God opened hyr eyes: and she sawe a well of water. And she wente and fylled the bottell wyth water and gaue the boye drynke. And God was wyth the lad, & he grewe & dwelt in the wyldernesse, and became an archer. And he dwelt in the wyldernesse of Paran. And hys mother got hym a wyfe out of the lande of Egypte.

And it chaunced the same season that Abimelech and Phicol his chefe captayne spake vnto Abraham sayenge: * God is wyth the in all that thou doeste. And nowe therfore swere vnto me euen here by God, that thou wylt not hurt me nor my chyldren, nor my chyldrẽs chyldren. But that thou shalt deale wyth me & the contre where thou haste bene a straunger, accordynge vnto the kyndnesse that I haue shewed the. And Abrahã sayde: I wyll swere.

And Abraham rebuked Abimelech for a well of water, whych Abimelechs seruaunts had violently takẽ awaye. And Abimelech sayde: I wote not who hath done thys thyng. Also thou toldest me not: nether herd I of it, but thys daye. And Abraham toke shepe & oxen, and gaue thẽ vnto Abimelech. And they made both of them a bonde together. And Abraham set vii. ewe lambes by thẽselues. And Abimelech said vnto Abrahã: what meane these vii. ewe lãbes whych thou hast set by them selues? he answered: For these vii. lambes shalt thou take of my hand, that they maye be a wytnesse vnto me, that I haue digged thys well. Wherfore the place is called Beer Seba, because ꝓ there they sware both of them. Thus made they a bonde together at Beer Seba. And Abimelech & Phicol his chefe captayne rose vp, and turned agayne into the lãde of the Philistines. And Abraham planted a wodd in Beer Seba, & called there on the name of ꝓ Lorde, the euerlastynge God: & so gouerned in the Philistines lande a longe season.

C The. xxii. Chapter.

C The tryall of Abraham is ꝓuided in offeryng hys sonne Isahac. Christ our Saynoure is ꝓmysed. The generacion of Nachor Abrahams brother.

After these sayenges it happened that God dyd * proue Abrahã and sayd vnto hẽ: Abrahã. Wherwith he answered: here am I. And he sayde: take thy only sonne Isahac whom thou louest, & get the vnto the lãde Moria, & sacrifyce him there for a sacrifice vpon one of the mountayns, whych I wyll shewe the. Then Abrahã rose vp early in the morynge, & saddled hys asse, & toke two of hys yongmen with him, and Isahac hys sonne: and clouen wodd for the sacrifice, and rose vp and gat him to the place which God had appoynted hym.

C The thyrde daye Abraham lyfte vp hys eyes, and sawe the place afarre of, and sayd vnto hys yongmen: byde here wyth the asse I and the lad wyll go yonder & worshyppe, and come agayne vnto you. And Abraham toke the wodd of the sacrifice and layde it vpon Isahac hys sonne, and he hym selfe toke fyre in hys handes and a knyfe. And they went both of them together.

Then spake Isaac vnto Abraham his father and sayde: My father. And he answered: here am I my sonne. he sayde: Se here the fyre and wod, but where is the shepe for sacrifice. Abrahā answered: my sonne, God wyll prouyde him a shepe for sacrifice. And so they went both together.

And wher they came vnto the place which God had shewed hym, Abraham made an aulter there, & dressed the wod, and bounde Isaac his sone, & *layde him on the aulter, aboue vpon the wod. And Abraham stretchynge forth his hande, toke the knife to haue kylled his sonne. And the angell of the Lorde called vnto him from heauē, sayenge: Abraham Abraham. And he sayde: here am I. And he sayde: laye not thy hande vpō the chylde, nether do any thyng at all vnto him, for now I knowe that thou fearest God, ād hast for my sake not spared thyne only sone. And Abraham lyftynge vp his eyes, loked aboute: and beholde, there was a rā caught by the hornes in a thychette. And he wente and toke the ram and offred him vp for a sacrifice in the stede of his sonne. And Abraham called the name of the place, the Lorde wyll see. As it is sayd this daye: in ꝑ mouite wyll the Lorde be sene.

And the angell of the Lorde cryed vnto Abrahā from heauen the secondē tyme, and sayd: by my selfe haue I sworne (sayth the Lorde) because thou hast done this thynge, and hast not spared thy only sonne: that is blessinge I wyll bless the, & in multiplyeng I wyll multiplye thy seed as the starres of heauē & as the sande which is vpon the sea syde. And thy seed shall possesse the gate of his enemyes. And in thy seed shal al the nacions of the erth be blessed, because thou hast herde my voyce. So turned Abrahā again vnto his yonge men, and they rose vp and wēte together to Beer Seba. And Abrahā dwelt at Beer Seba. And it chaunced after these thynges, that one tolde Abraham sayenge: Beholde, Milcha, she hath also borne chyldren vnto thy brother Nachor: Hus his eldest sonne, & Buz his brother, and Kemuel the father of the Syrians, Ichesed, & Hazo, & Pildas, & Jedlaph, & Bethuel. And Bethuel begat Rebecca. These viii. did Milcha bere to Nachor Abrahās brother. And his concubyne called Rhuma she bare also Tebah, and Gahan, Thaas and Maacha.

¶ The xxiii. Chapter.

¶ Sara dyed and is buryed in the ende that Abraham bought of Ephron the Hethite.

SAra was an hundred & xxvii. yere olde (so longe lyued she) and Sara dyed in Kyriat Arba. The same is Hebron in the lande of Canaan. And Abraham came to morne Sara and to wepe for her. And Abraham stode vp from the syghe of his coarse, and talked wyth the sonnes of Heth sayenge: I am a straunger and a forynier amonge you, gyue me a possessiō to bury in with you, that I may bury my coarse out of my syghe. And the chyldre of Heth answered Abraham, sayenge vnto him: Heare vs Lorde, thou arte a prynce of God amonge vs. In the chefest of our sepulchres bury thy dead: None of vs also shall forbyd the his sepulchre, but thou mayest bury thy dead therin: Abrahā stode vp and bowed him selfe before the people of the lāde of the chyldre of Heth. And he comoned with the sayenge: Yf it be your mynde that I shal bury my dead out of my syghe, heare me, and speke for me to Ephron the sonne of Zoar: that he maye gyue me ꝑ dubbyl caue wyych he hath, and that is in the ende of his feide: but for as moch money, as it is wroth shall he gyue it me in the presence of you, for a possession to burye in. For Ephron dwelled amonge the chyldren of Heth.

And Ephrō the Hethite answered Abrahā in the audyence of the chyldren of Heth & of all that wente in at the gates of his cytie sayeng: Not so my lord, heare me: The feide gyue I the, ād the caue that therin is gyue I the also: & euen in the presence of the sonnes of my people gyue I it the, burye thy dead. And Abraham bowed hym selfe before the people of the lande, & spake vnto Ephron in the audience of the people of the cōtre sayeng: I praye the heare me yf it please the: I wyll gyue siluer for the feide, take it & I wyll bury my dead there. Ephron answered Abraham sayenge vnto hym: My lorde, herken vnto me. The lāde is worth iiii. hundred sicles of syluer: what is that betwyxt the & me? bury therfore thy dead. And Abraham harkened vnto Ephron & weyed him the siluer wyych he had sayde, in the audience of the sonnes of Heth. Euen iiii. hundred syluer sicles of current money amonge marchaunters. And the feide of Ephrō with the dubbyl caue wyych was before Mamre: euen the feide & the caue ꝑ was therin & all the trees ꝑ were in the feide, & that were in all the borders round about, were made sure vnto Abraham for a possessiō, in the syghe of the chyldre of Heth, before all that wente in at the gates of the cytie. After this dyd Abraham bury Sara his wyfe

wyfe in the double caue of the felde ꝑ lye the before Mamre. The same is Hebron in the lande of Chanaã. And so both the felde and ꝑ caue that is therin, was made vnto Abrahã a sure possession to bury in, of ꝑ sones of Heth.

¶ The.xxiiii. Chapter.

¶ Abraham maketh hys seruaunt to swere: and sendeth hym to seke a wyfe for Isaac hys sonne. The seruaunt was sped well and brought Rebecca: which Isaac toke to hys wife.

1 ABrahã was old and stryken in dayes, & the Lorde had blessed him in all thinges. And Abraham sayd vnto hys eldest seruaunt of hys house wyche had ꝑ rule ouer all that he had Put thy hande vnder my thygbe, and I wyll make the swere by the Lorde God of heauen and God of the erthe, that thou shalt not take a wyfe vnto my sone, of the daughters of Chanaan, amonge which I dwell. But thou shalt go vnto my country and to my natyue londe, and take a wyfe vnto my sonne Isaac.

But the seruaunte sayde vnto hym: peradueuture the woman wyll not agree to come wyth me vnto thys lande, shal I bryngе thy sonne agayne vnto the land which thou cãmest out of? To whom Abraham answerd: be ware, that thou bryng not my sonne thyther agayn. The Lord God of heauen which toke me from my Fathers house and from the lande where I was borne, And wyche spake vnto me and that sware vnto me sayenge: vnto thy seed wyll I gyue thys lande, he shal sende hys angell before the, and thou shalte take a wyfe vnto my sonne from thence. Neuerthelesse ꝑ the woman wyll not agree to folowe the, than shalte thou be wythout daunger of thys my oothe. Onely bryngе not my sonne thyther agayne. And the seruaunt put hys heade under the thygh of Abraham hys master, and swere to hym as concernynge that matter. And the seruaunte toke ten camels of the camels of hys master and departed, and had of all maner of goodes of hys master wythe hym, and rose vp and wente to Mesopotamia, vnto the cytye of Nahor. And make hys camels to lye downe wythout the cytye by a well syde of water, at euen: eueneste the tyme that women come out to drawe water. And he sayde.

Lorde God of my master Abraham, sende me good speede thys daye, and shewe mercy vnto my master Abraham. Lo I stande here by the well of water, and the daughters of the men of thys cytye come out to drawe water: Nowe damsell to whome I sayе, Kowpe downe thy pytcher I prayе the that I may drynke. If she say also: Drynke, and I wyll geue thy camels drynke: the same is she that thou haste ordeyned for thy seruaunte Isaac: yee: and therby shall I knowe that thou haste shewed mercy on my master. And it came to passe yer he had lefte speakynge, beholde, Rebecca came out, the daughter of Bethuell, sonne to Milca the wyfe of Nahor Abrahams brother, and hys pytcher vpõ hys shoulder: The damsell was very fayre to loke vpon, & yet a maydẽ & vnknowne of man. And she went downe to the well, & fylled hys pytcher and came vp. And the seruaunt renneynge vnto her, sayde; let me suppe a lytle water of thy pytcher. And she sayde drynke my Lorde.

And she hasted & let downe her pytcher vpon hys arme, & gaue hym drynke. And when she had geuen hym drynke, she sayde: I will drawe water for thy camels also, vntyll they haue dronke ynough. And she powred out hys pytcher into the trough hastily, & ranne agayne vnto the well to fet water & drawe for all hys camels.

And the man wondred at her: But helde hys peace, to wete whether the Lorde had made hys iourney prosperous or not. And it fortuned as the camelles had lefte drynkynge, the man toke a golden earynge of halfe a sycle weyghe, & two bracelettes for hys handes, of .x. sycles weyghe of golde, & sayde whose daughter art ꝑ? tell me I prayе the, is there rowme in thy fathers house for vs to lodge in? She answered hym: I am the daughter of Bethuell the sonne of Milca, wyche she bare vnto Nahor: and sayde moreouer vnto hym: we haue lytter and prauender ynoughe, and also rowme to lodge in.

And the man bowed hym selfe, and worshyped the Lorde, and sayde: blessed be the Lorde God of my master Abraham, wyche ceasted not to deale mercyfully and truly wythe my master, and hath broughte me the way to my masters brethers house. And the damsell rane & told them of her mother hys house these thynges. And Rebecca had a brother called Laban.

And he ranne out vnto the man, vnto the well: for as soone as he had sene the earynges and the bracelettes in hys systers handes (and herde the wordes of Rebecca hys syster sayenge: thus sayde the man vnto me) he wente out vnto the man. And loo, he stode wythe the camels by the well syde. And he sayde: come in thou blessed of the Lorde. Wherefore standest thou without? Thou hast the house, and made rowme for the camels. And then the man came into the house: and he vnbrydled the camels: and (Laban) broughte lytter and prauender for the camels, and water to wasche hys

fete & the meynes fete that were with hym, & set meate before hym to eate. But he sayde: I wyll not eate, vntyll I haue sayde myne arande. And he sayde: saye on. And he sayde: I am Abrahãs seruaunt, & God hath blessed my master out of mesure, that he is become great, & hath gyuen hym shepe, & oxen, sylver & golde, men seruauntes, & mayde seruauntes, cameis, & asses.

And* Sara my masters wyfe bare hym a sonne, when she was olde, & vnto hym hath he gyuen all that he hathe. And my master made me sweare sayeng: thou shalt not take a wyfe to my sonne amonge the daughters of the Cananites in whose lande I dwell.

But thou shalt go vnto my fathers house & to my kynred, & take a wyfe vnto my sõne. And I sayde vnto my master: peradventure the wyfe wyll not folowe me: And he answered me: The Lorde, before whom I walke, wyll sende hys Angell wythe the, & prospere thy iorney & thou shalt take a wyfe for my sonne, of my kynrede & of my fathers house. Then shalte thou be gyltelesse of my curse, whan thou commest to my kynrede. And yf they gyue the not one, thou shalte be gyltelesse of my curse.

And so I came thys daye vnto the well & sayde: O Lorde, the God of my Master Abraham, yf it be so nowe that thou makest my iorney wherth I go, prosperous: beholde I stonde by thys welle of water, & when a vyrgyn commethe forthe to drawe water, & I saye to her: gene me (I praye the) a lytle water of thy pytcher to drynke, & she saye to me: drynke thou, I wyll also drawe for thy Cameis: that same is the wyfe whome the Lorde hathe preparede for my masters sonne.

And before I had made an ende of speakynge in myne herte: beholde Rebecca came furthe, & her pytcher on her shoulder, & she wente downe vnto the well & drewe water. And I sayde vnto her: gene me drynke I praye the. And she made haste, & toke downe her pytcher frome of her, & sayde drynke, & I wyll gene thy cameis drynke also.

And I dranke, and she gaue the cameis drynche also. And I asked her, sayeng, whose daughter arte thou? She answered: the daughter of Bethuell Nahors sõne* whom Milca bare vnto hym. And I put the earyng vpon her face, & the bracelettes vpon her hãdes. And I bowed my seife, & worshypped the Lorde, and blessed the Lorde God of my master Abraham whiche had brought me the rychte wayes, to take my masters brothers daughter vnto hys sonne. Nowe also yf ye wyll deale mercyfully and truly wythe my Master, tell me: and yf not, tell me also that I maye tourne me to the rychte hande or the lefte.

Than answered Laban and Bethuel, sayenge. Thys sayeng is proceded euen out of the Lorde, we cannot therfore saye vnto the, ether good or bad: beholde, Rebecca is before the, take her & goo, that she maye be thy masters sonnes wyfe, euen as God hath sayde. And when Abrahams seruaunt herde their wordes, he worshypped the Lord, flate vpon the erthe. And the seruaunt toke forth iewelles of sylver and iewlles of golde & rayment, and gaue them to Rebecca. And vnto her brother and to her mother, he gaue gyftes. and they dyd eate and drynke, bothe he & the men that were wythe hym, & tarych all nyghe. And whã they rose vp in the morynge. He sayd let me departe vnto my master. her brother and her mother answered let the damsel abyde with vs awhyle, and it be but euen. x. dayes, and than shal she go. He sayde vnto them: hynder me not, behold, the Lorde hath prospered my iourney. Sende me awaye therfore, that I maye goo vnto my master. And they sayde: we wyll call the damsell, and enquere at her mouthe. And they called forth Rebecca, and sayde vnto her: wylte thou go wyth thys man? And she answered, I wyll goo.

So they let Rebecca their sister go & her nurse & Abrahams seruaunt, & hys men. And they blessed Rebecca, and sayde vnto her: Thou arte our sister, growe into thousande thousandes* and thy seed possesse the gate of their enemyes. And Rebecca arose & her damsells, and set them vp vpon the cameis, & went their waye after the mã. And the seruaunt toke Rebecca, & went hys waye.

And Isahac was commynge from the waye of the well of the* lyuynge and seinge me, for he dwelte in the south countre, & Isahac was gone out to praye in the felde at the euentyde. And he lyft vp hys eyes and sawe the cameis commyng. And Rebecca lyfte vp her eyes, & when she sawe Isahac, she lyghted of the camel, & sayde vnto the seruaunt what man is thys that commeth walkynge agaynste vs in the felde? And the seruaunte sayde it is my master. Therfore she toke her cloke, and put it about her. And the seruaunt tolde Isahac all thynges that he had done. And Isahac brought her into hys mother Saras tente, and toke Rebecca, and she became hys wyfe, and he loued her: and so Isahac receaued comforte after hys mother.

¶ The. xxb. Chapter.

¶ Abraham taketh Ketura to hys wyfe: and he getteth many chyldren. Abraham dyeth and geueth all hys goodes to Isahac. The generacyon of Ismael. The birth of Iacob & Esau. Esau sellyng his birthrightyte for a messe of potage.

A Abraham proceaded further and toke
hym a wyfe called Ketura, which ba-
re hym Zimram, and Jecksan, & Me-
dan and Midian, and Jesback, and Suah,
Jecksan begat Seba, and Dedan. And the
sonnes of Dedan were Assurim, Letusim, &
Leumim. And the sonnes of Midiã: Epha,
and Epher, Janoch, & Abida, & Elda. All
these were the chyldren of Ketura. And A-
brahã gaue al his goodes vnto Isahac. But
vnto the sonnes of the concubynes whyche
Abraham had, he gaue gyftes, & sent them
awaye from Isahac hys sonne (whyle he yet
lyued) eastwarde, vnto the lãde of kedes.

And these are the dayes of the yeres of
Abrahams lyfe which he lyued: an hundred
and.lxxv.yere, and than fell sycke and dyed,
in a*lusty age (when he had lyued ynoughe)
and was put vnto his people. And hys son-
nes Isahac and Ismaell buryed hym in the
double caue in the feide of Ephron sonne of
Zoar the Hethyte beside the plaine of Mam-
re. Which feide Abraham bought of the son-
nes of Heth: where Abraham was buried &
Sara hys wife. It fortuned after the deeth
of Abraham that God blessed Isahac hys sõ-
ne, and Isahac dwelled by the well of the ly-
uynge and seinge me.

B These are the generacions of Ismaell
Abrahams sonne, whych Hagar the Egyp-
cian Saras hãdmayde bare vnto Abrahã.
And these are the names of the sonnes of Is-
mael in theyr names accordyng to theyr kin-
reddes. The eldest sonne of Ismael: Nebai-
oth, & Cedar: & Adbeel, & Mibsam, & Misma
Duma, & Masa & Hadar, Thema, Ietur,
Naphis, & Kedma: These are the sonnes of
Ismael & these are their names, by their tow
nes & castels*.xii.prices of their householdes
And these are the yeres of the lyfe of Ismael,
an hundred and.xxxvii.yere, & he fell sycke, &
dyed & was layde vnto hys people. And they
dwelled from Heuilad vnto Sur that is by
the border of Egypte, as thou goest toward
the Assirians. And he dyed in the presence of
all hys brethern.

C And these are the generacyons of Isa-
hac Abrahams sonne: Abraham begat Isa-
hac. And Isahac was.xl. yere olde when he
toke Rebecca to wife, ꝑ daughter of Bathu
el the Sirian of Mesopotamia and sister to
Laban the Sirien. And Isahac made inter-
cession vnto the Lorde for hys wife: because
she was baren: and the Lorde was intreated
of hym, and Rebecca hys wife conceaued
and the chyldren strouе together within her.

Therfore she sayde: yf it shulde goo so to
passe what helpeth it that I am wyth chyld?
wherfore, she wente to aske the Lorde. And
the Lorde sayde vnto her: there are two ma-
ner of people in thy wombe, & two nacyons
shalbe deuyded out of thy boweis, and the
one nacyon shalbe mygtier than the other &
the ‡ elder shalbe seruaunte vnto ꝑ younger. ‡Rom.ix.d.

Therfore when her tyme was come to be
delyuered: beholde, there were two twynes
in hyr wombe. And he that came out fyrst
was redd, and he was all ouer as it were a
rough garment, & they called his name Esau
And after hym, came hys brother out, & hys D
handē holdynge Esau by the* hele. And hys *Osee.xii.a.
name was called Jacob. And Isahac was
.xl. yere olde when they were borne: and the
boyes grewe, and Esaw became a connyng
hunter and a tyller of the earth. But Jacob
was a perfecte man, and dwelled in the ten-
tes. Isahac loued Esau, because he dyd eate
of hys venyson, but Rebecca loued Jacob.

Jacob sod potage, and Esau, came from
the feide and was faynte, and Esau sayde to
Jacob: fede me I praye the wyth that redde
potage, for I am fayntye. And therfore was
hys name called * Edom. And Jacob sayde: *Idd.i.d.
sell me thys daye thy ‡ byrthryght. Esau say-
de: Loo, I am at the poynt to dye, and what
profyte shal thys byrthryght do me? Jacob
answered* sweare to me then thys daye. *Ge.xlvii.a
And he sware to hym, and solde hys byrthe-
ryght vnto Jacob. Than Jacob gaue Esau
bred and potage of ryse. And he dyd eate and
dryncke and rose vp, & went hys waye. And
Esau regarde not hys byrthryght.

C The.xxvi.Chapter.

C The iorney of Isahac toward Abimelech. The promyse made vnto Isahac and hys sede. Isahac is re buked of Abymelech for calling hys wife hys sister The chyd ding of the shepardes for the welles. Isahac is ꝓsyred. The atone ment betwene Aby melech and Isahac.

And there came a derth in ꝑ
lande, passyng ꝑ fyrst derth A
ꝑ was in the dayes of Abra
ham. And Isahac went vn
to Abimelech kyng of the
Phylystyns vnto Gerar.
And the Lorde apeared vn
to hym, & sayde: Go not doune into Egypte
but byde in the lande wych I shal shewe vn-
to the: sogrorne in thys lande, and I wyll be
wyth the, and wyll blesse the: for vnto the &
vnto thy sede I wyll gene all these *cõtreys
And I wyll performe the othe wych I swore
vnto Abraham thy father, & wyll ‡ multi-
plye thy seed as the starres of heuen, & wyll
gene vnto thy seed all these cõtreys. And in
thy seed shal all the nacyons of ꝑ erth be bles-
sed, be cause that Abraham harkened vnto
my voyce and kepte myne ordynances, my
commaũdementes, my statutes, & my lawes
And Isahac dwelled in Gerar. And the
men of the place asked hym of hys wife, and
he sayde: she ꝑ my * sister: for he feared
to sayde

*Ge.xii.b
‡Gene.xv.b. and.xvii.c. Gene.xxiii.b
*Gen.xii.b. 8.xiii.b.
*Gene.xxi.a and.xx.a

to saye: She is my wyfe, lest ÿ men of ÿ place shulde haue kylled hym because of Rebecca whych was bewtyfull to the eye. And yt happened after he had bene there longe time, that Abymelech kynge of the Philistiãs loked out at a wyndowe, & sawe Isahac sportynge with Rebecca hys wyfe. And Abimelech called Isahac, & said she is of a suerty thy wife, & why saydest thou: she is my sister? To whom Isahac answered: I thought that I myghte paradukture haue dyed for hyr sake. Abimelech sayde: why haste thou done thys vnto vs? one of the people myghte lyghtly haue lyne by thy wyfe, and so shuldeste thou
C haue broughte synne vpon vs. And so Abymelech charged all hys people, sayinge: he ÿ toucheth thys man or hys wyfe, shall dye the death.

Isahac sowed in that lande, & founde in that same yere an hundred bussheis: and the Lorde blessed hym, & the man waxed myghty, & wente forth & grewe tyll he was exceadynge great, for he had possessyon of shepe, of oxen, & a myghty houshold, & therfore the Philistians had enuy at hym: for the Philistines stopped & fylled vp with earthe all the welles whych hys fathers seruauntes dygged in hys father Abrahams tyme. And Abimelech sayde vnto Isahac: get the from vs for thou arte myghtyer then we a greet deale.

D Therfore Isahac departed thence, & abode in the vally of Gerar, and dwelte there. And Isahac returnyng, dygged agayne the welles of water whych they dygged in the dayes of Abrahã hys father, which the Philystiãs had stopped after the deth of Abrahã & gaue them the same names whych hys father gaue them. Isahacs seruauntes dygged in the vayly, & founde a well of lyuynge water. And the herdmen of Gerar dyd strye w̃ Isahacs herdmen, saying: the water is ours. Than called he the wel * Eseck, because they strove with him.

* Contention.

E And they dygged a nother well, & strove for that also. And he called the name of it * Sitena. And than he departed thence, and dygged a nother well, for the whyche they strove not: therfore called he it * Rehoboth, sayeng: the Lorde hath nowe made vs rowme, that we maye encrease vpon the erth. And he went vp thence, to Beer Seba. And the Lorde appered vnto him the same nyght & sayde: I am the God of Abrahã thy father, feare not, for I am with the, & wyll blesse the & multyply thy sede for my seruaunt Abrahams sake. And he buylded an aulter there, & called vpon the name of the Lorde, & pytched hys tente. And there Isahacs seruauntes dygged a well.

* Enemytie.

* Largenesse

F Than cam Abimelech to hym from Gerar: and Ahusath hys frende, and Phicol his chefe captayne. And Isahac sayde vnto thẽ: wherfore come ye to me, seynge ye hate me & haue put me away from you? Which answered: In seing we sawe that the * Lorde was w̃ the, & we sayde: let there be nowe an ooth betwixte vs, euen betwixte vs & the, & let vs make a bonde with the, that thou shuldest do vs no hurt, as we haue not touched the, & as we haue done vnto the nothyng but good, & sente the awaye in peace, for thou arte nowe the blessed of the Lorde. And he made them a feaste, & they dyd eate & dryncke. And they rose vp by tymes in the mornynge, & sware one to another. And Isahac sent them away And they departed from hym in peace. And
G that same daye it happened, that Isahacs seruauntes came & tolde him of a well which they had dygged: & sayde vnto hym, we haue founde water. And he called it * Seba. And the name of the cyte is called * Beer Seba vnto thys daye. Esau was .xl. yere olde, & he toke a wyfe called Judith, the daughter of Beryan Hethyte, & Basmath the daughter of Elon an Hethyte also which were disobedyent vnto Isahac & Rebecca.

* Sa

* Ye

¶ The .xxvii. Chapter.

¶ Jacob stealeth the blessynge from Esau by hys mothers counsell. Isaac is blynde. Esau is contorted. The hatred of Esau towards Jacob. Jacob fled

AND it came to passe that
I whan Isahac waxed olde & hys eyes were dymme (so that he coulde not se.) He called Esau his eldest sone & said vnto him My sone, & he sayd vnto him heare am I. And he sayd: be holde, I am nowe olde & knowe not the daye of my deth: and nowe therfore take thy wepens, thy quyuer & thy bowe & get the to the feldes, that thou mayest take me somme venyson, & make me meate such as I loue, & bryng it me, that I may eate, & that my soule maye blesse the, before that I dye. But Rebecca hearde when Isahac spake to Esau hys sonne. And Esau wente into the feldes, to catch venyson, and to bryngе it. ¶ And Rebecca sayd vnto Jacob hyr sonne sayinge: Beholde I haue herde thy father talkynge wythe Esau thy brother and sayinge: bryngе me venyson and make me meate, that I maye eate and blesse the before the Lorde, afore my death. Nowe

therfore

Therfore my sonne heare my voyce in that which I cõmaunde the: get the to the flocke, & bryngе me thence two good kydds, that I maye make meate of them for thy father, soch as he loueth. And thou shalt bryngе it to thy father, that he may eate & that he may blesse the before hys death.

Than sayde Jacob to Rebecca hys mother: beholde, Esau my brother is a rough mã, ãd I am smooth. Wy father shall peradventure fele me, ãd I shall seme vnto him as though I wente about to begyle hym, and so shall he bryngе a curse vpon me, and not a blessyngе: and hys mother sayde vnto hym: vpon me be thy curse my sonne, onlye heare my voyce, and go and fetch me them. And Jacob went and fet them, and brought them to hys mother. And hys mother made meate suche as she knewe hys father loued. And Rebecca fet goodly rayment of hys eldest sonne Esau, whyche was in the house wyth hys, & put the vpon Jacob hys yõgest sõne, & the put ẏ skinnes of goates vpon hys handes & vpõ the smooth of hys necke. And she put the meate & bryede whych she had prepared in the hande of hys sonne Jacob.

Whan he came to his father, he sayde: my father! And he answered: here am I, who art thou my sonne? And Jacob sayde vnto hys father: I am Esau thy eldest sõne, I haue done accordinge as thou baddest me: vp and syt and eate of my venyson, that thy soule maye blesse me. And Isahac sayde vnto hys sonne: howe cõmeth it that thou hast founde it so quyckly my sonne? He answered: The Lorde thy God brought it to my hande: Than sayde Isahac vnto Jacob, come nere ãd let me fele the my sonne, whether thou be my sonne Esau or not. Than wente Jacob to Isahac hys father, & he fele & sayd: the voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe hym not, because hys handes were rough as his brother Esaus handes: ãd so he blessed hym.

And he asked hym: art thou my sonne Esau? And he sayde, that I am. Than sayd he: bryngе me & let me eate of my sonnes venyson, that my soule may blesse the. And he broughte hym and he ate. And he broughte hym wyne also, ãd he dranke. And hys father Isahac sayde vnto hym, come nere, ãd kysse me my sonne. And he went vnto hym ãd kysses hym. And he smelled the sauoure of hys rayment, & * blessed hym, ãd sayde: Sere, the smelle of my sonne is as the smell of a feide, whyche the Lorde hath blessed. God gene the of the dewe of heauen, and of the fatnesse of the erth, & plentye of corne and wyne. People be thy seruaunte, ãd nacyons bowe vnto the. Be Lorde ouer thy brethren, and thy mothers chyldren stowpe vnto the. Cursed be he that curseth the, and blessed be he that blesseth the.

Ge.xxiii.b. Deute.xxi.b.

It happened that assoone as Isahac had made an ende of blessyng, & Jacob was skace gone out from the presence of Isahac hys father, then came Esau hys brother from hys hũtyng, & had made also meate & brought it vnto hys father, & sayde vnto hys father: let my father aryse & eate of hys sonnes venyson, that thy soule maye blesse me.

Than hys father Isahac sayde vnto hym: who arte thou? he answered: I am thy eldest sonne Esau, And Isahac was greatly astonyed out of mesure, & sayde: whiche is he & where is he then that hath hunted venyson & brought it me? and I haue eaten of all before thou cammest, & haue blessed hym, & he shalbe blessed. When Esau heardе the wordes of hys father, he cryed out greatly and bytterly, aboue measure, & sayde vnto hys father: blesse me also my father. Who answered, thy brother came wyth subtylte, & hathe taken awaye thy blessyngе. And he sayde agayne: he maye well be called Jacob for he hath vndermyned me now two tymes fyrst he toke awaye my byrthryght and se, now hath he taken awaye my blessyng also. And he sayde: hast thou kepte neuer a blessyngе for me?

Isahac answered and sayd vnto Esau: beholde I haue made hym thy lorde, and all hys mothers chyldren haue I made hys seruaunte. Moreouer wyth corne and wyne haue I stablyshed hym, what can I do vnto the now my sonne? And Esau sayde vnto hys father: hast thou but that one blessyngе my father? blesse me also my father: so lyfted vp Esau hys voyce and * wepte. Than Isahac hys father answered & sayde vnto hym: beholde, thy dwellyng place shalbe the fatnesse of the erth, and of the dewe of heauen from aboue. And wyth thy swerde shalte thou lyue, and shalte be thy brothers seruaunte. And it will come to passe, that when thou shalte get the mastrye, thou shalte lowse hys yocke from of thy necke.

Deute.xxi.f

And Esau * hated Jacob, bcause of the blessyngе that hys father blessed hym wt all. And Esau sayde in hys herte: The dayes of my fathers sorowe are at hande, and I wyll slye my brother Jacob. And these wordes of Esau hys eldest sõne were tolde to Rebecca. And she sente & called Jacob hys yongest sõne, & sayde vnto him: beholde, thy brother Esau threatenеth to kill the: nowe therfore my sonne heare my voyce, make the redy, & flee to Laban my brother at Haron: & tary wyth him a whyle * vntill thy brothers fearcnes be swaged, & vntyll thy brothers wrath turne awaye from the, & he forget the thynges whiche ẏ haste done to hym. Than wyll I sende & fet ẏ awaye fro thence. Wy

Ge.xxvii.

 shulde

shulde I be desolate of you both in one daye?
And Rebecca spake to Jsahac, I am wery
of my lyfe, for feare of the daughters of Heth
If Jacob take a wyfe of ꝑ daughters of He-
th, soche one as these are, or of ꝑ daughters
of the lande, what good shal my lyfe do me?

¶ The.xxviii.Chapter.

¶ Jacob is sent into Mesopotamia to Laban for a wyfe. Esau marryeth an Jsmaelite. Jacob dreameth a dreame. Christ is promysed. Jacob maketh a bowe

A AND so Jsahac called Ja-
⁊ Ge.xxvii.a cob and * blessed hym and
charged hym, and sayde
vnto hym: se ꝑ take not a
wyfe of the daughters of
Chanaan, but aryse and
get the to Mesopotamia
to the house of Bethuell
thy mothers father: ⁊ there take the a wyfe
of the daughters of Laban thy mothers bro-
ther. And God almyghtye blesse the, ⁊ make
the to encrease, ⁊ multyplye the ꝑ thou may-
est be a nombre of people, ⁊ geue the ꝑ blessing
of Abraham: to the and to thy seed with the,
that thou mayest possesse the lande (wherin
thou art a stranger) wyche God gaue vnto
Abraham. Thus Jsahac sent forth Jacob.
And he went to Mesopotamia vnto Laban,
sonne of Bethuel the Syrien, and brother to
Rebecca Jacob and Esaus mother.

B When Esau saw that Jsahac had bles-
⁊ Deut.xii.b. sed Jacob, ⁊ sente hym vnto * Mesopotamia,
to fet him a wyfe thence, ⁊ that as he blessed
hym he gaue him a charge sayeng: thou shalt
not take a wyfe of the daughters of Chanaã
⁊ that Jacob had obeyed his father ⁊ mother
⁊ was gone to Mesopotamia: ⁊ Esau seyng
also that the daughters of Chanaan pleased
not Jsahac hys father: then wente he vnto
Jsmaell, ⁊ toke vnto the wyues wyche he
had, Mahala the daughter of Jsmael Abra-
hams sonne, the syster of Nabaioth to be hys
wyfe. Jacob departed from Beer Seba, to
come vnto Haran, ⁊ came vnto a place by
chance, and tarryed there all nyghte because
the sonne was downe. And toke a stone of
the place ⁊ put it vnder hys heade ⁊ layd him
downe in the same place to slepe. And he dre-
med: ⁊ beholde there stood a ladder vpon the
C erth ⁊ the top of it reched vp to heauē. And
se, the angels of God went vp ⁊ downe vpon
it, yea, ⁊ God stode vpon it, and sayde.
I am the Lorde God of Abraham thy
father, ⁊ the God of Jsahac: the lande wyche
thou slepest vpon wyll I geue the and thy
seed. And thy seed shalbe as the dusse of
the erthe, and thou shalte spreade abrode to
the west, to the east, to the north and to the
south. And throwe the and in thy seed shall
all the kynredes of the erth be blessed.
And se I am with the, and wilbe thy keper
in all places whether thou goeste, and wyll
bryngе the agayne into this lande: nether will
I leaue the vntill I haue made good all that
I haue promysed the.

When Jacob was awaked out of hys D
slepe, he sayde: sverly the Lord is in thys pla-
ce, ⁊ I was not aware. And he was afrayed
⁊ sayde: how fearfull is thys place: it is none
other but euen the house of God ⁊ the gate
of heauen. And Jacob stode vp early in the
morryng, ⁊ toke the stone that he had layde
vnder hys heade, ⁊ pytched it vp an ende * ⁊ * ⁊ a ble
poured oyle in the topp of it.
And he called the name of the place * Be- * ⁊
thell, but the name of the cytye was called of G
Lus before time. And Jacob vowed a vowe,
sayenge: If God wyll be wyth me, and wyll
kepe me in thys iorney which I goo, ⁊ wyll
geue me breade to eate, ⁊ clothes to put on,
so that I come agayne vnto my fathers hou-
se in safetye, then shal the Lorde be my God,
⁊ this stone which I haue set vp an ende, shal
be Goodes house: ⁊ of all that thou shalt gre-
ue me, wyll I geue the tenth vnto the.

¶ The.xxix.Chapter.

¶ Jacob cometh to Laban ⁊ serueth. vii. yere for Rahel. Lea was brought to hys bed in stede of Rahel. He marryeth them both: ⁊ serueth yet. vii. yere more for Rahel. Lea chreameth.

A THen Jacob lyfte vp hys fe-
te, and came into the easte
countre. And as he loked
aboute, behold there was a
well in the felde, and thre
flockes of shepe lay there by
(for at that wel were ꝑ flo-
kes watered) ⁊ there was a great stone vpon
the wells mouth. And thyther were all the
flockes brought, ⁊ they rowlled the stone frõ
the welles mouth, ⁊ watred the shepe ⁊ put
the stone agayne vpon the welles mouth vn-
to hys place. And Jacob sayde vnto them:
brethern whence be ye? And they sayde: of
Haran are we. And he sayde vnto them:
knowe ye Laban the sonne of Nahor? They
sayde: we knowe hym. And he sayde vnto
them, is he in good health? And they sayde,
he is in good healthe, ⁊ beholde, hys daugh-
ter Rahell commeth wyth the shepe. And he
sayde, lo, it is yet but hye daye, nether is it
tyme that the catell shulde be gathered toge- B
ther, water ye the shepe ⁊ go and fede them.
And they sayde, we maye not vntyll all the
flockes be broughte together, and tyll they
roll the stone from the welles mouth, and so
we water our shepe.

Whyle he yet talked wyth them, Rahell
came wyth her fathers shepe, for she kepte
them. And as soone as Jacob sawe Rahel, ꝑ
daughter of Laban hys mothers brother, ⁊
the shepe of Laban hys mothers brother, he
wente

he went and rowled the stone from the wel-
C les mouth, and watered the flock of Laban
hys mothers brother. And Jacob kyssed Ra
hel, and lyfte vp hys voyce and wepte: and
Jacob tolde Rahel, that he was her fathers
brother and Rebeccas sonne. Therfore rāne
she and tolde her father.

And it happened when Laban heardе tel
of Jacob his systers sonne, he ranne to mete
him and embraced hym and kyssed hym, and
brought hym to hys house. And he tolde La-
ban all the matter. To whom Laban sayde:
well, thou arte my bone & my flesh. And he
abode wyth hym the space of a moneth.
And Labā sayde vnto Jacob: Though thou
be my brother, shuldest thou therfore serue me
for nought? tell me, what shal thy wages be?
Labā had two daughters, the eldest called
Lea & the yongest Rahel. Lea was tender ey
D ed, but Rahell was bewtyful & wel fauored.
And Jacob loued Rahel, & sayd: I wyl serue
the. vii. yere for Rahel thy yōgest daughter.
Labā answered: it is better that I geue her
the. thē to another man: byde with me.
Gen.xii.b. And Jacob serued *. vii. yeres for Rahell
& they semed vnto hym but a fewe dayes, for
the loue he had to her. And Jacob sayde vn
to Labā: geue me my wyfe, that I maye lye
wyth hyr. For my dayes are fulfylled.
E Than Labā gathered together all the
men of that place, & made a feste. And when
euen was come, he toke Lea hys daughter &
Gen.xvi.c brought her to hym: & he went * in vnto hyr.
And Labā gaue vnto hys daughter Lea, Zil-
pha hys mayde, to be hyr seruante.
(To whō when Jacob cam in accordinge to ye custome)
And whē the morynge was come, beholde
it was Lea. Thā sayd he to Labā, wherfore
hast thou plaied thus with me? dyd not I ser-
ue the for Rachel? wherfore thā hast thou be-
gyled me? Labā answered: it is not the ma-
ner of thys place, to mary the yongest before
the eldest. Fulfille out thys weke, & thā shall
thys also be geuen the for the seruyce whiche
F Jacob dyd euen so, & fulfilled out that weke,
& than he gaue hym Rachel hys daughter to
wyfe also. And Laban gaue to Rachel hys
daughter, Bilha hys handmayde to be hyr
Gen.xxxi.e seruaunte. So lay he by Rachel also, & loued
Rachel more than Lea * and serued hym yet
vii. yeres more.

When the Lorde sawe that Lea was de-
spyfed, he made hyr fruitfull. And Rachel re-
mayned baren. And Lea conceaued & bare
a sonne, and called hys name Ruben, for she
sayde: the Lorde hathe loked vpon my try-
G bulacyon. Nowe therfore my husbande
wyll loue me. And she conceaued agayne &
bare a sonne, & sayde: the Lorde hathe herde
that I am despyfed, & hathe therfore geuen
me thys sonne also, and she called hys name
* Simeon. And she conceaued yet, & bare a
sonne, & sayde: now thys once wyll my hus- *i.Par.ii.a.
band kepe me company, because I haue bor-
ne hym. iii. sonnes: and therfore was hys na
me called Leui. And she cōceaued yet agayne
& bare a sonne, saying: now will I prayse the
Lorde: therfore she called hys name Juda,
and left bearinge.

¶ The. xxx. Chapter.

¶ Rachel & Lea being both baren geue their maydens vn-
to their husbande: & they beare hym children. Jacob bere-
ueth Laban in the conceiuing of the sheep and lambes. Ja-
cobs reward for hys seruyce.

RAhel whan she sawe ye she
bare Jacob no chyldre, she A
emuied hyr sister, and sayde
vnto Jacob: Geue me chil
dren, or els I am but deed.
And Jacob was wroth wō
Rahel sayinge: Am I in
Goddes stede, which ke-
peth from the ye frute of thy wombe? Then
she sayd: here is my mayde Bilha, go i vnto
her, & she shal beare vpon my lappe, that I
may be encreased by her.

And she gaue hym Bilha her handmayde
to wyfe. And Jacob went in vnto her, and
Bilha conceaued & bare Jacob a sonne. Thā
sayde Rahel. God hath geuē sentence on my
syde, & hath also heard my voyce & hath geuē
me a sōne. Therfore called she hym Dā. And
Bilha Rahels mayde conceaued agayne, &
bare Jacob another sonne. And Rahel sayd:
+ wyth Godly wrestlinges haue I wrestled +o
wyth my syster & haue gotten ye vpper hand.
And she called hys name, Nepthali.

When Lea sawe ye she had left bearing she
toke Zilpha her mayde, & gaue her Jacob B
to wyfe. And Zilpha Leas mayd bare Ja-
cob a sōne. Than sayd Lea, Good luck: & cal-
led hys name Gad. And Zilpha Leas maide
bare Jacob another sonne. Than sayde Lea
happy am I, for the daughters wyll call me
blessed. And called hys name Asser.

And Ruben went out in the dayes of the
wheat harueste & found mādragoras in ye feldes
& brought them vnto hys mother Lea. Thā
sayde Rahel to Lea: geue me of thy sonnes
mandragoras. To whom Lea answerd:
Is it not ynough that thou hast take awaye
my husband, but woldest thou take awaye my
sonnes mandragoras also? Than sayde Ra
hel: well, let hym slepe with the this nyghte,
for thy sonnes mandragoras. And Jacob C
came from the feldes at euen, and Lea went
out to mete hym, and sayde: come vnto me, for
I haue bought the wō my sonnes mādragoras
And he slepte wyth her that nyghte. And God
heard Lea, that she conceaued and bare vnto
Jacob the. v. sonne. Than sayde Lea God
hathe geuen me a reward, because I gaue

my maydē to my husbāde, & she called hym
Isachar. And Lea conceaued yet agayne, &
bare Jacob ꝑ xix. sonne. And Lea sayd: God
hath endued me with a good dowry. Nowe
wyll my husbande dwel wyth me, because I
haue borne hym. vi. sonnes: & called hys na-
me zabulon. After that she bare a daughter
* Ge.xxxiiii. a. and called hyr name * Dina.

D And God remembred Rahell, he harde
her, & made her fruteful: so that she conceau-
ed & bare a sonne, & sayde: God hath taken
awaye my rebuke. And she called hys name
Joseph saying, The Lorde geue me yet ano-
ther sonne. And assoone as Rahel had borne
Joseph, Jacob sayd to Labā: sende me away
that I maye go vnto myne awne place & con-
trey, geue me my wyues & my chldyren for
whom I haue serued the, and let me goo: for
thou knowest what seruyce I haue done the.
To whom Laban answered: yf I haue fou-
de fauour in thy syght (for, I suppose that ꝑ
* Gen.xxix.a Lorde hathe * blessed me for thy sake) appo-
ynte what thy rewarde shall be, and I wyll
geue it ꝑ. But he sayd vnto hym: thou know-
est what seruyce I haue done the, & in what
takyng thy catell haue bene vnder me: For
it was but lytle that thou haddest before I
came, & now it is encreased into a multitude,
& the Lord hath blessed the for my sake. But
nowe when shal I make prouision for myne
awne house also? And he sayde: what shall
I then geue the? And Jacob answerede:
thou shalte geue me nothynge at all, yf thou
E wylte do thys one thynge for me, & then wyl
I turne agayne and fede thy shepe and kepe
them.

I wyll go aboute al the shepe this daye
& seperate from them all the shepe that are
spotted & of dyuers colours, & all blacke she-
pe amonge ꝑ lambes, and the partye, & the
spotted amonge the kyddes: and the same
shalbe my rewarde. So shall my ryght-
wesnes answere for me to morowe, and
shall come for my rewarde before thy face,
and euery one that is not specklede and par-
tye amonge the goates and blacke amonge
the shepe, the same shalbe theffte wyth me.

And Labā sayde: Go to, wolde God it
myght be according to thy sayenge. Ther-
fore he toke out the same daye the he goates
that were partye and of dyuers colour, and
all the she goates that were spotted and par-
tye coloured, and all that had wyte in them
and all the blacke amonge the shepe, and put
F them in ꝑ keppynge of hys sones, and set thre
dayes iourney betwyxte hym selfe and Ja-
cob. And so Jacob kepte the rest of La-
bans shepe.

Jacob toke roddes of grene popular,
hasell & of the chestnut trees, & pilled wyte
strakes in the, & made the wyte apere in the
GG roddes. GG (wut ther that were whole: remayned grene:
and thus was it make a varyable colour.) And put the
roddes wheche he had pylled, euen before the
shepe, in the gutters & watteryng troughes,
when the shepe cāe to drynke: that they shul-
de conceaue when they cam to drynke. And
the shepe conceaued before the roddes, and
brought forth lābes straked, spoted & party.
And Jacob parted the lābes & turned the fa-
ces of the shepe towarde spotted thynges, &
towarde all maner of blacke, that was amō-
ge the shepe of Labā namely, puttynge hys
owne flockes by them selfe, and not puttyng
them wyth Labans shepe And it fortuned ꝑ
in euery rammynge tyme of the ströger shepe
Jacob layed the roddes before the eyes of the
shepe in ꝑ gutters: namely, ꝑ he might make
them conceaue before ꝑ rodes But when the
shepe were feble, he put them not in. And so ꝑ
fedler were Labans, and the ströger Jacobs.
And the man increased exceadingly, and had
a greate flock, mayde seruauntes and man
seruauntes, cameis and asses.

¶ The. xxxi. Chapter.

¶ At the commaundement of God: Jacob departed from Laban, & toke hys goodes with hym. Rachel steaieth hyr fa thers ymages. Laban followeth Jacob. Thereon emaunt be twene Laban and Jacob.

BUT he heard the wordes of I
Labās sones sayenge: Jacob
hath taken awaye all ꝑ was
oure fathers, & of oure fathe-
rs goodes hath he gotten all
thys honoure. And Jacob be-
helde ꝑ coūtenaunce of Laban and beholde, it
was not as yesterdaye & peryesterday. And ꝑ
Lorde sayde vnto Jacob. turne agayne into
the lande of thy fathers & to thy kynred, and
I wyl be w̄ the. Therfore Jacob sent and cal
led Rahell & Lea to the felde vnto hys flock,
and sayde vnto them: I se youre fathers coun
tenaunce that it is not toward me as yester-
daye and peryesterdaye. But the God of my
father hath bene w̄ me. And ye knowe how ꝑ
I haue serued your father with al my mygte
But youre father hath discearuid me, & chan-
ged my wages. x. tymes: but God suffred
hym not to hurte me. When he sayde, ꝑ spot-
ted shall be thy wages, than all the shepe ba-
re spotted. And whā he sayde: ꝑ straked shall
be thy reward, than bare all the shepe stra-
ked: thus hath God taken awaye youre fa- K
thers shepe, and geuen them me. But in rā-
mynge tyme it happened, ꝑ I lyfted vp my-
ne eyes & sawe in a dreame, & beholde the rā-
mes leaped vppon the shepe ꝑ were straked,
spotted & partye. And ꝑ angel of God spake
vnto me in a dreame, sayenge: Jacob? And
I answered: heare am I. And he sayde: lyfte
vp now thyne eyes & se all the rāmes leapyn
ge vpō the shepe that are straked, spotted &
partye: for I haue sene all that Laban dothe
vnto the. I am the God of * Bethell, where * Ge.
thou

thou anoyntedest the stone, and where thou
vowedest a vowe vnto me. Nowe therfore
arise & get the * out of this countre, and re- * Gen.xxxi.c
turne vnto the lande where thou wast borne.
C Than answered Rahel, and Lea, & sayde
vnto hym: haue we a porcion & inheritaunce
in our fathers house? Doth not he count vs
euen as straugers, for he hath solde vs, and
hath euen eaten vp oure money. But all the
riches whych God hath taken from oure fa-
ther, that is oures & oure chyldrés. And now
whatsoeuer God hath sayde vnto the, that
do. Thã Jacob rose vp, & set hys sonnes and
wyues vp vpon camels, & carryed awaye all
his flockes & all his substance whych he had
procured, hys ryches ãd possessyons which
he had gotten in Mesopotamia, for to go to
Jsaac his father vnto the lande of Canaan.
But Laban was gone to * shere his shepe, * Gen.xxxviii.
& Rahel had stolen hir fathers ymages. And Gen.xiii.c.
Jacob stale awaye the harte of Laban ý Sy-
riã, in that he tolde him not that he fled. So
fled he & all that he had, and made hym selfe
redy, ãd passed ouer the ryuer, & set his face
streyght towarde the mounte Gilead.
D Vpõ the thyrde daye after, was it told La-
bã that Jacob fled. Thã he toke his brethrẽ
with him and followed after hym. vii. dayes
iourney, & ouer toke him at the mounte Gi-
lead. And God came to Laban the Syrian
in a dreame by night, & sayd vnto hym: take
hede that thou speake not to Jacob oughte
saue good. And Laban ouertoke Jacob: and
Jacob had pitched hys tente in the mounte.
And Laban wyth his brethren pitched their
tente also vpon the moũte Gilead. And La-
bã sayd, to Jacob: Why hast thou this done
to steale awaye my harte, and carye awaye
my daughters as though they had bene ta-
ken captyne wyth the swerd? Wherfore wil
test thou awaye secretly vnknowne to me,
and dydest not tell me, that I myghte haue
brought the on the waye wyth mryth, syn-
gynge, tymrell and harpe, and hast not suf-
fered me to kysse my chyldren and my daugh-
ters? Thou wast * a fole nowe to do it, for * Reg.xiii.c.
I am able to do you euyll. But the God of Pro.xxi.c
your father spake vnto me yesterdaye, say-
ing take hede that thou speake not to Jacob
ought saue good. And now though thou wil
test thy way, because thou longest after thy
fathers house, yet wherfore hast thou stolē
my goddes?
E Jacob answered and sayde to Laban: be-
cause I was afrayed, & thought that thou
woldest haue taken awaye thy daughters
frõ me But ⊙ (where so thou lackest check to my charge)
wyth whom soeuer thou syndest thy god-
des, let hym dye, here before oure brethren.
Seke that thyne is by me, & take it to the.
But Jacob wyst not that Rahel had stolen
thẽ. Then went Laban into Jacobs tente,
and into Leas tẽte, & into the ii. maydens tẽ
tes: but founde them not. Than went he out
of Leas tente, and entred into Rahels tẽte.
And Rahel had taken the ymages & put thẽ
in the camels strawe, & sate downe vpõ thẽ.
And Laban serched all the tente: but foũde
them not. Than sayde she to hyr father: my
lord, be not angry ý I cãnot rise vp before
the, for ý custome of womẽ is come vpõ me.
So searched he but founde not those Idols.
And Jacob was wroth, and chode with
Labã. Jacob also answered & sayde to hym:
what haue I trespaced or what haue I offen-
ded, ý thou folowedest so after me? Thou
hast searched all my stuffe, & what hast thou
foũde of all thy householde stuffe? put it here
before thy brethrẽ & myne ý they may iudge
betwyxte vs both. Beholde: Thys. xx. yere
haue I bene wyth the, thy shepe ãd thy goa-
tes haue not bene baren, & the rãmes of thy
flocke haue I not eaten. Whatsoeuer was
torne of beastes I brought it not vnto the,
but made it good my selfe: of my hande dy-
dest thou requyre it, euen as it that was sto-
len by daye or nyght. By daye the hete con-
sumed me, and the frosse by nyghte, and my
slepe departed fro myne eyes.
Thus haue I bene. xx. yere in thy house,
& serued the. * xiiii. yeres for thy. ii. daugh- * Gen.xxix.c
ters, ãd. vi. yeres for thy shepe, ãd thou hast
chaunged my rewarde. x. tymes. And except
the God of my father, ý God of Abraham, &
the feare of Jsaac had bene wyth me: sure-
ly thou haddest sente me awaye nowe al em-
ptie. But God beheld my trybulacyon, &
the laboure of my handes, and rebuked the
yesterdaye.
Labãn answered and sayde vnto Jacob:
these daughters are my daughters, ãd these
chyldren are my chyldren, ãd these shepe are
my shepe, and all that thou seest, is myne.
And what can I do this daye vnto these my
daughters, or vnto their chyldren wyche
they haue borne? Now therfore come on ãd
let vs make a bonde, I & thou, wych maye
be a wytnesse betwene the & me. Than tooke
Jacob a stone and set it vp an ende, & Jacob
sayde vnto his brethren: gather stones. And
they toke stones, and make an heape, & they
dyd eate there vpon the heape. And Laban
called it * Jegar Sahadutha, but Jacob * The heape of wytnesse.
called it Gilead. ⊙ (either of them according to the
properte of their owne tongues.)
Than sayde Laban: this heape is * wyt- * Tumulus testificans.
nesse betwene the & me this daye: therfore
is it called Gilead. ⊙ (that is a heape of witnesse) &
* Mizpah: for he sayd. The Lorde loke be- * A toteyll.
twene me ãd the when we are departed one
frõ another: If ý shalt vere my daughters
or shalt take other wyues besyde my daugh-
ters. Here is no man wyth vs: beholde, God
be witnesse betwixte the and me. And Laban
ý sayd

sayd moreouer to Jacob: beholde, this heape and thys marke whych I haue set here, betwyxte me and the: this heape be wytnesse & also thys marke that I wyll not come ouer thys heape to the, and thou shalt not come ouer thys heape and thys marke vnto me: to do any harme. The God of Abraham, the God of Nahor, & the God of theyr fathers be iudge betwyxte vs.

And Jacob sware by the feare of hys father Isahac. Then Jacob dyd sacrifice vpō ý moute, & called his brethren to eate breed. And they dyd eate breed & tarryed all nyghte in the hyll. And early in the morynyge Laban rose vp and kyssed hys children and hys daughters, and blessed them. and Laban departynge, went vnto hys place agayne.

¶ The .xxxii. Chapter.

¶ The vision of the Angels. Jacob sendeth presents vnto his brother Esau. How he wrestled wyth the angel which chaunged his name and called him Israell.

A BUt Jacob went forth on his iourney. And the angels of God came, & mett him. And whē Jacob saw thē, he sayd this is goddes hoost: ād called the name of ý same place * Mahanaim ✠ (That is an armye.) And Jacob sente messengers before hi to Esau his brother, vnto ý lāde * of Seir & the felde of Edom. And he cōmaunded them sayinge. Thus shall ye speake to my Lord Esau thy seruaūte Jacob saith thus: I haue sogeourned & bene a straunger wyth Laban vnto thys tyme and haue oxen, asses & shepe B men seruaūtes and wemen seruauntes, and haue sent to shewe it my Lorde, that I may fynde grace in thy syghte. And the messengers came againe to Jacob sayinge: we came vnto thy brother Esau, and he commeth agaynst the & hath .iiii. hundreth men w hym. But Jacob was greatly afrayed, and wyst not wych waye to turne hym selfe, and deuyded the people that was wyth hym & the shepe, & oxen & cameis, into .ii. companyes: & sayd: If Esau come to the one parte & smyte it, the other shall saue it selfe.

And Jacob sayde agayne: O God of my father Abrahā, & God of my father Isahac: Lorde wych saydest vnto me * returne vnto thy coūtre and to thy kynred, & I wyll do all well wyth the. I am not worthy of the leasse of all the mercyes and truthe wyche thou hast shewed vnto thy seruaunte. For wyth my staf came I ouer thys Jordane, & nowe haue I gotten .ii. droues. Delyuer me from the handes of my brother Esau: for I feare hym: lest he wyll come and smyte the mother wyth the children. Thou saydest: I wyll surely do the good, & make thy seed as the sande of the see, which can not be nombred for multitude.

And he tarryed there that same nyghte, & D toke of that which came to hāde, a presente, for Esau his brother. .ii. hundred she goates &. xx. he goates. .ii. hundred shepe and .xx. rammes: thyrtye mylch cameis wyth theyr coltes. .xl. kyne, &. x. bulles. xx. she asses & tē foles: and delyuered them into the hande of hys seruanntes, euery droue by them selues and sayde vnto hys seruauntes: go forth before me, and put a space betwyxte droue, ād droue. And he cōmaūded ý formost sayinge.

Yf Esau my brother mete the and axe the E sayinge: whose art thou, and whither goest thou: & whose are these that goo before thee thou shalt saye, they be thy seruaunte Jacobs, and it is a present sent vnto my Lorde Esau, and beholde, he hym selfe commeth after vs: And so commaunded he the secōde, and the thyrde, and all that folowed the droues sayinge of this maner: se that you speake vnto Esau when ye mete hym, and saye moreouer: thy seruaunte Jacob also commeth after vs, for he sayde: I wyll pease hys wrath wyth ý present that goeth before me, and after ward I wyll see hym my selfe, ý peradueuture he wyll receaue me to grace: So went the present before hym and he tarryed all that nyghte in the company, and rose vp the same nyghte, and toke hys two wyues and hys two maydens, and hys eleuen sonnes, & went ouer the foorde Jabok. And he toke them and sent them ouer the ryuer, & sent ouer that he had, & tarryed behynde hym selfe alone.

And there * wrastled a man wyth hym * Gen. vnto the breakynge of the daye. And when F he sawe that he couldde not preuayle agaynst hym, he smote hym vnder the thye, and the senow of Jacobs thye shranke, as he wrastled wyth hym. And he sayde: let me goo for the daye breaketh. Wych answered: I wyl not let the goo, excepte thou blesse me. And he sayde vnto hym: what is thy name? he answered: Jacob. He sayde: thou shalt be called Jacob nomore, but * Israell. For ✠ as * Gen. a prynce hast thou wrastled wyth God: and ✠ wyth man, and hast preuayled.

And Jacob asked hym sayinge: tell me thy name. And he sayde, wherfore dost ý so aske after my * name? & he blessed hym there. And Jacob called ý name of the place * Phaniel, for I haue sene God face to face, & my lyfe is preserued. And as he went ouer Phaniel, the sonne rose vpon hym, and he halted vpō hys thye. And therfore is it that the children of Israell eate not of the senowe that shranke in that place of the thye, vnto thys daye: beause that he touched the place of Jacobs thye in the senowe that shroncke.

¶ The .xxxiii. chapter.

¶ Esau and Jacob are agreed: and Jacob came into Sichem.

A Jacob lyftynge vp hys eyes, lo-
ked, and beholde Esau came, ha-
uynge wyth hym foure hundreth
men. And he deuyded the chyl-
dren vnto Lea and vnto Rahel,
and vnto the two maydens. And he put the
maydens and theyr chyldren formoste: and
Lea and hys chyldren after, and Rahel, and
Joseph hindermoste. And he went before the
and * fell on the grounde. vii. tymes vntyll
he came vnto hys brother.

Esau * came to mete hym and embraced
hym and fell on hys necke and kyssed hym,
and they wepte. And he lyfte vp hys eyes, ¶
sawe the wemen, and the chyldre, and sayd:
✠ whence hast thou these? ✠ (And do they belonge
vnto the.) And he answered: they are the chyl-
B dren which God hath geuen thy seruaunte.
Than came the maydens forth, ¶ their chyl
dren, and dyd theyr obeysaunce. Lea also
wyth hyr chyldren came ¶ dyd theyr obey-
saunce. And last of all came Joseph and Ra
hel, and dyd theyr obeysaunce.

And he sayde: what is all the droue
whych I mett? He answered: that I maye
fynde grace in the syghte of my Lorde. And
Esau sayde: I haue ynough my brother, ke-
pe that thou hast vnto thy selfe. To whom
Jacob answered, oh nay, but yf I haue fou-
de grace in thy syghte, receaue my presente
of my hande: for I haue sene thy face * as
though I had sene the face of God: ✠ and
C thou hast had a good wyll to warde me. Oh
take my blessyng ¶ is brought the, for God
hath had mercy on me. ✠ (Geuynge me all thyn-
ges.) And I haue ynough. And so he cōpelled
hym, and he toke it. And he sayde: let vs ta-
ke oure iourney and goo, I wyll goo before
the. Jacob answered hym: my Lorde. Thou
knowest, that the chyldren are tendre, ¶ the
ewes ¶ kyne wyth ponge vnder myne hande,
whych yf men shulde ouerdryue but one
daye all the shepe wyll dye. Oh let my
Lorde goo before his seruaunte, and I wyll
dryue fayre and softlye, accordynge as the
catell that goth before me and the chyldren,
be able to endure: vntyll I come to my Lord
vnto Seir.

And Esau sayde: let me yet leame some
of my folke w̄ the. And he answered, what
✠ neadeth it? ✠ (Are ye not ynough vnto hym?) ✠
D let me fynde grace in the syght of my Lorde.
So Esau wente hys waye agayne that sa-
me daye vnto Seyr. And Jacob toke hys
iourney towarde Sucoth, and byld him an
house, and made boothes for hys catell. And
therfore is it, that the name of the place is
called * Sucoth.

And Jacob came to Salem a cyte of Si-
che whych is in the lande of Canaan, after ¶
he was come from Melopotamia, and pyt-
ched before the cytie, and bought a peccell
of groūd (where he pytched hys tent) of the
chyldren of Hemor Sichems father for an
hundred peces of money. And he made there
an aulter, ād called vpon the myghtye God
of Israell.

¶ The.xxiiiij.Chpter.

¶ The rauysshynge of Dyna Jacobs daughter by the
men of Sychem. And of the great blonde shedynge made
by the sonnes of Jacob.

D Jna the daughter of Lea * wych A
the bare vnto Jacob, wente out to * Gen.xxx.c.
see the daughters of the lande.
Whom wha Sichem the sonne of
Hemor the heuite Lorde of ¶ countre sawe,
he toke her, and laye wyth her, and forced
* her: and hys harte laye vnto Dina the * ii.re.xiii.e.
daughter of Jacob. And he loued that dam-
sell and spake kyndly vnto her, ād Sichem
spake vnto hys father Hemor sayinge, gett
me thys mayden vnto my wyfe. And Ja-
cob herde ¶ he had defyled Dina hys daugh-
ter, hys sonnes beynge wyth their catell in
the felde, and he helde hys peace, vntyl they
were come. And Hemor ¶ father of Sichem
went out vnto Jacob, to comen wyth hym.
And whan the sonnes of Jacob commynge
out of the felde herde it, it greued them, and
they were not a lytle wroth, because he
had wrought folye in Israell, in that he had
lyen wyth Jacobs daughter, wych thinge
ought not to be done. And Hemor com-
moned wyth them sayinge: the soule of my
sonne Sichem longethe for youre daughter:
gene her hym to wyfe, and make marryages B
wyth vs: and gene youre daughters vnto
vs, and take oure daughters vnto you, and
ye shall dwell wyth vs, and the lande shall
be before you, dwell and do youre busynes,
and haue youre possessyons therein. And
Sichem sayde vnto hyr father and hyr bre-
thren, let me fynde grace in youre eyes, and
whatsoeuer ye appoynte me, that wyll I
gene. Are freyr of me both the dowry and
gyftes, and I wyll gene accordynge as ye
saye vnto me, so that ye gene me the Dam-
sell to wyfe.

But the sonnes of Jacob answered to
Sichem and Hemor hys father talkynge a-
monge them selues deceytefully, because he
had defyled Dina theyr syster. And they say
he vnto them, we can not do thys thing that
we shulde gene oure syster to one that is vn-
circumcysed, for that were a shame vnto vs.
But in thys wyll we consent vnto you. If
ye wylbe as we be and all the men chyldren
amonge you be circumcysed, than wyll we
gene oure daughters to you, and take youre
daughters to vs, and wyll dwell wyth you,
and be one people. But and yf ye wyll not
harken vnto vs to be circumcysed, than wyll
we take oure daughter and go oure wayes. C
Theyr wordes pleased Hemor and Sichem

hys sonne. And the younge man deferde not for to do the thynge, because he had a lust to Jacobs daughter: he was also most sett by of all that were in hys fathers house. Than Hemor & Sichem hys sonne went vnto the gate of theyr cyte, and comened wyth ÿ men of theyr cyte, saying: these mē are vnkayned towarde vs, and dwell in the lande and do theyr occupacion therin. And in the lande is roume ynough for them, we wyll take their daughters to wyues, and geue them oure daughters, only herein wyll they cōsent vnto vs for to dwell wyth vs & to be one people: yf all the men chyldren that are amonge vs be cyrcumcyled as they are. Shall not their goodes and their substance & all theyr catell be oures, only yf we cōsente vnto thē? For they wyll dwell wyth vs.

And vnto Hemor and Sichē hys sonne harkened all that wente out of the gate of
D hys cyte. And all the men chyldren were circūcised whatsoeuer wēte out at the gates of hys cyte. And it happened the thyrde daye (when it was paynfull to them). ii. of the sonnes of Jacob Symeon and Leui, Dinas
*Gen. xlix. a Judith. ix. a brethren, toke ether of them hys *swerde & went into the cyte boldly, and slewe al that was male, and slewe also Hemor and Sichem hys sonne wyth the edge of the swerde and toke Dina out of Sichems house, and went theyr waye.

And the sonnes of Jacob comminge vpō the deed, spoyled the cyte, because they had defyled their syster: & toke their shepe, oxen, and their asses and whatsoeuer was in the cyte & also in the feldes. And all theyr goodes & all theyr chyldren, & theyr wyues toke they captyue and made hauock of all that was in the house.

But Jacob sayde to Symeon and Leui: ye haue troubled me and made me stynke before the inhabytours of the lād, before the Canaanyte & the Pherezite. And I beynge fewe in nombre, they shall gather them selues together agaynst me and sley me, and so shall I and my house be destroyed. And they answered: shuld they deale wyth oure syster as wyth an whore?

¶ The. xxxv. Chapter.

¶ Jacob goeth vp vnto Bethel, & buryeth hys maystres nurse an oke. Debora dyeth. Jacob is called Israel. The lande of Canaan is geuen hym. Rachael dyeth in labour: Ruben lye wyth his fathers concubyne. The death of Ysahac.

A And God sayde vnto Jacob, arise & get the vp to Bethel, ād dwel there
*Ge. xxviii. c And make there an alter vnto God that appeared vnto the, * when ÿ fleddeste from the face of Esau thy brother. Than sayde Jacob vnto hys housholde and to all that were wyth hym: put awaye the straunge goddes that are amonge you and be cleane, & chaunge youre garmentes, for we wyll aryse & goo vp to Bethel & I wyll make an alter there, vnto God, which heard me in the daye of my tribulacyon, and was wyth me in the waye whych I went.

And they gaue vnto Jacob al the straūge goddes whych they had in theyr hande, and all theyr earynges whiche were in theyr eares, & Jacob hyd them vnder an ooke whych was by Sichem. And whan they departed, the feare of God fell vpon the cyties ÿ were roūde aboute thē. And they dyd not folowe B
after the sonnes of Jacob. So came Jacob to Lus whych is in the lāde of Canaā. The same is Bethel, he and all the people ÿ was wyth hym. And he buylded there an aulter, and called the place: The God of Bethell: because ÿ God appered vnto him there, whē he fled from the face of hys brother.

But * Deboza Rebeccas norse, dyed, ād
* Ge. xxiv. was buryed beneth Bethell vnder an ooke. And the name of it was called: the ooke of lamentacyon. And God appeared vnto Jacob agayne after he came oute of Mesopotamia and blessed hym, and God sayde vnto hym: thy name is Jacob. Notwythstandynge thou shalt be nomore called * Jacob,
* Ge. xxxii. but Israel shallbe thy name. And he called hys name Israell.

And God sayde vnto hym: I am God almyghtye, growe and multiplye, people & a multytude of people shall spryngе of the, yee and kynges shall come oute of thy loynes. And the lande whych I gaue Abraham and Ysahac, wyll I geue vnto the, ād vnto thy seed after the wyll I geue ÿ londe also. And so God departed vp from hym in the place where he had talked wyth hym. And Jacob set vp a marke in the place where he talked wyth hym: euen a marke of stone ād powred drynke offerynge theron, and powred also oyle theron, and Jacob called the name of the place where God spake wyth hym * Bethell.

And they departed from Bethel, and
* Ge. xxxv. c whē he was but a feide bredth frō Ephrath Rahel begā to trauell: ād in traueynge she was in pareil. And it happened as she was in paynes of hyr labcure, ÿ mydwyfe sayde vnto her, feare not, for thys sonne is thyne also. Then as hyr soule was a departynge, that she * must dye, she called hys name.
* Ge. xxxv. Ben Ony: ob (The sonne of my sorowe). But his
ob father called hym Ben Jamin. ob (The sonne
ob of the ryght hande). And thus dyed Rahel and was buryed in the waye to Ephrath, which is Bethlehem. And Jacob sett vp a stone vpō hyr graue, whych is called Rahels grauestone vnto thys daye. And Israel went thence, & pytched vp hys tente beyonde the
* toure of Eder. And it chaunced as Israell
* Ge. xxxv. dwelt in the lande, that Ruben wente and

lye wyth

m.xxx.a. D laye * wyth Bilha hys fathers concubyne,
and it came to Israels eare. The sonnes of
Jacob were .xii. in nombre. The sonnes of
Lea. Ruben Jacobs eldest sonne, and Sy-
meon, Leui, Juda, Ysachar, and zabulon.
The sonnes of Rahel: Joseph and Ben Ja-
min. The sonnes of Bilha Rahels mayde:
Dan & Neptali. The sonnes of Silpha Le-
as mayde, Gad and Aser. These are the son
nes of Jacob wyych were borne hym in Me
sopotamia.

And so Jacob came vnto Ysahac his fa-
ther to Mamre vnto Kyriath Arba wyyche
is Hebron: where Abrahã & Ysahac sogeour
ned as straũgers. And the dayes of Ysahac
were an hundred and .lxxx. yeres: ãd Ysahac
fel syke ãd dyed, and was put vnto his peo
ple: beynge olde and full of dayes. And hys
sonnes Esau and Jacob buryed hym.

¶ The.xxxvi.chapter.

¶ The wyues of Esau. Jacob and Esau are reyche
The genealogye of Esau. Esau dwelleth in the hys
Seir.

A These are the generaciõs of Esau,
The same is Edom. Esau toke
his wyues of ý daughters of Ca-
naan. Ada the daughter of Elon
an Hethite, and Ahalibama the
daughter of Ana, the daughter of zibeon
e.xxviii.a an Heuyte, and Basmath Ismaels * daugh
ter and syster of Nebaioth. And Ada bare
vnto Esau, Elyphas: and Basmath bare
Reguel. And Ahalibama bare Jeus and
Jaelam and Korah. These are the sonnes of
Esau which were borne hym in the lande of
Canaan.

And Esau toke hys wyues and hys son-
nes and daughters and all the soules of hys
house: hys goodes and all hys catell and all
hys substauce wyych he had gott in the lãde
of Canaan, and wente into a countre a-
waye from the face of hys brother Jacob:
m.xiii.a. for theyr * ryches was moche, & they coulde
B not dwell together, and the lande where in
they were straungers, coulde not receaue
them, because of theyr possessyon. Thus
dwelt Esau in moũte Seir. The same Esau
is Edom. These are the generaciõs of Esau
father of the Edomytes in mounte Seir, &
Par.i.c. these are the names of Esaus sonnes. * Eli-
phas the sonne of Ada the wyfe of Esau, ãd
Reguel the sonne of Basmath the wyfe of
Esau. And the sonnes of Eliphas were:
Theman, Omar, zepho, Gaethom and Ke-
nas. And Thimna was concubyne to Eli-
phas Esaus sonne, and bare vnto Eliphas
Amalech. And these be the sonnes of Ada
Esaus wyfe. And these are ý sonnes of Re-
guel: Nahath, Herah, Samma and Mila,
these were the sonnes of Basmath Esaus
wyfe. And these were the sonnes of Ahali-
bama the daughter of Ana daughter of ze-
bion Esaus wyfe, and she bare vnto Esau:
Jeus, Jealam and Korah.

These were dukes of ý sonnes of Esau. ¶
The chyldren of * Eliphas the fyrste sonne
of Esau, were these: duke Thema, duke O-
mar, duke zepho, duke Kenas, and duke Ko-
rah, duke Gaethã ãd duke Amalech. These
are the dukes that came of Eliphas in the
lande of Edom, and these were the sonnes
of Ada. These also are the chyldren of Re-
guel Esaus sonne: duke Nahath, duke He-
rah, duke Samma, duke Mila. These are
the dukes that came of Reguel in the lande
of Edom, and these are the sonnes of Bas-
math Esaus wyfe. These were the chyl-
dren of Ahalibama Esaus wyfe: duke Jeus,
duke Gaelan, duke Korah, these dukes came
of Ahalibama the daughter of Ana Esaus
wyfe. These are the chyldren of Esau, and
these are the dukes of them: wyche Esau is
Edom. These are the chyldren of Seir the
Horite, the inhabytoure of the lande: Lothã,
Sobal, zibeon, and Ana, and Dison, Eser
and Disan. These also are the dukes of the
Horites the chyldren of Seir in the lande of
Edom. And the chyldren of Lothan were:
Hori and Heman. And Lothans syster was
called Thymna.

The chyldren of Sobal were these: Al-
nan, Manahath and Ebal, Sepho & Onã.
These are the chyldren of zibeon. Aia and
Ana, thys was that Ana that founde mu-
lesin the wyldernes, as he fed hys father zi-
beons asses. The chyldren of Ana were the-
se. Dison and Ahalibama the daughter of
Ana. These are the chyldren of Dison, Hem
dan ãd Eshan, Jethran and Cheran. The
chyldren of Ezer are these: Bilhan, Seauã
and Akan. The chyldren of Disan also are
these: Uz and Aran. These are the dukes
that came of Hori: duke Lothan, duke So-
bal, duke zibeon, duke Ana, duke Dison,
duke Ezer, duke Disan. These be the du-
kes that came of Hory after theyr dukedõs
in the lãde of Seir. These are the kynges
that reygned in the lande of Edom before
there reygned any kynge vpon the chyldren
of Israel. Bela the sonne of Beor reygned
in Edomea, & the name of his cyte was Din-
haba. And when Bela dyed, Jobab the son-
ne of Serah oute of Bozra, reygned in hys
steade. When Jobab also was dead, Husam
of the lande of Themany reygned in his stede
And after the death of Husam, Hadad the
sonne of Bedad wyych slewe the Madiany-
ters in the fylde of the Moabites, reygned in
hys steade, and the name of hys cyte was
Auith. When Hadad was dead, Samla of
Masreka reygned in hys steade. When Sa-
la was dead, Saul of the cyte Rehoboth
reygned in hys steade. When Saul was
dead, Baal hanan the sonne of Achobor rey-
gned

ned in hys steade. And after the death of Baal hanan the sonne of Achbor, Hadad reygned in hys steade, and the name of his cyte was Pahu. And hys wyfes name Meheta-beel the daughter of Matred, the daughter of Mezaab,

These are the names of the dukes ꝑ came of Esau, in the.xii.kynreds, places and names: duke Thymna, duke Alua, duke Jetheth, duke Aholibama, duke Ela, duke Pynon, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Jram. These be the dukes of Edomea accordinge to theyr habytacyons, in the lande of theyr possessyons. Thys Esau is the father of the Edomites.

¶ The.xxxvii.Chapter.

¶ Joseph accuseth his brethren. Joseph dreameth and is hated of his brethē, and is solde to the Jsmaelites. Jacob bewayleth Joseph.

A Jacob dwelt in the lāde where in hys father was a straunger, euē in the lāde of Canaan. These are ꝑ generacyons of Jacob: whē Joseph was.xvii.yere olde, he kepte shepe w̄ hys brethren: and the lad was with the sonnes of Bilha and wyth the sonnes of zilpha hys fathers wyues. And he brought vnto their father an euyl sayinge of thē. But Jsrael loued Joseph more than all hys chyldren, because he begat him in his olde age, & he made hym a coote of many coloures.

B And when hys brethren sawe that theyr father loued hym more thā all his brethren, they hated him and coulde not speake peceably vnto hym. Moreouer whā Joseph *had dreamed a dreame, he tolde it hys brethren, which hated him yet ꝑ more. And he sayd vnto them: heare I prayse yon thys dreame wyych I haue dreamed: Beholde we were bynbynge sheues in the feldes: & lo, my sheffe arose, and stode vp ryght, and youres stode rounde aboute and made obeysaunce to my sheffe. To whom hys brethren sayde: shalt thou be oure kynge in dede? or shalt thou in dede haue dompynion ouer vs. And they hated hym yet the more, because of hys dreames and of hys wordes.

C And he dreamed yet another dreame and tolde it his brethren sayinge: beholde, I haue had one dreame more: me thought the sunne and the moone & .xi. starres made obeysaūce to me. And when he had tolde it vnto hys father and hys brethren, hys father rebuked hym & sayd vnto hym: what is thys dreame wyych thou hast dreamed: shall I & thy mother & thy brethrē come to fall on the groūde before the? And hys brethrē hated hym, but hys father noted the sayinge.

D His brethren also went to kepe their fathers shepe in Sichem, and Jsrael sayd vnto Joseph: do not thy brethren kepe in Sichem? come, and I wyll send the to them. He answered* here am I. And he sayde vnto hym: goo and see whether it be well wyth thy brethren and the shepe, and bryngе me worde agayne. And so he sent him out of the vale of Hebron and he went to Sichem. And a certayne man founde hym, & beholde he was wandrynge oute of hys waye in the felde, and the man asked hym: what seketh thou? He answered: I seke my brethren, tell me I prayse the where they kepe shepe. And the man sayde, they are departed hence, for I herde them saye: let vs go vnto Dothan. Thus went Joseph after hys brethren, and founde them in Dothan.

E And when they sawe hym a farre of before he came at them, they toke councell agaynst hym, for to sley hym. For one sayde to another: Beholde this *dreamer cōmeth: come now therfore and let vs sley hym and cast hym into some pytt, and we wyll saye a wycked beast hath deuoured hym, and we shall se what wyll come of hys dreames.

F When Ruben herde that, he ryd hym out of theyr handes and sayde, we wyll not kyll hym. And Ruben sayde: moreouer vnto thē, shede not hys *bloude, but cast hym into thys pytt that is in the wyldernes, and laye no hande vpon him. (Ruben he sayde.) Namely, that he myght rydd hym out of theyr hādes & deliuer him to his father agayn.

G And it happened that whā Joseph was come vnto hys brethren, they strypte hym out of his coote, hys party coloured coote ꝑ was vpon hym, and they toke hym and cast hym into an emptye pytt: Wherin was no water. And they satt them downe to eate brede. And as they lyft vp theyr eyes ād loked aboute, there came a companye of Jsmaelites from Gilead, and theyr camels laden wyth spycery, baulme, and myrre, and were gopnge downe to cary it into Egypte.

H And Juda sayde vnto hys brethrē: what auayleth it ꝑ we slepe oure brother, & kepe hys bloude secrete, come on and let vs *sell hym to the Jsmaelites, & let not oure handes be vpon him: for he is oure brother and oure fleth. And hys brethren were content. Than as the Madianytes marchaunt men passed by, they drewe and lyfte Joseph oute of the pytt and solde hym vnto the Jsmaelytes for

Gen. xlii. b.

tes for.xx. peces of siluer. And they brought
hym into Egypte.

And whē Ruben came agayne vnto the
pytt & founde not Joseph there, he rent hys
clothes & wente agayne vnto hys brethren
sayinge: ¶ lad is not yōder, & whether shall
I goo? And they toke Josephs coote & kyl-
led a goate, & dypped the coote in the blonde.
And they sent that partye coloured coote: &
G brought it vnto their father and sayd: This
haue we founde: se whether it be thy sonnes
coote or no. And he knewe it saying, it is my
sōnes coote, a wycked beast hath* deuoured
hym, Joseph is rent in peces. And Jacob rent
his clothes, and put sacke clothe aboute hys
loynes, and sorowed for hys sonne a longe
season. But all hys sonnes & all hys daugh-
ters rose vp to cōforte hym. Neuertheles he
wolde not be cōforted, but sayde: I wyll go
doune into the graue vnto my sonne, mour-
nynge. And thus hys father wepte for hym.
And the Madianytes* solde hym in Egy-
pte vnto Putiphar a lorde of Pharoos, and
hys chefe stewarde.

¶ The.xxxviii.Chapter.

¶ The mariage of Juda. The trespas of Er & Onan,
and the dealynge of God that came there vpon. Ju
da lye wyth hys daughter Thamar. The byrth of
Pharez and Zarah.

I T fortuned at ¶ tyme, that Judas
went downe from his brethre, and
gat hym to a man called Hira of
Odollam, and there he sawe the
daughter of a mā called* Sua a Canaanite
And he toke her and wente in to her. And
she conceaued ād bare a sonne and called his
name Er And she conceaued agayne, and
bare a sonne and called hym Onan. And she
cōceaued agayne, and bare yet a sonne, whō
she called Sela: ✠ and he was at Chesyb
when she bare hym.

And Judas gaue Er hys eldeste sonne a
wyfe, whose name was Thamar. And Er
Judas eldest sonne was wycked in the sighe
of the Lorde, & the Lord slewe hym. And Ju
das sayde vnto Onan: go into thy brothers
wyfe, and marye her, that thou mayest
styre vp sede vnto thy brother. And when
Onan perceaued that the sede shulde not be
hys, therfore whē he went into his brothers
B wyfe, he spylled it on the grounde, and gaue
not sede vnto hys brother. And ye thynge
which he dyd, displeased the Lorde, wher-
fore he slewe hym also. Than sayde Judas
to Thamar hys daughter in lawe, remayne
a wydowe at thy fathers house, tyll Sela
my sonne be growne: for he sayde: Lest per-
aduenture he dye also, as hys brethren dyd.
And Thamar wente and dwelt in hys fa-
thers house.

And in processe of tyme, the daughter of
Sua Judas wife dyed. Then Judas when
he had left mournynge, went vnto his shepe
sherers to Tymnath he and hys frende Hi-
ra of Odollam. And one tolde Thamar say-
inge: beholde, thy father in lawe goeth vp
to Thymnath, to* shere hys shepe. And she
put hyr wedowes garmentes of from her &
couered her wyth a clooke, and desgysed
her selfe: and sat her downe in a comō place
which is by the hye wayes syde to Thym-
nath, for because she sawe that Sela was
growne, and she was not geuen vnto hym
to wyfe.

When Juda sawe her, he thought it had
bene an whore, because she had couered hyr
face. And he turned to her vnto the waye, &
sayde: come I praye the, let me lye wyth the,
for he knewe not that it was hys daughter
in lawe. And she answered: what wylt thou
geue me, for to lye wyth me? Thā said he, I
wyll sende the a kydd from the flocke. Sh
sayd. Thā geue me a pledge tyll thou sende
it. He sayd, what pledge shal I geue ye? She
answered: thy sygnet thy, bracelet and thy
staffe that is in thy hāde. And he geue it her
and laye by her, and she was with chylde by
hym. And she gat her vp and wente and put
her mātell from her, & put on hyr wydowes
rayment. And Judas sent the kydd by hys
frende of Odollam, for to receaue hys pled-
ge agayne from the wyfes hande. But he
founde her not. Than asked he the mē of the
same place sayinge: where is the whoore that
satt openly by the waye syde? They answe-
red: There was no whore here. He came
therfore to Juda agayne & sayde vnto hym:
I can not fynde her, and also the men of the
place sayd, that there was no whoore there.
And Juda sayde, let her take it to her, lest
we be shamed. Beholde I sente the kidd and
thou hast not founde her.

And it came to passe that after. iiij. mo-
nethes, one told Juda saying: Thamar thy
daughter in lawe hath played the whoore,
and wyth playenge the whoore is become
great wyth chylde. And Juda sayde: bryngе
her forth, that she maye be burte. And when
they brought her forth, she sente to her fa-
ther in lawe sayinge: by the man vnto whō
these thynges pertayne, am I wyth chylde.
And said also, loke whose are thys seale, bra
celet, & thys staffe. And Juda knewe them
& sayde: she hath bene more righteous thā
I, because I gaue her not to Sela my sōne.
And he lye wyth her nomore.

It fortuned when tyme was come that
she shulde be delyuered, beholde there was
ii. twynnes in hyr wombe. And it fortuned
that when she travaylled, the one put out hys
hande and the mydwife toke and bounde
a red threde vnto it sayinge: this is come
out fyrste. And it chanced, that he draw-
ed hys hande backe agayne, and beholde
hys

hys brother came out And she sayde: wherfore hast thou rent a rent vpon the? & called hys name, Pharez. Afterward came out his brother that had the redd threde aboute hys hande, and hys name was called Zarah.

¶ The.xxxix. Chapter.

¶ God prosperyth Joseph. Pharaos wife tempted him. He is accused and cast in prison. God hath mercy vpon him.

A Joseph was brought vnto Egypte, and Putiphar * a Lorde of
*Gen.xxxvii.g Pharaos (and his chefe stewarde an Egyptian) bought hym of ye Ismaelites which had brought him thyther. And God was with Joseph, & he became a luckie man, continuinge in the house of hys master the Egyptyan. And hys master sawe that God was with him, and that God made all that he dyd to prosper in hys hande. And Joseph fownde grace in hys masters syghte, and serued him. And made him rulear of hys house, and put all that he had in hys hande. And it fortuned from the tyme that he had made hym rulear ouer hys house
*Gen.xxxix.d and ouer all that he had, the Lorde * blessed the Egyptians house for Josephs sake, and the blessynge of the Lorde was vpon all that he had: in the house, and in the felde.
B And therfore he lefte all that he had in Josephs hande, and lokeed vpon nothynge that
*Ps.xcv.xcvi.c was vnto hym, save only on the bread wyche he dyd eate. And Joseph was a * goodly person and a well fauored. And it fortuned after this, that hys masters wyfe cast hyr eyes vpon Joseph and sayde: come lye wyth me. But he refused, and sayde to hys masters wyfe: Beholde my master woteth not what he hath in ye house with me, and hath competed all that he hath to my hande. ¶ There is no man greater in the house than I. Neyther hath he kepte any thynge from me, but only the, because thou arte hys wyfe. Howe than can I do thys great wyckednes, and synne agaynste God? And after thys manner spake she to Joseph daye by daye: but he harkened not vnto her, to slepe nere her, or to be in her company.

C And it fortuned on a certayne conuenient daye, that Joseph entered into the house, to do hys busynes: and there was none of the householde by, in the house. And she caught hym by the garment sayenge: come slepe vnto me. And he left hys garment in hyr hande and fled, and gott hym oute. And it chaunced. When she sawe that he had left hys garment in hyr hande, and was fled out. ¶ (And
Ps.cv. the wyf reported) she called vnto the men of her house, and tolde them, sayenge: See, he hath brought in an Hebrewe vnto vs to do vs shame: for he came in to me, for to have slepe wyth me. And I became to crye wyth a lowde voyce. And wh̃ he herde that I lyfte vp my voyce & cryed, he left hys garment wyth me, & fled awaye, and got hym out.

And she layed vp hys garment by hyr, vntyll hyr Lorde came home. And she tolde hym wyth these wordes sayenge: Thys Hebrues seruaunte wyche thou hast brought vnto vs, came into me to do me shame. But as soone as I lyfte vp my voyce and cryed, he left hys garment wyth me and fled out. When his master ¶ (Beynge to lyghte of ceraunce) heard these wordes of hys wyfe wyche she tolde hym sayeng: after thys maner dyd thy seruaunte to me, he wared wroth.

And the master tohe Joseph and put him in * prison euē into the place where the kinges prysonners laye bounde. And there continued he in prison, but the Lord was wyth Joseph, and shewed hym mercye, and gave hym fauoure in the syghte of the Lorde of ye prison. And the keper of the prison committed to Josephs hande all the prisoners that were in the prison house. And whatsoeuer was done there, that dyd he. And the keper of the prison loked vnto nothyng that was vnder hys hande, seyng that the Lorde was wyth him. For whatsoeuer he dyd, the Lord made it to prosper.

¶ The.xl.chapter.

¶ Joseph expoundeth the dreames of the two prisoners.

And it chaunced after thys, that the butteler of ye kyng of Egypte
and hys baker had offended their Lorde the kynge of Egypte.
And Pharao was angrye a-
gaynste hys two officers: agaynste the chefe butler & the chefe baker: & put them warde in hys chefe stewardes house: even in the prison and place where Joseph was bounde. And ye chefe stewarde gaue Joseph a charge with them, and he serued them. And they continued a season in warde.

And they dreamed ether of them in one nyght: both ye butteler and the baker of the kynge of Egypte which were bounde in the prison house. ether of them his dreame, and eache mānes dreame of a sondre interpreta-
cion. And Joseph came in vnto them in the morownge, and loked vpon them: beholde, they were sad. And he asked Pharaos officers that were wyth hym in hys masters warde sayenge: wherfore loke ye so sadly to daye? They answered hym: we have dreamed a dreame, and have no mā to declare it. And Joseph sayd vnto them: Do not interpretynges belonge to God: yet tell me. And the chefe butler tolde his dreame to Joseph, and sayde vnto hym: In my dreame me thought there stake a vyne before me, and in the vyne were iii. bronnches, and it was
as though it budded, and her blossomes
forth, and the grapes therof, waxed ryp-

And I had Pharaos cup in my hande, and
toke of the grapes, and wronge them into
Pharaos cup, and deliuered Pharaos cup
into hys hande. And Ioseph sayde vnto
C hym: thys is the interpretacyon of it. The
thre bramches are thre dayes: for wythin
thre dayes shall Pharao lyfte vp thyne heade,
& restore the vnto thyne offyce agayne,
and thou shalte deliuer Pharaos cup into
hys hande, after the olde maner wherin thou
waste wonte to geue hym drynke. But yet
thou thynke on me wyth the, when thou arte
in good case, shewe mercye (I praye the) vn-
to me. And make mencyon of me to Pha-
rao, & bryng me out of thys house: for I was
stolen out of the lande of the Hebrues, & here
also haue I done nothynge at all, wherfore
they shulde haue put me into thys dongeon
When the chefe baker sawe that the inter-
pretacyon was good, he sayde vnto Ioseph:
me thought also in my dreame, that I had
thre wyker basshettes on my heade. And in
the vpermoste basket there was of all man-
ner bakemeates for Pharao. And the fow-
des did eate them out of the basshet that was
vpon my head.

D And Ioseph answered & sayde: thys is
the interpretacyon therof. The thre basshets
are thre dayes, for thys daye thre dayes shal
Pharao take thy head from the, & shall hange
the on a tree, & the fowdes shall eate the flesche
from the.

And yet came to passe the thydde daye
wyche was Pharaos * wyth daye, that he
made a feaste vnto all hys seruaunte. And
he lyfted vp the head of the chefe butteler & of
the chefe baker amonge hys seruantes. And
restored the chefe butteler vnto hys butteler
thyne agayne: wherby also reched the cuppe
into Pharaos hande, but he hanged the che-
fe baker: euen as Ioseph had interpreted vn-
to them. Neyther dyd the chefe butteler re-
membre Ioseph, but forgat hym.

C The xli. Chapter.

[illegible]

[illegible]

of the ryuer seuen goodly kyne and fate flesh-
ed, and fedd in a medowe, and seuen other
kyne came vp after them out of the ryuer, e-
uyll fauored, and leane flesched, and stode by
the other kyne vpon the bryncke of the ryuer
And the euyll fauored & leane flesched kyne
dyd eate vp the seuen well fauored and fate
kyne: and Pharao awoke. And he slepte a-
gayne, and dreamed the secondre tyme. And
beholde, seuen eares, of corne greue vp on one
stalke, ranke and goodly. And agayne, seu-
thynne eares blasted wyth the easte wynde
spronge vp after them: & the seuen thynne e-
ares deuoured the seuen ranke & full eares:
And Pharao awoke: and se, it was a dre-
me. And when the morynge came, hys
spryte was troubeled. And he sente & cal-
led for all the sothesayers of Egypte, and all
the wyse men therof, and Pharao tolde the
hys dreme: but there was none of them that
coulde interpretate it vnto Pharao. Then
spake the chefe butteler vnto Pharao sayin-
ge: I do remembre my faultes thys daye.
Pharao beyng angry wyth hys seruaunte
put me ward in the chefe sterwardes house bo-
the me & the chefe baker. And we dreamed
bothe of vs in one nyghte, & the manner dre-
ame of sondry interpretacyon.

And there was wyth vs a yonge man,
an Hebrye borne, seruaunte vnto the chefe
Steward. To whom wyll we tolde them, he
declared our dreames to be accordynge to
ryther of our dreames. And as he declared
them vnto vs, euen so it came to passe. For
he restored me to myne offyce agayne, & han-
ged hym.

Pharao sent therfore, & called Ioseph
And they brought hym hastely out of pri-
son. And he changed hym selfe, & changed hys
raymente, & came vnto Pharao. And Pha-
rao sayde vnto Ioseph: I haue dreamed
a dreame, & woman can interpretate it, and I haue
herde saye of the, that thou canste tell
dreame & dreame, thou canste interpretate it.
Ioseph answered Pharao, sayinge: Not I,
but God shall geue Pharao an answere of
peace. And Pharao sayde vnto Ioseph
In my dreame me thought I stode vp on
the sye, and there came out of the ryuer
seuen fate flesched, well fauored, and
stode in the medowe. And there came
vp after them seuen other kyne, poore
and very euyll fauored, and leane flesched,
such as I neuer sawe in all the lande of
Egypte. And the leane and euyll fauored
kyne dyd eate vp the first seuen fate kyne
And when they had eaten them vp, no man
coulde tell that they had eaten them vp,
but they were euyll fauored still, as
at the begynnynge. So I awoke.
And I sawe in my
dreame & behelde seuen eares growe out of

of one stalke, full & fayre, & seuen other eares agayne, wythered thynne and blasted wt the easte wynde, sprange vp after them. And the thynne eares deuoured the seuen good eares. And I haue tolde it vnto the so the sayers, but there was noman that could tell, what it meaneth. And Joseph answered Pharao: both Pharaos dreames are one. And God hathe shewed Pharao what he is aboute to do. The seuen good kyne are seuen yeres: & the seuen good eares are seuen yeres also, & it is but one dreame. Lykewyse, the seuen thynne and euell fauored kyne that came out after them, are seuen yeres: and the seuen emptye, and blasted eares, shalbe seuen yeres of hunger. Thys wheych I haue sayde vnto Pharao, it is that God is aboute to do, & sheweth it vnto Pharao.

D Beholde there come seuen yere of great plenteousnes throughe oute all the lande of Egypte. And agane, there shall arise after the seuen yeres of huger. And also ye plenteousnes shalbe forgotten in the lande of Egypte. And the hunger shall consume the lande: nether shall the plenteousnes be knowne in the lande, by reson of that hunger that shall cõe after, for it shalbe exceadynge greate. And as concernynge that the dreame was doubled vnto Pharao the seconde tyme, beholde, the thynge is certaynely prepared of God, & God wyll shortly bringe it to passe.

Nowe therfore, let Pharao prouyde for a man of vnderstandynge & wyshoome, and sett hym ouer the lande of Egypte. And let Pharao do thys also, that he make officers ouer the lande and take vp the fyfth parte of the lande of Egypte in the seuen plenteous yeres, and let them gather all the foode of theis good yeres that come, & laye vp corne vnder the hande of Pharao, that there maye be foode in the Cytyes, and there let them kepe yt: that there maye be foode in store in the lande, agaynste the seuen yeares of hunger wheyche shall come in the lande of Egypte, that the lande perysshe not thorowe hunger.

E And the sayynge pleased Pharao & all hys seruauntes. Then sayde Pharao vnto hys seruauntes: where shall we fynde such a man as thys yt, in whom is the spirite of God? And Pharao sayde vnto Joseph: for as moche as God hath shewed the all thys there is no man of vnderstandynge as of wyshoome lyke vnto the. Then therfore shalte be * ouer my house, & according to thy wordes shall all my people be rulede, onely in the kynges seate wyll I be aboute the. And Pharao sayde agayne vnto Joseph: beholde, I haue set the ouer all the lande of Egypte. And he toke of hys ryngge from hys hande, & put yt vpon Josephs hande, and arayed hym in clothe of rayney, and put a golden cheyne aboute hys neche, and set hym vpon the best charet that he had, saue one. And they cryed before hym: Bowe the knee, and Pharao made hym ruler ouer all the lande of Egypte.

And Pharao sayde vnto Joseph: I am Pharao, wythout the shall no man lyte vp his hande or fote in all the lande of Egypte. And he called Josephs name ✠ zaphnath Paena. And he gaue hym to wyfe Asnath the daughter of Putiphar prieste of On. Than went Joseph abrode in the lande of Egypte. And he was thyrtye yere olde when he stode before Pharao kynge of Egypte. And Joseph departynge from the presence of Pharao, went thorowe out all the lande of Egypte.

And in the seuen planteous yeares they made sheues and gathered vp all the foode of the seuen plentyous yeares wych were in the lande of Egypte, and layed vp the same in the cyties. The foode of the feldes that grewe rownd about euery cyte, layed he vp in the same. And Joseph layde vp corne in store, lyke vnto the sande of the see, in multitude out of measure, vntyll he left noombrynge: for it was without noombre. And vnto Joseph were borne two sonnes (before the yeares of hunger came) wheych Asnath the daughter of Putiphar preaste of On, bare vnto hym. And Joseph called the name of the fyrste sonne ✠ Manasse, for God (sayde he) hathe made me forget all my labour and all my fathers householde. The name of the seconde called he Ephraim, for God (sayde he) hathe caused me to growe in the lande of my trouble.

And when the seuen yeares of plenteousnes that was in the lande of Egypte were ended then came the seuen yeares of hunger as Joseph had sayde. And the berthe was in all landes: but in all the lande of Egypte was there yet foode. And when the lande of Egypt also began to hunger, the people cryed to Pharao for breade. And Pharao sayde vnto all the Egyptyans, goo vnto Joseph, & what he sayth to you, that do. And the berthe was thorowe out all the lande. And Joseph opened all that was in the cyties, & solde vnto the Egyptyans. For the hunger waxed sore in the lande of Egypte. And all countrees came to Egypte to Joseph for to bye corne: because that the hunger was so sore in all landes.

¶ The xlii. Chapter.

¶ Ye sayde brethrene come into Egypte to bye corne. Joseph knoweth them and tryeth them. Simeon is put in prysonne. The other returne to fetche Jacob their father to bye corne. Jacob mourneth. Ruben vrgeth to take his sonne, & he is commaunded to wyfe to let hym go. Joseph of the lande be commaunded.

a Psalm. cxiii. b Genes. xvii. b. c. xxxix. ii. c. d Matth. xi. g.

A And Jacob seynge that there was
corne in Egypte, sayde vnto hys
sonnes: why gape ye one vpō an-
other? And he sayd: behold, I haue
r.dii.b. heardе that there is corne in Egypte. * Gett
you downe thyther and bye vs corne from
thence, that we maye lyue and not dye. So
wente Josephs ten brethren downe to bye
corne of the Egyptians. But Ben Jamin
Josephs brother wolde not Jacob sende to
his other brethre, for he sayd: lest some mys-
fortune happen hym.

And the sones of Israel came to bye corne
amōge other that came, for there was derth
in the lande of Canaan. And Joseph was
gouerner in the lande, and solde to all the
people of the lande. And hys brethren came,
and fell flatt on the grounde before hym.
When Joseph sawe hys brethren, he knewe
them: and made hym selfe straunge vnto
B them, and spake roughly vnto them, sayin-
ge: Whēce come ye? They answered: out of
the lande of Canaan, to bye vytayle. And
Joseph knewe his brethren, but they knewe
not hym.

.xvii. And Joseph remembred hys * dreames
whych he dreamed of them, and sayd vnto
them: ye are spyes, ād to se where the lande
is weake is youre comynge. And they sayd
vnto hym: nay my Lord: but to bye vytayle
thy seruauntes are come. We are all one
mans sonnes, & meane truly, & thy seruantes
are no spies. And he said vnto them agayne,
nay, but euen to se where the lāde is weake.
is youre comynge. And they sayde: we thy
seruauntes are. xii. brethren, the sonnes of
one man in the lande of Canaan. And be-
holde, the yongest is thys daye wyth our fa-
ther, & one, no man woteth where he is. And
C Joseph sayde vnto them, that is it that I
spake vnto you, sayinge: ye are spyes. Here
by ye shal be proued. By the lyfe of Pharao,
ye shall not goo hēce, excepte youre yongest
brother come hyther. Sende out one of you
whych maye fett youre brother, & ye shalbe
kept in prison, that youre wordes maye be
proued, whether there be any truth in you:
or elis by the life of Pharao, ye are but spies.
And he put them in warde thre dayes.

And Joseph sayde vnto them the thyrde
daye: Thys do and lyue, for I feare God.
If ye meane no hurte, lett one of youre bre-
thren be bounde in the house of youre pri-
son, and goo ye & bringe the necessarie foode
D vnto youre householdes, but bringe youre
yongest brother vnto me: that youre wor-
des maye be tryed, and that ye dye not. And
they dyd so.

And one sayde to another: we haue here-
by synned agaynste oure brother, in that we
sawe the anguyshe of hys soule when he be-
sought vs, & we wolde not heare hym: and
therfore is thys trouble come vpon vs. And
Ruben answered them sayinge: sayde I not
vnto you that ye shulde not * synne agaynst * Ge.xxxvii.
the ladde, and ye wolde not heare. And se his b.
blonde is required. They were not aware
that Joseph vnderstode them, for he spake
vnto them by an interpreter. And he turned
from them and wepte * and turned to them E
agayne, and comened with thē, & toke out *Gen.xliii.g
Symeon from amonge them, and bownde 9.xlv.a.
hym before theyr eyes, and Joseph comman
ded to fyll theyr sackes with corne, and to
put euery mans money in hys sacke, and to
geue them vytayle to spende by the waye.
And thus dyd he vnto them. And they laded
theyr asses wyth the corne and departed the-
nce. And as one of them opened hys sacke,
for to geue hys asse prouender in the Inne, he
spyed hys money: for it was in hys sackes
mouth. And he sayde vnto hys brethren:
my money is restored me agayne: For lo, it
is euen in my sacke. And theyr harte fayled
them, and they were astonyed, and sayde
one to another: why hath God dealt thus
wyth vs? And they came vnto Jacob theyr F
father vnto the lande of Canaan, and toide
hym all that had happened them, sayinge:
The man, euen the Lorde of the lande spake
roughly to vs, and toke vs for spyes of the
countre. And we sayde vnto hym: we mea-
ne truly and are no spyes. We be twelue
bretherne, and sonnes of our father, one is a-
waye, and the yongeste is thys daye wyth
oure father in the lande of Chanaan. And ý
Lorde of the countre sayde agayne vnto vs:
here by shall I knowe ye ye meane truly: le-
aue one of youre bretherne heare wyth me,
and take foode necessary for your houshol-
des and get you a waye, and bringe youre
yongest brother vnto me, ý I maye knowe
that ye are no spyes, but meane truly: So
wyll I deliuer you youre brother & ye shall
dwelle in the lande.

And it fortuned as they emptyed theyr
sackes, beholde: euery mans bundell of mo-
ney was in hys sacke. And when bothe they G
and theyr father sawe the bundells of mo-
ney, they were afrayde.

And Jacob theyr father sayde vnto thē:
Ye haue ye robbed of my chyldren: Joseph
is awaye, and Symeon is awaye, & ye take
Ben Jamin awaye. All these thynges are
agaynste me. Ruben sayde vnto hys father:
Slee my two sonnes, ý I bringe hym not
to the agayne. Deliuer hym to my handes,
and I wyll bringe hym to the agayne: And
he sayde: my sonne shall not go downe with
you. For hys brother is dead, and he is lefte
alone. If some mysfortune happen vnto
hym by the waye wyche ye goo, ye shall * *Ge.xlvi.c
bringe my grayes heades with sorowe vnto
the graue.

¶ The. xliii. Chapetr.

¶ When Ben Jamin was brought, they returned with gyftes. Symeon is deliuered out prison. Joseph goeth a sy de and weepeth. They feast together.

A AND the derthe was great in the lande. And it fortuned when they had eaten vp the corne whyche they brought out of the lande of Egypt, their father sayde vnto them: goo agayne, & by vs a lytle foode. Iuda answered hym, & sayde: the man dyd testifye vnto vs, sayinge. * loke that ye see not my face, except your brother be with you. If thou wylte sende oure brother wyth vs, we wyll go downe, and bye the foode. But yf thou wylte not sende hym, we wyll not goo downe: for the man sayde vnto vs: loke that ye se not my face, excepte your brother be wi you. And Israel sayde: wherfore delte ye so cruelly wyth me, as to tell the man that ye B had yet a brother? They answered: The mā asked vs straytly of our kynred sayinge, ys youre father yet alyue? haue ye not yet another brother? And we tolde hym accordynge to these wordes. Coulde we knowe that he wolde saye: bryng your brother downe with you? Than sayde Iuda vnto Israel hys father: Sende the ladde wyth me, that we maye rise & goo, & that we maye lyue and not dye: bothe we, & thou and also oure chyldren. I wylbe suertye for hym, of my handes shalt ꝑ requyre hym. If I bryng hym not to the agayne, and set hym before thyne eyes, * than let me beare the blame for euer. Truly except we had made thys tarynge: by thys, we had bene there twyse & come agayne.

* Gen. xliii. d.

* Ge. xliiii. g

C And their father Israell sayde vnto them: If yt must nedes be so nowe: than do thus. Take of the beste frutes of the lande in youre vesselles, & bryngе the man a presente, a curtesye bawlme, & a curtesy of hony, spyces & myrre, nottes & almondes. And take double money in your hande. And the money that was brought agayne in youre sackes, take it agayne wyth you, leest paraventure it was some ouer syghte.

Take also youre brother wyth you, & arise, & goo agayne to the man. And God almyghtye geue you marye in the syghte of the man, ꝑ he maye delyuer you your other brother, & thys Ben Jamin, & I shalbe robbed of my chylde, as I haue bene.

D Thus toke they the presente & twyse so moch more money in their hāde wyth Ben Jamin. And rose vp, wente downe to Egypte, and stode before Joseph. When Joseph sawe Ben Jamin with them, he sayde to the ruler of hys house: bryngе these men home and slay and make redye, for these men shall dyne wyth me at none. And the man dyd as Joseph bad, and brought them vnto Josephs house.

When the men were brought into Josephs house, they were afrayed, & sayde: because of the monye that came in oure sackes mouthes at the fyrste tyme, are we brought in, that he maye ypcke a quarell wyth vs, & to laye some thing to our charge, & to bringe vs in bondage & oure asses also. Therfore came they to the man ꝑ was the ruler ouer Josephs house, & commened wyth hym at the doore of the house, & sayde:

E Oh Syr, we came downe hyther at the fyrste tyme to bye foode: & as we came to an inne, it happened that we opened oure sackes: & beholde, euery mannes * money was in hys sacke wyth full weyght: And we haue brought it agayne in our hande, & other money haue we brought also in oure handes, to bye foode, but we cannot tell who put oure money in oure sackes. And he sayde: pence be vnto you, feare not: youre God and the God of youre father hathe gyuen you that treasure in youre sackes, I had youre money. And he brought Simeon out to them, & the man led them into Josephs house, & gaue them water to washe their fete, & gaue their asses prauender: And they made redye their present agaynst Joseph came F at none, for they heard saye that they shulde eate breade there. When Joseph came home, they brought the presente into the house to hym, whych was in their handes, & fell flat on ꝑ grounde before hym, And he welcomed them curteously sayinge, is your father that olde man whyche ye tolde me of, in good healthe? & is he yet a lyue? they answered: thy seruaunt our father is in good healthe, & is yet a lyue. And they bowed downe their heddes, & made obaysaunce.

And he lyftynge vp hys eyes, beheld hys brother Ben Jamin hys mothers sonne, & sayde: * is thys youre yonger brother of whom ye sayde vnto me? And he sayde: God be merycfull vnto the my sonne. And Joseph made haste (for * hys herte dyd melte vpon hys brother) & sought where to wepe, & entred into hys chamber, & wepte there. And he washed hys face & came out, & refrayned hym selfe, & sayde, set bread on the table.

G And they prepared for hym by hym selfe & for them by them selues, & for the Egyptyans whych dyd eate wyth hym by them selues, because the Egyptyans maye not eate bread wyth the Hebrues, for that is an abhomynacyon vnto the Egyptyans. And they satt before hym: the eldest accordyng vnto the age, & the yongest accordynge vnto hys youth. And the men meruelled amonge them selues. And they brought rewardes vnto them from before hym: but Ben Jamins parte was fyue tymes so moche as any of theyrs. And they bydynge were dronke wyth hym.

¶ The.xliiii. Chapter.

¶ Joseph accuseth hys brother at their. Juda becommeth suertye for Ben Jamin.

A And he commaunded the ruler of hys house sayinge, fyll the mens sackes wyth foode, as moche as they can carye, & put every mãs mony in hys sacke mouthe, and put my syluer cup in the sackes mouth of the yongest, & hys corne mony also. And he dyd accordyng to the worde that Joseph had sayde. And in the morynyng assoone as it was lyght, the men were let go, they & they? asses. And when they were oute of the cytye & not yet farre waye. Joseph sayde vnto the ruler of hys house: vp & folowe after the men, and whan thou doste ouer take them, thou shalte saye vnto them: wherfore haue ye rewarded euell for good? is ý not the cuppe in ý wheych my Lord drynketh, & for the which he prophecyeth? ye haue euell done that ye haue done.

B And whan he ouertoke them, he sayde the same wordes vnto them. And they answered hym: wherfore sayth my Lorde soche wordes? God forbyd ý thy seruauntes shulde do so: beholde, the monye wheych we founde in oure sackes mouthes, we brought agayne to the oute of the lande of Canaan: howe then shuld we steale oute of thy Lordes house, ether syluer or golde? wyth whom soeuer of thy seruauntes ye be founde, lette hym dye, and we also wyll be my Lordes bondemen. And he sayde: Nowe also let ye be accordynge vnto youre wordes: he wyth whõ it is founde, shalbe my seruaunte: and ye shal be harmelesse.

C And attonce euery man take downe hys sacke to the grounde, and euery man opened hys sack. And he serched, and begane at the eldest and left at the yongest. And the cuppe was founde in Ben Jamins sacke. Then
.xxxvii. they * rent their clothes, and laded euery man hys asse, and went agayne vnto the cytie. And Juda and hys brethren came to Josephs house for he was yet there, and they fell before hym on the grounde. And Joseph sayde vnto them: what deede is this wheych ye haue done? wote ye not that such a man as I can prophesie?

D Then sayde Juda: what shall we saye vnto my Lorde? what shall we speake, or what excuse can we make? God hath founde out the wykednesse of thy seruauntes. Beholde, both we and he wyth whom the cuppe is founde, are my Lordes seruauntes. And he answered. God forbyd that I shulde do so, but the man wyth whom the cuppe is founde, he shalbe my seruaunt. And go ye in peace vnto youre father.

Then Juda went vnto hym and sayde: oh my Lorde, let thy seruaunt speake a wordde in my Lordes eares, and be not wroth wyth thy seruaunte: for thou art euẽ as Pharao. E Thy Lorde asked hys seruaunt sayinge: haue ye a father or a brother. And we answered my Lorde * we haue a father that is olde, and a younge lad wheych he begat in hys age: and the brother of the sayde lad is dead and he is all that is lefte of that mother. And hys father loueth hym. And thou sayedest vnto thy seruauntes: bryngе hym vnto me, that I maye sett myne eye vpon hym. And we answered my Lorde, that the lad coulde not go from hys father, for ý he shulde leaue hys father, he were but dead. Then sayedest thou vnto thy seruauntes * excepte youre yongest brother come wyth you, loke that ye se my face no moare. *Gen.xliii.A *Gen.xliii.A

F And when we came vnto thy seruaunt oure father, we shewed hym what my Lorde had sayde: And our father sayde vnto vs: go agayne, & by vs a lytle foode. And we answered: we cannot go downe. Neuertheless: ý oure yongeste brother go wyth vs, then wyll we go downe, for we may not se the mannes face, excepte oure yongest brother be wyth vs. And thy seruaunt oure father sayde vnto vs: ye knowe that my wyfe bare me two sonnes. And the one went out frõ me, and ** I sayde: of a suerty he is * torne in peces, and I sawe hym not sence. And ye take thys also awaye from me. If some mysfortune happen vpon hym, * ye shall bryngе my gray heed in sorowe vnto the graue. ** *Ge.xxxvii. *Gen.xliii.B.

G Nowe therfore, when I come to thy seruaunt my father, and the lad be not wyth vs (seynge that hys lyfe hangeth by the laddes lyfe) then shall it come to passe, that assoone as he seeth that the lad is not come, he wyll dye. So shall we thy seruauntes * bryngе the gray hedde of thy seruaunt oure father wyth sorow vnto the graue. For I thy seruaunt became suertye for the lad before my father and sayde: * ý I bryngе hym not vnto the agayne, I wyll bere the blame vnto my father all my lyfe longe. Nowe therfore let me thy seruaunt bide here for the lad, & be my Lordes bondman: & let ý lad goo vp wyth his brethren. For howe can I goo vp to my father, ý the lad be not wt me? euelle I maybe se the wyte peynes that shall come vnto my father. *Gen.xliii.G *Ge.xliii.D

¶ The.xlv. Chapter.

¶ Joseph maketh hym selfe knowen vnto his brethren. Pharao commaundeth hys father.

A Joseph coulde no lyger refrayne hym before all the that stode by hym. Wherfore he cryed: go out all ý man fro me. And there stood no man wt him when Joseph vttered hym selfe vnto hys brethren. And he wepte aloude so ý the Egyptians, & the house of Pha-

rao herde it. And Joseph sayde vnto hys bre therne: I am Joseph, dothe my father yet lyue? And hys bretherne coulde not answer hym, they were so adasshed at hys presence. And Joseph sayde vnto hys bretherne: come neare to me, and they cam neare. And he sayde: * I am Joseph youre brother whom ye solde into Egypt. Nowe therfore be not B greued therewyth, nether let yt seame a cruell thynge in youre eyes, that ye solde me hyther. For God dyd sende me before you to saue lyfe. * For thys is the seconde yeare of derthe in the lande, and fyue mo are behynde in whyche there shall nether be earynge nor hernesse.

Acres.dii.b. 2Gen.ffrdii.c.

* Gene.l.d.

Wherfore, God sente me before you to make prouysyon, that ye myght continue in the erth, & to saue youre lyues by a greate delyueraunce. So nowe it was not y ou that sente me hether, but God: whych hath made me a father vnto Pharao and Lord of all his house, & ruler thorowe out all the lande of Egypte. Haste you, and go vp to my father C & tell hym. Thys sayth thy sonne Joseph: God hathe made me Lorde of all Egypte. Come downe therfore vnto me, tarye not. And thou shalte dwell in the lande of Gosan and byde by me, thou and thy chyldren, & thy chyldrens chyldren: thy shepe & thy beffes, & all that thou haste. And there wyll I make prouision for the, for there remayne yet fyue yeres of derth, lest thou & thy houshold and all that thou haste come to poueryte.

And beholde, youre eyes do se, & the eyes also of my brother Ben Jamin, that myne owne mouth speaketh to you. Therfore tell my father of all my honoure in Egypte, D and of all that ye haue sene, and make haste, & bryngе my father hyther. And he fell on hys brother Ben Jamins neche and wepte, and Ben Jamin wepte on hys neche. Moreouer he kyssed all hys brethren and wepte vpon them. And after that hys bretherne talked vnto hym. And the tydynges came vnto Pharaos house so that they sayd: Josephs bretherne are come, & it pleased Pharao well and all hys seruauntes.

E And Pharao spake vnto Joseph: saye vnto thy brethren, thys do ye: lade youre beffes & get you hence, vnto the lande of Canaan. Take youre father, and youre houshol des and come vnto me, and I wyll geue you the good of the lande of Egypt, and ye shal eate of the fat of the lande. And thou also shal tecommaunde them. Thys do ye: take charettes wyth you out of the lande of Egypte, for youre chyldren & for youre wyues & bryng youre father, & come. Also, regarde not youre F stuffe, for the good of all the lande of Egypte is yours.

And the chyldren of Israell dyd euen so, And Joseph gaue the charettes accordynge to the commaundement of Pharao, & gaue them vytayle also to spende by the waye. And he gaue vnto eche of them chaunge of rayment: but vnto Ben Jamin he gaue thre hundred peces of syluer, and fyue chaunge of rayment. And vnto hys father he sente after y same maner ten asses laden wyth good out of Egypt, and ten the asses laden wyth corne, bred and meate: for hys father by the waye. So sente he his brethre awaye to departe. And he sayde vnto them: se that ye fall not out by the waye.

They departed therfore from Egypte & G came into the lande of Canaan vnto Jacob their father, and tolde him sayinge: Joseph is yet alyue, and is gouerner ouer all the lande of Egypte. And Jacobs hart wanered, for he beleued them not. And they tolde hym all the wordes of Joseph, which he had sayd vnto them. And whē he sawe the charettes, wyche Joseph had sent to carye hym, the spirete of Jacob their father reuyued. And Israel sayde: I haue ynough that Joseph my sonne is yet alyue: I wyll go and se him yet that I dye.

¶ The.xlvi.Chapter.

¶ Jacob with all his houshold goeth to Joseph into Egypte. The genealogye of Jacob. Joseph meeteth hys father. I

Israell toke hys iourney wyth al that he had, & came vnto Beer Seba, & offred offrynges vnto y God of his father Isaac. And God spake vnto Israel in a vision by nyght sayinge: Jacob, Jacob. And he answered: here am I. And he sayde I am God the God of thy father, feare not to go downe into Egypte: For I wyll there make of the a great people. I wyll goo downe with the into Egypte, & I wyll also bryngе the agayne, & Joseph shall put hys hāde vpon thyne eyes. And Jacob rose vp from Beer Seba. And the sonnes of Israel carried Jacob their father, & their chyldren, and their wyues in the charettes whych Pharao had sent to carye hym. And they toke their catell and the goodes whych they had gotten in the lande of Canaan, and came into Egypte: both Jacob and all hys seed wyth him, hys sonnes & hys sonnes sonnes wyth hym, hys daughters and hys sonnes daughters, and all hys seed brought he wyth hym into Egypte. H

These are y names of the chyldre of Israel which came into Egypte, both Jacob & hys sonnes: * Ruben, Jacobs eyrst sonne. The chyldren of Ruben: Hanoch, & Pallu, Hesron & Charmi. The chyldre of Simeon: Jemuel, Jami, Ohad, Jachin, & Zohar, & Saul the sonne of a Canauitish woma. The chyldren of * Leui, Gerson, Kahath & Merari.

Gen.xlvi.a The chyldren of * Juda: Er, & Onan, Sela, and Pharez, and Zerah: But Er, and Onan, dyed in the lande of Canaan. The chyldren of Pharez also were Hezron & Hamul. The chyldren of Isachar: Tola, Phua, Job, and Simron. The chyldren of Zabulon: Sered, Elon, and Jaheleleel. These be the chyldren
C of Lea, which she bare vnto Jacob, in Mesopotamia, with the daughter of Dina. All the soules of hys sonnes and daughters, make xxx. and. iii.

The chyldren of Gad: Ziphion, & Haggi, Suni, and Ezbon, Eri, and Arodi, & Areli.

Gen.xlvi.f The chyldren of * Asser: Jemna, and Jesua, Jesui, and Bria, and Serah, their sister. And the chyldren of Bria: Heber and Malchiel. These are the chyldren of Silpha, whom Laban gaue to Lea hys daughter. And these she bare vnto Jacob euen xvi. soules.

The chyldre of Rahel Jacobs wife: Joseph, & Ben Jamin. And vnto Joseph in the lande of Egypte were borne: Manasses, and
Gen.xli.a Ephraim, which * Asnath, the daughter of Putiphar preaste of On bare vnto hym.

Gen.xlvi.b The chyldren of * Ben Jamin: Bela, Bether, Asbel, Gera, Naeman, Ehi, & Ros
xlviii.a. Hupim, Hupim, & Ard. These are the chyldren of Rahel, which she bare vnto Jacob, xiiii. soules al together. The chyldren of Dã, Husim. The chyldre of Nepthaly: Jahezeel, Guni, Jezre, ãd Sillem. These are ꝑ sonnes of Bilha which Laban gaue vnto Rahell hys daughter, & she bare these vnto Jacob, all together. vii. soules. And so the * soules
Exo.i.b that cãe with Jacob into Egypte which came out of hys loynes (besyde Jacobs sonnes wyues) were all to gether. xlvi. soules. And the sonnes of Joseph which were borne hym in Egypt were two soules: So that all the soules of the house of Jacob whyche came into Egypte, are lxx.

D And he sent Juda before hym vnto Joseph, to directe hys face vnto Gosan, & they came into the lande of Gosan. And Joseph made redy hys charet & wente vp to mete Israel hys father vnto Gosan, and presented hym selfe vnto hym, & fell on hys neche, and wept vpon his neche a good whyle. And Israell sayde vnto Joseph: Nowe am I content to dye, in somoch as I haue sene the & because thou arte yet alyue.

And Joseph sayd vnto his brethren, and vnto his fathers house: I wyll goo vp. and shewe Pharao, and tell hym. My brethren and my fathers house which were in the lande of Canaan are come vnto me. and they are shepeherdes (for they were men of catell) and they haue brought their shepe and their oxen and all that they haue. And yf it chance that Pharao call you, and aske you, what your occupacion is, ye shall answere, thy seruauntes haue bene men occuppyed aboute catell, from oure chyldhode vnto this tyme. we and oure fathers, that ye maye dwell in the lande of Gosan. For euery shepe keper is abhominacyon vnto the Egypcyans.

¶ The. xlvii. Chapter

¶ Israel cometh before Pharao, & wake hym to bydde in the lande of Gosan. He maketh his chaunce to sweare by his barpal.

1 Joseph came therfore and tol de Pharao and sayde: my father and my brethrne, their shepe and their oxen and all that they haue, are come out of the lande of Canaan, and beholde, they are in the lande of Gosan. And Joseph toke of the hymmost of hys brethren: euen fyue men, and presented them vnto Pharao. And Pharao sayde vnto hys brethren: what is youre occupacyon? And they answered Pharao: shepherdes are thy seruauntes, both we and also oure fathers. They sayde moreouer vnto Pharao: for to * sogeourne in Gen.xlvii.b
the lande are we come, for thy seruauntes haue no pasture for their shepe, so sore is the ymployment in the lande of Canaan. Nowe therfore let thy seruauntes dwell in the land of Gosan.

And Pharao sayde vnto Joseph: thy father & thy brethren are come vnto the. The B
lande of Egypte is before the: In the beste place of the lande make bothe thy father & thy brethren dwell: men in the lande of Gosan let them dwell. Moreouer, yf thou knowe ange man of actyuyte amonge them, make them rulers ouer my catell. And Joseph bronghte in Jacob hys father, and set hym before Pharao. And Jacob blessed Pharao. And Pharao sayde vnto Jacob: howe olde arte thou? And Jacob sayde vnto Pharao: the dayes of my pylgrymage are an hundred and. xxx. yeres. Fewe and euell haue the dayes of my lyfe bene, & haue not attayned vnto the yeres of the lyfe of my fathers, in the dayes of their pylgrymages. And Jacob blessed Pharao and wente out from hym. And Joseph prouyded habytacyons for hys father & hys brethren, & gaue them possyssyons in the lande of Egypte, in the beste of the lande: euen in the lande of Ramesses, as Pharao had commaunded. And Joseph made prouysyon for hys father, hys brethren, & all hys father & householde with bread, euen as yng chyldren are fed.

There was no bread in all the land, for C
the derth was exceedynge sore: so that the lande of Egypte and the lande of Canaan were sammysed by the reason of the derthe. And Joseph bronghte together all the money that was found in the lande of Egypte and of Canaan, for the corne whyche they bought: and he layde vp the money in Pharaos house. When money fayled in the lande

of Egypte & of Canaan, all the Egyptians
came vnto Joseph and sayde: geue vs bread:
wherfore suffereth thou vs to dye before the
whan oure mony is spente? Than sayde Jo-
seph: bryngе youre catell, & I wyll geue you
D for youre catell, yf ye be wythout money.
And they brought their catell vnto Joseph.
And Joseph gaue them breade for horses &
shepe, & oxen, & asses, and fed them wyth bre-
ade for all their catell that yere.

But when that yere was ended, they ca-
me vnto hym the nexte yere, and sayde vnto
hym: we wyll not hyde it frō my Lorde how
that oure mony is spente, my Lorde also had
oure catell & beastes, nether is there ought
lefte in the syght of my Lorde, but euen oure
bodyes & oure landes. Wherfore letteth thou
vs dye before thyne eyes, & the lande to go to
noughte? bye vs & our lādes for breade: and
bothe we & oure landes wyll be bōd to Pha
rao. Onely geue vs seed, that we maye lyue
& not dye, & that the lande go not to waste.

And so Joseph boughte all the lande of
E Egypt for Pharao. For the Egyptiās solde
euery man hys lande because the berthe was
sore vpon them: & so the lande became Pha-
raos. And he appoynted ý people vnto thery
tyes, from one syde of Egypt vnto ý other:
onely the lande of the Priestes boughte he not
For the Priestes had an ordynaunce of Pha-
rao, that they shulde eate ý whych was ap-
poynted vnto them: whych Pharao had gy-
uen thē wherfore they solde not their lādes.

Then Joseph sayde vnto the folke: be-
holde I haue boughte you thys daye & youre
lāde for Pharao. Take there breade & sede &
sowe the lande. And of the encrease, ye shall
geue the fyfte parte vnto Pharao, and foure
partes shalbe youre owne, for ý seed of ý felde
F & for you, and them of youre householdes, and
for youre chyldren, to eate. And they answe-
red: Thou haste saued oure lyues. Let vs
fynde grace in the syght of my Lorde, & we
wyll be Pharaos seruaunte. And Joseph
made it a lawe ouer the lande of Egypte vn-
to thys daye: that Pharao shulde haue the
fyfte parte, excepte the lāde of the Priestes on
ly, whych was not Pharaos.

And Israel dwelt in Egypt: euen in the
countre of Gosē. And they had their posses-
syons therin, & grew & multiplied exceadyng
ly. Moreouer, Jacob lived in the lande of E-
gypte. xvii. yeres, so that the hole age of Ja-
cob was an hundred and. xlvii. yere.

When the tyme drewe nye, ý Israel must
G dye, he lete for hys sonne Joseph, & sayde vn-
to hym: If I haue found grace in thy syght,
Oh, put thy hande nowe vnder my thygh, &
deale mercyfully & truly wyth me, that thou
burye me not in Egypt, but I wyll lye wyth
my fathers, and thou shalte carye me out of
Egypte, and bury me in their buryall. And
he answered: I wyll do as ý haste sayd. And
he sayde * swere vnto me, & he sware vnto ý.
And Israel, worshipped toward ý bedes hed.

¶ The. xlviii. Chapter.

¶ Jacob lyeth sycke. He desyreth Ephraim and Manasses for hys sonnes, and blesseth them.

I After thase deades it happened,
that a messaunger sayde vnto
Joseph: thy father is sycke. And
he toke with hym his two sonnes
Manasses and Ephraim. Then
was it sayde vnto Jacob: beholde, thy sonne
Joseph commeth vnto the. And Israel toke
hys strength vnto hym, and sat vpō the bed,
& Jacob sayde vnto Joseph: God almyghty
apered vnto me at * Lus in ý land of Canaā,
& blessed me, & sayde vnto me beholde, I wyll
make the growe, & wyll multeply the, & wyll
make a great * nombre of people of the, & wyll
geue thys lande vnto thy seed after the vnto
an euerlasting possessiō. And now thy. ii. sonnes
Manasses & Ephraim which were borne
vnto ý in the land of Egypt, before I cāe to
ý into Egypt, are myne: euē as Ruben & Sy-
meon are myne. And ý chyldren which ý hast
gotten after thē, shalbe thyne owne, & shalbe
called after ý names of their brethrē in their
enherytaunce. And whan I cā from Mesopo-
tamia, Rahel * dyed vpō my hāde in ý land
of Canaā, by the waye: whē there was but a
feldes breade to cōe vnto Ephrat. And I bury
ed her there in the waye to Ephrat. The sa
me is Bethlehem.

And Israel beheld Josephs sonnes and
sayde what are these? Joseph sayde: vnto his
father they are my sonnes whych God hath
geuen me here. And he sayde: oh, bryngе
them to me, and let me blesse them. And the
eyes of Israell were dymme for age, so ý he
coulde not well not se. And he brought them
to hym, & he kysseth them and embraced them.
And Israell sayde vnto Joseph: I had not
thought to haue sene thy face, and yet lo,
God hath sewed it me & also thy seed. And
Joseph toke them awaye frō hys lappe, and
worshypped on the grounde before hym.

Than toke Joseph them both: Ephraim
wyth hys syght hande towarde Israels lefte
hāde, & Manasses wyth hys left hāde, towarde
Israels

Israels ryghte hãde, & bronghte them vnto
hym. And Israell stretched oute hys ryghte
hande and layde it vpon Ephraims heade,
wheych was the ponger, & his lefte hãd vpon
Manasses head, gydyng his handes wyselp
for Manasses was the elder. And he blessed
Joseph and sayde: God before whom my fa-
thers Abraham and Isahac did walke, God
wheych hath fedd me all my lyfe longe vnto
thys daye, and the angell wheych hath dely-
uered me from all euyll, blesse the laddes, ãd
let my name be named in them, and the name
of my fathers Abraham and Isahac, and
that they maye growe into a multytude in
the myddes of the earth.

When Joseph sawe that hys father layd
his ryght hande vpon ꝑ heade of Ephraim,
it dyspleased hym. And he lyfted vp hys fa
thers hande, to haue remoued it frõ Ephra-
ims heade vnto Manasses heade, & Joseph
D sayde vnto his father: Not so my father, for
this is the eldest. Put thy ryght hande vpon
his head. And his father wolde not, but sayde:
I knowe it well my sonne, I knowe it
well. He shalbe also a people & shalbe great.
But his yõger brother shalbe greater than
he, and his sede shalbe ful of people. And he
blessed them that daye and sayde: In the, let
Israell blesse and saye: God make the as
Ephraim before Manasses.

And Israel sayde vnto Joseph: beholde,
I dye. And God shalbe wyth you and bryn-
ge you agayne vnto ꝑ lãde of your fathers.
Moreouer, I haue geuen vnto the, a porcyõ
of * lande aboue thy brethren, wheych I gat
out of ꝑ hande of the Amorite in my swerde
and in my bowe.

¶ The.xlix.chapter.

¶ Jacob blesseth all his sonne seuerally and sheweth them
what so ꝑ come. He appointeth where he wolde bury
his and dyeth.

A And Jacob called for hys sonnes and
sayd: come together, that I maye tel
you what shal happen you in the last
dayes. Gather you together, and heare ye
sonnes of Jacob, harken vnto Israel youre
father.

Ruben * myne eldest sonne, thou art my
myghte and the beginnynge of my strength
** the noblenesse of bygnyse, and the noble-
nesse of power. Unstable as water. Thou
shalt not be the chefest, because thou wẽtest
vp to thy fathers bed. Suche then bydde ye
shed beyle vpon it wasse nowaze my chamber.

Thy brethren Simeon and Leui, cruell
instrumẽtes in theys habitacyõs. Into theys
secretes come not my soule, vnto theys con-
gregacyon be my honoure not coupled: for
in theys * wrath they slewe a man, & in theys
** selfe wyll they ** digged downe a wall. Cur
sed be theyr wrath, for it was shamefulle, ãd
theyr fearcenes, for it was cruell. I wyll de-
uide them in Jacob, & scater them in Israel. B

Juda thou art he, whõ thy brethren shal
praysse. Thy hande shalbe in the * neckes of
thyne enemyes, thy fathers chyldren shall
stoupe before the. Juda is a * lyons whelpe.
Frõ thy spoyle my sonne thou art come an
hye. He layde hym downe and couched hym
selfe as a lyon, and as a * lyonesse. Who wil
stere hym vp? The scepter shall not departe
from Juda, and a lawgeuer from betwene
hys fete, vntyll Sylo come. And vnto him
shall the gatherynge of the people be. He
shall bynde hys fole vnto the vyne, and hys
asses colt vnto the braunche. He wasched his C
garment in wyne, and hys mantell in the
blonde of grapes. Hys eyes are redder than
wyne, and hys teth wyther then mylke.

* Zabulon shall dwell beside the hauen
of the see and nye the hauen of shyppes. Hys
border shalbe vnto Sydon.

Isachar a stronge asse couchynge hym
downe betwene. ii. borders, and sawe that
rest was good, & the lande that it was plea-
sunt, and bowed hys shulder to beare, and
became a seruaunt vnto tribute. * Dan shal
iudge his people & the trybes of Israel. Dan
shalbe a serpent in the waye, an edder in the
path, bytynge the horse heles and hys ryder
fell backwarde: after thy salueryon haue I
loked O Lorde.

Gad, an hoost of me shal ouercome hym,
and he shall ouercome at the last.

Of Asser: hys bread shalbe fat, and he
shall geue pleasures for a kynge.

Nephtalim is a swyfte hynde, geuynge
goodly wordes. That florysshynge chylde
Joseph, that plenteous chylde by the well
syde, the daughters ran vpõ the wall. They
haue prouoked hym, and shot hym through
wyth dartes. The archers haue enuyed him:
But hys bowe abode fast, and the armes of
hys handes were made stronge, by the han-
des of the myghtye God of Jacob. Out of
hym shall come an herdeman, a stone in Is-
rael: From thy fathers God wheych hath hel
ped the, & with the almyghtye wheyche hath D
blessed the wyth blessynges from heauen a-
bone, wyth blessynges of the deye that lyeth
vnder, and wyth blessynges of the breste,
and of the wombe. The blessynges of thy fa
ther were stronger then the blessynges of my
elders, vnto the vemoost of the hylles of the
worlde, and they shalbe on the heade of Jo-
seph, and on the toppe of the heade of hym
that was separat from hys brethren.

Ben Jamin shall rauesche as a wolf. In
the morynge he shall deuoure the praye, &
at nyghte he shall deuyde the spoyle.

All these are the. xii. trybes of Israel, and
thys theyr father spake vnto them and bles-
sed them, euery one of them blessed he wyth

a seuerall blessynge. And he charged them, and sayde vnto them: Whan I shalbe gathered vnto my * people, burye me with my fathers, in the caue that is in the felde of Ephron the Hethite, in the double caue that is in the felde by the countre of Mamre in ye lande of Canaan. Wherche felde Abraham bought of Ephron the Hethyte for a possession to bury in, where as were buryed Abraham & Sara his wyfe. And where as were buryed Isaac and Rebecca hys wyfe. And there I buryed Lea. The felde and the caue that is therin, was bought of the chyldren of Heth.

*Gen. xxv. a

And when Jacob had commaunded all that he wolde vnto hys sonnes, he plucked vp hys fete vnto the bed and dyed, and was * put vnto hys people. And Joseph fel vpon hys fathers face, and wepte vpon hym, and kysled hym.

*Act. vii. c

¶ The. l. Chapter.

¶ Jacob is buryed, Joseph forgeueth his brethren the iniury that they dyd to hym. And he dyeth.

A AND Joseph commaunded hys seruantes the Phisicyons, to embawme hys father, and the Phisicyons embawmed Israel. xl. dayes longe for so longe doth the embawmynge last, ad the Egyptians bewayled hym. lxx. dayes.

And when the dayes of weppynge were ended, Joseph spake vnto the house of Pharao, sayinge: Yf I haue founde fauoure in youre eyes, speake in the eares of Pharao sayinge: my father made me swere: & sayde: loo, I dye, * burye me in my graue, wherche I haue made me in the lande of Chanaan. Nowe therfore let me go and burye my father, & than wyll I come agayne. And Pharao sayde: goo and burye thy father, accordynge as he made the to sweare.

*Ge. xxvii, g.

B

And Joseph went vp to burye hys father and wyth hym wente all the seruauntes of Pharao that were the elders of hys house, & all the elders of the lande of Egypte, and all the house of Joseph, and hys brethren, & his fathers house, only theyr chyldren and theyr shepe and theyr catell lefte they behynde in the lande of Gosan. And there wente wyth hym also charetes and horsmen: ad it was an exceadynge great companye.

And they came to the corne floore of Atad wherch is beyonde Jordane, and there they made a great and exceadynge sore lamentacyon. And he * mourned for hys father. vii. dayes. And when the inhabyters of the lade (euen the Canauites) sawe the mournynge in the corne floore of Atad, they sayde: thys is a great mournynge vnto the Egyptians. Wherfore ye name of the place is called, the mournynge of the Egyptians, and it is beyonde Jordane: and hys sonnes dyd vnto him accordyng as he had commaunded them.

*Gen. xxiii. b

For hys sonnes caryed hym * into the lande of Canaan, ad buryed hym in the double caue of the felde: wherch caue * Abraham bought, and the felde also, to be a place to bury in, of Ephron ye Hethite before Mamre. And Joseph returned into Egypte agayne, he and hys brethren (ad all that went wyth hym to burye his father,) allone as he had buryed hym.

And when Josephs brethren sawe that theyr father was dead, they sayde: Joseph mygher fortune to hate vs & * rewarde vs agayne al the euell which we dyd vnto hym. And they dyd a commaundement vnto Joseph sayinge: thy father charged vs before hys death sayinge: Thys wyle shall ye saye vnto Joseph, forgeue (I prayre the) the trespace of thy brethē, and their synne: for they rewarded the euell. And nowe (we prayre) forgeue the trespace of the seruantes of thy fathers God. And Joseph wepte, whē they spake vnto hym.

For hys brethren came vnto hym, & fell flat before hys face sayinge: beholde, we be thy seruantes. To whō Joseph sayd * feare not. Am I God? ye thought euell agayne me: but God turned it vnto good, to bryngе to passe, as it is thys daye, and to saue mach people alyue. Feare not therfore. Nowe, I wyll norysche you, and your chyldren, and he comforted thē, & spake kyndly vnto them.

Joseph dwelt in Egypte, he and hys fathers house, and Joseph lyued an hundred and. x. yere. And Joseph sawe * Ephraims chyldren, euen vnto the thyrde generacyon. And vnto Machir the sonne of Manasses were chyldrē borne, on Josephs knees.

And Joseph sayde vnto hys brethren: I dye. And God wyll surely vyset you and bryngе you out of thys lande, vnto the lade wherch he sware vnto Abraham, Isaac ad Jacob. And Joseph toke an oth of the chyldren of Israel, sayenge: God wyll not fayle but vyset you: and ye shall carye my * bones hence. And so Joseph dyed, when he was an hundred and. x. yere olde. And they embawmed hym wyth spices, puttynge hym in a chesse in Egypte.

The ende of the fyrst boke of Moses: called in the Hebrue, Bereschyth, and in the Latyn, Genesis.

The seconde booke of Moses called in the Hebrue: Uelleh Schemoth: And in the Latin, Exodus.

¶ The first Chapter.

¶ The chyldren of Iacob are ouercome. The newe Pharao oppressed them. The acte of the godlye wymmen.

A Hese are ꝑ names of ꝑ children of Israel, which came to Egipt wꝯ Iacob, euery mã came wꝯ his household: Ruben, Simeon, Leui, and Iuda, Issachar, & Beniamin, Dan, Nephtali, Gad, & Asar. All the soules that came out of the loynes of Iacob were. lxx. But Ioseph was in Egypt already. And Ioseph dyed & all his brethrẽ and all that generation, and the * chyldrẽ of Israel grewe, encreased B multiplyed, ãd waxed exceadynge mygthy: and the lande was full of them.

But there rose vp a newe kynge in Egypte wheych knewe not Ioseph. And he sayde vnto his folke: beholde, the people of the childrẽ of Israel are greater and mygthyer thã we. Come on, let vs playe wyselye wyth thẽ, lest they multiplye, & lest it happen, that (yf there chaunce any warre) they joyne thẽselues vnto our enemyes and fyghte agaynste vs, and so get them out of the lande.

Therfore dyd they set taskemasters ouer them, to kepe them vnder wꝯ burthens. And they bylt vnto Pharao treasure cyties: Phi C ton ãd Rameses. But the more they vexed thẽ, the more they multyplyed and grewe, so that they abhorred the chyldren of Israel. And the Egyptiãs helde the chyldren of Israel in bondage without mercye. Therfore was their lyfe bytter vnto them in that cruell bondage, in chaye & brycke, and all maner of worke in the feldes. For all their bondage which they serued thẽ, was ful of tyrannye:

And the kynge of Egypte sayd vnto the mydwiues of the Hebrues womẽ, of whych the ones name was Sephora and the other Phua, when ye do the office of a mydwife D to the woman of the Hebrues and see in the byrth tyme that it is a boye, ye shall kyll it. But yf it be a daughter, it shall lyue. Notwythstandynge the mydwyues feared God and dyd not as the kynge of Egypte cõmaũded them: but saued the menchyldren.

And the kynge of Egypte called for the mydwyues and sayde vnto them: why haue ye dest on this maner, and haue saued the menchildren? And the mydwyues answered Pharao, that the Hebrues wemen are not as the wemẽ of Egypte: for they are sturdie women, and are delyuered yer the mydwyues come at thẽ. And God therfore dest well wyth the mydwyues. And the people multiplyed and waxed very mygthye. And it fortuned because the mydwyues feared God, he made them houses.

And Pharao charged all hys people, sayinge: All the menchyldrẽ that are borne cast into the ryuer, and saue the maydechyldren alyue.

¶ The.ii Chapter.

¶ Moses is borne and cast into the flagges. He is taken vp of Pharaos daughter. He slyeth the Egyptian. He fleeth and marryeth a wyfe. The Israelytes cry vnto the Lorde.

A ND ther wente a mã of * the house of Leui. And toke a daughter of Leui. A * Gen. xlvi. c. i. par. xxiiii. b.

And the wyfe conceaued and bare a sonne. And when she sawe that it was a proper chylde *, she hyd hym thre moneths: And whẽ she coulde no longer hyde hym, she toke a basket of bulrushes & dawbed it wyth slyme and pytche, and layde the chyld therin, & put it in the flagges by the ryuers brynke. And his syster stode afarre of to wete what wold come of it. * And the daughter of Pharao came doune to washe her selfe in the ryuer, ãd hyr maydens walked a longe by the ryuers syde. And when she sawe the basket amdge the flagges: she set hir mayd to fetch it. And when she had opened it, she sawe it was a chylde: and beholde the babe wepte. And she had compassyon on it, and sayde: it is one of the Hebrues chyldren. Thẽ sayde hys syster vnto Pharaos daughter: shall I go and call vnto the a nurse of the Hebrues wemen, to nurse the, the chylde? Pharaos daughter answered her: Go. And the mayde ranne and called the chyldes mother. To whom Pharaos daughter sayd: Take thys chylde awaye, and nurse it for me, I wyll rewarde the. And the woman toke the chylde, and nursed it vp.

* Act. vii. c. Deut. xi. c.

* Act. vii. c. iii. Reg. xi. c. Dan. xiii. c.

The chylde grewe, & she brought it vnto Pharaos daughter, & it was made her sone, & she called the name of it Moses, because (sayd she) I toke him out of ꝑ water. And it happened in those dayes, when Moses was

waxed

wared great, that he wēt out vnto his bre-
thren and loked on their burdens, & spyed an
Egyptian smytynge an Hebrue which was
one of hys brethren. And he loked rounde a-
boute, and when he sawe no mā by, he slewe
the Egyptiā, and hyd him in the sande. And
whā he was gone out another daye: behold,
two Hebrues stroue together. And he sayde
vnto hym that syd the wronge: wherfore
smytest thou thy felowe? He answered: *
who made the a man of auctorytye to iudge
vs? Speakest thou to kyll me, as thou kylle-
dest the Egyptiā? And Moses feared & said:
of a suertye thys thynge is knowne: And
Pharao herde of it, and went aboute to slee
Moses: And Moses flyenge frō the face of
Pharao, dwelt in the lande of Midian, & he
sat downe by a welles syde.

* Act. vii. b
Gene. xix. b

The preast of Midian had. vii. daugh-
ters which came & drewe water, and fylled
the troughes, for to water theyr fathers she-
pe. And the shephardes came and droue thē
awaye: but Moses stode vp and helped thē,
& watered theyr shepe. And when they came
to Raguell theyr father, he sayde: howe hap
peneth it that ye are come so soone to daye?
And they answered: a man of Egypte delye-
uered vs frō the hande of the shephardes, ād
so drewe vs water, & watered the shepe. He
sayde vnto hys daughters. And wher is he?
why haue ye so left the man? Call hym that
he maye eate bread. And Moses was cōtent
to dwell with the man. And he gaue Moses
Zephora his daughter, which whan she bare
a sonne, * called hym Gerson: for he sayde: I
haue bene a straunger in a straunge lande.

* Exo. xviii. a

(And she bare yet another sonne, whō he called Eliezer,
sayenge: the God of my father is myne helper, and hath
ryd me out of the handes of Pharao.)

And it chaūced in processe of tyme, that
the kynge of Egypte dyed, and the chyldre
of Israel syghed by the reason of bondage,
& cryed. And their complaynt came vp vnto
God frō the bondage: and God hearde their
mone. And God remembred hys promyse
with Abrahā, Isahac and Jacob. And God
loked vpon the chyldren of Israel, and God
had respecte vnto them.

¶ The. iii. chapter.

¶ Moses keperth shepe. God appeareth vnto hym in a
bush, and sendeth hym to the chyldren of Israel, and
to Pharao that tyraunt.

Moses kepte the shepe of * Jethro
hys father in lawe, preast of Ma-
diā, and he droue the flocke to the
backesyde of the desert, and came
to the mountayne of God, Horeb. * And the
angell of the Lorde appeared vnto hym in a
flame of fyre oute of the myddes of a bushe.
And he loked, and beholde, the bush burned
wyth fyre, and the bush was not consumed.
Therfore Moses sayde: I wyll go nowe, &
see thys greate syght, howe it cometh that
the bush burneth not. And when the Lorde
sawe that he came for to see, God called vn-
to hym out of the myddes of the bushe, and
sayd: Moses, Moses. He answered: here am
I. And he sayde *: come not hyther, put thy
shooes of thy fete: for the place wheron thou
stondest is holy groude. And he sayde: I
am the God of thy father, the God of Abra-
ham, the God of Isahac & the God of Jacob.
And Moses hyd his face, for he was afrayed
to loke vpon God.

And the Lord sayd I haue surely sene the
trouble of my people wych are in Egypte,
& * haue herde theyr crye frō the face of their
taskmasters. For I knowe theyr sorowes,
and am come downe to delyuer them oute of
the hande of the Egyptians, and to bryngе
them out of that lande vnto a good lande ād
a large: and vnto a lande that floweth wyth
mylcke and hony: euen vnto the place of the
Cananytes and Hethites, and Amorites,
and Pherezithes, and Heuites, and of the Je-
busites. Nowe therfore, the complaynte of
the chyldren of Israel is come vnto me, and
I haue also sene the oppressyon wherwyth
the Egyptians oppresse them. Come thou
therfore, and I wyll sende the vnto Pharao,
that thou mayest bryngе my people the chyl-
dren of Israel out of Egypte. And Moses
sayde vnto God: what am I to go vnto
Pharao, and to bryngе the chyldren of Is-
rael oute of Egypte? And he answered:
I wyll be wyth the. And thys shalbe a
token vnto the, that I haue sente the: af-
ter that thou hast brought the people oute
of Egypte, ye shall serue God vpon thys
mountayne.

And Moses sayde vnto God: beholde,
when I come vnto the chyldren of Israel I
shall saye vnto them: the God of youre fa-
thers hath sente me vnto you, and yf they
saye vnto me, what is hys name, what an-
swere shall I geue them? And God answe-
red Moses: I am that I am: and he sayde:
thys shalt thou saye vnto the chyldren of Is-
rael: I am hath sent me vnto you. And God
spake further vnto Moses: thus shalte thou
saye vnto the chyldren of Israel * the Lor-
de God of youre fathers, the God of Abra-
ham, the God of Isahac, and the God of Ja-
cob hath sent me vnto you: thys is my name
for ever

for euer, and thys is my memorypall into generacyon and generacyon. Go and gather the elders of Israel together, and thou shalt saye vnto them: the Lorde God of youre fathers, ý God of Abrahã, the God of Isahac, and the God of Jacob apeared vnto me, and sayde: In vilitynge haue I vilited you, and knowe that whych is done to you in Egypt And I hane sayde, I wyll bryngе you oute of the tribulacyon of Egypt vnto the lande of the Cananytes, and Hethites, and Amorytes, and Pherezytes, and Heuytes, ãd Jebusytes: euen vnto a lande ý floweth wyth mylke and hony.

And whan they heare thy voyce, then go, both thou and the elders of Israel shall goo vnto the kynge of Egypte, & saye vnto him: The Lorde God of the Hebrewes hath met wyth vs: and nowe wyll we go therfore iiii. dayes iourney into the wylderneſſe, and do
G sacrifice vnto the Lorde oure God. And I am sure, that the kynge of Egypte wyll not let you go, no not in a myghtye hande: and I wyll stretche oute myne hande and smyte Egypte wyth all my wonders which I wil do in the myddes thereof. And after that he
Exo.xi.a. wyll let you goo. And * I wyll get thys people fauoure in the syghte of the Egyptians: xii.c. so that when ye go, ye shall not goo emptye: but a wyfe shall borowe of hyr neyghboureſſe and of her that sogedrneth in hyr houſe iewels of syluer and of golde and raymente. And ye shall put them on youre sonnes and daughters, & shall robbe the Egyptians.

¶ The. iiii. Chapter.

¶ Moses receauth signes of his callynge and wendeth into Egypte. His wife zephora circumcyseth hys sonne Aaron meteth with Moses. Moses taketh his leaue of hys father in lawe.

A Oses answered and sayde: Se, they wyl not beleue me nor herkẽ vnto my voyce: but wyl say ý Lord hath not appeared vnto the. And ý Lord said vnto him: what is that whych is in thyne hande? he answered a rodd. And he sayd: cast it on ý grode. And he cast it on the groude, and it became a serpente. And Moses fled from the syght of it. And the Lorde sayde vnto Moses: put forth thyne hande and take it by the tayle. And therfore he put forth his hande & caught it, and it became a rodd in hys hand. For this thinge (sayth he) shall they beleue the, that the Lorde God of thete fathers, the God of Abraham, the God of Isahac ãd the God of Jacob hath appeared vnto the.

B And the Lorde sayde furthermore vnto hym: thrust thyne hande into thy bosome. And he thrust hys hande into hys bosome. And whã he toke it out agayne, beholde, his hande was leperous euen as snowe. And he sayde: put thyne hande into thy bosome agayne. And he put his hãde into his bosome agayne, and plucked it out of hys bosome, & beholde, it was turned agayne as hys other flesche. Therfore yf they wyl not beleue the, nether heare the voyce of the first token, yet wyll they beleue for the voyce of the seconde token. But and yf they wyll not beleue the C
two sygnes, nether herken vnto thy voyce, thou shalt take of the water of the ryuer, ãd powre it vpon the drye lande. And ý water which thou takest out of ý ryuer, shall turne to bloude vpon the drye lande.

Moses sayd vnto the Lorde: oh my Lord, I am not eloquente from yesterdaye & yesterdaye, & namely sence thou hast spoken vnto thy seruaunt: but I am slowe mouthed and slowe tonged. And the Lorde sayde vn D
to hym: who hath made mans mouthe, or who hath made the domme or the deaff, the seynge or the blynde? haue not I the Lorde? Therfore * I wyll be wyth thy mouth, and *Matth.x.d
teache the what thou shalt saye. He sayd: oh my Lorde, sende I praye the by the hande of hym whom thou wylte sende. And the Lord was angrye wyth Moses, and sayde do not I knowe Aaron thy brother the Leuite, that he can speake? For lo, he commeth forth to mete the, and when he seyth the, he wylbe glad in hys herte. Therfore thou shalte speake vnto hym, and put these wordes in hys mouth, and I wylbe wyth thy mouth and wyth hys mouth, and wyll teache you what ye ought to do. And he shalbe thy spokesman vnto the people: he also shall be thy mouth and thou shalte be his God: and thou shalt take thys rodd in thy hand, wherwyth thou shalt do myracles.

Therfore Moses wente and returned to Jethro his father in law agayne, and sayde E
vnto hym: I wyl go nowe, ãd turne agayne vnto my brethren whych are in Egypte, ãd se whether they be yet alyue. And Jethro sayde to Moses, goo in peace. And the Lorde sayde vnto Moses in Midian: goo and returne agayne into Egypte * for they are *Matth.ii.b
dead whyche wente aboute to kyll the. And Moses toke hys wyfe, and his sonnes, & put the on an asse, & went agayne to Egypte, ãd Moses toke the rodd of God in hys hande.

And the Lorde sayde vnto Moses: when thou arte entred and come into Egypte agayne, se that thou do all these wondres before Pharao which I haue put in thy hande: F
but I wyll holde * hys herte, & he shal not let *Exod.x.d.
the people goo. And thou shalte saye vnto Pharao, thus sayeth the Lorde: Israel is myne eldest sonne, and I hane sayde vnto the that thou shuldest let my sonne go, that he maye serue me. And thou woldest not let hym go, beholde, I wyll * slee thyne eldest *Exo.xi.
sonne.

And it chaunced by the way in the ynne that the Lorde mett hym, and wolde haue

kyllede

kylled him. And zephora toke a stone, & cut awaye the forescyne of hyr sonne, and fel at his fete, & sayd: a bloudy husbande art thou vnto me. Then he let hym go. And she sayd a bloudy husbande, because of the circumcyson. Then sayde the Lorde vnto Aaron: G go mete Moses in the wylderneſſe. And he wente and met hym in the mounte of God, and kissed him. And Moses tolde Aaron all the wordes of the Lord which had sent him, and all the tokens which he had charged him withall. So went Moses & Aaron and gathered al the elders of the children of Israel. And Aaron tolde all the wordes wyych the Lorde had spoken vnto Moses, and dyd the myracles in the syght of the people, and the people beleued. And when they herde that ꝑ Lorde had visited the chyldren of Israel and had loked vpon theyr tribulacion, they bowed theyr head, and worshypped.

¶ The .v. Chapter.

¶ Moses & Aaron goeth vnto Pharao. The people of Israel are oppressed more & more, and they crye onto vpon Moses and Aaron therfore.

I MOses & Aaron went in afterwarde, & tolde Pharao, thus sayeth the Lorde God of Israel: Let my people goo, that they maye kepe holye daye vnto me in the wylderneſſe. And Pharao sayde: who * is the Lorde, that I shulde heare his voyce, and let Israel go? I knowe not the Lorde, neyther wyll I lett Israel go. And they sayde: the God of the Hebrews hath mett wyth vs: and therfore wyll we go iii. dayes iourney into the desert and sacrifyce vnto the Lorde oure God: lest there happen vnto vs, ether pestylence or swerde. Then sayd the kynge of Egypte vnto the: wherfore do ye (Moses and Aaron) let the people from theyr, worke, get you vnto youre labour. And Pharao sayd furthermore: behold, there is moch people now in the lande, and ye make them leaue theyr worke.

* Iob. xxi. b

And Pharao commaunded the same daye vnto the taskemasters which were amonge the people and vnto the officers, sayinge: ye shall geue ꝑ people no more strawe, to make bryche wythall, (as ye dyd in tyme passed,) let them goo and gather them strawe them selues and the nombre of bryche wyych they H were wont to make in tyme passed laye vnto theyr charges also, and mynyshe nothing therof. For they be ydell and therfore crye sayinge: we wyll go & do sacrifyce vnto oure God. They must haue more worcke layed vpon them, that they maye labour therin, and not regarde vayne wordes.

Than went the taskemasters of the people and the officers out: & tolde the people, Thus sayeth Pharao: I wyll geue you no more strawe, goo youre selues and gather yow strawe where ye can fynde it, yet shall none of youre labour be mynyshed. And so were the people scatred abrode thorowe out all the lande of Egypte for to gather stubbyll in stede of strawe.

And the taskemasters hasted them forwarde sayinge: fulfyll youre worke daye by daye, euen as yf ye had strawe. And the officers of the chyldren of Israel wyych Pharaos taskemakers had set ouer them, were beate. And they sayde vnto them: wherfore haue ye not fulfylled your taske in makinge bryche, both yesterdaye and to daye, as well as in tymes past?

The officers also of the chyldre of Israel, came & complayned vnto Pharao, sayinge: wherfore dealest thou thus with thy seruantes? there is no strawe geuen vnto the seruantes, and they saye vnto vs: make bryche. And thy seruauntes are beaten, and thy people is foule intreated. He sayde, ydell are ye, ydell, and therfore ye saye: We wyll go & do sacrifyce vnto the Lorde. Goo therfore nowe and worke, & there shall no strawe be geuen you, & yet shall ye delyuer the whole tale of bryche.

And the officers of the chyldren of Israel dyd wyth heynes loke on them that sayde: ye shall mynyshe nothynge of youre dayly makynge of bryche. And they mett Moses & Aaron, which stode in there waye as they came out from Pharao, & sayd vnto the: The Lorde loke vpon you and iudge you, wyych hath made the sauoure of vs styncke in ꝑ eyes of Pharao & in the eyes of hys seruantes & haue put a sweard in their hande to sle vs.

Moses returned vnto ꝑ Lord, & said: Lord, wherfore hast ꝑ beaten cruelly with this people, & wherfore hast ꝑ sent me? For sere I came to Pharao to speake in thy name, he hath feared foule wyth thys folke, & yet ꝑ haste not delyuered thy people at al. Then ꝑ Lord sayde vnto Moses: Nowe shalt ꝑ see, what I wyll do vnto Pharao, for in a mighty hande shall he lett them goo, and * in a mygtye hande shall he dryue them out of hys lande.

¶ The .vi Chapter.

¶ God prompted the deliueraunce of the Israelites and the lande of Canaan. The genealogye of Ruben, Simeon and Leui.

AND God spake vnto Moses, and sayde vnto hym: I am the Lorde, I appeared vnto Abrahā Isahac & Iacob as an almygtye God: and in my name Iehouah, was I not knowne vnto them. Moreouer * I made an appoyntement wyth them to geue them the lande of Canaan: the lande of theyr pilgrymage wherin they were straungers. And I haue also herd the groninge of the chyldren of Israel, whom the Egyptians kepe

in bondage

in bondage, and haue remembred my couenaunt.

Wherfore saye vnto the chyldren of Israel: I am ye Lorde, I wyll bryngе you out from the burdens of ye Egyptyans, and wyll rydd you out of their bondage, & wyll delyuer you in a stretched out arme and in great iudgementes. And I wyll take you for my
16 people, & wylbe to you a God. And ye shall knowe, ye I am the Lorde youre God, which bryngе you out fro the burdens of the Egyptians. And I wyll bryngе you vnto the lande concernynge the whych I dyd lyft vp my hāde to geue it vnto Abraham, Isahac and Iacob, and wyll geue it vnto you for a possession: euen in the Lorde. And Moses tolde the chyldren of Israel euē so: But they harkened not vnto Moses, for angusche of spirite and for cruell bondage.

The Lorde spake vnto Moses sayenge: Go in, and speake vnto Pharao kynge of Egypte, ye he let the chyldren of Israel goo out of hys lande. And Moses spake before the Lorde, sayinge: beholde, the chyldren of Israel herken not vnto me, howe than shall Pharao heare me, which am of vncircumcised lyppes? And the Lorde spake vnto Moses and vnto Aaron, & gaue them a charge vnto the chyldren of Israel and vnto Pharao kynge of Egypte: to bryngе the chyldren of Israel out of the lande of Egypte. These
C be the heades of their fathers houses. The
Gen.xlvi.b. * chyldren of Ruben the eldest sonne of Israel are these: Hanoch and Phallu, Hezron, Gen.xlvi.a. and Charmi, these be the householdes of Ruben. Gen.xlvi.b. The chyldren of Symeon: Gremel, & Jamin, Ohad, and Jachin, Zoar, and Saul the sonne of a Canaanytesse wife: these are ye kynredes of Symeon. These also are the names of the chyldren of Leui in their generacyons: Gerson, and Kahath and Merari. Leui lyued an hundred & xxxvii. yeare. The sonnes of Gerson: Libni & Semei by their kynredes. The chyldren of Kahath: Amram and Izehar, Hebron & Vsiel. And Kahath lyued an hundred and xxxiii. yeare. The chyldren of Merari: Maheli & Musi: these are the kynredes of Leui by their generacyons. Exo.vi.a. * Amram tooke Jochebed his syster to wife and she bare him Aaron and Moses (and Miriam.) And Amram lyued an hundred and xxxvii. yeare. The chyldren of Izehar, Korah, Nepheg and Zichri. The chyldren of Vsiel, Misael, Elzaphan and Sithri.

And Aaron tooke Elisabeth daughter of Aminadab and syster of Nahasson to wife, which bare him Nadab and Abihu, Eleazar and Ithamar. The chyldren of Korah: Assir and Elkana and Abiasaph: these are the kynredes of the Korahites. Eleazar Aaros sonne tooke him one of the daughters of Putiel to wife, which bare him Phinehas and these are the principal fathers of the Leuites thorowe out their kynredes.

This is that Aaron and Moses to whom the Lorde sayde: cary the chyldren of Israel out of the lande of Egypte, according to their armyes. These are that Moses & Aaron which spake to Pharao kynge of Egypte, that they might bryngе the chyldren of Israell out of Egypte. And in the daye wher the Lorde spake vnto Moses in the lande of Egypte, he spake vnto him, sayinge: I am the Lorde, speake thou vnto Pharao ye kyng of Egypte all that I saye vnto ye. And Moses sayde before the Lorde. Beholde, I am of * vncircumcised lyppes, and howe shall Pharao geue me audience? Exo.vi.b

C The.vi.chapter.

C The tokens to kauye God. The rod of Moses is turned to a serpent. The sorcerers do euen the same. The waters are turned into bloode.

And ye Lorde sayd vnto Moses: Beholde, I haue made the Pharao God, & Aaron thy brother shall be thy Prophete. 1
Thou shalt speake all that I commaunded the, and Aaron thy brother shall speake vnto Pharao, that he lende the chyldren of Israel out of his lāde. And * I wyll harden Pharaos herte, & multiplye my myracles and my wondres in the lande of Egypte. But Pharao shall not herken vnto you, that I maye sette myne hande vpon Egypte, and bryngе out myne armyes, and my people the chyldren of Israel out of the lande of Egypte, in greate iudgementes, & the Egyptians shall knowe, that I am the Lorde, when I stretche forth my hande vpon Egypte, & bryng out the chyldren of Israell from amonge them. Exo.vii.a.

Moses and Aaron dyd as the Lorde commaunded them, euen so dyd they. Moses was lxxx. yere olde, and Aaron lxxxiii. whē they spake vnto Pharao. And the Lorde spake vnto Moses and Aaron sayinge: ye Pharao speake vnto you sayinge: shewe a wondre, thou shalte saye vnto Aaron: take thy rod and cast it before Pharao, that it maye be a serpent. Then went Moses and Aaron in vnto Pharao, and dyd even as the Lorde had commaunded. And Aaron cast forth his rod before Pharao and before his seruaunts, and it turned to a serpent. Then Pharao called for the wyse men and sorcerers, & these wyse men of Egypte dyd in lyke manner as they sorcery. For they caste downe every man his rode, and they turned to serpentes: but Aaronis rode dyd rate vp their rodes: and he herdened Pharaos herte, that he herkened not vnto them, euē as the Lorde had sayde.

The Lorde also sayde vnto Moses: Pharaos herte is herdened, he refuseth to let the

people go. Get the vnto Pharao in the mornynge, lo, he wyll come vnto the water, and thou shalt stonde vpon the ryuers bryncke agaynst he come, and the rodd wyche he turned to a serpte, shalt thou take in thyne hande. And thou shalt saye vnto hym: the Lord God of the Hebrues hath sent me vnto the, sayenge * let my people go, that they maye serue me in the wylderne: And beholde, hyterto thou woldest not heare. Thus sayth the Lorde: In thys thou shalt knowe that I am the Lorde. Beholde, I wyll smyte (with the staffe ꝑ is in myne hand) the water that is in the ryuer, and it shall turne to bloude. And the fyshe that is in the ryuer shall dye, and the ryuer shall stynke: and it shall greue the Egyptyans to bryncke of the water of the ryuer.

And the Lorde spake vnto Moses, saye vnto Aaron: take thy staffe, and stretch out thyne hande ouer ꝑ waters of Egypte, ouer theyr streames, ouer theyr ryuers & ponds, and all pooles of water, wyche they haue, ꝑ they maye be bloud, and that there maye be bloud thorowe out all the lande of Egypte: both in vessels of wodd and also of stone.

And Moses and Aaron dyd euen as the Lorde commaunded. And he lyfte vp the staffe & smote the waters that were in the ryuer in the syght of Pharao and in ꝑ syght of hys seruauntes, and all the water ꝑ was in the ryuer, turned into bloude. And the fyshe that was in the ryuer dyed, * and the ryuer stanke: and the Egyptians coulde not bryncke of the waters of ꝑ ryuer. And there was bloude thorowe out all the lande of Egypte.

And the enchaunters of Egypte dyd lyke wyse wyth theyr sorceries, and he herdened Pharaos hert: neyther dyd he harken vnto them * as the Lorde had sayd. And Pharao turned hym selfe, and went agayne into hys house, and set not hys herte there vnto. And the Egyptians bryggrd rounde aboute the ryuer for water to bryncke, for they coulde not bryncke of the water of the ryuer. And it continued a weke after that the Lord had smyten the ryuer.

¶ The. viii. Chapter.

¶ The plagye of frogges. Moses sayeth for Pharao. The plagye of the lyce.

THe Lorde spake vnto Moses: Go vnto Pharao & tell hym, thus sayeth the Lord: * let my people goo ꝑ they maye serue me. Yf ꝑ wylte not let them go: beholde, I wyll smyte all thy borders wyth frogges. And the ryuer shall sterial wyth frogges, wyche shal go vp and come into thyne house and into thy priuey chambre where thou slepest, and vpo thy bed, and into the house of thy seruauntes, & vpon thy people, and into thyne ouens, and vpon thy meates. And ꝑ frogges shal come vpon the and on thy people and vpon al thy seruauntes.

* And the Lorde spake vnto Moses: saye vnto Aaron: stretche forth thyne hande with thy rod ouer the streames, ouer the ryuers, and ouer the pōdes, that thou mayest bryng vp frogges vpon the lande of Egypte. And Aaron stretched hys hande ouer the waters of Egypte, and the frogges came vp, & couered the lande of Egypte. And ꝑ sorcerers dyd lykewyse with theyr sorcery, and brought frogges vp vpon the lande of Egypte.

Then Pharao called for Moses & Aaron and sayd: * praye ye vnto the Lorde that he maye take awaye the frogges from me and from my people, & I wyll let the people go, that they maye do sacrifice vnto the Lorde. And Moses sayde vnto Pharao: reloyce thou ouer me, and appoynte when I shall praye for the and for thy seruauntes, and for thy people, to bryng awaye the frogges from the, and thy houses, and that they maye remayne but in the ryuer only. He sayde: to morowe. And he sayde: euen as thou hast sayde, that thou mayest knowe that there is none lyke vnto the Lorde oure God. And so the frogges shall departe from the and from thy houses, from thy seruauntes and from thy people, and shall remayne in the ryuer only.

Moses and Aaron went out from Pharao, and Moses cryed vnto the Lorde vpon ꝑ appoynterement of frogges, wyche he had made vnto Pharao. And the Lorde dyd according to the sayeng of Moses. And ꝑ frogges dyed out of the houses, out of ꝑ courtes and feldes. And they gatered the together vpon heapes, and the lande stanke of them.

But when Pharao sawe that he had rest gyuen hym, he herdened his herte and harkened not vnto them, as the Lorde had sayde. And the Lord sayd vnto Moses: saye vnto Aaron: stretche out thy rodd and smyte the duste of the lande, that it maye turne to lyce thorowe out all the lande of Egypte. And they dyd so. For Aaron stretched out his hande & with his rod he smote the duste of the ground which turned to lyce in man and beast, so that all the duste of the lande turned to lyce, thorowe out all the lande of Egypte.

And the enchaunters assayde lykewyse wyth theyr enchaunterments to bryng forth lyce, but they coulde not. And the lyce were both vpon men and beastes. Then sayde the enchaunters vnto Pharao: it is the fynger of God. And Pharaos hert remayned obstynate, and he harkened not vnto them, euen * as the Lorde had sayde.

And the Lorde sayde vnto Moses: rise vp early

Deut. xxii. a

Exod. xii. b. and. xiii. a

Exod. xii. c. and. xiii. a

Exod. xii. d. and. xiii. a

vp earely in the morynyng, and stande before Pharao, for he wyll come forthe vnto ye water and thou shalt saye vnto hym: thus sayth ye Lord: Let my people go, that they may serue me. Elis, yf thou wylte not let my people go, beholde, I wyll sende all maner of flyes bothe vpon the and thy seruauntes, and thy people, and into the houses. And the houses of the Egypcyans shalbe full of flyes, and ye grounde whereon they are. And the lande of
K *Golan where my people are, wyl I cause
Exo.c. to be wonderfull in that daye: so that there shall no flyes be there. Wherby thou shalte knowe, that I am the Lorde in the mydes of the erthe. And I wyll put a dyuysion betwene my people & thyne. And euen to morowe shal thys myracle be doone.

And the Lorde dyd euen so: and there came noysome flyes into the house of Pharao, & into hys seruauntes houses, & into all ye lande of Egypt: & the lande was corrupte vb these flies. And Pharao called for Moses and Aaron, and sayde: Go and do sacrifyce vnto youre God in the lande. And Moses answered: it is not mete that we do so. For then we muste offer vnto the Lord our God, that whyche is an abhomynacyon vnto the Egypcyans. But and yf we sacrafyce that, wyych is an abhomynacyō vnto the Egypcyās before theyr eyes, shulde they not stone vs, we wyll go thre dayes iorneye into ye deserte, & sacrifyce vnto ye Lorde oure God
Gen.xii.f *as he hath commaunded vs:

G And Pharao sayde: I wyll let you go ye maye sacrifyce vnto the Lorde youre God in the wyldernesse: but go not farre awaye, praye for me. And Moses sayde, beholde, I wil go out frō the, & pray vnto ye Lord, ye flyes may departe frō Pharao, & frō his seruantes & frō his people to morowe. But let Pharao from henceforthe deceaue nomore, that he wyll not let the people go to sacrifyce vnto the Lorde.

And Moses went out from Pharao and prayed vnto the Lorde. And the Lord dyd according to ye sayenge of Moses, & the flyes departed from Pharao, & from his seruauntes, & from hys people, & there remayned not one. And Pharao hardened hys herte euen then also, & dyd not let the people go.

¶ The.ix. Chapter

¶ The murrin of beastes. The plage of botches & sores. The horyble hayle, thunder, and lyghtynge.

I The Lord sayd vnto Moses: go in vnto Pharao & thou shalte tell hym: thus sayth ye
Exo.vii.a. lord God of ye Ebrues: *let my people go, ye they maye serue me. If thou wylt not let them go, & wylte holde them tryll, beholde, the hande of the Lord is vpon thy flocke wch is in ye felde for vpon horses, asses, cameis, oxen & sheepe, there shalbe a myghty great morayne. And the Lorde shal do wonderfully betwene the beastes of Israel and the beastes of Egypte: so that there shal nothynge dye of al that pertayneth to the chyldren of Israel. And the Lord appointed a tyme, sayyng: to morow the Lord shall fynysh thys worde in the lande.

And the Lorde dyd it on the morow, and all the catell of Egypte dyed: but of the catel of the chyldren of Israel dyed not one. And Pharao sent, and beholde, ther was not one of the catell of the Israelites deed. And the hert of Pharao was hardened that he wolde not let the people go.

And the Lorde sayde vnto Moses and B
Aaron: take youre handes full of asshes out of the fornace, and Moses shal sprinkle it vp into the ayre, in the syght of Pharao, and it shal turne to dust in all the lande of Egypte: that ther maye be swellyng sores with blaynes both on man and beste thorowe out all the lande of Egypt. And they toke asshes out of the fornace, and stode before Pharao, & Moses sprynkled it vp into the ayre. And there were sores with blaynes both in men and in beastes: and the sorcerers coulde not stande before Moses because of the blaines, for ther were botches vpon the enchaunters & vpon al the Egypcians. And ye Lord harde ned ye hert of Pharao, & he herkened not vnto them * as the Lorde had sayd vnto Moses. * Exo.viii.a.

And the Lorde sayd vnto Moses: rise vp early in the morynge, and stande before Pharao, & thou shalt tell hym: thus sayth C
the Lorde God of the Ebrues: * Let my people go, that they maye serue me: or elis I wil at this tyme sende all my plages vpon thyne herte, and vpon thy seruauntes and on thy people, that thou mayeste knowe, that there is none lyke me in all the erthe. For nowe I wyll stretch out my hande, ye I maye smyte ye and thy people wych pestylence: & thou shalte perysh from the erth. And in very deede * for
thys cause haue I kept the, for to shewe the my power: and that they myght declare my name thorowout all the worlde. * Exo.viii.a. Exo.xiii.c.

Yet thou exaltest thy selfe agaynste my people, that thou wylte not let them go: be-
D holde, to morowe thys tyme I wyll sende
howge a myghty greate hayle: euen such a one as was not in Egypt, sens it was grounded vnto thys tyme. Sende therefore nowe, and gather thy beastes, and al that thou hafte in the felde. For vpō all the men and ye beastes wyche are founde in the felde, and not brought home, shall the hayle fall, and they shall dye. And as many as feared the worde of the Lorde amonge the seruauntes of Pharao, made theyr seruauntes and theyr beastes flee into ye houses but he that regarded not the worde of the Lorde, lefte hys ser-

D uauntes

seruauntes and hys beastes in the felde.

E And the Lord sayd vnto Moses: stretch forth thyne hand vnto heuē, that there may be hayle in all the lande of Egypt: vpon mā and vpon beastes and vpon all the herbes of the felde, throwout the lande of Egypt. And Moses stretched out hys rod vnto heauen: and the Lorde thondred and hayled, and the fyre ran a longe vpon the ground. * And the Lorde so hayled in the lande of Egypte, that there was hayle & fyer myngled wyth the hayle, so greuous, & such as there was none throwout all the lande of Egypte, sence

* psal. lxxviii c. and. cv. c

F people inhabyted it. And ꝑ hayle smote throwout all the lāde of Egypte, all that was in the felde bothe man & beaste. And the hayle smote all the herbes of the felde, & broke al the trees of the felde: onely in ꝑ lande of Gosē, where the chyldren of Israel were, was no hayle. And Pharao sent & called for Moses & Aaron, & sayde vnto them: I haue now synned: the Lord is rygheous: & I and my people are vngodly. * Pray ye vnto the Lorde: for it is moch that there shulde be thōders of God & hayle. I wyll let you go, & ye shall tary no lōger. Moses sayd vnto hym: assone as I am out of the cytye, I wyll spreade abroade my hādes vnto the Lord, & the thōder shal cease, nether shall there be eny more hayle, ꝑ thou mayest knowe how ꝑ the erth is ꝑ Lordes. But I knowe that thou & thy seruauntes yet feare not the face of the Lorde God.

* Exo. viii. b.

G And so the flaxe & the barly were smytte: for the barly was shot vp, & the flaxe was bouled: but the whete and the rye were not smytten: for they were late sowne.

And Moses went out of the cytye from Pharao and spreade abroade hys handes vnto the Lorde: and the thonder and hayle ceased nether rayned it vpon the erthe. And when Pharao sawe that the rayne and the hayle & thonder were ceased, he synned agayn: & hardened hys herte, he & hys seruauntes. And ꝑ herte of Pharao was hardened: nether wold he let the chyldren of Israel go, as the Lorde had sayde by the hande of Moses.

¶ The .x. Chapter.

The dert of Pharao is hardened of God. The grethoppers. The theche darckness.

I And the Lord sayde vnto Moses go in vnto Pharao: for * I haue hardened hys herte, & the herte of hys seruauntes, that I myght put these my sygnes amongest them: and

* Exo. iiii. c.

that thou tell in the audyence of thy sonne, & of thy sonnes sonne, what thynges I haue done in Egypte, & the myracles which I haue done amoge the: ꝑ ye may knowe how ꝑ I am ꝑ Lorde. And so Moses & Aarō came vnto Pharao & sayd vnto hym: Thus sayth the the Lorde God of the Ebrewes howe longe shal it be or thou wylte submyt thy selfe vnto mer * Let my people go, that they maye serue me. Or els, * (yf thou do emprey) & wylt not let my people go, beholde, to morrow wyll I bryng grethoppers into thy coastes, & they shall couer ꝑ face of the erthe, ꝑ it cannot be sene: & they shal eate the reysyd whych remayneth vnto you: and is escaped from the hayle: and they shal eate euery greene tree that beareth you frute i the feld, and they shall fyll thy houses, and all thy seruauntes houses, and the houses of all the Egypcyans, after suche a maner as neyther thy fathers, nor thy fathers fathers haue sene, sens the tyme they were vpon the erthe vnto thys daye. And he turned hym selfe aboute and went out from Pharao.

And Pharaos seruauntes sayde vnto hym, Howe longe shall he be a slaunder vnto vs: Let ꝑ men go, that they maye serue ꝑ Lorde thyr God: knowest thou not that Egypte is destroyed? And Moses & Aarō were brought agayne vnto Pharao, and he sayde them Go, & serue the Lorde youre God.

Who are they that shall go? And Moses answered: we wyll go wyth oure yonge & wyth oure olde: yee, & wyth oure sōnes and wyth oure daughters, & wyth oure shepe, & wyth oure oxen we muste go. For we muste holde a feaste vnto the Lorde.

C And he sayde vnto them: let it be so. The Lorde be wyth you. When I let you go, and your chyldre also, take hede, for ye haue some myschefe in hande. Naye, not so: but go they that are men & serue the Lord: for that was youre desyre. And they thrust thē out of Pharaos presence.

And ꝑ Lord sayd vnto Moses: Stretch out thyne hande ouer the lande of Egypt for grethoppers, that they maye come vpon the lande of Egipt, and eate all the herbes of the lande, & all that the hayle left behynde. And Moses stretched forth hys rod ouer the lāde of Egypt: & the Lorde brought an east wynde vpon the lande, all that daye, and all that nyght. And in the morynyng, the east wynde * broughte the grethoppers, & the grethoppers went vp ouer all the lande of Egypte and remayned in all quarters of Egypte very grenously. Before them were ther no such grethoppers, nether after them shalbe: for they couered all the face of the earth: so that the lande was darke. And they dyd eate all the herbes of the lande, and all the frutes of the trees, and whatsoeuer the hayle had left: there was no grene thynges left in the trees and herbes of the felde throwout all the lande of Egypte.

Therfore Pharao called for Moses & Aarō in hast, & saide: I haue synned agaynst the Lorde

Lorde youre God & agaynst you. And nowe
Ex.xx.f forgeue me my synne onely this once: & *pray
vnto ye Lorde youre God, that he maye take
awaye from me this deth onely. And Moses
went out frō Pharao, & prayed vnto ye Lorde.
And ye Lorde torned a myghty stronge weste
wind, & it toke away ye grashoppers & cast them
into ye reed see, so that there was not one gra-
shopper in all ye coste of Egypte. And ye Lord
xiii.a *hardened Pharaos herte, so that he wolde
not let the chyldren of Israel go.

And the Lorde sayde vnto Moses: stretch
out thy hande vnto heauen, that there maye
be vpon the lande of Egypte darkenes which
maye be felt. And Moses stretched forth hys
x.xxii.a hande vnto heauen, & there was a thycke *
darkenes vpon all the lande of Egypte thre
dayes lōge, no man sawe another, nether rose
vp from the place where he was by the space
of thre dayes: but all the chyldren of Israell
had lyght where they dwelled.

And Pharao called for Moses & sayde:
G go, and serue the Lorde, onely let youre shepe
and youre oxen abyde, & let youre childrē go
with you. And Moses sayde: thou muste gē-
ne vs also offerynges & burnteofferinges for
to sacrifyce vnto the Lorde oure God: oure
catell also shall go wyth vs, & there shall not
one hoofe be lefte behynd: for therof must we
take to serue ye Lord, our God. Nether do we
knowe what we shall offre vnto the Lorde,
vntyll we come thyther.

But the Lord hardened Pharaos hert:
and he wolde not let them go. And Pharao
sayde vnto him: get the fro me, & take hede
to thy selfe, & se my face nomore. For when
soeuer thou commest i my syght, thou shalt
dye. And Moses sayde: Let it be as ye haste
sayde, I wyll se thy face nomore.

¶ The.xi. Chapter.

¶ The Lorde commaundeth to robbe the Egyptians. The
deth of all the fyrste begotten in Egypte.

A ND the Lorde sayde vnto
Moses: yet wyll I bryngе
one plage more vpō Pharao & vpon Egypte: & after
that, he wyll let you go, hē
ce. And whē he letteth you
go, he shall vtterly drywe
you hēce. Speake ye therfore
in ye eares of the people, ye euery man borowe
of hys neyghboure, & euery womā of her ney-
xii.iii.e bourēs *iewels of siluer & iewels of golde.
xii.v.e And ye Lorde shall geue ye people fauour in ye
xii.xxi.a syght of ye Egyptians. Moreouer, *Moses
was very great in ye lande of Egypte, in ye sighte
B of Pharaos seruaunte & in the syght of the
people.

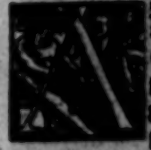
xii.xii.e And Moses sayde: thus sayth the Lord:
*At mydnyght wyll I go out into the mydes of Egypte, and all the fyrste borne in the
land of Egypte shall dye, euen from the fyrste
borne of Pharao that syttethe on hys seate,
vnto the fyrste borne of the mayde seruaunte
that is behynde the mylle, and all the fyrste
gendred of ye catell. And there shalbe a great
crye thorowout all the lande of Egypte, such
as there was neuer none lyke, nor shalbe

But amonge the chyldren of Israel, shall C
not a dogge moue his tonge, nor yet man or
beast: ye ye maye knowe howe ye the Lorde,
(by a great miracle) putteth a differēce betwe-
ne ye Egyptians & Israel. And these thy ser-
uaunte shall all come downe vnto me. And
fall before me, & saye: get the out & all ye peo-
ple ye are vnder the, and then wyll I departe.
And he went oute from Pharao wyth an an
gry countenaunce. D

And the Lorde sayde vnto Moses: Pha-
rao shall not here you, ye my wonders may
be multyplyed in ye lande of Egypte. And Mo
ses & Aaron dyd al these wōders, (and tokens
wōdred are written) before Pharao. And ye Lorde
hardened Pharaos herte, so ye he wolde not
let the chyldren of Israel go out of his lande.

¶ The.xii. Chapter.

¶ The passeouer is ordeined. The Lambe is sayne. They muste
teach their chyldren what the passeouer signifyeth. The de
struccyon of the fyrste begotten in Egypte. The robbery of
the Egyptians. The departyng out of the Israelites.



AND the Lorde spake vnto A
Moses and Aarō in the land of
Egypte saying: Thys moneth
shalbe vnto you ye beginning of
monethes: & the fyrste moneth of
the yeare shall it be vnto you
Speake ye vnto all the congregacyon of Is-
rael, sayinge: In the.x. daye of thys moneth
euery man take vnto him a lambe accordinge
to the house of the fathers, a lambe thorow-
out euery house. Yf the houshold be to lytle
for the lambe, let hym take hys neyghboure
whych is next vnto hys house accordynge to
the nombre of ye soules: euery one of you, ac-
cordyng to hys eatyng, shall make your co-
unte for a lambe. And let the lambe of yours
be vtterly blemyth, a male of a yere olde wh
ch ye shal take out from amonge the shepe, or
from amonge the goates.

And ye shal kepe him vntyll the * xiiii. Ex.xii.b
daye of the same moneth. And euery man of
the multitude of Israel shal kyll hym about
euen. And they shal take of the blood, and
stryke it on the.ii. syde postes and on ye vpper
dore post eye in ye houses, where they shall
eate hym. And they shall eate ye flesh ye same
nyght: roste vp hyre & with vnleauened breade
& with sowre herbes they shall eate ye. See
ye ye eate not therof raue nor sode in water,
but roste with fyre: ye head, fete, & parten ande
therof. And ye shal let nothynge of ye to re-
mayne vnto the morowe. That whych re-
mayneth of it vntyll the morowe, shall ye
burne wyth fyre.

Of thys manner shall ye eate it: ye youre

loynes gyrded, and your shoes on your fete & your staues in your hãdes. And ye shall eate it in haste: for yt is the Lordes passeouer: ¶ for I wyll passe thorowe the lande of Egypte thys same nyghte, and wyll smyte all the fyrste borne in the lãde of Egipt both of man and beeste, and vpon all the goddes of Egypte wyll I the Lorde do execucyon. And ỳ bloud shalbe vnto you a tokẽ in ỳ houses where in ye are. And whẽ I se the bloud, I wyll passe ouer you, & the plage shall not be vpon you to destroye you, when I smyte the lande of Egypte.

And thys daye shalbe vnto you a remẽbraunce: and ye shall kepe yt holy vnto the Lorde, euen thorowout youre generacyons shall ye kepe yt holy day, that it be a custome for euer.* Seuen dayes shall ye eate vnleuened breade: and the fyrste daye ye shall put away leuen out of youre houses. For whosoeuer eateth leuened breade frome the fyrste daye vntyll the seuenth daye, that soule shalbe plucked out frome Israell.* The fyrste daye shalbe an holye conuocacyon, & the seuenth daye shalbe an holy cõuocatyõ vnto you. Ther shalbe no maner of worcke done in thẽ, saue about ỳ onely which euery man muste eate, that onely maye ye do. And ye shall obserue vnleuened breade. For thys same daye haue I brought your armyes out of the lande of Egypte, therfore ye shall obserue thys daye, & al your chyldrẽ after you, by a custome for euer.* The fyrst moneth & the .xiiii. daye of ỳ moneth at euen, ye shall eate swete breade vnto the .xxi. daye of the moneth at euen agayne. Seuen dayes shall there be no leuened breade founde in youre houses. And whosoeuer eateth leuened breade, that soule shalbe roted out frome the multytude of Israell: whether he be a straũger or borne in the lãde. Ye shal eate nothing leuended: but in all youre habytacyons shall ye eate swete breade.

Moses called for the elders of Israel & sayde vnto them: chose out and take you toueryp housholde of you a shepe, and kyll yt for passeouer. And take a bunche of ysope, & dyp it in the blonde that is in the bason, and stryke the vpper poste and the two syde postes wyth the blonde that ys in the bason, & none of you go out at the dore of hys house, vntyll the morynyge. For the Lorde wyl go aboute to smyte the Egypcyãs. And when he seeth ỳ blonde vpon the vpper dore poste & on the two syde postes: he will passe ouer ỳ dore, and wyll not suffer ỳ destroyer to come into youre house to plage you. Therfore shall ye obserue thys thynge, ỳ it be an ordynance bothe to the and thy sonnes for euer.

And whẽ ye be come into ỳ lande which the Lorde wyll geue you, accordynge as he hathe promysed, ye shall kepe thys seruyce.

*And when your chyldrẽ aske you what maner of seruyce is thys ye do, ye shall say it is ỳ sacrifyce of ỳ Lordes passeouer which passed ouer the houses of the chyldren of Israell in Egypte, as he smote the Egypcyãs, and saued oure houses. And the people bowed them selues, and worshypped: And ỳ chyldren of Israell wente, and dyd as the Lorde had commaunded Moses and Aaron. Euen so dyd they.

And at * mydnyghte, the Lord smote all the fyrste borne in the lande of Egypt, from the fyrste borne of Pharao that sat on hys seate, vnto the fyrste borne of the captiue ỳ was in prison and all the fyrste gendred of catell. And Pharao rose vp in the nyghte, he and all hys seruauntes & all the Egypcians: * & there was a greate crypenge in Egypte: for there was no house where there was not one deed.

And he called vnto Moses and Aaron by nyght, sayeng: ryse vp & get you out from amonge my people: bothe ye & also the chyldren of Israell, and go and serue the Lorde as ye haue sayde, And take youre shepe and your droues wyth you as ye haue sayde, and departe and *blesse me. And the Egypcyãs were fearce vpon ỳ people, that they myghte sende them out of the lande in haste: for they sayde we dye all.

And ỳ people toke their dowgh before it was sowred, and their vytayles bounde in clothes vpon their shulders. And ỳ chyldren of Israell dyd accordynge to the sayeng of Moses: and they borowed of the Egypcyans *iewels of syluer, iewels of golde, and raymente. And the Lorde gaue the people fauoure in the syghte of the Egypcyans: so that they graunted suche thynges as they requyred. And they robbed the Egypcyans. And the *chyldren of Israell toke their iorney frome Rameses to Suchoth: sixe hundred thousande men of fote, besyde chyldren. And moch comon people went out also wyth them, & shepe and oxen, an exceadynge great flocke. And they baked swete cakes of the dowgh wyych they brought out of Egypte, for yt was not sowred. For whẽ they were thruste oute by the Egypcyans, they coulde not tarye to prepare them selues any prouysyon of meate.

The dwellynge of the chyldren of Israel, wyych they dwelled in Egypte, was* .iiii. hundred and .xxx. yeares: and when the .iiii. hundred and .xxx yeares were expyred, euen the seife same daye departed all the hoostes of the Lorde out of the land of Egypte. It is a nyght to be obserued to the Lorde, in the wyyche he brought them out of the lande of Egypte. Thys is that nyght of the Lorde wyyche all the chyldren of Israell must kepe thorowout their generacyons.

And

*Exo.xxiii.a and.xxxiiii.c.

*Leui.xxiii.a Nu.xxviii.c.

*Leu.xxiii.a Nu.xxviii.c.

And the Lorde sayde vnto Moses and Aaron: Thys is the lawe of the passeouer: there shal no straũger eate therof. But euery seruaũt that is bought for mony (after that thou haste circũcysed him) shall eate therof. A straunger and an hyred seruaunt shal not eate therof. In one house shall it be eaten.

Thou shalt carye none of the flesh out at the house. * Neyther shall ye breake a bone therof. All the multitude shall obserue it.

Yf a straunger also dwell amonge you, & wyl holde Passeouer vnto ꝓ Lorde, let hym circumcyse all that be males: and then lette hym come and obserue it, and he shall be as one that is borne in the londe. For the vncircumcysed persone shall eate therof. One maner of lawe shall be vnto hym that is borne in the lande: and vnto the straunger that dwelleth amonge you. And all the chyldren of Israel dyd as the Lorde cõmaunded Moses and Aaron. Euen so dyd they. And ꝓ selfe same daye dyd the Lorde bryng the chyldren of Israel out of the lande of Egypt w̃ theyr armyes.

¶ The.xiii. Chapter.

¶ The hyrste begotten must be sanctified vnto the Lorde. The memoriall of theyr deliueraunce. Why they were carried thorowe the wylderness. The bones of Joseph. The pyller of the cloude.

And the Lord spake vnto Moses sayenge * Sanctify vnto me all the hyrst borne, that open all maner matryces amonge the chyldrẽ of Israell, a(l)well of mã as of beaste: for it is myne. And Moses sayd vnto ꝓ people: thynke on thys day in wyych ye came out of Egypt, out of ꝓ house of bondage: for thorow a myghtye hande ꝓ Lorde broughte you out from thence. There shall no * leuended breade be eaten. Thys daye come ye oute in the moneth when corne begynneth to rype.

* When the Lord hath brought the into the lãde of ꝓ Cananytes, Hethites, Amorites, Heuites, & Jebusites: * wyych he sware vnto thy fathers, that he wolde geue the a lande wherein mylke & hony flowethe, thou shalt kepe thys seruyce in thys same moneth. Seuen dayes thou shalte eate swete breade: and in the * seuenth daye, it is the feaste of ꝓ Lord. Swete breade shalbe eaten seuen dayes, & there shall no leuended breade be sene, nor yet leuen wyth the in all thy quarters.

And ꝓ shalt shewe thy sonne in that daye sayenge thys is done, because of that wyych the Lorde dyd vnto me, when I came out of Egypte. And it shalbe a sygne vnto the vpõ thyne hande, and for a remembraunce betwene thyne eyes, ꝓ the Lordes lawe maye be in thy mouth. For * in a stronge hande the Lorde broughte the out of Egypt. Kepe therfore thys ordynaunce in hys season frõ yere to yere. And ye wyll come to passe, that the Lord shall bryngꝰ ꝓ into the lãde of the Cananites, wyych he * sware vnto the and to thy fathers: and shall geue it the. And then thou shalt appointe vnto the Lorde all that openeth the matryce. And euery caste thynge that hyrste doth open the matryce of a beaste wyych thou hast: yf they be males, they shall be the Lordes. And euery hyrste gendred of an asse, thou shalte redeme wyth a lambe: yf thou redeme hym not, thou shalt breake hys neck. All the hyrst borne amõge thy chyldren also, shalt thou bye out.

And when thy sonne asketh the to morowe, sayinge what is thys, thou shalt saye vnto hym: With a myghtie hande the Lorde brought vs out of Egipte, out of the house of bondage. And when Pharao was loth to let vs go, the Lorde slewe al the first borne in the lande of Egypte: a(l)well the hyrste borne of man as of beast. Therfore I sacrifice vnto the Lorde all the males that open the matrice, and all the first borne of my chyldrẽ I redeme. Thys shalbe a token vpon thyne hande, and a remembrance betwene thyne eyes, that the Lorde brought vs out of Egipte thorowe amyghtye hande.

It cam to passe: that whã Pharao had let the people go, God carred them not thorowe the waye and lande of the Philistines wyche was the more nye waye. But God sayde: leste the people happly repente whan they se warre: & so tourne agayne to Egypte But God led the people aboute thorowe the waye of the wylderness of the reed see. And the chyldrẽ of Israell went vp harnessed oute of the lande of Egypte. And Moses toke the bones of Joseph wyth hym: for he made the chyldrẽ of Israel swearc, sayeng: * God will sueryly vyset you, and ye shall take my bones awaye hẽs wyth you. ‡ And they toke theyr iourney from Sucoth and abode in Etham in the edge of the wylderness. * And ꝓ Lorde wẽt before thẽ by daye in a pyller of a cloude to leade them the waye: & by nyght in a pyller of fyre to geue them lyghte, ꝓ they myghte go both by day & by nyght. * The pyller of ꝓ cloude departed not by daye, nor the pyller of fyer by nyghte, out of the syghte of ꝓ people.

¶ The.xiiii. Chapter.

¶ Pharaos herte is hardened and he followeth the Israelites, wyth all his hosts and capteynes, and is drowned. The Israelites grudge. They go through the red see.

And the Lord spake vnto Moses sayenge: Speche to the chyldren of Israel, that they turne and remayn before ꝓ Siroth betwene Migdol and the see, ouer agayne * Baalzephon: & before that shall they pyche by the see. For Pharao wyll saye of the chyldren of Israel: they are tangled in the lande, the wylderness hath shut them in. And I wyll harde Pharaos herte, that he shall folowe after you: and I

wyll get me honour vpon Pharao & vpon al
hys hoost, the Egypcyās also shall knowe ý
I am the Lorde. And they dyd euen so.

B And it was tolde the kynge of Egypte
ý the people fled. And the herte of Pharao &
of hys seruantes turned agaynste the people
and they sayd: why haue we thys done that
we haue let Israell go out of oure seruyce? &
he made redy hys charettes: and toke hys
people wyth hym and toke fiue hundred cho-
sen charettes, and all the charettes of Egypt
and captaynes vpon euery one of them. And
the Lord hardened the hert of Pharao kyng
of Egypte, & he folowed after the chyldren
of Israell. But the chyldren of Israel wente
*Psl.cxxxv.d out wyth * an hye hande, & the Egypcyans
folowed after them, and all the horses and
charettes of Pharao and hys horsemen and
hys hoost ouer toke them abydyng by ý see,
besyde Pi hiroth before Baalzephon. And
C when Pharao drewe nye, the chyldren of Is-
rael lyfte vp theyr eyes & beholde, the Egy-
pcyans folowed after them, & they were sore
*Exo. xxiiii.d afrayed: * and the chyldren of Israell cryed
out vnto the Lorde.

But they sayd vnto Moses: because there
were no graues i Egypte, hast thou therfore
drought vs awaye for to dye in the wylder-
nes? wherfore haste thou serued vs thus, for
to cary vs out of Egypte? Dyd not we tell
the this in Egypte, sayenge: let vs be in rest,
ý we maye serue the Egypcyans? For it had
bene better for vs to haue serued the Egy-
pcyans then for to dye in ý wyldernesse. And
*ti.Par.xx.c Moses sayde vnto the people: * feare ye not
stande styll, & beholde, howe the Lorde shall
saue you thys daye. For ye that haue sene ý
Egypcyans this daye, shal se thē nomore for
euer. The lorde shall fyght for you, & ye shall
holde youre peace.

D And ý Lorde sayd vnto Moses: wher-
fore cryest thou vnto me? speke vnto ý chyl-
dren of Israell that they go forwarde. But
lyft thou vp thy rod, and stretche out thy han-
de ouer the see, and deuyde it a sonder, and let
the chyldren of Israell go on drye grounde
thorowe the myddest of the see. And behold,
I wyll harden the herte of the Egypcyans ý
they maye folowe them. And I wyll get me
honoure vpon Pharao & vpon all hys hoste,
and vpon his charettes & vpon his horsmen.
And the Egypcyans shall knowe that I am
the Lorde when I haue gotten me honoure
vpon Pharao, vpō hys charettes and vpon
E hys horsmen.

And ý angel of God whiche wēt before
the hoost of Israell remoued and beganne
to go behynde them. And the clowden pyller
that was before the face of them beganne to
stande behynde them, and came betwene the
hoost of the Egypcyans and the hoost of
Israel. It was also a darcke cloud, and gaue
lyght by nyght: and all the nyght longe the
one came not at the other.

And Moses stretched forthe hys hande
ouer the see: and the Lorde caryed awaye the
see, by a very stronge Easte wynde all the
nyght, and made the see drye lande, and the
waters were deuyded. And the chyldren of
Israel wēt out into ý myddest of the see vpō
the drye grounde. And the waters were a
walle vnto them, on the ryght hande, and on
theyr lefte hande. And the Egypcyans fo-
lowed and wente in after them to the myd-
dest of the see, euen all Pharaos horses, hys
charettes and hys horsmen. ✠ And in the
morynyng watche, the Lorde * loked vnto the
hoost of the Egypcyans out of the fyrye &
clowdy pyller: and trobled the hoost of the
Egypcyans, & toke of hys charet wheles &
caryed them awaye vyolently. So that the
Egypcyās sayd: Let vs flee from the face of
Israel: for the Lorde fyghteth for them aga-
ynst the Egypcyans. And the Lorde sayde
vnto Moses: stretch out thyne hand ouer the
see, that the waters maye come agayne vpō
the Egipcyans, vpon this charettes & vpon
hys horsemen.

And Moses stretched forthe hys hande
ouer the see, ād it came agayne to hys course
early in ý morynynge, & the Egypcyās fled
gaynste it. And ý * Lord ouer threwe ý Egy-
pcyās in ý myddest of ý see: & the water retur-
ned & couered ý charettes & the horsmen: & al
the hoost of Pharao ý came into the see after
them, so that there remayned not one of thē.
But the chyldren of Israel walked vpō drye
lande * thorowe the myddeste of ý see, & the
waters were a walle vnto them on ý ryghte
hande of them, & on the lefte. * Thus ý Lorde
delyuered Israel the selfe same daye out of ý
hande of the Egypcyans: & Israell sawe the
Egypcyans deed vpon the see syde. And Is-
raell sawe that myghtye powre whyche the
Lorde shewed vpon the Egypcyans: * & the
people feared the Lorde, ad nbeleued ý Lorde
and hys seruaunte Moses.

¶ The.xv.Chapter.

Moses and the people wyth the wemen synge. At the prayer of Moses the bytter waters were swete. God made hē heardē. They come to Elym.

THen Moses & the chyldren of Isra-
el sange thys songe vnto the Lorde
and sayde: ✠ * I wyll synge vn-
to the Lord: for he hath tryumphed
gloriously: the horse and hym that rode vpō
hym hath he ouerthrowne in the see. * The
Lorde is my strenghte and prayse, and he is
become my salnacyon.

He is my God, and I wyll glorifye hym:
my fathers God, & I wyll exalte hym. The
Lorde is a man of warre. The Lorde is hys
name. Pharaos charettes & hys hoost hath
he caste into the see. Hys chosen captaynes
also

also are drowned in the red see, the depe waters haue couered them: they sonke to ꝑ bottome as a stone. Thy ryghte hande Lorde, is become glorious in powre: thy ryght hande Lorde hath all to dashed the enemye. And in thy great glory thou haste ouer throwne thē that rose vp agaynst the: thou sentest forthe thy wrath whych consumed them euē as stobell. Thorowe the wynde of thy nastrells ꝑ water gathered together, the floudes stode styll as an heape, & the depe water congeled together in the herte of the see.

B The enemy sayde: I wyll folowe on them: I wyl ouer take them, I wyl deuyde ꝑ spoyle, I will satisfye my luste vpon them, I wyll drawe my sweard, myne hāde shall destroye them. Thou blewedst w̄ thy wynd ꝑ see couered them, they sanke as leed in the mygthty waters. Who is like vnto ꝑ o Lorde, amonge goddes? who is lyke ꝑ so glorious in holynes, fearfull in prayses, shewyng wonders? Thou stretchedest out thy ryghte hande, ꝑ erth swalowed them. Thou in thy mercye haste caryed thys people whych thou delyueredst: and haste broughte them in thy strength vnto thy holy habytacyō. The nacyons herde & were afrayed, sorowe cāe vpō ꝑ Philistines. Then ꝑ dukes of ꝑ Edomites were amased, and the mygtiest of the Moabites, tremblynge came vpon them: all the inhabyters of Canaā waxed kaynte harted:

C Let feare and dreade fall vpon them in the greatenes of thyne arme, let them be as styll as a stone, tyll the people passe thorowe, O Lord, while this people passe thorow whych thou haste gotten. Thou shalte brynge them in, and plante them in the mountayne of thyne enherytaunce, the place, Lorde, whych thou haste made for to dwell in, the sanctuary, O Lorde, whych thy handes haue prepared. The Lorde shall rayne euer and all way For Pharaos horse went in w̄ hys charettes and horsmen into the see, & the Lord brought the waters of the see vpon them.

But the chyldren of Israell wente on drye lāde in the mydde of the see. And Mir Iam a prophetysse the syster of Aarō take a tymbrel in her hāde and all the wemen came out after her with tymbrels & daunces. And Mir Iam sange before them: * Syng ye vnto ꝑ Lorde: for he hath tryumphed glorously: ꝑ horse & hys ryder hathe he ouerthrowne in the see. And so Moses broughte Israel frō ꝑ red see, & they wente out into ꝑ wyldernes of Sur. And they went thre dayes longe in ꝑ wyldernes, & found no waters. And when they came to Mara, they coulde not drynke of the waters of Mara: for they were bytter therfore the name of the place was called, Mara, (that is to say bytterness.) And the people murmured agaynste Moses, sayenge what shall we drynke? * And he cryed vnto the Lorde: and the Lorde shewed him a tree, whych whan he had casse into the water, the waters were made swete.

There he made them an ordynaunce & a lawe, and there he proued hym, & sayde: If thou wylt herken * vnto the voyce of ꝑ Lord thy God, and wylt do ꝑ which is ryght in his syght, and wylt greue eare vnto his comaundementes, & kepe all hys ordynaunces: then wyll I put none of these dyseases vpon the whych I brought vpon the Egypcyans: for I am the Lorde that healeth the.

¶ The xvi. Chapter. ✠

¶ The Israelytes come into the desert of Sin. It rayneth quayles and Manna. They grudge.

THe chyldren of Israel cam to Elym where were xii. welles of water and lxx. palme trees, and they abode there by the waters. A

And they toke theyr iorney from Elim: & all the hole company of the chyldren of Israell cam to ꝑ wyldernes of Sin which is betwene Elim and Synai: the xv. day of the ii. moneth after theyr departynge out of ꝑ lande of Egypte. And the hole multitude of the chyldren of Israel * murmured agaynste Moses & Aaron in ꝑ wyldernes: & the chyldren of Israell sayde vnto them: wold to God we had dyed by the hande of the Lorde in ꝑ lande of Egypte, whā we sat by ꝑ flesh pottes, and when we dyd eate bread ouer be lyes full: for ye haue broughte vs oute into thys wyldernes, to kyll this hole multytude wyth honger.

Then sayde the Lorde vnto Moses: beholde, I wyll rayne * breade from heauen to you, & the people shall go out, & gather hape by hape ꝑ I maye prouе them, whether they wyll walke in my lawe or no. The vi. daye they shall prepare for the fetches ꝑ which they wyll bryng in, and let ye be twyse almych as they gether in dayly. And Moses & Aaron sayde vnto all the chyldren of Israel: at euē ye shall knowe that it is the Lorde, whych broughte you out of the lande of Egypte: and at the morowe ye shall se the glory of the Lorde, because he hath herd your grudgynge against the Lorde. And what are we ꝑ ye haue murmured against vs? And Moses sayde: Be cause the Lorde * gyue you flesh to eate, and in the morowe bread ynough, B

for the

a ꝑ dyd. xiv. b Ecc. xxxiii. c Num. xi. d Deu. xi. e Ecc. xlv

for the Lorde hath heardе youre murmurynges which ye murmur against him: for what are we? your murmurynges are not against vs but agaynste the Lorde.

And Moses spake vnto Aarō: Say vnto all the company of the chyldren of Israell come forth before ꝑ Lord: for he hath heard your grudgynges. And as Aaron spake vnto the hole multytude of the chyldren of Israel, they loked towarde the wyldernes: and beholde, the glorye of the Lorde appered in the cloude. ¶ And the Lord spake vnto Moses: saying: I haue heardе the murmurynge of the chyldren of Israell, tell them therfore and saye: at euen ye shall eate flesshe, & in the mornynge ye shalbe fylled wyth breed, & ye
D shall knowe that I am the Lorde your God.
*Numer.xi.g And at euē the * quaples came and couered the groude where they laye. And in ꝑ morninge, the dewe laye rounde about the hoost. And whē the dewe was falen, behold, it laye vpon the groude in the wyldernes, small & round & thinne as ꝑ hore frosse on the groūd. And when the chyldren of Israell sawe it, they sayd euery one to hys neyghboure: It
ou is ⊕ Manna. For they wyste not what yt was. And Moses sayde vnto thē: thys is the bread which the Lord hath geuē you to eate. Thys ys the worde wyych the Lord hath cōmaunded, gather yt euery man for hym selfe to eate: a gomer full for a man accordyng to the nombre of you, & take euery man for thē wyych are in hys tente.

And the chyldren of Israel dyd euen so & gathered some more, some lesse, and when
ii.Cori.viii.c they dyd meate it wyth a gomer, * vnto him that had gathered moch, remayned nothing ouer, & vnto hym ꝑ had gathered lytle, was there no lacke: euery mā gathered sufficyent for hys eatynge. And Moses sadye vnto thē
E Se that noman let ought remayne of it tyll the mornynge. Not wythstandyng they harkened not vnto Moses: but some of thē lefte of it vntyll the mornynge, and it wared full of wormes and stancke, and Moses was angry wyth them.

And they gathered it all morninges, euery man for hys eatynge. And assone as the heate of the sunne came, it moulte. And the syxte day, they gathered twise so moch bread two gomers for one man: & all the rulers of the multitude came & tolde Moses. He sayde vnto thē: thys is that wyych the Lorde hath sayd: to morow is the rest of the holy Sabboth vnto the Lorde: bake that wyych ye wyll
F bake, and seth that ye wyll seth, and ꝑ which remayneth, laye it vp tyll the morning. And they layde it vp tyll the mornynge, as Moses bad: and it stanke not, neither breed there any worme therin. And Moses sayde: that eate thys day: for it is the Sabboth vnto the Lorde: to daye ye shall not fynde yt in the feilde. Syxe dayes shall ye gather it, and the seuenth daye which is ꝑ Sabboth, there shalbe none. Notwithstandyng, there went out some of the people in the seuenth daye for to gather, & they founde none. And ꝑ Lorde sayde vnto Moses: howe longe refuse ye to kepe my commaūdementes and my lawes? Se, the Lorde hath gyuen you a Sabboth, therfore he gyueth you the syxte daye bread for two dayes. Byde therfore euery man at home & let no man go out of his place the seuenth daye. And ꝑ people rested the seuenth daye. And ꝑ house of Israel called it Mān.

* And it was lyke vnto Coriandre seed, whyte: and the taste of it was lyke vnto wafers made wꝯ honye. And Moses sayde: this is that which the Lorde commaundeth, fyll a gomer of it, which maye be kepte for your chyldren after you: ꝑ they maye se the bread wherewith I haue fed you in wyldernesse, whē I brought you out of the lād of Egipt. And Moses spake vnto Aaron: take a cruse and put a * gomer full of Māna therin, and laye it vp before ꝑ Lorde to be kept for your chyldren after you, as the Lorde commaunded Moses. So Aaron layed it vp before ꝑ testimonye to be kepte. * And the chyldren of Israel dyd eate Manna fourtye yere, vntyl they came vnto a lande inhabited. And so they dyd eate Māna euen vntyll they came vnto the borders of the land of Canaan. A gomer is the tenth parte of an Epha.

¶ The xvii. Chapter.

¶ The Israelytes come into Raphidim, They grudge, Water is geuen them out of the rocke. Moses holdeth vp hys handes, and they ouer come the Amelechytes.

AND all the company of the chyldren of Israel thorowout their armyes wt
I from the wyldernes of Sin, after the commaundement of the Lorde, and pytched in * Raphidim: where was no water for the people to dricke. And the people chode wyth
I Moses, and sayde, geue vs water to dryncke. Moses sayde vnto them: why chyde ye with me? wherfore do ye tempte the Lorde? There the people thrysted for water, ād the people murmured agaynst Moses, ād sayde: * wherfore hast thou thus broughte vs out of Egypte: to kyll vs and oure chyldren & catell wyth thrysste.

And Moses cryed vnto the Lorde, sayenge: what shall I do vnto this people? they be almoste ready to stone me. And the Lorde sayde vnto Moses: go before the people, and take wꝯ the of the elders of Israel, & thy rod wherwith ꝑ smotest the ryuer, take in thy hande, and go. Beholde, * I stonde before ꝑ
H beyde a rocke that is in Horeb: & thou shalte smyte the rocke, and there shall come water out therof, that the people maye dryncke.

* And Moses did euen so before the eyes of the elders of Israell. And he called ꝑ name of the

of the place * Massa and ‡ Meriba, because of the chidynge of the chyldren of Israel, ād because they tempted the Lorde, sayinge: is the Lorde amonge vs or not?

Then came Amalech and fought wyth Israel in Raphidim. And Moses sayde vnto Josua: chose vs out men, and goo fyghte with Amalech, And to morowe I wyll stōde on the toppe of ꝑ hyll, and the rodd of God shalbe in my hande. Josua dyd as Moses bade him, & fought wyth Amalech. And Moses, and Aaron, & Hur went vp to the toppe of the hyll. And it happened, that whē * Moses helde vp hys hāde, Israel had the better. And when he late hys hande downe, Amalech had the better.

But Moses hādes were heuye, and therfore they toke a stone and put it vnder hym, and he sat downe there on. And Aaron and Hur stayed vp his hādes, the one on the one syde, & the other on the other syde. And hys handes remayned stedye vntyll the goynge downe of the sonne. And Josua discomfited Amalech and hys people, wyth the edge of the swerde.

And the Lorde sayde vnto Moses: write thys for a remembraunce in a boke, and committe it vnto the eares of Josua, for * I wyll vtterly put out the remembraunce of Amalech from vnder heauen. And Moses made an aulter and called the name of it. ✠ The Lorde is he that worketh myracles for me. For he sayd: the hāde is on the seate of God the Lorde wyll haue warre wyth Amalech from generacion to generacion.

¶ The. xviii. Chapter.

¶ Jethros councell is receaued of Moses.

A Jethro the prest of Madiam Moses father in lawe herde of all ꝑ God had done for Moses and for Israel hys people, and that the Lord hadd brought Israel out of Egypte. * Therfore he toke Sephora Moses wife. (After he had sente her backe) and hys two sonnes, of whyche the one was called * Gerson, for he sayd: I haue bene an alient in a straunge lande. The name of the other was Eliezer: for the God of my father (sayd he) was myne helpe, and delyuered me frō the swerde of Pharao. And Jethro Moses father in lawe came wyth hys two sonnes, and his wife vnto Moses into the wyldernesse: where he abode by the mounte of God. And he sayde vnto Moses: I thy father in lawe Jethro am come to the, and thy wife also and hyr two sonnes with her. And B Moses went out to mete his father in lawe and dyd obeysaunce and kyssed hym, and eache asked other of his health, and they came into the tente. And Moses tolde hys father in lawe all that the Lorde had done vnto Pharao and to the Egipcyās for Israels sake, and all the trauayle that had happened them by the waye, and howe the Lorde delyuered thē. And Jethro reioyced ouer all the goodnesse whych the Lorde had done to Israell, and because he had delyuered them out of the hande of the Egyptians And Jethro sayde: blessed be the Lorde whych hath delyuered you out of the hande of the Egyptyans, and oute of the hande of Pharao, whiche hath also delyuered hys people from the captiuyte of the Egiptyans. Nowe I knowe that the Lord is greater then al godes, for in the thynge whereby they dealte cruelly wyth them, are they them selues peryshed. And Jethro Moses father in lawe offred burntoffeyrynges ād sacryfices vnto God. And Aaron and all the elders of Israel came to eate bread wyth Moses father in lawe before God.

And it chaūced on the morowe, that Moses sat to iudge the people, and the people stode aboute Moses from morynynge vnto euen. And whan Moses father in lawe saw all that he dyd vnto the people, he sayde. what is thys that thou doeste vnto people? why sytteste thou thy selfe alone, and all the people stonde aboute the from morynynge vnto euen? And Moses sayde vnto hys father in lawe: because the people come vnto me to seke councell of God. When they haue a matter, they come vnto me, and I iudge betwene euery mā and hys neyghboure. ād shewe them the ordynaūces of God and hys lawes.

And Moses father in lawe said vnto him: it is not well that thou doeste. Thou both weryest thy selfe, & this people that is wyth the: for this thynge is of more weyght, then * thou art able to perfourme thy selfe alone. Heare nowe therfore my voyce, and I wyll geue the councell, and God shalbe wyth the. Be thou vnto the people to Godwarde, that thou mayeste bryngе the cause vnto God, and thou shalt teache them ordinaūces, and lawes, and shewe them the waye wherin they must walke, ād the worke that they must do. Moreouer, thou shalt seke out amonge all the people, men of actiuyte, and such as feare God: true men, hatynge couetousnesse: and make them heades ouer the

people, captaynes ouer thousandes, ouer hũ
dredes, ouer fyftye and ouer ten. And let thẽ
iudge the people at all seasons. And euerye
* Deu. i.e. * greate matter that happeneth, let them
bring vnto the, but let them iudge all small
causes them selues, and so shall it be easyer
for thy selfe, ꝯ they shall bere wyth the. Yf
thou shalt do thys thynge, (and God charge
the wyth all) thou shalte be able to endure,
and yet the people shall come to theyr place
in peace.

And so Moses obeyed the voyce of hys
father in lawe, and dyd all that he had sayd,
and chose actyue men oute of all Israell and
made them as heedes ouer the people: name-
ly, captaynes ouer thousandes, ouer hundre
des, ouer fyfty and ouer ten. And they iud-
ged the people at al seasons, but brought the
harde causes vnto Moses: and iudged all
small matters them selues: And Moses lett
hys father in lawe departe, and he wente in
to hys owne lande.

¶ The. xix. Chapter.

¶ The children of Israel come to the mount Sinay. The
people of God are holy ꝯ a royal priesthode. He that
toucheth the hyll dyeth. God appeareth vnto Moses
vpon the mounte in thonder and lyghtenynge

A IN the thyrde moneth, whã ꝑ chyl
dren of Israel were gone oute of
ꝑ land of Egipt, the same daye ca
me they into ꝑ wilderneſſe of Si-
nay * For they were departed frõ
* Nu. xxxiii. c Raphidim, ꝯ were come to the deserte of Si
nay, and had pitched their tentes in the wyl-
derneſſe. And there Israell abode before the
* Exo. xxiiii. a mounte. * But Moses went vp vnto God,
And the Lord called to him out of the moun-
tayne, sayyng: thus shalt thou saye vnto the
houſe of Jacob, and tell the chyldren of Is-
rael: ye haue seene what I dyd vnto ꝑ Egyp-
tians, and toke you vp vpon Egles wyn-
ges, and haue brought you vnto my selfe.
Deu. xiii. b Nowe therfore * yf ye wyl heare my voyce
in dede, and kepe myne appoyntemente, ye
shall be myne awne, above all nacions, for
all the erth is myne. Ye shal be vnto me also
* 1. Pet. ii. b. a kyngdome of * preastes and an holye peo-
ple: ꝯ these are the wordes which thou shalt
saye vnto the chyldren of Israel.

Moses came and called for the elders of
the people, and layde before theyr faces all
these wordes which the Lord commanded
him. And the people answered all together,
and sayde. * All that the Lorde hath sayde,
we wyll doo. And Moses brought the wor-
des of the people vnto the Lorde. And the
Lorde sayde vnto Moses: Lo, I come vnto
the in a thycke cloud, ꝑ the people may heare
me talkynge wyth the, ꝯ beleue the for euer.
Moses shewed the wordes of the people vn-
to the Lorde.

And the Lord sayd vnto Moses: Go vn-
to the people, and sanctifye them to daye ꝯ
to morowe, and let them washe theyr clo-
thes: ꝯ be redy against the thyrde daye. For
the thyrde daye the Lorde wyll come downe
in the syghte of all the people vpon mounte
Sinay. And thou shall set markes roũde a-
bout the people and saye: beware that ye go
not vp into the mounte, or touche the borde
of it. Whosoeuer toucheth the * mounte,
shall surely dye. There shall not an hande
touche it: Els he shalbe stoned or shot thoro
we: whether it be beast or man, it shall not
lyue: when the trompe bloweth longe, than
maye they come vp into the mountayne.

And Moses went downe frõ the moũte
vnto the people, and sanctifyed them, and
they washed theyr clothes: And he sayd vn-
to the people: be redye agaynste the thyrde
daye, and come not at youre wyues. And
the thyrde daye in the morynynge there was
thunder, and lyghtenynge, and a thycke
clowde vpon the mounte, and the voyce of
the trompe exceadynge lowde, so that al the
people that was in the hoste was afrayed.
And Moses brought the people oute of the
tentes to mete wyth God, and they * stode
vnder the hyll.

And mounte Sinay was all together
on a smooke: because the Lorde descended
downe vpon it in fyre. And the smoke ther-
of ascended vp, as the smoke of a kele, and
all the mount was exceadyng fearfull. And
whã the voyce of the trompe blewe and wa-
xed lowder and lowder: Moses spake, and
God answered hym by a voyce. And the
Lorde came downe vpon mounte Sinay,
euen in the toppe of the hyll, and whan the
Lord called Moses vp into the toppe of the
hyll. Moses went vp.

And the Lorde sayde vnto Moses: Go
downe: charge the people, that they preste
not vp to se the Lorde, and so many of them
perysh. And let the preestes also which come
to the Lorde sanctifye them selues, lesse the
Lorde destroye them. And Moses sayde vn-
to the Lorde: the people cannot come vp vn-
to the mounte Sinay, for thou chargedest
vs sayynge: set markes aboute the hyll, and
sanctifye it. And the Lord sayde vnto hym:
awaye, and get the downe: and thou shalte
come vp, thou and Aaron wyth the. But let
not

not the Preestes and the people presume for to come vp vnto the Lorde: lest he destrope them. And so Moses went downe vnto the people and tolde them.

¶ The.xx.chapter.

¶ The ten commaundmentes are geuen. The altere of erth.

A And God spake all these wordes & sayd: I am the Lord thy God, which haue * brought ꝑ out of the lande of Egypt, out of the house of bondage. Thou shalt haue none other goddes in my syght. * Thou shalt make the no grauen ymage, nether any similitude ꝑ is in heauē aboue, ether in the erth beneth, or in ꝑ waters vnder the erth. * Thou shalt not worshyppe them, nether serue them: for I the Lorde thy God, am a geloule God, & vysit the synne of the fathers vpon the chyldren vnto the thyrd and fourth generacion of thē that hate me: and shewe mercye vnto thousandes in them that loue me and kepe my cōmaundementes.

B Thou shalte not * take the name of the Lorde thy God in vayne, for the Lord wyll not holde him giltlesse that taketh his name in vayne. * Remembre the Sabboth daye that thou sanctifie it. Sixe dayes shalt thou laboure and do all that thou hast to do: but the seuenth daye is the Sabboth of ꝑ Lorde thy God, in it ꝑ shalt do no maner of worke, thou and thy sonne, and thy daughter, thy manseruaunte and thy maydeseruaunt, thy catell and the straunger that is wythin thy gates. For in syxe dayes ꝑ Lorde made heauen and erth, the see and all that in them is, and * rested the seuenth daye: wherfore the Lorde blessed the sabboth day and halowed it. ✠ * Honour thy father and thy mother, that thy dayes maye be longe in the lande, wyych the Lorde thy God geueth the.

C * Thou shalt not kyll.
* Thou shalt not breake wedlocke.
* Thou shalt not steale.
* Thou shalt not bere false witnesse agēst thy neyghboure.

D Thou shalt not couet * thy neyghboures house: nether shalt ꝑ couet thy neyghboures wyfe, or hys man seruaunte, or hys maydē, or hys oxe, or hys asse, or whatsoeuer thy neyghboure hath.

And all the people sawe the thunder ād the lyghtenynge, and the noyse of the trompe, and the mountayne smokynge. And whē the people sawe it, they remoued and stode a farre of, and sayd vnto Moses: * talke thou with vs, and we wyll heare: but let not God talke wyth vs, lest we dye. And Moses sayd vnto the people: feare not, for God is come to proue you, and ꝑ his feare may be in your face, that ye synne not.

And the people stode a farre of: And Moses went into the thycke clowde where God was. And the Lord sayd vnto Moses: thus thou shalt saye vnto the chyldren of Israel. Ye haue sene that I haue talked wyth you from out of heauen. Ye shall not make therfore wyth me goddes of syluer, neyther shall ye make you goddes of golde. * An alter of erth thou shalt make vnto me, and theron offer thy burntoffeyrynges and thy peace offerynges, thy shepe and thyne oxen. In all places where I shall put the remembrāce of my name ✠ thyther I wyll come vnto the and blesse the. And if thou wylt make me an alter of stone, se thou make it not of hewē stone. Elys yf thou lyfte vp thy toule vpō it, thou hast poluted it. Neyther shalt thou go vp by steppes vnto myne alter, that thy fylthynesse be not shewed there on.

* deut.xxvii.a Josue.viii.f 1.Mach.iiii.f

¶ The.xxiiii.Chapter.

¶ Temporall and ciuile ordynances.

A These are the lawes whiche thou shale set before thē. If thou bye a seruaūte that is an Hebrue, lix yeres he shal serue, and in the seuenth he shal go out fre payinge nothyng. If he came alone, he shal goo out alone. And yf he came maried, his wife shal goo out wō him And if his master haue geuē him a wyfe & she haue borne hym sonnes or daughters: then the wyfe and hyr chyldrē shalbe hyr masters and he shall go out alone. And yf the seruaunte saye: I loue my master, my wyfe and my chyldren, I wyll not goo oute free. Hys master shall bryngе hym vnto the iudges, and set hym to the doore or the dorepost and hys master shall bore hys eare thorowe wyth a nawle, and he shalbe hys seruaunte for euer.

B And yf a man sell hys daughter to be a seruaunte: she shall not goo oute as the men seruauntes doo. Yf she also please not hyr master, and he geueth her to noman to wyfe, then shall he let hyr go fre: to sel her vnto a straunge nacyon shall he haue no power, seynge he despysed her. If he haue promysed her vnto hys sonne to wyfe, he shal deale wyth her as men do wyth theyr daughters. And yf he take hym another wyfe, yet hyr fode, hyr rayment and duite of mariage shal he not mynishe. And yf he do not these thre vnto her, then shall she goo out fre and paye no money. * He that smyteth a man that he dye, shalbe slayne for it. If a man laye not awayte, but God delyuer hym into hys hande, then I wyll poynte the a place whether he shall flee. If a man come presumptcously vpon his neyghboure to slee him wyth gyle, thou shalt take him fro myne * alter that he dye

* Exo.xxiiii.g Num.xxv.b Matth.b.e

* Mt.xxi.g

dye. He that smyteth hys father or hys mother let hym be slayne for it.

*Deu.xxiii.b *He that stealeth a man and selleth hym (yf it be proued vpon hym) shall be slayne for it,

*Leui.xx.b Prouer.xx.c. Matth.xb.a Marc.vii.b * And he that curseth hys father or mother, shal be put to deth for it. If men strue together, ād one smyte another with a stone or with his fyste, and he dye not, but lyeth in bedde: yf he rise agayne ād walke without vpon his staffe, then shall he that smote him go quyte: saue onely he shall beare his charges for lesynge hys tyme, and shall paye for hys healynge.

C And yf a man smyte hys seruaunte or his mayde with a rodde, and they dye vnder his hande, it shalbe auenged in dede. And if they continue a daye or two, it shall not be auenged, for they are hys money. Yf men strue & hurte a womā wyth chylde so that hyr frute departe from her, and yet no myscortune folowe: then shall he be mersed accordynge as the womans hus bande wyl lay to his charg and he shall paye as the dayes mē appoynte hym. * And yf any myscortune folowe, then shall he paye lyfe for lyfe: eye for eye, tothe for tothe, hande for hande, foote for fote, burnynge for burnynge, wounde for wounde, strype for strype.

*Leu.xxiiii.c Deute.xix.b Matth.v.c

And yf a man smyte hys seruaunte or hys mayde in the eye and it perysche, he shall lett them go free for the eyes sake. Also yf he smit out hys seruaunte or hys maydes tothe, he shall let them go out free for the tothes sake.

*Gen.ix.a If an ore gore a man or a woman that they dye, then the * ore shalbe stoned, and hys flesche shall not be eaten but the owner of the ore shall go quyte.

D If the ore were wonte to pushe in tyme past, and it hath ben tolde his master: and he hath not kept hym, but that he hath kylled a man or a woman: thē the ore shalbe stoned and hys owner shall dye also. Yf there be sette to hym a summe of money, then he shal gyue for the deliueraunce of hys lyfe what soeuer is putt vnto hym. And whether he hath gored a sonne or hurte a daughter, he shalbe serued after the same maner. But yf he be a seruaunt or a mayde that the ore hath gored, then he shal gyue vnto their master. xxx. sicles of syluer, and the ore shall be stoned.

If a man open a well or dygge a pytte & couer it not, and an ore or an asse fall therin the owner of the pyt shall make it good, and geue money vnto theyr master, and the dead beast shalbe hys.

Yf one mans ore hurte another that he dye: then they shall sell the lyue ore and deuyde the money, and the dead ore also they shall deuyde. Or yf it be knowē that the ore hath vsed to pushe in tymes paste, and hys master hath not kepte him, he shall paye ore for ore, and the dead shalbe his owne.

C The.xxii.Chapter.

C Such lyke lawes as are in the chapter aboue.

If a mā * steale an ore or shepe and kylle it or selle it, he shall restore. v. oxen for an ore, ād foure shepe for a shepe. If a theke be founde breakynge vppe and be smitten that he dye, there shal no blonde be shed for hi: but yf the sonne be vp when he is founde, then there shall be blonde shed for hym.

A theke shall make restitution: If he haue not wherwith, he shalbe solde for his theke. If the theke be founde in hys hande alyue, (whether it be ore, asse or shepe) he shall restore double. If a man do hurte felde or vineyarde, and put in hys beaste to fede in another mans felde: of the best of his owne feld, and of the best of his owne vyneiarde, shall he make restitution.

If fyer breake oute and catche in the thornes, and the stackes of corne, or the stondyng corne, or felde be consumed therewyth, he yt kyndled the fyer shall make restitution.

If a man deliuer hys neyghboure money or stuffe to kepe, and it be stoulen oute of hys house. If the theke be founde, let hym paye double. And if the theke be not founde, thē the goodmā of the house shalbe brought vnto the iudges. (And shal swere) Whether he haue put hys hande vnto hys neyghboures good.

And in all maner of trespace, whether it be for oxen, asse, shepe, rayment or any maner of lost thinge which another chalengeth to be his, the cause of both partyes shall come before the iudges. And whome the iudges condemne: let hym pay double vnto his neyghboure.

If a man deliuer vnto his neyghboure to kepe, asse, ore, shepe or what soeuer beast it be, and it dye or be hurte or taken awaye (and no man see it:) then shall an othe of the Lorde be betwene them, that he hath not put hys hande vnto his neyghbours good, and the owner of it shall take the othe, and the other shal not make it good. And yf it be stoulen from him, then he shall make restitucyon vnto the owner therof. Yf it be torne wyth wylde beastes, then let hym bringe recorde of the tearynge, and he shal not make it good. And yf a man borowe ought of his neyghboure, and it be hurte or els dye, and owner therof be not by, he shal make it good. But yf the owner therof be by, he shall not make it good: namely, if it be an hyred thing and came for hys hyre.

* If a man entyse a mayde that is not betrouthed, and lye wyth her, he shal endote her and take her to hys wyfe. And yf hys father

father refuse to geue her vnto hym, he shall
pay money accordynge to the dowrye of
virgens.

Thou shalte not suffre a* wytch to lyne.
Whosoeuer lieth with a beast, shalbe slayne
for it. He that offreth vnto any goddes saue
vnto ꝑ Lord onely. Let him be vtterly rooted
out. * Vexe not a straunger, nether oppresse
hym: for ye were straungers in the lande of
Egypte. * Ye shall trouble no wedowe nor
fatherlesse chylde. If ye shall trouble them,
and they crye vnto me, I wyll surely heare
theyr crye, and then wyll my wrath ware
hoote, and I wyll kyll you wyth the swerde,
and youre wyues shalbe wedowes, & youre
chyldren fatherlesse.

* If thou lende money to any of my peo-
ple that is poore by the, thou shalt not be as
a tyraunt vnto hym: nether shalte thou op-
presse hym wyth vsurye. * If thou take thy
neyghboures rayment to pledge, ꝑ shalt de-
lyuer it vnto hym agayne by that the sonne
go downe. For that is hys couerynge onely:
euen the rayment for hys skynne, wherin he
slepeth. And whā he cryeth vnto me, I wyll
heare hym, for I am merciyfull.

* Thou shalt not rayle vpon the god-
des: nether blasphemeꝑ rular of thy people.
Thy frutes (whether they be dryye or moyst)
se thou kepe not backe. * Thy fyrste borne
sonne thou shalt geue me, likewise also shalt
thou do wyth thyne oxen & wyth thy shepe.
Seuen dayes it shall be wyth the damme, &
the eyght daye ꝑ shalt geue it me. Ye shalbe
holye people vnto me, neyther shall ye eate
any flesh that is torne of beastes in ꝑ felde.
But shall cast it to doggēs.

¶ The.xxiii. Chapter.

There I set no sonne, because I woulde all men shulde
reade the chapter throwe out, and the two that are
wryte before also.

Thou shalt not receyue a vay
ne tale, nether shalt put thy
ne hānde with the wyked to
be an vnrighteous witnes-
se. Thou shalt not folowe
a multitude to do euel: ne-
ther answere in a matter of
plee that thou woldeste (to
folowe many) turne a syde frō the trueth, &
nether shalt thou paynte a poore māns cause.

* Yf thou mete thyne enemyes oxe or asse
goynge astraye, thou shalt bryngе them to
hym agayne. * If thou se thyne enemyes asse
lynke vnder his burthen, thou shalt not pas-
se by and let hym alone: but shalt helpe hym
to lyfte hym vp agayne.

Thou shalt not hynder the ryghte of the
poore, in theyr sute.

Kepe the kerre from a false mater, * and
ꝑ innocent eryghteous se thou slay not, for
I wyll not iustifie the wyked. * Thou shalt
take no gyftes, for gyftes blynde the seyng,
and peruerte the wordes of the ryghteous.

Thou shalt not oppresse a straunger, for
ye knowe the herte of a straunger, seynge ye
were straungers in the lande of Egypte.

* Syxe yeres thou shalt sowe thy lande, ād
gather in the frutes therof: and the seuenth
yere thou shalt let it rest and lye styll, that ꝑ
poore of thy people maye eate, & what they
leaue, the beastes of the felde shal eate. In
lyke maner thou shalt do also wyth thy vy-
neyarde and thyne olyue trees.

* Syxe dayes thou shalt do thy worke,
and in the seuenth daye thou shalt reste, that
thyne oxe and thyne asse maye rest, and the
sonne of thy mayde and the straunger maye
be refreshed. In al thynges that I haue sayd
vnto you, be circumspecte. And make no re-
hersall of the names of strange goddes * ne-
ther let it be hearde out of thy mouth.

Thre feastes thou shalt holde vnto me in
a yere. * Thou shalt kepe the feaste of swete
bread, that thou eate vnleuend bread seuen
dayes longe as I cōmaunded the, in ꝑ tyme
of the moneth whā corne beginneth to rype,
for in that moneth ye came oute of Egypte:
* and se that no man appeare before me em-
ptye. And the feaste of Heruest, when thou
reapest ꝑ fyrst frutes of thy laboures, which
thou halt sowne in the felde. And the feast of
ingathering, which is in the ende of the yere
whē thou halt gathered in thy laboures out
of the felde.

* Thre tymes in a yere shall all thy mē
chyldren appeare before the Lorde God.

* Thou shalt not offer the blonde of my
sacrifyce vpon leuended bread: nether shall
the fatt of my feast remayne vntyll the mor-
nynge. * The fyrst of the fyrst frutes of thy
lande thou shalt bryng into the house of the
Lorde thy God * thou shalt also not sethe a
kydd in hys mothers mylke.

Beholde, I sende an Angell before the, to
kepe the in the waye, and to bryngе the into
the place whych I haue prepared. Beware
of hym, and heare his voyce, and reflyst hym
not: for he wyll not spare youre mysdedes &
my name is in hym. But and yf thou shalte
herken vnto his voyce, & do al that I speake,
I wylbe an enemye vnto thyne enemyes, ād
an aduersarye vnto thyne aduersaryes.

For myne * Angell shall go before the, and
bryngе the in vnto the Amorites, and He-
thytes, & Pherezites, and Cananites, Heui-
tes, & Jebusytes, and I shall destroye them.

Thou shalt not worshyppe theyr * godde,
nether serue them, nether do after the wor-
kes of them: but ouerthrowe the and breake
downe the ymages of them. And ye shall
serue the * Lord your God, and he shal bles-
se thy bread and thy water, and I wyll take
all sicknesse awaye from the mydde of the.

There

There shalbe no woman childlesse or vnfruteful in thy land: the nombre of thy dayes wyll I fulfyll. I wyll sende my feare before the, and wyll trouble all the people whether thou shalt go. And I wil make al thyne enemyes turne theyr backes vnto ꝓ, and I wyll sende hornettes before the, wych shal dryue out the Heuites, the Cananites, and the Hethites before ꝓ. Neuertheles, I wyll not cast them oute in one yere, lest the lande growe to a wylderneſſe: and the beastes of ꝓ feide multiplye against the. By lytle & lytle I wyll dryue them oute before the, vntyll thou be increased, & inheret the lande. And I wyll make thy costes from the redd see vnto the see of the Philistines, and from the deserte vnto the ryuer. For I wyll deliuer the inhabyters of the lande into thyne handes, & thou shalt dryue thē out before the. * Thou shalt make none appoyntement with them, nor wyth theyr goddes. Neyther let thē dwel in thy lande, lest they make ꝓ synne agaynst me: for yf thou serue theyr goddes, it wyll be thy decaye,

*Deu. vii. a
Exo. xxxiiii. b

¶ The. xxiiii. Chapter.

¶ Moses ascendeth vp to the mount and wryteth the wordes of the Lorde. The blonde of the conuenant. the elders of Israel iudge the people.

A And he sayde vnto Moses: come vp vnto the Lord: thou and Aaron, Nadab and Abihu, and the. lxx. elders of Israel, and ye shall worshyppe a farre of. And Moses hym seiſe alone shall go vnto ꝓ Lorde, but they shall not come nye, nether shal the people go vp with him. And Moses

*Exod. xix. a

came, & tolde the people * all ꝓ wordes of the Lord and all the lawes. And all the people answered w̄ one voyce, and sayde: al ꝓ wordes wych the Lorde hath sayd, wyll we do. And Moses wrote all ꝓ wordes of ꝓ Lorde,

*Exo. xx. b

& rose vp early, and set vp an * auiter vnder

B the hyll, & xii. stones according to ꝓ. xii. trybes of Israel, and sent yonge men of the children of Israel, wych brought burntoffryngs, and offred peace offringes of oxen vnto the Lord. And Moses toke halfe of ꝓ bloud, and put it in basens; and the other halfe he sprenkled on the auiter.

And he toke the boke of the appoyntement and red it in the audience of the people. And they sayd. All that the Lorde hath sayd, we wyll do and be obedyent. And Moses toke the * bloude, and sprynkeld it on the people,

*1. Pet. i. a.
2 Hebr. ix. a

and sayde: beholde, this is the bloude of the appoyntement, wych the Lorde hath made wyth you vpon all the wordes.

C Then went Moses and Aaron, Nadab and Abihu and the. lxx. elders of Israel vp, and sawe the God of Israel, and there was vnder hys fete, as it were a worche of a Saphir stone, and as it were the heauē wher it is cleare, and vpon the nobles of the chyldren of Israel he set not his handes. And they sawe God and dyd eate and drynke.

✠ And the Lorde sayde vnto Moses: come vp to me into the hyll, and be there, and I wyll geue the tables of stone, and a lawe and commaundemētes, which I haue wryten ꝓ thou mayest teach them. And Moses rose vp and hys minister Iehosua, & Moses went vp into the hyll of God, and sayde vnto the elders: tarye ye here vntyll we come agayne vnto you. Beholde, here is Aaron, & Hur wyth you. If any man haue any maters to do: let him come to them. And Moses went vp into the mounte, and a clowde

couered the hyll, and the glorye of the Lord abode vpon mounte Sinay, and the clowde couered it. vi dayes. And the seuenth day he called vnto Moses oute of the clowde. And the fashyō of the glorye of the Lord was lyke consumynge fyre on the toppe of the hyll in the syght of the chyldren of Israell. And Moses went into the clowde, and got hym vp into ꝓ mountayne. And Moses was in the * mounte. xl dayes and. xl nyghtes.

¶ The. xxv. chapter.

¶ The Lorde sheweth Moses the fashyon of the holy place and the thynges pertaynynge thereto.

And ꝓ Lord spake vnto Moses, saying: speake vnto ꝓ chyldren of Israel that they bryngē me an heueoffrynge: of every man that geueth it wyllingly with hys harte, ye shal take it. * This is ꝓ heueoffrynge wych ye shal take of thē, golde & syluer & brasse: yelowe silke, purple, scarlet, wyte silke, & goates heare, rams skynnes ꝓ are redd, and the skynnes of tarus, and sethim wood, oyle for lyghte, spices for anoyntinge oyle, and for swete ensense. Onix stones and stones to be set in ꝓ Ephod and in the brest lappe.

And let them make me a sanctuarye (that I maye dwell amonge thē.) And according to all that I shewe the both after the fashyō of the habitacyō, and after the fashyō of all the ornamētes therof, euen so shall ye make it. And they shall make an * arke of sethim wood. ii. cubytes and an halfe longe and a cubyte and an halfe broade and a cubyte & an halfe hye. And thou shalt ouerlaye it wyth pure

golde

golde, wythin and without shalt thou ouer
ley it, and shalt make an hye vpō it a crowne
of golde rounde aboute. And thou shalte
cast foure rynges of golde for it, and put the
B in the foure corners therof, ii. rynges shalbe
in the one syde of it, and ii. in the other. And
thou shalt make barres of sethim wood, and
couer them wyth golde, and put the barres
in the rynges alōge by the sydes of the arke,
to bere it wyth all. And the barres shal be in
the rynges of the arke, and shal not be take
awaye frō it. And thou shalt put in the arke
the wytnesse whych I shall geue the.

And thou shalt make a mercyseate of pu-
re golde, ii. cubytes and an halfe longe and a
cubite & a halfe brode. And thou shalt make
ii. cherubins of golde: Euen of a whole wor-
ke shalt thou make the in the two endes of
the mercyseate: ād the one cherub shalt thou
make on the one ende, and the other on the
other ende. Eue of the same mercyseate shal
ye make Cherubyns in the two endes therof
And the Cherubyns shall stretch theyr wyn
ges abrode ouer an hye, couering the mercy
seate wyth theyr wynges, and theyr faces
shall loke one to another: euen to the mercye
seate warde, shal the faces of the Cherubins
be. And thou shal put ꝑ * mercyseate aboue
vpō the arke, and in the arke thou shalt putt
the wytnesse whych I wyll geue the.

And from thence I wyll testifye vnto
the and wyll comon with the from vpon the
mercyseate: from betwene the two Cheru-
bins which are vpon the arke of witnesse, of
all thyng which I wyl geue the in cōmaun-
dement vnto the chyldren of Israel.

C * Thou shalt also make a table of sethim
xxxvii.b wood of two cubytes longe, and one cubite
brode, and a cubyt and an halfe hye. And
thou shalt couer it wyth pure golde, & make
there to a crowne of golde rounde aboute.
And make vnto that an whope of foure fyn-
gers brode, rounde aboute. And make a gol-
den crowne also to ꝑ whope rounde aboute.
And make for it foure rynges of golde, and
put the rynges in the corners that are on the
foure fete therof: euen ouer against ꝑ whope
shall the rynges be, to put in barres, to bere
the table wythall. And thou shalt make the
barres of sethim wood, and couerlaye them
wyth golde, that the table maye be borne vp
them. And thou shalt make by dyshes, and
spones, flatpeces, and potes to powre ouer
withall: Euen of fyne gold shalt thou make
the. And thou shalt set vpon the table, shew-
xxxvii.c bread before me alwaye.

D * And thou shalte make a candelstycke of
pure golde euen of a whole worke shall the
candelstycke be made wyth pyes shaft, braun
ches, bolles, knoppes & flowres procedynge
there out: Syx braunches also shall pro-
cede out of the sydes of it: thre braunches of
the candelstycke out of the one syde, and thre
out of the other. Thre cuppes lyke vnto al-
mōdes wyth knoppes & flowres in one braun-
che. And thre cuppes lyke almondes in the
other braunche, wyth knoppes and flowres.
And euen so thorowe out the syx braunches
that procede out of the candelstycke: and in
the candelstycke selfe foure cuppes lyke vnto
almondes wyth their knoppes and flowres:
and there shalbe a knoppe vnder euery two
braunches. ⊙ (in thre sortes) Of the syx that ⊙
procede out of ꝑ candylstyck. And the knop-
pes and the braunches shalbe of it. And it
shalbe one worke euen of pure golde.

And thou shalt make the seuen lampes of
it: & the seuen lampes therof, shalt thou put
an hye there on, to geue lyghte vnto ꝑ other
syde that is ouer against it. The tonges and
snoffes therof shalbe of pure golde. Of an
hundred pounde weighte of fyne golde shalt
thou make it wyth all the apparell. * Loke * Heb. viii.a
therfore that thou make them after the facio Act. vii.b
that was shewed the in the mounte.

C The. xxvi. Chapter.

C This chapter also desyrybeth the chynges pertay
nyng to the holy place.

THe tabernacle shalt thou make of A
ten curtaynes of whyte twyned,
sylke, yelowe sylke, purple & scar
let. And in the shalte make
pyctures of broderd worke. The
length of one curtayne shalbe eyght & twen-
ty cubytes, & the bredth of one curtayne foure
cubites, & euery one of ꝑ curtaynes shal haue
one measure: fyue curtaynes shalbe coupled
together one to another: and fyue curtaynes
shalbe coupled together one to another.

And thou shalt make lowpes of yelow syl B
ke, a longe by ꝑ edge of ꝑ one curtaine which
is in the seluege of the couplynge curtayne.
And lykewyse shalte thou make in the edge
of the vtmost curtayne that is to be couplcd
therwyth on the other syde. Fyfty lowpes
shalt thou make in the one curtayne, and fyf
tie lowpes shalte thou make in the edge of ꝑ
curtayne that is to be coupled therwyth on
the other syde: that the lowpes maye take
holde one of another. And thou shalt make
fyfty buttons of golde, and couple the cur-
taynes together with ꝑ buttons, and it shal-
be one habitacyon.

* And thou shalt make .xi. curtaynes of * ex. xxxvi.b
gotes heere, to be a couerynge vpon the ta-
bernacle. The lengthe of a curtayne shalbe
xxx. cubytes and the bredth foure, and thy
shalbe all .xi. of one measure. And thou shalt C
couple .v. curtaynes by them selues, and the
syx by the selues, and shalt double the syxte
in the face front of the tabernacle. And thou
shalt make fyfty lowpes in the edge of the
vtmost curtayne on the one syde: euen in the
edge of

edge of the couplynge courtayne: and fyftye lowpes in ꝑ edge of the other curtayne that must be ioyned vnto it And thou shalt make fiftye buttones of brasse and put them on ꝑ lowpes: and couple the couerynge together, that it maye be one.

And the remnaunt that resteth in the curtaynes of the couerynge: euen the halfe curtayne that resteth, shalbe lefte on the backe sydes of the habitacion: that a cubyte on the one syde ād a cubyte on the other syde maye remayne in the legth of the curtaynes of the couerynge, & that it maye remayne of ether syde of the habitacion to couer it wyth al.

And vpon the tabernacle thou shalt make a couerynge of rams skynnes dyed redd: & yet a couering aboue all of taxus skynnes.

And thou shalt make bordes for the habitacion of sethim wood to stonde vp ryght: D ten cubytes longe shal euery borde be, and a cubite & an halfe brode. Two fete shal there be in one borde: and they shalbe separate one from another. And thus shalt thou make for all the bordes of the tabernacle.

* Ex. xxvi. e * And thou shalt make. xx. bordes for the habitacion on the south syde, and thou shalt make. xl. sockettes of syluer vnder ꝑ. xx. bordes two sockettes vnder one borde, for hys two fete, & two sockettes vnder another borde for his two fete. In lyke maner in ꝑ north E syde of the habitacyon there shalbe. xx. bordes and. xl. sockettes of syluer: two sockettes vnder one borde, and two sockettes vnder another borde.

And in the west ende of the habitacyon, shalt thou make syx bordes, and two bordes shalt thou make in the corners of the habitacion in the metynge together of the two sydes. And they shalbe coupled together beneth and lykewyse aboue to a rynge. And thus shal it be for the two bordes that are in the corners. And they shalbe eyghte bordes hauyng sockettes of syluer, euen syxtene sockettes: that there maye be two sockettes vnder one borde, and two sockettes vnder another borde.

And thou shalt make barres of sethim F wood, fyue for the bordes of the tabernacle in one syde, and fyue barres for the bordes of the tabernacle in the other syde, and fyue barres for the bordes of the tabernacle in ꝑ west ende. And the mydde barre shall goo alonge thorowe the mydde of ꝑ bordes from the one ende vnto the other. And thou shalt couer the bordes with golde, and make their rynges of golde, to put the barres thorowe, and thou shalt couer the barres wyth golde also. And thou shalt rere vp the habitacyon accordynge to the facyon therof, as it was shewed the in the mount.

And thou shalt make a vayle of yelowe sylke, of purpull, scarlet, and whyte twyned sylke. Of broderd worke with pictures shalt thou make it. And hange it vpō foure pilers of sethim wood couered with golde. Their heades shalbe of golde, stondynge vpō foure sockettes of syluer. And thou shalt hāge vp the vayle wyth rynges, that thou maye bringe in (wyth in the vayle) ꝑ arke of wytnesse. And the vayle shall vnto you departe the holye frō the most holy. And thou shalt put the mercy seate vpon the arcke of wytnesse in the holyest place. And thou shalt put the table wythout the vayle: and the candlestycke ouer agaynst ꝑ table on the south syde of the habitacyon. And put the table on the north syde.

And thou shalt make an hāgynge for the dore of the tabernacle, of yelowe sylke, purple, scarlet, & whyte twyned sylke wrought wyth nedle worke. And thou shalt make for the hāgyng, fyue pillers of sethim wood and couer them wyth golde, and theyr knoppes shalbe of golde, and thou shalt cast fyue sockettes of brasse for them.

¶ The. xxvii. Chapter.

¶ The forme of the altar of the burnt offrynge wyth hys hornes, rynges, kettles, gredyrons & other ornaments.

And thou shalt make an * altare of sethim wood. fyue cubytes longe and fyue cubytes brode. For it shall be foure square, and thre cubytes hye. And thou shalt make it hornes in ꝑ foure corners of it: the hornes shalbe of it selfe, and thou shalt couer it wyth brasse. And make hys allyednes, shouels, basens, flesshokes, fyrepannes, & all ꝑ apparell therof for the same of brasse. And thou shalt make vnto it a gredyrone also (lyke a net) of brasse. And vpon that net shalt thou make foure brasen rynges in the foure corners therof: and thou shalt put it vnder the compase of the altare beneth, that the net maye be in the mydde of the altare. And thou shalte make (two) barres for the altare of sethim wood, and couer them with brasse, and let them be put in rynges a longe by the sides of the altare to beare it wyth al. And make the aulter holowe wyth bordes: euen as it was shewed the in the mounte so shall they make it.

And thou shalt make the courte of the habitacion, that there may be in the south syde hangynges of whyte twyned sylke, of an hundred cubytes longe, for one syde, and xx. pyllers therof, wyth theyr. xx. sockettes of brasse: but the knoppes of the pyllers & their whopes shalbe syluer. In lykewyse on the north syde, there shalbe hangynges of an hundred cubytes longe ād. xx. pyllers wyth their twelye sockettes of brasse, and the knoppes and the whopes of syluer. And the breadth of the

of the courte wheych is eastward shall haue
fyftye cubytes. Hangynges of fyftene cuby-
tes in the one syde: and theyr pyllers wth their
thre sockettes: and lykewyse on the other
syde shallbe hangynges of fyftene cubytes
wyth theyr thre pyllers and sockettes.

And in the gate of ꝑ courte shalbe a vayle
of twentye cubytes of yelowe sylke purple,
and scarlet & whyte twyned sylke, wrought
wyth nedle worke: and foure pyllers wyth
theyr foure sockettes. All the pyllers rounde
aboute the court shalbe whoped with sylver
and theyr knoppes shalbe of sylver, & theyr
sockettes of brasse. The length of the courte
shalbe an hundreth cubytes. and ꝑ breadthe
D fyftye, and ꝑ heyght fyue. And the hangyn-
ges shalbe of whyte twyned sylk, and theyr
sockettes of brasse. All the vesselles of the ha-
bytacyon in all maner seruyce ād the pynnes
therof: yee, and all ꝑ pynnes also of ꝑ courte
shalbe of brasse.

Ex.27.a * And thou shalt commaunde the chyldren
of Israell, that they geue ꝑ pure oyle olyue
beaten for the lyght, to powre allwaye into
the lampes. In the tabernacle of wytnesse
wythout the vayle wheych is before the wyt-
nes, shall Aaron & hys sonnes dresse it bothe
euenyng & mornyng e before the Lorde: and
it shalbe a statute for euer vnto the generacy
ons of the chyldren of Israell.

¶ The.xxviii. Chapter.

Aarons apparell and hys sonnes.

A And take thou vnto ꝑ Aaron thy bro-
ther and hys sonnes wyth hym, from
amonge the chyldren of Israell, that
they maye mynyster vnto me. Aaron, Na-
dab, and Abihu, Eleazar, & Ithamar, Aa-
rons sonnes. And thou shalt make holy ray-
ment for Aaron thy brother, that they maye
be vnto glorye and bewtye. And thou shalte
speake vnto all that are wyse harted, and
whomsoeuer I haue fylled wyth the spryte
of wyldome: that they make Aarons ray-
mente to consecrate hym wyth, that he maye
mynyster vnto me.

These are the garmentes which they shall
make, a breste lap, Ephod, a tunycle, a strayt
cote, a myter and a gyrdell. These holy gar-
B mentes shall they make for Aaron thy bro-
ther and hys sonnes, ꝑ they maye mynyster
vnto me. And let them take golde, yelowe
sylke, purple, scarlet and whyte twyned sylk
They shall make the Ephod of gold, yelow,
sylke, purple, scarlet and whyte twyned syl-
ke wth broderd worke. The two sydes shall
come to gether, and be closed vp in the two
edges therof. And the gyrdell of the Ephod
shalbe of the same workmanshyp, ād of the
same stuffe, euen of golde, yelowe sylke pur-
ple, scarlet and whyte twyned sylke.

And thou shalte take two onyx stones, &
graue in them the names of the chyldren of
Israel: syx names of them in the one stone,
and the other syx in the other stone: accor-
dynge to (the order of) theyr byrth. After the
worke of a stone grauer, & of hym that gra-
C neth sygnettes shalt thou graue the two sto
nes with the names of ꝑ chyldren of Israel,
and shalt make them to be set in golde. And
thou shalt put the two stones vpon the two
shoulders of the Ephod, that they maye be
stones of remembrance vnto the chyldren of
Israel. And Aaron shall beare theyr names
before the Lorde vpon hys two shoulders
for a remembraunce. And thou shalt make
hokes of golde & two cheynes of fyne golde
lynkworke & wrethed, and fasten ꝑ wrethed
cheynes to the hokes.

And thou shalt make the brestlap of iud-
gement wyth broderd worke, euen after the
worke of the Ephod shalte thou make it: na-
mely of golde, yelowe sylke, purple scarlet,
and whyte twyned sylke, shalt thou make it
Foursquare it shalbe and double, an hande
brede longe, and an hande bred broade. And
thou shalte fyll ye wyth foure rowes of sto-
nes. In the fyrste rowe shalbe a Sardios,
a Topas, & Smaragdus: in ꝑ second rowe,
a Ruby, Saphir, & Diamonde: in the thyrde
Lygurios, an Achat, & Amatist: in ꝑ fourth,
a Turcas, Onix, & Jaspis. And they shall
be set in golde in their inclosers. And the sto-
nes shallbe grauen as sygnettes be grauen
wyth ꝑ names of the chyldren of Israel, euen
wyth twelue names, euery one with his na-
me accordynge to the twelue trybes.

And thou shalt make vpon the brestlap,
two fastenyng cheynes of pure golde & wre-
D then worke. And thou shalt make lykewyse
vpon the brestlap two rynges of golde: and
put them on the edges of the brestlap, and
put the two wrethen cheynes of golde in the
two rynges wheyche are in ꝑ edges of ꝑ brest
lappe. And the other two endes of the two
cheynes, thou shalte fasten in two close ho-
kes, and put them vpon the shulders of the
Ephod on the forethyde of it. And thou shalte
yet make two rynges of golde, wheyche thou
mayest put in the two edges of the brestlap-
pe, euen in the borders therof, towarde the
inwyde of the Ephod ouer agaynst it. And yet
two other rynges of golde thou shalt make,
and put them on the two sydes of the Ephod,
beneth ouer agaynst ꝑ brestlap, alowe whe-
re ꝑ sydes are ioyned together vpon ꝑ bro-
dered gyrdell of the Ephod. And they shall
bynde the brestlappe by his ringes vnto the
rynges of the Ephod wyth a lace of yelowe
sylke, ꝑ it maye lye close aboue the borderd
gyrdell of the Ephod, and that the brestlap
be not loed from the Ephod.

And Aaron shall beare the names of the
chyldren of Israel in the brestlap of iudge-
ment vpon hys hert, when he goeth into the
holy

holy place for a rembraunce before the Lorde allwaye. And thou shalte put in the breste-
d lappe of iudgemente Urim and Thumim: and they shalbe euen vpon Aarons hert, whē he goeth in before the Lorde: and Aaron shal beare the iudgement of the chyldrē of Israell vpon hys herte before the Lord allwaye.

And thou shalte make the tunycle vnto ȝ Ephod altogether of yelowe sylke. And there shalbe an hole for the head in ȝ myddes of yt hauynge a bōde of wouē worke rōude
E aboute the coller of yt (as yt were ȝ coller of a parlet) that it rent not. And beneth vpon the hem, thou shalte make pomgranates of yelowe sylke ȝ of purple and skarlet, rounde aboute the hem, and belles of golde betwene them rounde aboute: and let there be euer a golden bell and a pomgranate, a golden bell and a pomgranate, rounde aboute vpon the
e Exo. xxb. hem of the tunycle. * And Aaron shall haue it vpon hym, when he mynystreth, and the sounde shalbe heardē, when he goethe into ȝ holy place before the Lorde, ȝ when he commeth out, and he shall not dye.

And thou shalt make a plate of pure gold, and graue therون, as sygnettes are grauen. The holynesse of the Lorde, and putt yt on a yelowe sylke lace to be vpon the mytre, euen vpon the fore fronte of it. And it shalbe vpō Aarons foreheade: that Aaron maye beare the syne of the holye thynges whyche the chyldren of Israell halowe in all their holye
G gyftes. And it shalbe allwayes vpon his forheed, for the reconcylynge of them before the Lorde.

And thou shalt make a lynnen cote, and thou shalte make a mytre of lynnen ȝ a gyrdell of nedle worke.

And thou shalte make for Aarōs sōnes also cotes, gyrdelles, ȝ bonettes, glorynous ȝ bewtifull and thou shalte put them vpon Aaron thy brother, and on hys sonnes wyth hym: and shalte anoynte them, and fyll their handes, and sanctifye them, that they maye mynystre vnto me. And thou shalte make them lynnen breches to couer their preuyties frome the loynes vnto the thyes shall they reache. And they shalbe vpon Aaron and his
* Exo. xxviii. b. sonnes, when they come into the * tabernacle of wytnes, or when they come vnto the aultare to mynyster in holynesse, ȝ they beare no synne, and so dye. And yt shalbe a lawe for euer vnto Aaron ȝ hys seed after him.

¶ The. xxix. Chapter.

¶ The consecracyon of Aaron and hys sonnes.

A * Leui. viii. b

THys thyng also shalt thou do vnto them, when thou * halowest the to be my prestes. Thou shalte take a calfe, eate a yōg oxe, ȝ two rāmes ȝ are wythout blemyth, and vnleuened bread and cakes of swete breade tempered wyth oyle, ȝ wafers of swete breade anoynted wyth oyle (of whete flour shalte thou make them) and put them in a maunde, ȝ brynge them in the maunde with the calfe and the two rammes.

And brynge Aaron ȝ hys sonnes vnto the dooze of the tabernacle of wytnesse, and washe them wyth water, and take the garmentes, ȝ put vpon Aaron: the strayte cote the tunycle of the Ephod, ȝ the Ephod, and the breste lappe: and gyrd them to hym wyth the brodered gyrdel whych is in the Ephod. And put the mytre vpon hys head: ȝ put the holy crowne vpon the mytre. Then shalte thou take the aboyntynge oyle, and powre it vpō his herd, ȝ annoynt hym. And brynge
F hys sonnes, and put albes vpon them, and gyrde them wyth gyrdels, alwell Aaron as hys sonnes. And put ȝ mytres on them, and the prestes offyce shalbe theirs for a perpetuall lawe.

And thou shalte fyll the handes of Aaron and of hys sonnes: ȝ brynge the calfe before the tabernacle of wytnes. * And Aaron ȝ hys sonnes shall put their handes vpon the he d of the calfe, and thou shalt kill hym before the Lord, by the dooze of the tabernacle of wytnes. And take of ȝ bloud of the calfe and put it vpon ȝ hornes of the aulter wyth thy fynger: and powre all the bloude beside the bothome of the aulter, and take all ȝ fat that couered the inwardes, and the kall that is on the lyuer, and the two kidneys and the fat that is vpon them: ād burne them vpon the aulter. But the flesh of the calfe and hys skynne, ȝ hys donge shalt thou burne wyth fyer wythout the hoost. It is a synofferyng.

Thou shalt also take one ram, ȝ Aaron C and hys sonnes shall put their handes vpon the head of the ram, and when ȝ hast slayne the ramme, thou shalt take hys bloude, and sprynkle it rounde aboute vpon the aulter, ȝ cut the ram in peces, and wasche ȝ inwardes of hym ȝ hys legges, and put them vnto the peces and vnto his heed: and then burne the hole ram vpon ȝ aulter for a burntoffe-rynge vnto ȝ Lorde, and for a swete sauour and a sacrifyce vnto the Lorde.

* And take the other ram, and Aaron and hys sonnes shall put their handes vpon hys head. Then shalt thou kyll him, and take of his bloude, and put it vpon the typpe of the ryghte eare of Aaron and of his sonnes, and vpon ȝ thōbe of their ryghte hādes, ȝ vpon the great too of their ryghte fote, ȝ sprynkle the bloude vpon ȝ aulter rounde about.

And thou shalt take of the bloude that is D vpon ȝ aulter, and of the anoyntynge oyle, and sprynkell it vpon Aaron and his vestimētes, ȝ vpon hys sonnes ȝ vpon their garmentes wō hym. And he shalbe halowed and hys clo-

hys clothes, and hys sonnes, and theyr clothes wyth him.

*And thou shalte take the fatt of the ram and hys rompe, and the fatt that couereth ꝑ inwardes, and the kall of the lyuer, and the two kydneys, and the fat that is vpō them, and the rygbte sholder: for the ram is a full-offerynge: and a symnell of bread, and a cake of oyle bread, and a wafer out of the basket of swete breade that is before the Lorde, and put all vpon the handes of Aaron, and on the handes of hys sonnes: and waue them for a waueofferynge before the Lorde. And agayne, thou shalte take it from of theyr handes, & burne yt vpon the aulter for a burntofferynge, to be a sauoure of swetenes before the Lorde. For it is a sacrifyce vnto the Lorde.

*And thou shalte take ꝑ breste of ꝑ ram of Aarons consecratiō, & waue yt for a waueofferynge before the Lorde: and yt shalbe thy parte. And thou shalt sanctifye the breast of the waueofferynge: & the shoulder of the heueofferynge, wheych is waued & heued vp of the ram of the consecracyō for Aaron and for his sonnes. And it shalbe Aarōs and his sonnes by a statute for euer, of ꝑ chyldren of Israel: for it is an heueofferig, Euē an heue offeryng of the chyldren of Israel, & of their peaceofferynges. Theyr heueofferinges is the Lordes. And the holy garmentes of Aaron shalbe his sonnes after hym, to be anoynted therin: and to fyll theyr handes therin. And that son ne ꝑ is preast in his stede after hym, shall put them on seuen dayes: when he commeth into the tabernacle of wytnes to mynyster in the holy place.

*And thou shalte take the ram of the cōsecracyō, & sethe hys flesshe in an holy place. And Aaron & hys sonnes shall eate the flesh of the ram, & the breade that is in the basket, euen by the doore of the tabernacle of wytnes: and they shall eate them, because ꝑ atonement was made therwyth, to fyll theyr handes, & to cōsecrate them: but a straunger shall not eate therof, because they are holy. And yf oughte of the flesshe of the consecracyon or of the breade remayne vnto the mornynge, thou shalte burne it wyth fyre, and it shall not be eaten, because it is holye. Therfore shalte thou do vnto Aaron and hys sonnes, euen so, accordynge to all thinges wheych I haue commaunded the, seuen dayes shalte thou fyll theyr hādes, and offer euery daye a calfe for a synneofferynge, for to reconcyle wythall: that thou mayest clense the aultare when thou reedcyest vpō yt, & thou shalte anoynte yt, to sāctify yt. Seuē dayes thou shalte reconcyle vpō the aulter, and sanctify yt, and yt shalbe as an aulter mooste holye. Euery one that toucheth the aulter, let hym be holy.

*This is that which ꝑ shalt offer vpon the aulter: euen two lābes of one yeare olde, daye by daye continually: the one thou shalt offer in the mornynge, and the other at euen. And with the one lābe a tenth deale of flour mynglied with the fourth parte of an hyn of beaten oyle, & the fourth parte of an hyn of wyne, for a drynkeofferynge. And the other lambe thou shalt offer at euen, and shalte go therto accordynge to the meatofferynge & drynkeofferynge in the mornynge, to be an odoure of a swete sauoure and a sacrifyce vnto the Lorde. And let thys be a cōtynuall burntofferynge amonge youre chyldren after you before the doore of the tabernacle of wytnesse before the Lorde, where *I wyll mete you, to speake there vnto the. There I wyll mete wyth the chyldren of Israell, and wyll be sanctifyed in myne honoure. And I wyll sanctifie the tabernacle of wytnes and the aulter. And I wyll sanctifie also bothe Aaron and hys sonnes to be my preastes. And I wyll *dwell amonge the chyldre of Israel: and wyll be theyr God. And they shall knowe that I am ꝑ Lorde theyr God, ꝑ broughte them oute of the lande of Egypte, for to dwell amonge them: euen I the Lorde theyr God.

¶ The. xxx. Chapter.

The aulter of incense. The brazen laure. The anoyntynge oyle.

AND thou shalt make an aulter to burne incense: of sethim wodde shalt thou make it, a cubite lōge and a cubyte broade: euen foure square shal it be ād two cubites hye, the hornes ther of shall proceade out of it, and thou shalt outerlaye it wyth fyne golde, both the roofe and the walles round about and hys hornes also, and shalt make vnto it a crowne of golde rounde about and two golden rynges on eyther syde: euen vnder the crowne, that they maye be as places for the barres to beare yt wythall. And thou shalt make the barres of sethim wod, and couer them with golde. And thou shalt put it before the vayle, that is by the arcke of wytnesse, before the mercy seat that is vpon the wytnes, where I wyll mete the.

And Aaron shall burne theron swete incense euery mornynge, when he dressetb the lampes, euen then shall he burne it: and lyke wyse at euen, when he setteth vp the lampes he shall burne incense: and thys incensynge shalbe perpetually before the Lorde thorow oute youre generacyons. Ye shall put no* straunge incense theron, burntsacrifyce or meatofferyng, neyther powre any drynkeofferynge theron.

And Aaron shall reconcyle vpon the hornes of it once in a yeare: with the blonde of ꝑ synneofferynge of reconcylynge: euen once

in the yeare shall he reconcyle yt thorow your generations. It is moste holy vnto ꝑ Lorde.

And the Lorde spake vnto Moses, sayenge: * Yf thou takest the summe of the chyldren of Israell after their nombre, they shall geue euerye man a reconcylynge of hys soule vnto the Lorde when thou tellest them: that there be no plage amonge them, when thou tellest them. And thus moch shall euery mã geue, and that goeth into the nombre: halfe a sycle, after the sycle * of the sanctuarye: a sycle is twẽty halfpence. In halfe sycle shall be the heueofferynge of the Lorde. All that are nombred from twentye yeare olde and aboue, shall geue an heueofferynge vnto the Lorde. The ryche shall not passe, & the poore shall not go vnder halfe a sycle. But ye shall gyue an heueofferynge vnto the Lorde that he maye haue mercy vpon your soules. And thou shalte take the reconcylynge monye of the chyldren of Israell, & shalt put it vnto the vse of the tabernacle of wytnesse, that it maye be a memorypall vnto the chyldren of Israell before ꝑ Lorde, ꝑ he maye haue mercy vpon your soules.

* Nume. i. a and. xxvi. a

* Leu. xxvii. d Numer. iii. g Ezr. xlv. d

C And the Lorde spake vnto Moses, sayenge: * thou shalt make a lauer of brasse, and hys fote also of brasse to washe wythall, & shalte put yt betwene the tabernacle of witnesse and the aulter, and put water therin. For Aaron and hys sonnes shall wash their hãdes and their fete therin: euen when they go into the tabernacle of wytnesse, or when they go vnto the aulter to mynystre and to burne the Lordes offerynge, they shall washe them selues wyth water, lest they dye. And it shalbe an ordynaunce vnto them for euer, bothe vnto hym & hys seed thorowout their generacyons.

* Exod. xl. d

And ꝑ Lorde spake vnto Moses sayeng: Take vnto ꝑ pryncypall spyces: of the moste pure myrre fyue hũdred sycles, of swete cynamon halfe so moche, euen two hũdred and fyfty sycles: of swete calamus, two hundred and fyfty. Of cassia, two hundred and fyfty, after the holye sycle, and of oyle olyfe an hyn. * And thou shalt make of the oyle an holy oyntment, ryche an oyntmẽte compounde after the crafte of the apoticarye. And thou shalte noynte the tabernacle of witnesse ther wyth, and the arcke of wytnesse, & the table, and all hys apparell, & the candelstyke, and all hys apperell: & the aulter of encense, and the aulter of burnt sacrifyce wyth all hys vesselis, and the lauer & hys fote. And thou shalte sãctifye them, that they maye be moste holy: so that no man touche them, but they ꝑ be halowed. And ꝑ shalt anoynt Aaron & his sonnes, and consecrate them, that they maye mynystre vnto me.

* Leu. viii. b

D And thou shalte speake vnto ꝑ chyldren of Israell, sayeng: thys shalbe an holy oyntynge oyle vnto me, thorowout your generacyons. Upon mannes flesche shall yt not be powred: neyther shall ye make any other after the makynge of yt, for yt is holye: and shalbe holye vnto you: whosoeuer maketh lyke that, or whosoeuer putteth anye of yt vpon a straunger, shall perysh from amonge hys people.

And the Lorde sayd vnto Moses: take vnto ꝑ swete spyces: balme, Onycha, swete galbanum, these spyces with pure frankincense, of eache lyke moche, and make of them swete smellinge incence, after ꝑ crafte of the apoticary, myngled together, pure & holye. And beate it to powder and put of yt before ꝑ witnesse in ꝑ tabernacle of witnesse, where I wyll mete the. It shalbe vnto you moste holy. And se that ye make none after the makynge of that. It shalbe vnto you holye for the Lorde. Whosoeuer shall make lyke vnto ꝑ, to smell therto, shal perysche from amonge hys people.

C The. xxxi. Chapter.

C The callinge of Bezaleel and Aholiab the workemen. The Sabbath is commaunded. The tables of stones are geuen Moses.

AND ꝑ Lorde spake vnto Moses, sayenge: beholde, * I haue called by name, Bezaleel, the sonne of Uri, ꝑ sonne of Hur of the trybe of Juda. And I haue fylled hym wyth ꝑ spryte of God, in * wisdome, and vnderstandyng, in knowlege and in all maner of worke, to fynde out sotle feates and to worke in golde, sylver and brasse: and in the crafte to set stones, & to carue in tymbre, and to worke in all maner of workmanshyp. And beholde, I haue geuen hym to be hys componyõ Aholiab the sonne of Ahisamach of the trybe of Dan, and in the hertes of all ꝑ are wyse harted, haue I put wisdome to make all that I haue commaunded the, the tabernacle of wytnesse, the Arke of wytnesse, and the mercy seate that is therupon: and all the ornamẽtes of the tabernacle, and the table and hys ornamentes, and the pure candelstyck wyth all hys apperell, & the aulter of ensence: and ꝑ aulter of burntoffeyrynges and all hys vesselles, and the lauer wyth hys fote. The vestimentes to mynystre in & the holye garmentes for Aaron the preaste, & the garmentes of hys sones to mynystre in, and ꝑ anoyntynge oyle: and swete cense for the sanctuarye, accordyng to all that I haue commaunded the shall they do.

* Sapi. vii. a

* Exod. xxxi. a

And ꝑ Lorde spake vnto Moses, sayeng Speake vnto ꝑ chyldren of Israel & sayeng In any wyse se that ye, kepe my * Sabbathes: for yt ys a sygne betwene me & you in your generacyons, for to knowe that I the Lorde am he ꝑ doth sãctifye you. * Kepe my Sabbath therfore: for it is holy vnto you.

* Exod. xxxi. b

He that

he that defyleth yt, shalbe slayne. For whosoeuer worketh therin, the same soule shalbe roted out from amõge hys people. Syre dayes shall men worcke. And in the seuenth daye is the Sabboth of the holye reste of the Lorde. Whosoeuer doth any worcke in the Sabboth daye, shall dye: wherfore let the D
chyldren of Israell kepe the Sabboth, that they obserue yt thorowout theyr generacyons, that yt be an appoynttmẽte for euer. For yt is a sygne betwene me and the chyldren
ut.i.b. of Israell for euer. * For in syre dayes the Lorde made heauen & earth: & in the seuenth daye he rested, & was refreshed.

And when the Lorde had made an ende of comenynge wyth Moses vpõ the mounte
xxxii.b. Sinai, * he gaue hym two tables of wytnes euen tables of stone, wrytten wyth the fynger of God.

¶ The.xxxii.Chapter.

¶ The golden calfe. Moses prayeth for them. He breaketh the tables for anger. He chydeth Aaron. The ydolatres are slayne.

A AND when the people sawe, ý it was lõge or Moses cam downe out of ý mountayne, they gathered them selues to gether vnto
. vii.c. Aaron, and sayde vnto hym: * Up, make vs goddes to go before vs: for of thys Moses (ý felowe ý brought vs out of ý lande of Egypt) we wot not what is become.
ep.viii And Aaron sayde vnto them: * plucke of the golden earynges whych are in the eares of youre wyues, youre sones, and of youre daughters: and bryngе them vnto me. And all ý people plucked of ý golden earynges, whych they had in theyr eares, and brought
ex.i.c them vnto Aaron. And he * receaued them of theyr hãdes, and fashioned it wyth a graue, and made of yt a calfe of molten metall.
ex.xii.c And they sayde: * These be thy goddes, O Israel whych brought the out of the lande of Egypt.

B And when Aaron sawe that, he made an altare before it. And Aaron cryed sayinge: to morowe is ý holy daye of the Lorde. And they rose vp in the morynyng, & offered burnte offerynges, & brought peace offeringes also.
in.x.b *And the people sat them downe to eate & drynke & rose vp agayne to playe.

And ✠ ý Lord sayde vnto Moses: * go,
.x.b. get the downe: thy people whych ý broughtest out of the lande of Egypte, haue marred all, they are turned at once out of the wayes,
.i.c. whych I commaunded them: * for they haue made them a calfe of molten metall, & haue worshyped yt, and haue offered therto, sayinge: These be thy Goddes, O Israell
C whych hath brought the out of the lande of Egypte. And the Lorde sayde vnto Mo-
xxiii.a ses: * I haue sene this people: and behoide, it is a styffnecked people, & nowe suffre me, ý my wrath maye waxe hote agaynst them, & consume them: & I wyl make of the a mygty tye people.

And Moses besoughte the Lorde hys God, And sayde: O Lorde, why dothe thy wrath waxe hote agaynst thy people, which thou hast brought out of the lande of Egypte, wyth great powre & wyth a mygthy hãde, * wherfore shulde the Egypcyãs speke and *Nu.xiiii.c
saye: For a myschefe dyd he bringe them out euen for to slaye them in the mountaynes, & to consume them frome the face of the erthe: Turne from thy fearce wrath, and ↔ turne ↔
from thys euell (deuysed) agaynste the peo- D
ple. Remembre Abraham, Isaac, & Israell thy seruauntes: to whom thou swarest by thyne awne selfe & saydest vnto them: * I
*Gen.xv.b. and.xxiii.d wyll multiplye youre seed: as the starres of heauen, & all thys lande that I haue spoken of wyll I geue vnto youre seed, & they shall enhere it for euer. And ý Lorde retrayned him selfe from ý euell ý whych he sayde he wold do vnto hys people.

And Moses turned his backe and wente
*Exo.xxxi.b downe from the hyll and the * two tables of wytnesse were in hys hande: and the same tables were wrytten on bothe the leaues, & were the worcke of God, and the wrytynge was the wrytynge of God grauen in the tables. And when Josua heard the noyse of the people, as they showted, he sayde vnto Moses: there is a noyse of warre in the host. And he answered: yt is not the crye of them that haue the mastery, nor of them that haue the worse: but I do heare the noyse of them that synge.

And yt fortuned, assone as he cam nye E
vnto the hoosse, he sawe the calfe and the daunsynge, and Moses wrath wared hote, and he casse the tables out of hys handes, & brake them beneth the hyll. * And he tooke
*Deute.ix.d the calfe which they had made, and burned it i the fyre, and stampte yt vnto powder, and strawed yt in the water, & made the chyldren of Israell drynke of yt. And Moses sayde vnto Aarõ: what dyd thys people vnto the, that thou haste brought so greate a synne vpon them?

And Aarõ answered: let not ý wrath of my Lorde waxe fearce, thou knowest the people that they are euen set on myschefe: For they sayde vnto me: make vs goddes to go before vs, for we wot not what is becom of Moses, the felowe ý brought vs out of ý lande of Egypte. And I sayde vnto them: let them that haue golde plucke it of, & bryng it me: & I dyd casse yt into the fyre: and therof came out thys calfe.

Moses therfore sawe ý the people were naked (and that Aaron had make them naked vnto theyr shame ↔ amonge theyr ene- ↔
myes)

mpes) and he went and stode in the gate of the hoose, and sayde: If any man pertayne vnto the Lorde, let hym come vnto me. And all the sones of Leui gathered them selues together, & came vnto hym. And he sayde vnto them. Thus sayth ý Lorde God of Israell, put euery mã hys sweard by hys syde, & go in & oute, from gate to gate thorowout the hoose, & slaye euery man, hys brother & euery man hys companyon, & euery man his neyghboure. And the chyldren of Leui dyd as Moses had sayde. And there fell of ý people the same daye aboute thre thousãde mẽ. And Moses sayde: Fyll youre hãdes vnto ý Lorde thys daye, euerye man vpon hys sõne & vpon hys brother, and ý there maye be geuen you a blessynge thys daye.

G And on the morowe it fortuned ý Moses sayde vnto the people: Ye haue synned a greate synne. And nowe I wyll go vp vnto ý Lorde: ýf paradueture I may purchace an atonement for youre synne. Moses therfore went agayne vnto ý Lord, & saide: Oh, this people haue synned a greate synne and haue made them goddes of golde. And nowe I praye the, eyther forgeue them theyr syne: or (ýf thou wylte not) *wype me out of thy booke, whyche thou haste wryten. And the Lorde sayde vnto Moses: I wyll put hym out of my booke that hath synned agaynste me. And nowe go thou, brynge the people vnto the place whych I sayde vnto the: beholde, *myne angell shall go before the. Neuerthelater in ý daye when I vylet, I wyll vylet theyr synne vpon them. And the Lorde plaged the people, because they made the calfe whyche Aaron made.

*Psal. lxix. c

*Exo. xiii. a.

¶ The. xxxiii. Chapter.

¶ The Lorde sendeth an angell before hys people. The Lorde desyreth to go vp wyth the people. The people lamẽt theyr synne. Moses talketh with the Lorde.

A NO the Lorde sayde vnto Moses departe and go hence: thou and ý people, whych thou haste brought out of the lãd of Egypte, vnto ý land whych I sware vnto Abraham, Isaac, & Jacob, sayinge: * vnto thy seed wyll I geue yt * (and I wyll sende an angell before the: & wyll caste oute the Cananytes, the Amorites & the Hethites, the Pherezites, the Heuites, and ý Jebusites) a lande that floweth wyth mylke & honye. For I wyll not go amonge you my selfe: * for ye are a styffnecked people: leste I consume ý in ý waye. And when ý people hearde thys euell tidynges, they sorowed: & noman put on hys best rayment.

*Gen. xvii. d

*Exo. xxiii. c and. d.

*Exo. xxxii. c

And ý Lorde spake vnto Moses: saye vnto ý chyldren of Israell: ye are a stiffnecked people: I muste come once sodenly vpon you, & make an ende of you. Therfore nowe put thy goodly rayment from the, ý I maye wyt what to do vnto the. And the chyldren of Israell layde theyr goodly rayment from them, euen by the mounte of Horeb.

And Moses toke ý tabernacle. & pyched yt wythout the hoose a farre of from the hoose, & called it the tabernacle of wytnes. And so yt cam to passe that euery one whyche wolde praye vnto the Lorde, went out vnto the tabernacle of wytnesse, whych was wythout the hoose. And yt fortuned, that when Moses went out vnto the tabernacle, all the people rose vp: and stode euery mã at hys tente doore: and loked after Moses, vntyll he was gone into the tabernacle. And as sone as Moses was entred into the tabernacle, the cloudy pyller descended, and stode at the doore of the tabernacle, and he talked wyth Moses. And all the people sawe the clowdy pyller stande at the tabernacles doore, and they rose vp, & worshypped euery man in hys tente doore.

And ý Lord spake vnto Moses: * face to face, as a mã speaketh vnto hys frende: & he turned agayne into the hoose. And ý chylde Josua hys seruaunte the sonne of Nun, departed not oute of the tabernacle. And Moses sayde vnto the Lorde: se, thou sayest vnto me: leade thys people fourth, and thou haste not shewed me whom thou wylte sende wyth me. And thou haste sayde moreouer: I knowe the by name, & thou haste also founde grace in my syghte. Nowe therfore ýf I haue founde fauoure in thy syghte, then shewe me thy waye, ý I maye knowe the, & that I maye fynde grace in thy syghte. And consyder also that thys nacyon, is thy people. And he sayde: my presence shall go wythe the: and I wyl geue the reste. He sayd vnto hym: Yf thy presence go not wyth me, carye vs not hence: for howe shall yt be knowen here, that I and the people haue founde fauoure in thy syght, but in that thou goeste wyth vs: Yf thou go wyth vs, shall not I & thy people haue preemynence before all the people that are vpon the face of the earthe? And the Lord sayde vnto Moses: I wyll do thys also that thou haste sayde, for thou haste founde grace in my syghte, and I knowe the by name.

Exo. xx. a.

And he sayde: I beseche ý, shewe me thy glorye. And he sayde: I wyll make all my good go before the, & I wyll be called in thys name of the Lorde before ý * and wyll shewe mercye to whom * I wyll shewe mercye, & wyll haue compassyõ on whom I wyll haue compassyõ. And he sayde furthermore: thou mayeste not se my face for * there shall no man se me, and lyue.

And ý Lorde sayde: beholde, there is a place by me, & thou shalte stande vpõ a rocke: & whyle my glorye goeth forth, I wyll put the in a cleffte of the rocke: & wyll put myne

hande

hãde vpon the, whyle I passe by. And I will take awaye myne hande, & thou shalte se my backe partes: but my face shall not be sene.

¶ The .xxxiiii. Chapter.

¶ The tables are renued. The mercye of God. To have fellowshyp with the Gentiles is forbydden: and theyr idolatrye also. O theyr feastes.

I

And the Lord sayde vnto Moses* hewe ỏ two tables of stone lyke vnto ỏ fyrste, & I wyl wrye vpõ them the wordes ỏ were in ỏ fyrste tables whych ỏ brakeste. And be ready in ỏ mornyng, that thou maiest come vp early vnto ỏ mount of Sinai: & stand there wyth me in ỏ top of the mount. Ther shal no mã com vp wỏ ỏ, nether let anỏ mã be sene thorowout all ỏ mounte, nether let the shepe nor oxen kede before the hyll.

And Moses hewed two tables of stone lyke vnto the fyrste, and rose vp early in the mornynge, and went vp vnto the mount of Sinai, as the Lord had commaunded hym: and toke in hys hãde the two tables of stone. And the Lorde descended in the clowde, and stode wyth hym there: & he called vpon the name of the Lorde. And when the Lorde walked before hym, he cryed, Lorde *Lorde God, merycfull & gracyous, longsufferyng, and aboundaunte in goodnes & trueth, & keepynge mercye in store for thousãdes, forgeuynge wyckednesse, vngodlynes & synne, & not leauing one innocent, wyspynge ỏ wyckednes of the fathers vpon the chyldren and vpon chylders chyldren, euen vnto ỏ thyrde & fourth generatiõ. And Moses bowed hym selfe to ỏ earth quyckly, & worshypped, & sayde: If I haue founde grace in thy syghte (O Lorde) then let my Lorde go wyth vs: for it is a stubburne people, & thou shalt haue mercy vpon oure wyckednes & our synne, & shalte take vs for thyne enherytaunce.

And he sayde: beholde, I make an appoyntemente before all ỏ people, & I will do maruayles: such as haue not bene done in all the worlde, neyther in all nacyons. And all the people amonge whych thou arte, shall se the worcke of the Lorde: for yt is a terryble thynge that I wyll do wyth the: kepe those thynges that I commaunde the thys daye. Beholde, I caste out before ỏ, the Amorytes Canaanites, Hethytes, Pherezites Heuytes and Jebusites. * Take hede to thy selfe, that thou make no compacte with the inhabyters of the lande whether thou goest, leste yt because of ruyne amonge you. But ouerthrowe theyr aulters, & breke theyr ymages and cut downe theyr groues. Thou shalte worshype no straunge God. For the Lorde is * called gelous, because he ys a gelous God: lest if thou make any agremente wyth the inhabyters of the lande, and they go a whorynge after theyr goddes, and do sacryfyce vnto theyr goddes, they call the, & thou eate of theyr sacryfyce: & thou take of theyr daughters vnto thy sonnes, & theyr daughters go a whorynge after theyr goddes, and make thy sonnes go a whorynge after theyr goddes also.

Thou shalt make the no goddes of metall. The *feaste of the swete breade shalte ỏ kepe. Seuen dayes thou shalte eate vnleuẽded breade, as I commaunded the in the tyme of the moneth, when corne begynneth to rype. For in the moneth when corne begynneth to rype, ỏ cammest out of Egypt. * All that breaketh vp the matryce is myne: and all that breaketh ỏ matrice amõge the catel, yf yt be male: whether yt be oxe or shepe. But the fyrste of the asse thou shalte bye out with a lambe. And yf thou redeme hym not, thou shalte breake hys necke. All the fyrste borne of thy sõnes shalt thou redeme. * And se that no mã appere before me empty.

* Sixe dayes thou shalt worke, & in the seuenth daye thou shalte reste, both from earynge & reapynge. * Thou shalte obserue ỏ feaste of wekes with theyr fyrste frutes of whete heruest, & the feaste of ingathering at the yeares ende. Thryse in a yeare shall all youre men chyldren appere before ỏ Lorde Jehoua God of Israell. Whã I caste oute ỏ nacyõs before the, & enlarge thy coastes, so ỏ no man shall desyre thy lãde, thou shalte go vp to appeare before ỏ Lord thy God thryse in the yeare.

* Thou shalte not offre ỏ blonde of my sacryfyce vpon leuen, nether shall ought of the sacryfyce of ỏ feaste of Passeouer be lefte vnto the mornyng. * The fyrste rype frutes of thy lãde thou shalte bryng vnto the house of the Lord thy God. And ỏ shalt not * seeth a kyd in hys mothers mylke.

And ỏ Lorde sayd vnto Moses: write these wordes: for after the tenoure of these wordes I haue made a couenaunte with the and wyth Israell. * And he was there with the Lorde fourty dayes and fourtye nyghtes, and dyd neyther eate breade nor drinke water. * And he wrote vpon the tables the wordes of the couenaunt, euen ten verses.

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And it fortuned, whē Moses cam downe frome mounte Sinai, the two tables of witnesse were in Moses hand, when he came downe from the mounte. And Moses wyste not ꝑ the skynne of hys face shone in maner of an horne, whyle he talked with him. And Aaron and all the chyldren of Israell loked vpon Moses: and beholde: the skynne of his face shone, & they were afrayed to come nye hym. And when he had called them. Aaron & all the chefe ꝑ were in the company cam vnto hym, & Moses talked wyth them.

And afterwarde, all ꝑ chyldren of Israell came nye, & he commaunded them all ꝑ the Lorde had sayd vnto him in mounte Sinai. And when Moses had made an ende of comenynge with them, * he put a couerynge vpō hys face. And agayne, whā Moses wēt in before the Lorde to speake wō hym, * he toke the couerenge of vntyll he cam out. And he came out, and spake vnto the chyldren of Israell ꝑ whych he was commaūded. And ꝑ chyldren of Israell sawe the face of Moses, ꝑ the skynne of Moses face shone. And Moses put ꝑ couerynge vpon hys face agayne, vntyll he wente in, to comen wyth hym.

* ii. Cor. iii. d
* i. Cor. xiii. c.

¶ The. xxxv. Chapter.

¶ Vde Sabbath. The fyrste fruites are requyred. The redynes of the people to offre. Bezaleel and Aholiab are prayed of Moses, and set to worke.

A Nd Moses gathered all the cōpany of the chyldrē of Israell together, & sayde vnto them: these are the wordes wheych ꝑ Lord hath cōmaūded ꝑ ye shulde do them: * Syxe dayes ye shall worke: but the seuenth daye shalbe vnto you the holye Sabbath of ꝑ Lordes reste: whosoeuer doth any worke therin, shall dye. Ye shall kyndel no fyer throwout all youre habytacyōs vpon ꝑ Sabbath daye.

* Exod. xx. b.

And Moses spake vnto al ꝑ multitude of ꝑ chyldren of Israell sayinge: * thys is ꝑ thynge whych ꝑ Lorde cōmaunded, sayeng: Take from amōge you an heueoffering vnto the Lorde. Whosoeuer is of a wyllynge herte, let hym bryngе it for ꝑ heueofferynge of ꝑ Lorde. Namelye golde, sylver, & brasse, & yelowe sylke, purple, skarlet, whyte sylke, goates heare, and rāmes skynnes red, & taxus skynnes wō sethim wod: oyle for lyghte & spyces for the anoyntyng oyle and for the swete encense. And Onyx stones & stones to be set in ꝑ Ephod & in the breste lappe.

* Exo. xxv. a

And let all them ꝑ are wyse herted amonge you, come & make all that the Lorde hath commaunded: ꝑ habytacyō with ꝑ tent therof & hys couerynge, & hys rynges, & hys bordes, hys barres, hys pyllers, & hys sokettes: ꝑ arcke & the staues therof: wyth the mercy seate & the vasle that courreth it: ꝑ table & his barres, & all hys vesseis: & the shewbreade: the candelstycke of lyghte & hys apparell & hys lāpes wyth ꝑ oyle for ꝑ lyghte, & the sense aultar & hys barres ꝑ anoyntyng oyle & the swete cense, & the hangynge of ꝑ door at the entrynge in of ꝑ tabernacle: the aultar of burntesacrysyse wyth hys brasen gredyren, hys staues & all hys vesseis: the laūder hys fote: & the hangynges of ꝑ courte, wyth hys pyllers & theyr sockettes, & the hangynge in the doze of the courte: ꝑ pynnes of the habytacyon, & the pynnes of ꝑ courte wō theyr coardes: ꝑ mynystrynge garmentes to ministre in ꝑ holy place: & the holy vestimentes for Aarō the preaste, & the vestimentes of his sonnes, that they maye mynystre in.

And all ꝑ company of the chyldren of Israell departed from ꝑ presence of Moses. And euery one came (as many as theyr hertes corageд them, & as manye as theyr spyrytes made them wyllynge) & brought a present for the Lorde, to ꝑ makynge of ꝑ tabernacle of wytnesse, & for all hys vses, & for the holy vestimentes. And they came both men & wemen (euen as many as were wyllynge herted) & brought bracelettes, & earynges, rynges & chaynes, which iewelesswere all of golde: & all the mē brought a waueofferyng of golde vnto ꝑ Lorde. And euery man with whom was founde yelowe sylke, purple, skarlet, whyte sylke, & goates heere and rāmes skynnes of rams & taxus skynnes, brought them. All that dyd heane vp an oblacyon of golde & brasse, & brought an heueofferyng vnto the Lorde. And all men wyth whom was foūde sethim wood for any maner worke of mynystracyon, brought it.

And all ꝑ women that were wyse herted dyd spynne wyth theyr hādes, & brought the sponne worke bothe of yelowe sylke, purple, skarlet, and whyte sylke. And all ꝑ women whom theyr owne herte moued, spunne goates heere wisely. And ꝑ Lordes brought onix stones, & stones to be set in the Ephod, and in the brestelappe, and spyce, & oyle for lyght & for the anoyntynge oyle, and for the swet cense. And ꝑ chyldrē of Israel brought a wyllynge offerynge vnto the Lorde both men & wemē, as many as had wyllyng hertes to bring, for all maner of workes wheych ꝑ Lorde had commaūded to be made, by the handes of Moses.

And Moses sayde vnto ꝑ chyldren of Israell: beholde, * the Lorde hath called by name Bezaleel the sonne of Uri the sonne of Hur of the trybe of Juda, & hath fylled hym wyth the spryte of God, in wysedome & understandynge, in knowlege, & in all maner worche, to fynd out curious worckes which are made in golde, sylver and brasse. In the craft of stones to set them, and in carynge of wood to make any maner of sotle worke.

And he

And he hath put in hys harte that he maye
teache: both he ād Aholiab the sonne of Ahi-
samach of the tryde of Dan. Them hath he
fylled wyth wysdome of herte, to worcke al
maner of graue, and sotie, and nedle worke
in yelowe silke, and purple, in scarlet, and
wyte silke, and in weuynge. And to do all
maner of worke and sotle feates.

¶ The. xxxvi. Chapter.

¶ The thynges that Bezaleel and Aholiab made.

A AND * Bezaleel wrought, & Aholiab
xxxi.a and all wyse harted me, to whom the
Lorde gaue wysdome and vnderstā-
dynge, to knowe howe to worcke all maner
worcke for the seruyce of the Sanctuary, ād
all that the Lorde had commaunded. And
Moses called Bezaleel, Aholiab and all the
wyse herted men and soche as the Lorde had
geuen wysdome vnto, ād as many as theyr
hartes couraged to come vnto that worke to
worcke it. And they receaued of Moses all
the present, wyche the chyldren of Israell
had brought for the worcke of the seruyce of
the Sāctuarye, to make it. And besyde that
they brought gyftes vnto it euerye daye in
the mornynge.

And all the wyse men that wroughte all
the holy worcke, came euery man from hys
worcke wyche they made, and spake vnto
Moses, sayinge: the people bryngeth to moche
and more then ynough, for the seruyce and
worcke wyche the Lorde hath commaunded
to be made. And then Moses gaue a com-
maundement, and they caused it to be pro-
claimed thorowe out the hoofte sayinge: se ÷
nether man nor woman prepare any more
worke for the present of the Sanctuary: ād
so the people were forbydden to bryngeth: for
the stuffe they had was sufficyent for all the
worke, to make it, and to moche.

xxxvi.a * All the wyse herted men therfore, and
they that wroughte for the habitaciō, made
B ten curtaynes of whyte twyned silke, yelowe
silke, purple and scarlet: wyth pictures
of bordred worcke made he them. The
length of one curtayne was. xxviii. cubytes
and the breadth foure, & the curtaynes were
all of one syse. And he coupled fyue curtay-
nes by them selues, and other fyue lyeth selues.
And he made lowpes of yelowe silke a
longe by the edge of one curtayne, euē in the
seluege of the couplynge curtayne. And lyke
wyse he made on the syde of ÷ couplynge cur
tayne on ÷ otherside. Fyfty lowpes made he
in the one curtayne, & fyfty in the edge of the
couplynge curtayne on the otherside: and ÷
lowpes heide one curtayne to another.

And he made fyftye ryngeth of golde, and
coupled the curtaynes one to another wyth
the ryngeth: and so was it made one dwel-
lynge place.

xxxi.a * And he made. xi. curtaynes of goates
heare, to be a tent ouer the tabernacle. The
length of a curtayne, had. xxx. cubytes and
was foure cubytes brode, and they al eleuen
of one syse. And he coupled fyue curtaynes
by them selues, & sixe by them selues, and he
made fyftye lowpes alonge by the border of
the vtmost couplynge curtayne, and fyftye
in the edge of the other couplynge curtayne.
ob (That they mygthe be coupled together.) And he ma- ad
de fifty ringes of brasse to couple ÷ tent toge
ther, ÷ it mygthe be one. And he made a cou-
rynge vpō the tent of rāmes skynnes red, &
yet another of taxus skynnes above that. C

* And he made stondynge bordes (for the * Exo. xxvi.a
tabernacle) of Sethim wood. The length of
a borde was ten cubytes, the breadth one cu
bytes & a half. One borde had two fete, wher-
by they were coyned one to another. And
thus made he for all the bordes of the taber-
nacle. And he made. xx. bordes for the south-
syde of the habitacyon, and. xl. sockettes of
syluer vnder the. xx. bordes, two sockettes
vnder one borde, for hys two fete, & two soc-
kettes vnder another borde for hys two fete
ob (where the sockettes of the syder ende in the corners.) ad
And for the otherside of the dwellyng wyp-
che is towarde the north, he made twentye
bordes, and their fourty sockettes of syluer,
two sockettes vnder one borde, ād two soc-
kettes vnder the other. And towarde ÷ west
ende of the tabernacle. ob (Whether to take, or that ad
ende of the tabernacle which sycrayth towards ÷ ye.) He
made syxe bordes, & two other bordes made
he in the corners of the habitacion, for ey-
ther syde, and they were coyned close beneth
and aboue with a clampe, and thus they byd
to both the corners. And there were eyghte
bordes and sixtene sockettes of syluer, vn-
der euery borde two sockettes.

And he made barres of Sethim wood, D
fyue for the bordes of the Tabernacle in the
one syde: and fyue for the bordes of the Ta-
bernacle in the other syde, and fyue barres
for the bordes of the habytacyon in the west
ende. ob (Towarde the ye.) And he made ÷ mid ad
dest barre to shote thorowe the bordes: euen
from the one ende to the other, and ouerlay-
de the bordes wyth golde, and made ryngeth
of golde to thrust the barres thorowe, and
couered the barres wyth gold. And he made
an hangyng of yelowe silke, purple, skarlet
and whyte twyned silke, euen wyth pictu-
res made he it of bordred worke. And made
ther vnto foure pylleres of Sethim wood ād
ouerlayde them wyth golde. Theyr knop-
pes were also of golde, and he caste for them
foure sockettes of syluer. And he made an
hangynge for the tabernacle doore of yelowe
silke, purple, skarlet, & wyth twyned silke
of nedle worcke. And the fyue pylleres of ÷
wyth theyr knoppes, & ouerlayde the knop-
pes of them & the wheopes wyth golde. Their

fyue sockettes also were of brasse.

¶ The. xxxvii. Chapter.

¶ The arke of witnesse. The mercyseat. The table. The candelsticke. The lightes. The altare & the incense.

A Nd Bezaleel made ý * arke
& Exod. xxv. a of Sethim wod, two cubi-
tes & an halfe longe, & a cu-
byte & a halfe brode, & a cu-
byte ād a halfe hye: & ouer-
layde it wyth fyne golde
within & without, & made a
crowne of golde to it rōude
about, & cast for it foure rynges of golde for
the foure corners of it: two rynges for ý one
syde, & two for the other, and made barres of
Sethim wodd, & couered thē with golde, ād
put the barres in the rynges a longe by the
syde of the arke, to beare it wythall.

And he made the mercyseate ((that is to
B tye Gods answeryng place) of pure golde: two cu
bytes and a halfe was the length therof, ād
one cubite and a halfe the breadth: & he made
two Cherubyns of thycke golde vpon the
B two endes of ý mercyseate. One Cherub on
the one ende, & another Cherub on the other
ende. Euen of the mercyseate made he the
Cherubyns: namely, in the ēdes therof. And
the Cherubyns spred oute theyr wynges a-
boue an hye, ād couered the mercyseate ther-
with. And theyr faces were one to another:
euen to the mercyseate warde, were the fa-
ces of the Cherubyns.

& Exod. xxv. c * And he made the table of Sethim wodd
two cubytes was the length therof ād a cu-
byte the breadth, ād a cubyte and a halfe the
heyght of it. And he ouerlayde it wyth fyne
golde, and made therto a crowne of golde
rounde aboute, ād made therto an whope of
an hande breade, rounde aboute and made
vpon the whope a crowne of golde round a-
boute, and cast for it foure rynges of golde,
and put the rynges in the foure corners that
were in the foure fete therof. Euen harde by
the whope were the rynges, into the whyche
the barres were put, to beare ý table withal
C And he made the barres of Sethim wodd, &
couered thē with gold to beare ý table wyth
all, and made the vessels (for the table) of
pure golde: the dishes, spones, flat peces ād
pottes to powre wythall.

& Exod. xxv. d * And he made the candelsticke of pure
golde: euen of one pece made he the candel-
sticke. For his fote, hys shafte, hys cuppes,
his knoppes & hys floures were of one pece.
Syre braunches proceding out of the sydes
therof, thre out of the one syde, & thre out of
the other. And in one braunche thre cuppes
made lyke vnto almondes wyth knoppes &
floures: ād in another braunche thre cuppes
made lyke almondes wyth knoppes & flou-
res. And so thorowe out the syre braunches
that proceded out of the candelsticke. And
vpō the candelsticke self were .iiii. cuppes
ter the facion of almondes with knoppes
floures: vnder euery two braunches a knop
And the knoppes and the braunches pro-
ded out of it, and it was all one pece of pure
thycke golde. And he made his seuen lam-
with the tonges and snoffers therof, of pure
golde. Euen of an hundred wyght of pure
golde, made he it with all the vessels therof.

And he made the cens alter of Sethim
wod. The length of it was a cubyte, and the
breadth a cubyte, for it was, foure square:
two cubites hye, with hornes proceding out
of it. And he couered it wyth pure golde, both
the toppe and the sydes therof round about,
& the hornes of it, ād made vnto it a crowne
of golde rounde aboute. And he made two
rynges of golde for it, euē vnder the crowne
therof in the two corners of it ād in the two
sydes therof to put barres in, for to beare it
withal: & made the barres of Sethim wodd
and ouer layde thē with golde. And he made
the holy anoyntynge oyle, & the swete pure
incens after the apotecaryes crafte.

¶ The. xxxviii. Chapter.

¶ The alter of burntofferyngs. The brasen laue.
The summe of that the people offered.

A Nd he made the burntoffering * alter
of Sethim wodd, fyue cubytes was
the length therof, and fyue cubytes
breadth: euen. iiii. square, & .iiii. cubytes hye.
And he made vnto it hornes in the foure cor-
ners of it procedyng out of it, & he ouerlayde
it wyth brasse. And he made al the vessels of
the alter: the cauldrons, shouels, basins, flesh
hokes and colepānes. All the vessels therof
made he of brasse.

And he made a brasen gredyron of net-
worke vnto ý alter, rounde about alowe be-
neth vnto the mydde of the altare, and cast
iiii. rynges of brasse for the .iiii. endes of the
gredyron to put barres in. And he made the
barres of Sethim wodd and couered them
with brasse, and put the barres into the ryn-
ges in the foure corners of the altar, to bere
it wythall and made the alter holowe wyth
in the bordes. And he made ý lauer of brasse
and the fote of it also of brasse, in the syght
of them that dyd watch at the dore of the ta-
bernacle of wytnesse.

And he made the courte on the southsyde,
& the hangynges of the court were of wyre
twyned sylke, haupng an hundred cubytes.
The pylers were twenty, and theyr brasen
sockettes twenty. But the knoppes of ý pyl-
lers, & their whopes were of syluer. And on
the northsyde the hāgynges were an hundred
cubytes. Theyr pylers were. xx. & theyr sock-
ettes of brasse. xx. But the knoppes ād the
whopes of the pylers were of syluer. On the
west syde, were hangynges of. l. cubytes. x.

pylers

pyllers & they.r.sockettes (Of brasse) But
the knoppes & the whopes of ý pyllers were
of syluer. And toward the eastsyde, were hã
gynges of.l.cubytes: ý hanginges of the one
syde of the gate were fyftene cubytes longe,
with thre pyllers, and thre sockettes. And of
the other syde of the court gate were hãgyn
ges also of.xv.cubytes longe, wyth thre pil-
C lers and thre sockettes. All the hangynges
of the courte rounde aboute, were of whyte
twyned sylke: but the sockettes of ý pyllers
were of brasse: and the knoppes ãd the who-
pes of the pyllers were of syluer, and the co-
uerynge of the heades was of syluer, and all
the pillers of the courte were whoped about
with syluer. And the hangyng of the gate of
the court was nedele worke, of yelowe sylke
purple, scarlet and whyte twyned sylke.xx.
cubytes longe, and fyue in the bredth, ouer
agaynst the hangynges of the courte. And
they pyllers were foure, and they foure so-
ckettes of brasse and the knoppes of syluer,
and the heades ouerlayed wyth syluer, and
whoped about wyth syluer, and al the pyn-
nes of the Tabernacle & of the courte roũde
about, were of brasse.

Thys is the summe of the habitacyon of
witnesse, as it was cõsted accordinge to the
cõmaundemẽt of Moses for the offyce of the
Leuytes by the hande of Ithamar sonne to
Aarõ the preast. And Bezaleel the sonne of
Uri ý sonne of Hur of ý trybe of Juda, made
all that the Lorde commaunded Moses, and
with him was Aholiab sõne of Ahisamach
of the tribe of Dan, a conynge grauer and
a worker of nedleworke in yelowe sylk, pur
ple, scarlet and whyte twyned sylke.

D All the golde that was occuppyed for all ý
worke of the holy place, was the gold of the
waueofferynge, euẽ.xxix.hundred weyghte,
and seuen hundred & .xxx. sycles, accordynge
to the sicle of the Sãctuary. And the summe
of syluer that came of the multitude, was.v
score hundred weyght, and a thousande se-
uen hundred and.lxxv. sycles after the sycle
of the Sanctuary. For euery man an halfe
weyght, euen halfe a sycle after the sycle of
the Sanctuary, for all them that wente to
be nombred frõ.xx.yere olde and aboue, euẽ
for.vi.hundred thousande & thre thousande
and.v.hundred and.l.men.

And of the.v.score hũdred weyght of syl-
uer, were cast the sockettes of the Sanctua-
ry, and the sockettes of the vayle, an hũdred
sockettes of the fyue score hundred weyghe
an hũdred weyght to euery sockette And of
the thousande seuẽ hundred & .lxx. sycles, he
made knoppes to the pillers, and ouerlayde
the heades and whoped them (with syluer.)

And the brasse of the waueofferyng was
lxx hundred weyght, and two thousande, &
iiii.hundred sycles. And therwyth he made
the sockettes to the dore of the Tabernacle
of wytnesse, & the brasen altare and the bra-
sen gredyron for it, with al the vessels of the
alter, and the sockettes of the courte rounde
about, & the sockettes for the courte gate, &
all the pynnes of the habitacyon, and all the
pynnes of the courte rounde aboute.

The xxxix. Chapter.

The apparell of Aaron and his sonnes. All that the Lorde commaunded was done.

A Nd of the yelowe sylke, purple & scar-
let, they made the vestimẽtes of my-
nistracõ to do seruice in ý holy place
and made the holy garmentes for Aarõ, as
the Lorde commaunded Moses.

And he made the Ephod of golde, yelowe
sylke, purple, scarlet & whyte twyned sylke.
And they syd beate the gold into thinne pla-
tes, & cutte it into wyers: to worke it in the
yelowe sylke, purple, scarlet, and in the fyne
whyte, with broderd worke. And they made
two sydes for it, to close them vp by the two
edges. And the broderyng of the gyrdell that
was vpon it, was of the same stuffe, and after
the same worke: of golde, yelowe sylke,
purple, scarlet, and twyned whyte sylke, as
the Lorde commaunded Moses.

And they wrought Onix stones closed in B
ouches of gold, and graued as sygnettes are
grauen wyth the names of the chyldren of
Israel, and put them on the shoulders of the
Ephod, that they shuld be stones for a remẽ-
brance of the chyldren of Israel, as the Lorde
commaunded Moses.

And he made the breastlappe of conynyng C
worke, and lyke the worke of the Ephod:
euen of golde, yelowe sylke, purple, scarlet &
twyned whyte sylke. It was.iiii.square, ãd
they made the breastlappe double, an hande
breadeth longe and an hãde breadeth brode.
And they fylled it wyth.iiii.rowes of sto-
nes. The fyrst rowe, a Sardios, a Topás &
*Smaragdus: the seconde rowe, a Rubyt * or an Emerande.
a Saphir and a Diamonde: in the.iii.rowe, † or a Lectbide.
Ligurios, an Achat, and an Amatist: in the
fourth rowe, a Turcas, an Onix, and a Ja-
spis. And they were closed in ouches of gold
in they r inclosers. And the.xii. stones were
grauen as sygnettes wyth the names of the
chyldren of Israel: euery stone wyth his na-
me, accordynge to the.xii.trybes.

And they made vpõ the breastlappe, two D
fastenynge cheynes of wyrthen worke and
pure golde. And they made two hokes of
golde, & two golde rynges, and put the two
rynges in the two corners of ý breastlappe.
And they put the two cheynes of golde in ý
two rynges, in the corners of ý breastlappe:
And the two endes of the two cheynes they
fastened in the two hokes, and put them on
the shoulders of the Ephod vpon the fore
front of it.

And

And they made two rynges of golde, and put them on the two cozners of the breastlappe vpon the edge of it whych was on the inside by the Ephod. And they made two golden rynges, and put them on the two sydes of the Ephod, beneth on the forefide of it and ouer agaynst hys felowe, aboue vpon the bordrynge of the Ephod, and they straynned the breastlappe by hys rynges vnto the rynges of the Ephod, wyth a lace of yelowe sylke: that it myght be vpon the bordrynge of the Ephod, ād that the breastlappe shulde not be lowsed frō of the Ephod: as the Lord commaunded Moses.

E And he made the tunycle vnto the Ephod of wouē worke, altogether of yelowe sylke, and there was an hole in the mydde of the tunycle, as the coler of a partlet, with a bōde rounde aboute the coler, that it shulde not rent. And in the tunycle they made hemmes with pōmgranates, of yelowe sylke, purple scarlet, and whyte twyned sylke. And they made lytle belles of pure golde, and put thē amonge the pōgranates rounde aboute vpō the edge of the tunycle: a bell and a pomgranate, a bell and a pomgranate rōude aboute the hemmes of the tunycle to minystre in, as the Lorde commaunded Moses.

And they made cotes of fyne whyte of wouen worcke for Aaron and hys sonnes, & a mytre of fyne whyte, and goodly bonettes of fyne whyte, and lynen breches of twyned whyte, and a gyrdell of twyned whyte, yelowe sylke, purple and scarlet: euen of nedle worcke, as the Lord commaunded Moses.

F And they made the plate for the holy croune of fyne golde, and wrote vpon it wyth grauen worcke, the holynes of the Lorde: and tyed vnto it a lace of yelowe sylke to fastē it an hye vpon the mytre, as the Lorde commaunded Moses.

Thus was all the worcke of the habytacyon and of the Tabernacle of wytnesse fynysshed. And the childrē of Israel dyd accordynge to all that the Lorde had cōmaunded Moses: euen so dyd they. And they brought the habytacyon vnto Moses: the tent and al hys apparell, buttones, boordes, barres, pillers and sockettes, the couerynge of rams skynnes redd, & the couerynge of tarus skynnes, and the hangynge vayle, the arcke of G witnesse and the barres therof, and the mercyseate: the table and all the vesselis therof, & the shewbred: the pure candelstycke, wyth the lampes therof: euen wyth the lampes to be prepared and all the vesselis therof, ād the oyle for lyghte: the golden altare, and the anoyntynge oyle, and the swete cens, and the hangynge of the Tabernacle doore, and the brasen alter with hys gredyren of brasse his barres and all hys vesselis, the lauer and hys fote: the hangynges of the courte wyth hys pyllers and sockettes: the hangynge to the courte gate, and hys pynnes and coardes, & all the vesselis of the seruyce of the habitacyon for the Tabernacle of wytnesse: the mynistrynge vestimentes to serue in the holye place, and the holy vestimentes for Aaron the preast, and hys sonnes raymentes to mynistre in accordyng to all that the Lorde commaunded Moses: euen so the chyldren of Israel made al the worke. And Moses beheld al the worke, and se, they had done it euen as the Lorde commaunded: euen so had they done, and Moses blessed them.

C The. xl. Chapter.

C The Tabernacle is reared vp. The glorye of the Lord appeareth in a clowde couering the tabernacle.

AND the Lord spake vnto Moses sayinge. In the first dayе of the fyrst moneth, shalt thou set vp the habitacion and the Tabernacle of wytnes, and put therin the arcke of wytnes, & couer the arcke wyth the vayle, and bryngе in the table and apparell it accordynge to the order therof. I

And thou shalt bryngе in the candelstycke, and lyght hys lampes, and set the cens alter of golde before the arcke of witnesse. and put the hangyngd at the dore of the habytacion.

And set the burntofferynge alter before the dore of the habitacion and tabernacle of witnesse, and set the lauer betwene the tabernacle of wytnesse and the alter and put water therin, and make the court rounde aboute, and hange vp the hangynge at the court gate.

D * And thou shalte take the anoyntynge oyle, and anoynte the habytacyon, and all that is therin, and halowe it with all the vesselis therof, that it maye be holy. And thou shalte anoynte the altare of burntofferynge and al hys vesselis, and sanctifye the altare, that yt may be an altare most holy. And thou shalt anoynte also the lauer and hys fote, and sanctyfye it. B

And thou shalte bryngе Aaron and his sonnes vnto the doore of the Tabernacle of wytnes, and washe them wyth water. And thou shalte put vpon Aaron the holy vestymentes, and anoynt hym, and sanctifye hym that he maye mynystre vnto me. And thou shalt bryng hys sonnes, and clothe thē with garmentes, and anoynte them as thou dydest anoynt their father, that they maye ministre vnto me. For their anoyntynge shall be an euerlastynge prestrhode vnto them thorowe out their generacyons. * And Moses dyd accordynge to all that the Lorde commaunded hym: euen so dyd he.

Thus was the Tabernacle reared vp C the fyrst dayе in the fyrste moneth in the secōde yere. And Moses reared vp the Tabernacle and fastened hys sockettes, and set vp the boordes

the bordes therof, and put in the barres of it and reared vp his pillers, and spreade abrode the tent ouer the habitacyon, and put the couerynge of the tent an hye aboue it: as the Lorde commaunded Moses.

And he toke the testimonye, and put it in the arcke, & set the barres to the arcke, and put the mercyseate an hye vpon the arcke, & brought the arke into the habitacion, & hanged vp the vayle, & couered the arke of wytnesse, as the Lorde commaunded Moses.

And he put the table in the tabernacle of witnesse in the northsyde of the habitacyon, (but wythout the vayle) and set the bread in order before the Lorde, euen as the Lorde had commaunded Moses.

And he put the candelstycke in the tabernacle of wytnesse ouer a gaynst the table towarde the south syde of the habitacion, & set vp the lampes before the Lorde: as ꝑ Lorde commaunded Moses. And he put the goldē alter in the tabernacle of wytnesse before the vayle, and brent swete cense theron, as the Lorde cōmaunded Moses. And he hanged vp thē hangynge at the dore of the habitacyon, and set the burntofferynge alter by the entrynge in of the habitaciō of the tabernacle of witnesse, and offred burntofferynges and meatofferynges theron, as the lord commaunded Moses.

Ex.xxx.c * And he set the lauer betwene the tabernacle of wytnesse and the alter, and powred water therin, to wash withal. And Moses Aaron & his sonnes washed theyr handes & their fete therat: whē they went into the tabernacle of wytnesse, & whē they went to the alter they washed them selues, as the Lord commaunded Moses. And he reared vp the courte rounde aboute the habitation and the alter, & set vp an hangynge at the court gate: and so Moses kynished the worcke.

Exo.xl.a * And the cloude couered the tabernacle of wytnesse, and the glorye of the Lorde fylled the habytacyon. And Moses coulde no entre into the tabernacle of wytnesse, because the cloude abode theron, and the glorye of the Lorde fylled the habytacyon.

ꝑ cap. (For the cloude had couered all.

And when the cloude was taken vp from of the habytaciō, the chyldren of Israel toke theyr iorneyes thorowe out their armyes. And whan the cloude was not taken vp, they iorneyed not tyll it was taken vp: for the cloude of the Lorde was vpon the habitacion by daye & fyre by nyghe: in the syghe of all the house of Israel thorowout al their armyes.

¶ The ende of the seconde boke of Moses, called in the Hebrue Uelleschemothe, and in the Latyne, Exodus.

¶ The thyrde boke of Moses called in the Hebrue Uaiiqra: and in the Latyn, Leuiticus.

¶ The fyrst Chapter.

¶ The order of the burntoffrynges.

And the Lord called Moses, & spake vnto him out of the *tabernacle of wit- A
nesse saying: Speake vnto the childrē of Israel, & thou shalt saye vnto thē. Yf a man of you bringe a sacrifice vnto the Lorde, ye shall bryngе youre sacrifyce frō amonge thele catel, eue frō amōge ꝑ oren & the shepe. Yf his sacrifyce be an burntofferyng, let him offre a male of the ore wythout blemyth, ād bryng him (of his awne volūtary wyll) vnto the dore of the tabernacle of witnesse be- B
fore the Lord. And he shal put hys hāde vpō the head of the brent sacrifyce, and it shalbe accepted for hym, to be his attonemēt. And he shall kyll the kalfe of the droue before the Lorde. And the preastes Aarōs sonnes, shal bryng the bloude, & sprynckle it round about vpō the altare, ꝑ is by the dore of the tabernacle of witnesse. And then shall he flaye the burntofferynge, & hewe hym in peces. And the sonnes of Aaron the preast shall put fyre vpon the altare, & put wodd vpon the fyre. And the preastes Aarons sonnes shall laye the partes (euen the head & the fat) vpon the wodd that is on the fyre in the altare. But the inwardes and the legges therof shall he washe in water, & the preast shall burne all in the altare, that they maye be a burntsacrifyce for a swete odoure vnto the Lorde.

*Exod.xxix.g

And yf his sacrifyce be of the flockes (na- C
mely of the shepe or goates) let hym bryngе a male wythout blemith for a burntoffering And let hym kyll it on the northsyde of the altare before the Lorde. And the preastes Aarons sonnes shall sprynkle the bloude of it rounde aboute vpō the altare. And it shal be cut in peces: euen wyth hys head and his fat, and the preast shall put them vpon the wodd that lyeth vpon the fyre in the altare. But he shall washe the inwardes and the

legges

legges with water, & the preste shall bryngе all together, and burne it vpon the alter for a burntofferynge of a swete sauoure vnto ꝑ
D Lorde. Yf the burntofferynge for the sacrifyce of ꝑ Lorde be of ꝑ foules, he shal bryngе his sacrifice of the turtyldones or of the yong pygeons. And the preast shall bryngе it vnto the alter, and wrynge the necke a sundre of it, & burne it on the alter. But the bloude therof shall runne oute vpon, by the syde of the alter. And he shall plucke away his crop wyth hys fethers, & cast thē beside the alter on the east parte in the place of asches. And he shall breke the wynges of it, but plucke thē not a sundre. And the preast shall burne it vpon the alter, euen vpon the wodd that is vpon the fyre, that it maye be a burntsacrifyce for a swete sauoure vnto the Lorde.

¶ The.ii.Chapter.

¶ The order of meatofferynges.

A THe soule that wyll offer a meatofferyng vnto the Lord, the same offerynge shalbe of fyne floure, & he shall poure oyle, vpon it, and put frankencens theron, and shall bryngе it vnto Aarons sonnes the preastes. And he shall take therout his handfull of the floure, ād of the oyle wyth all the frankencens, and the preast shall burne it for a memoriall of hym vpō the alter: to be an offerynge for a swete sauoure vnto the Lorde. And the remnaunt of the meateofferynge shalbe Aarons, & hys sonnes, a thynge most holy of the sacrifyces
B of the Lorde. Yf thou bryng also a meatofferyige ꝑ is baken in the oue, let it be a swete cake of fyne floure mingled wyth oyle, or an vnleuened wafer anoynted wꝯ oyle. Yf thy meatofferynge be baken in the fryenge pan, it shalbe of swete floure mingled wyth oyle. And thou shalt mynce it smal, & powre oyle theron, that it maye be a meatofferynge.

And yf thy meatofferynge be a thynge broyled vpō the gredyron, let it be of floure myngled wyth oyle. And thou shalt bryngе the meatofferynge (ꝑ is made of these thynges) vnto the Lorde, ād shalt delyuer it vnto the preast that he maye offre it vpon the alter, and the preast shall take of the meateofferynge a memoriall, ād shall burne it vpō
C the alter: that it maye be a bnrntofferynge for a swete sauoure vnto the Lorde. And ꝑ wheych is lefte of the meateofferynge shalbe Aarons and his sonnes. It is a thynge most holy of the offerynges of the Lorde.

All the meatofferynges wheyche ye shall bryng vnto the Lord, shalbe made wythout leuen. For ye shal nether burne leuē nor honye in any offeryng of the Lorde. Notwithstandynge ye shall bryng the fyrstfrutynges of them vnto the Lorde: but they shal not come vpon the alter for a swete sauoure.

* All the meatofferynges also shalt thou season with salt: nether shalt thou suffre the salt of the couenaunt of thy God to be lackynge from thy meatofferynge: but vpon al thyne offerynges thou shalt bryngе salt.

And yf thou offre a meatofferynge of thy fyrst rype frutes vnto the Lorde, thou shalt offre for the meatoffering of thy first frutes, eares of corne dryed by the fyre, and corne beaten as meale. And thou shalte putt oyle vpon it, and laye frankencens theron, that it maye be a meatofferynge. And the preast shall burne parte of the beated corne & parte of that oyle wyth all the frankencens, for a remembrance. And it shalbe a sacrifyce vnto the Lorde.

¶ The.iii.Chapter.

¶ The order of peaceofferynges.

AND yf hys sacrifyce be a peace offerynge, and he take it from amonge the droues, (whether it be a male or female) he shall bryng soch as is without blemyshe, before the Lorde: & put his hande vpon the head of his offeringe, ād kyll it at the dore of ꝑ tabernacle of witnesse. And Aarōs sonnes the preastes shall sprynkle the bloude vpon the alter rōude aboute. And he shall offre somwhat of the peaceofferynge to be a sacrifyce vnto the Lorde: euen the * fat that is aboute the inwardes, and al the fatt that is aboute the inwardes: and ꝑ two kydneyes, & the fat that is on them and vpō the loynes: and the abundaunce that is on the lyuer shall he take awaye wyth the kydneyes. And Aarōs sōnes shall burne thē on the alter vpon the burntsacrifyce wheych is vpon ꝑ wodd ꝑ is on the fyre to be a burnt sacrifice for a swete sauoure vnto the Lord.

Yf he bryngе a peaceofferynge vnto the Lorde frō of the flocke, let him offre male or female: but wythout blemysh. And yf he offre a shepe for hys sacryfice, he shall bryngе it before the Lorde, and put hys hande vpon hys offerynges heade, and kyll it before the dore of the tabernacle of wytnesse, and Aarons sonnes shal sprynkle the bloude therof rounde aboute the alter.

And of the peaceofferyng, let hym bryngе
C a sacrifyce vnto the Lorde: the fat therof, ād the rompe altogether, wheych they shal take of, harde by the backe bone: and the fat that couereth the inwardes, and all the fat that is vpon the inwardes, and the two kydneyes, and the fat that is vpon them and vpon the loynes, and the abundaunce that is vpō the lyuer shall he take awaye wyth the kydneyes. And the preast shal burne them vpon the alter, to be the foode of a sacryfyce vnto the Lorde.

If his offerynge be a goate, he shal bringe it be-

it before the Lorde, and put his hande vpon
D the head of it, and kyll it before the Taber-
nacle of the couenaũt, and the sonnes of Aa-
ron shall sprynkle the bloud therof vpon the
alter rounde about. And he shal bringe ther-
of, hys offering, euẽ a sacrifyce vnto ꝑ Lord:
the fat that couereth the inwardes, and all
the fat that is vpon the inwardes, and the
two kydneyes, & the fat that is vpon them
and vpon the loynes, & the abundaũce vpon
the ryuer shall he take awaye wyth the kyd-
neyes. And the preast shall burne them vpõ
the alter for ꝑ food of the sacrifyce: that all
ꝑ fat may be a sweate sauoure vnto ꝑ Lord.
Let it be a perpetuall statute for youre gene
racions throwe out your dwellynges, that
ye eate nether fat nor * bloude.

Ca.8.
Ca.19.
Ca.3.

¶ The iiii. Chapter.

¶ The offerynge made for synnes done of ignorauce.

AND the Lord spake vnto Moses say-
A inge: speake vnto the chyldren of Is-
racl, & saye: Yf a soule synne throwe
ignorauce, and hath done any of those thin
ges wyych the Lorde hath forbydden in his
commaundementes to be done. As yf the
preaste that is anoynted do synne, (ac-
cordynge to the synne of the people) let hym
bringe for hys synne wyych he hath synned
a ponge ore wythout blemyche vnto ꝑ Lord
for a synneofferynge. And he shal bringe the
pong ore vnto the doore of the tabernacle of
wytnesse before the Lorde, and shall put hys
hãde vpon the ponge ore heade, and kyll the
B ponge ore before the Lorde. And the preaste
that is appoynted * shall take of the ponge
ore bloude, ãd bringe it into the tabernacle
of wytnesse, and the preaste shall dyppe hys
fynger in the bloude and sprynkle therof se-
uen tymes before the Lorde, euen before
the hangynge of the holy place. And he shal put
some of the bloude before the Lord, vpõ the
hornes of the alter of swete cens, wyych is in
the tabernacle of wytnesse, and shall powre
all the bloude of the ponge ore vnto the bo-
tome of the alter of burntofferynge, wyyche
is at the doore of the tabernacle of wytnesse.
And he shall take awaye al the fat of the ore
that is for synne, the fat that couereth the
inwardes, and all the fat that is aboute the
inwardes, and the two kydneyes, and the
fat that is vpon them, and vpon the loynes
and the abundaunce of the ryuer shal he take
awaye wyth the kydneyes: as it was taken
awaye in the ore of the peaceofferynges, ãd
C let the preaste burne them vpon the altare of
burntoffering. * But the skynne of the põge
ore, and all his flesche, wyth hys heade, and
hys legges, wyth hys inwardes, and hys
donge, shal he beare out and carye the ponge
ore al together out of the hoose vnto a clene
place: euẽ where the asshes are powred out,
and burne hym there on wod in the fyre: euẽ
by the place where the asshes are casse oute,
shall he be brent. Yf the whole congregacyõ
of Israel synne throwe ignorauce, ãd the
thynge be hyd from theyr eyes, so that they
haue cõmitted any of those thynges wyych
the Lorde hath forbydden to be done in hys
cõmaundementes, and haue offended. Wha
the synne which they haue synned in, is kno-
wne, the congregacyon shal bryngc a ponge
ore for the synne, ãd bryngc hym before the
tabernacle of the wytnesse, & the elders of ꝑ
multitude shall put theyr handes vpon the
head of the ponge ore before the Lorde. And
the põge ore shalbe slayne before the Lorde.
And the preast that is anoynted, shal bryng
of hys bloude into the tabernacle of wyt-
nesse, and the preast shall dyppe hys fynger
in the bloud, and sprynkle it seuen tymes be-
fore the Lorde, euen before the vayle. And
shal put of the bloud vpon the hornes of the
alter, which is before the Lord in the taber-
nacle of witnesse, and shal poure al ꝑ bloude
vnto the bottome of the alter of burntoffe-
rynge which is before the doore of the taber
nacle of wytnesse, and shall take all hys fatt
from hym, and burne it vpon the alter, and
shall do wyth this põge ore, as he dyd wyth
the ponge ore for synne: euen so shal he do w
thys. And the preast shall make an attone-
ment for them, and it shalbe forgeuẽ them.
And he shall bryngc thys põge ore wythout
the hoose, and burne hym as he burned the
first. For it is an oblacyon for the synne of
the congregacyon.

When a Lorde synneth, and commyttetb
throwe ignorauce anye of these thynges
(which the Lorde hys God hath forbydde to
be done in his cõmaundemẽtes) and hath of-
fended. And if this synne be shewed vnto him
which he hath done, he shall bryngc his offe-
rynge: euen an hee goate wythout blemyche
and laye hys hande vpon the head of the hee
goat, ãd kyll it in the place where the burnt-
offering is vsed to be kylled before the Lord.
For it is a synneofferyng. And let the preast
take of the bloude of the offerynge wyth his
fynger, & put it vpõ the hornes of the burnt-
offerynge alter, ãd powre hys bloude vnto
the botome of the burntofferyng alter, and
burne all hys fatt vpõ the alter, as the fat of
the peaceofferynges. And the preast shall
make an attonemẽt for hym, as concernyng
his synne, and it shalbe forgeuen hym.

Yf one of the comen people of the lande
synne throwe ignorauce, and commytte
any of the thynges wyyche the Lorde hath
forbydden in hys commaundementes to be
done, and so hath trespaced: Yf thys synne
which he hath sinned, come to his knowlege
he shal bryng for hys offerynge, a the goate
from amõge the flockes, wythout blemyche
for hys synne which he hath synned, ãd laye
his

hys hande vpon the head of the offrynge, ād
*Leuit.iii.d slee it in the place of burntofferynges. * And
the preast shal take of the bloud therof with
hys fynger, and put it vpon the hornes of ꝑ
burntofferyng alter, and poure all the bloud
vnto the botome of the alter, and shall take
awaye all hys fat, as the fat of the peaceof-
ferynges is taken awaye. And the preaste
shal burne it vpon the alter, that it maye be
a swete sauoure vnto the Lorde, & the preast
shall make an attonemente for hym, and it
shalbe forgeuen hym.

G And yf he bryngе a shepe for a synne offe-
rynge, he shall bryngе a female without ble
mythe, and laye hys hande vpon the head of
the offerynge, and slee it for a synofferyng in
the place where they kyll the burntofferyng.
And the preast shall take of the bloud of the
offerynge wyth hys fynger, and put it vpō
the hornes of the burntofferyng alter, & shal
poure the bloude therof vnto the botome of
*Leuit.iii.d the alter: * And he shall take awaye all the
fat therof, as the fat of the shepe of the pea-
ceofferyng is wont to be taken awaye. And
the preast shall burne it vpon the alter, that
it maye be the Lordes burntsacrifyce, and
the preast shall make an attonement for hys
synne, that he hath commytted, and it shal-
be forgeuen hym.

¶ The.v.Chapter.

¶ Of othes. The cleansyng of hym that touched vn-
cleane thynges. The purgacyon of an othe, & of synne
done by ignorance.

A If a soule synne & heare the voyce
of swerynge, ād is a witnesse: whe-
ther he hath sene or knowne of it,
yf he haue not vttered it, he shall
bere hys synne. Ether yf a soule touche any
vnclene thynge: whether it be a carcyon of
an vnclene beaste, or of vnclene catell, or
vnclene wormes, & is not ware of it: behold,
he is vnclene and hath offended. Ether yf he
touche any vnclennesse of man (whatsoeuer
vnclennesse it be that a man is wont to be de
fyled withall) and is not ware of it, and cō-
meth to the knowledge of it, he hath trespa-
B sed. Ether yf a soule sweare and pronoun-
ceth with his lippes to do euell or to do good
(whatsoeuer it be that a man vseth to pro-
nounce with an othe) and the thynge be hyd
from hym, and commeth to the knowledge
of it, and hath offended in one of these. And
it shall come to passe that when he hath syn-
ned in one of these thynges, he shall confesse
that he hath synned in ꝑ thynge. Therfore
shall he bryngе hys trespace offerynge vnto
the Lorde, for hys synne wyych he hath syn-
ned. A female from the flocke, a lambe or a
shegoate, for a synneofferyng. And ꝑ preast
shall make an attonement for hym, concer-
*Leuit.vii.d nynge hys synne. * And yf he be not able to
Luk.ii.d bryngе soch a shepe, he shall bryngе for hys
trespace wyych he hath synned, two turtyll
doues or two yonge pygeōs vnto the Lorde
one for a synneofferynge, and the other for a
burntofferynge. And he shall bryngе them
vnto the preast, wyych shall offer the synne-
offerynge fyrst, and wryngе the necke a sun-
dre of it, but plucke it not clene of. And he
shall sprynkle of the bloude of the synneoffe-
rynge vpon the syde of the alter: ād the rest
of the bloude shall be powre by the botome
of the alter: for it is a synneofferynge. And C
he shall offer the seconde for a burntofferyng
as the maner is: ād so shall the preaste make
an attonemente for hym (for the synne wyy-
che he hath synned) and it shalbe forgeuen
hym. And yf he be not able two bryng to tur-
tyl doues or to yonge pygeons, then he that
hath synned shall bryngе for hys offerynge:
the tenth parte of an Epha of fyne floure for
a synneofferynge, but put none oyle therete,
nether put anye frankencence theron, for it
is a synneofferynge. And let the preast offer
it, and the preast shall take hys handfull of
it, for a remēbraunce therof, & burne it vpon
the alter, to be a sacrifyce for the Lorde, it is
a synneofferynge. And the preast shal make
an attonemēt for him as touchyng his synne
that he hath synned in one of these, and it
shalbe forgeuen. And the remnaunte shalbe
the prestes, as a meatofferynge.

And the Lord spake vnto Moses, saying: D
Yf a soule trespace and synne thorowe igno-
raunce in thynges that are cōsecrated vnto
the Lorde, let hym bryngе for hys trespace
vnto the Lorde a ram wythoute blemyshe
out of the flockes, valued in money at two
sycles after the * sycle of the sanctuary, that *Ex.xxx.e
it maye be for a trespaceofferynge. And he
shall make amendes for the harme ꝑ he hath
done in the holy thynge, and let hym put the
fyfth parte more therto, ād geue it vnto the
preast. And the preast shall make an attone
ment for hym wyth the ram that is for the
trespace, and it shalbe forgeuen hym.

Yf a soule synne and commyt any of these
thynges wyych are forbydden to be done by
the commaundementes of the Lorde: and
wyst it not, and hath offended, he shall beare
hys synne and shall bryngе a ram wythout
blemyshe out of the flocke that is estemed to
be worth a trespaceofferyng, vnto ꝑ preast.
And the preast shall make an attonemente
for hym concernynge hys ignorauce, wher-
in he erred and was not ware, and it shalbe
forgeuen hym. This is the trespaceofferyn-
ge, ** wyych he offred vnto the Lord for the **
trespace.

¶ The.vi.chapter.

¶ The offeryng for synnes wyych are done wyllynge-
ly. The lawe of the burntofferynges: The fyre must aye
be euermore vpon the aulter. The offerynges of Aaron,
and hys sonnes.

And

A ND ꝑ Lorde spake vnto Moses, sayenge: ꝑ a soule synne and trespalle agaynst ꝑ Lorde, and denye vnto his neyghboure that whych was taken hym to kepe, or that was put into hys handes, or doth violent robbery or wronge vnto hys neyghboure, or ꝑ he haue foude that whych was lost, and denyeth it, and sweareth falsely, vpon whatsoeuer thynge it be that a man dothe, and synneth therin: ꝑ he haue so synned or trespalsed, he shall restore agayne that he toke violently awaye, or the wrōge whyche he dyd or ꝑ whyche was delyuered hym to kepe or the lost thynge which he founde, and al that about which he hath sworne falsely, he shal restore it agayne in the whole summe, and shall adde the fyfth parte more therto, and geue it vnto hym to whome it pertayneth the same daye that he offereth for hys trespalle, and let hym bryngе for hys trespalle vnto the Lorde, a Ram wythout blemyshe out of the flocke (ꝑ is estemed worth a trespalle offrynge) vnto the preaste. And the B preast shall make an attonement for hym, before the Lorde, & it shall be forgeuen him, whatsoeuer thynge it be that he hath done and trespalled therin.

And the Lorde spake vnto Moses, sayenge: commaunde Aaron and hys sonnes, sayenge: this is ꝑ lawe of the burntoffrynge. Leu.vi.a * The burntoffrynge shal be vpō the harth of the alter all nygbt vnto the mornynge, & the fyre shall be kyndled on the alter. And ꝑ Leu.vi.b preaste shall put on hys * lynnen albe, and hys lynen breches vpon his flesbe, and take awaye the asches vpon the whych the fyre consumed the burntsacrifyce in the alter, & he shall put thē besyde the alter, & put of his rayment, & put on other, & carye the asches out wythout the hoost vnto a clene place.

The fyre vpon the alter shall burne styll & neuer be put out. But the preast shal laye wood on it euery day in the mornyng, & put ꝑ burntsacrifice vpō it, & he shall burne ther on ꝑ fat of ꝑ peaceoffrynges. The fyre shall euer burne vpon ꝑ alter, and neuer go out. Exo.xx.a Leu.ii.a Numb. * This is the lawe of the * meatoffrynge: whych Aarons sonnes shall bryngе before the Lorde, euen before the alter: and one of them shall take hys handfull of the floure of the meatoffrynge and of the oyle and all the franckencens whych is vpon the meatoffrynge, and shall burne it vnto a remembraunce vpon the alter for a swete sauoure euē a memorial of it vnto the Lord. And of C the rest therof, shall Aaron and hys sonnes eate: vnleuened shall it be eaten in the holye place: euē in the courte of the tabernacle of wytnesse they shall eate it. It shal not be baken with leuen. I haue geuen it vnto them for theyr porciō of my sacrifyces. It is most holy, as is the synneoffrynge and trespalle offrynge. All the males amonge the childrē of Aaron shal eate of it: It shalbe a statute for euer in youre generacions concernynge the sacrifyce of the Lord: let euery one that touchеth it be holy.

And the Lorde spake vnto Moses, sayinge: this is the offringe of Aaron & of hys sonnes whych they shall offer vnto ꝑ Lorde in the daye when he is anoynted: the tenth part of an Epha of floure, for a meatoffrige perpetuall: halfe in the mornynge and halfe at nygbt: In the frygе pan it shalbe made wyth oyle. And when it is fryed, thou shalt bryngе it in, & the bakenofferynges of thys oblacyō mynsed small, shalt thou offer for a swete sauoure vnto the Lord. And ꝑ preast of his sonnes that is anoynted in his steade shall offer it: It is the Lordes duty for euer it shalbe burnt al together. For euery meat D offrynge that is made for the preast, shalbe burnt all together, and shall not be eaten. And the Lorde spake vnto Moses, sayeng: speake vnto Aaron, and vnto his sonnes & saye: This is the lawe of ꝑ synneoffrynge. In the place where ꝑ burntoffrynge is kylled, shal the synne offrynge be kylled before the Lorde, for it is moost holy. * The preast Ofre.iiij.h that offreth it, shal eat it: In the holy place shall it be eaten: euen in the courte of the tabernacle of wytnesse. No man touche ꝑ flesh therof, saue he that is halowed. And who so sprenkleth of the bloude therof vpon any garmente, thou shalt washe it in the holye place, there as it is sprenkled vpon. * But Leui.vi.b the earthen pot that it is sodē in, shalbe broken. And ꝑ it be sodden in a brasen pot, it shalbe scowred, and rynsed in the water. Al the males amonge the Preastes shall eate therof, for it is most holy. And no synne offrynge, whose bloude is brought into the tabernacle of wytnesse to reconcyle with al in the holy place, shalbe eatē: but shalbe burnt in the fyre.

C The. vii. Chapter.

C Trespalle offrynges. Synneoffrynges and peaceoffrynges. The fat and the bloude maye not be eaten.

A HYS is the lawe of trespalle offrynge: it is moost holy. In the place where they kyll the burnt offrynge, shall they kyl the trespalle offringe also, & his bloude shall he sprynkle rounde about vpon the alter. All the fat therof shall they offer: the roumpe and the fat therof that couereth ꝑ inwardes, and the. ii. kydneys, and the fatt that is on them and vpon the loynes: and the aboundaunce that is on the lyuer shalt thou take awaye wyth the kydneyes. & the

preaste shall burne them vpon the alter, to be a sacrifyce vnto the Lorde: for it is a tres passeoffrynge.

All the males amonge the preastes shall eate therof in the holy place, for it is moost holy. As the synneoffrynge is, so is the tres passeoffrynge, one lawe serueth for both, & it shalbe the preastes that reconcyleth ther with. And the preast that offreth any mās burntoffrynge, shall haue the skynne of the burntoffrynge which he hath offred. And al the meatoffrynge that is baken in the ouen and that is dressed vpon the gredyron, and in the frynge pan, shalbe the preastes that offreth it. And euery meatoffrynge that is myngled wyth oyle & that is dryye, shal pertayne vnto all the sonnes of Aaron, ād one
B shall haue as much as another. Thys is the lawe of the peaceoffrynge, whan it is offred vnto the Lorde. Yf he offer it to geue thanckes, he shal brynge vnto his thanckoffring swete kakes myngled with oyle, and swete wafers anoynted with oyle, & kakes myngled with oyle of fyne floure fryed. He shall brynge hys offrynge vpon kakes of leuended breade for hys peaceoffrynges to geue thankes: and of all the sacrifyce he shall offer one for an heueoffrynge vnto the Lorde and it shalbe the preastes that sprynckled ꝑ bloude of the peaceoffringes. And the flesche of the thankoffrynge in his peaceoffrynges shalbe eaten the same daye that it is offred. And let hym laye vp nothynge of it vntyll the morowe. But yf he offre hys sacrifyce by reason of a vowe, or of his owne frewyl, it shalbe eatē the same daye that he offreth hys sacrifice. And yf ought remayne vntyll the morowe it maye be eaten: but as moche of the offered flesche as remayneth vnto the thyrde daye, shalbe burnt with fyre. And yf any of the flesh of hys peaceoffrynges be eaten in the thyrde daye, then shall he that offreth it, obtayne no fauoure nether shall it be rekened vnto him, but shalbe an abhominacyon. Therfore the soule that eateth of it shall beare his synne.

C And the flesh that toucheth any vncleane thynge shall not be eaten, but burnt wyth fyre: and all that be cleane, shal eate ꝑ flesh. But yf any soule eate of ꝑ flesh of the peaceoffrynge that pertayneth vnto the Lorde haynge his vnclennesse vpon him: ꝑ same soule shal perysche from amonge his people. Moreouer, ꝑ soule that doth touche any vnclene thynge, ꝑ is of the vnclennesse of man or of any vnclene beast or any abhominacīō that is vnclene: & then eate of the flesh of the peaceoffrynge whiche pertayneth vnto the Lorde ꝑ soule shall perysh from his people.

And ꝑ Lorde spake vnto Moses, saying: speake vnto the chyldrē of Israel and saye.

* Ye shall eate no maner fatt of oxen of shepe and of goates: neuerthelater the fatt of the beast that dyeth alone, and the fatt of that whiche is torne wyth wylde beastes, shalbe occupyed in any maner of vse, but ye shal in nowise eate of it. For whosoeuer eateth the fat of the beaste of whyche men vse to brynge an offrynge vnto the Lorde, that soule that eateth it shall perysh frō his people. Moreouer, ye * shall eate no maner of bloude, whether it be of foule or of beast. Whatsoeuer soule it be that eateth any maner of bloude, the same soule shal perishe frō hys people.

D And the Lorde talked with Moses, saynge: speake vnto the chyldrē of Israel and saye: he that bryngeth his peaceoffryng vnto the Lorde, let him brynge his gyfte vnto the Lord of his peaceoffrynge: let his owne hādes bryng the offrynges of the Lorde: euē the fatt wyth the brest shall he brynge: that the brest maye be waued for a waueoffryng before the Lorde. And the preast shal burne the fatt vpon the alter, and the brest shalbe Aarōs and his sonnes. And the ryght shoulder shal ye geue vnto the preast, for an heue offringe, of your peaceoffrynges. The same that offreth the bloude of ꝑ peaceoffrynges and the fatt, amonge the sonnes of Aaron, shal haue the ryght shoulder for hys parte, for the * waue breste and the heue shoulder haue I taken of the chyldren of Israel euen of theyr peaceoffrynges, and haue geuen it vnto Aaron and vnto hys sonnes: by a statute for euer of the chyldren of Israel.

This is the anoyntynge of Aaron and ꝑ anoyntynge of his sonnes in the sacrifyces of the Lorde, in the daye when he offred thē to be preastes vnto the Lorde. And these be the sacrifyces which the Lorde cōmaunded to be geuē them (in the daye of theyr anoyntynge) of the chyldrē of Israel, by a statute for euer in theyr generacyons. Thys is the lawe of the burntoffrynge and of the meatoffrynge, and of the sacrifyce for synne and trespasse, for consecracion & for the peaceoffrynge: which the Lorde commaunded Moses in the mount of Synai, when he cōmaūded the chyldren of Israel to offer theyr sacrifyces vnto the Lorde in the wyldernesse of Synai.

¶ The. viii. Chapter.

¶ The anoyntynge of Aaron and his sonnes.

And the Lorde spake vnto Moses saynge: take * Aaron and his sonnes with him, and the vestures and the anoyntinge oyle, & a ponge ore for synne, and two rammes, & a basket with swete bread: & gather thou all the congregacion together vnto the dore of the tabernacle of wytnesse. And Moses dyd as the Lord commaunded hym and

him, and the people were gathered together vnto the doze of the tabernacle of witnesse. And Moses sayde vnto the congregacyon: this is the thynge which the Lozde cõmaunded to be done.

And Moses brought Aarõ & his sonnes, and washed them with water, and put vpõ hym the albe, & gyzded hym with a gyzdle, & put vpon him the tunycle, * (of palowe silke) and put ý Ephod theron, whych he gyzded wyth the broderd gyzdell that was in the Ephod, and bounde it vnto hym therwyth. And he put the brestlappe theron, ãd put in the brestlappe Urim & thumim. And he put the myter vpon hys head, and put vpon the myter (euen vpon the fozefront of his face) the golden plate oz the holye crowne, as the Lozde commaunded Moses.

*And Moses toke the anoyntynge oyle, and anoynted the Tabernacle and all that was therin, and sanctifyed them, and sprynkled therof vpon the alter seuen tymes, and anoynted the alter and all hys vessels, ý lauer & his fote, to sãctifye thẽ * (wyth the oyle.) And he powzed of the anoyntynge oyle vpõ Aarons head, and anoynted him, to sanctifye hym. And Moses brought Aarons sonnes, & put ables vpõ them, and gyzded them with gyzdels, & put bonettes vpõ their heades: as the Lozde commaunded Moses.

*And he brought the ponge oxe foz synne, And Aaron and his sonnes put their hãdes vpon the head of the põge oxe that was foz synne. And Moses slewe hym, & toke of the blonde, which he put vpon the hornes of the alter rounde about with his fynger, & purifyed it, and powzed the blonde vnto the botome of the alter, & sanctifyed it, and reconcyled it. And he toke all the fatt that was vpon the inwardes, and the abundaunce of the lyuer and the two kydneyes, and theyz fat, & Moses burned it vpon the alter. But the ponge oxe and hys hyde, his flesh ãd hys donge, he burnt wyth fyze wythout ý hoost as the Lozde commaunded Moses.

And he brought the ram foz the burnt offrynge, and Aarõ and hys sonnes put theyz hãdes vpõ the head of the ram, wych Moses kylled, and sprynkled ý blonde vpon the alter rounde about, and Moses cut the ram in peces and burnt the head, the peces & the fatt, and washed the inwardes ãd the leggs in water, and Moses burnt the ram euery whyt vpõ the alter, foz a burnt sacrifyce that it might be a swete sauoure, and an offrynge vnto the Lozde, as the Lozde commaunded Moses.

*And he brought the other ram, namely the ram of consecraciõ * (of the preastes) & Aaron & hys sonnes put theyz hãdes vpon the head of the ram: which Moses slewe, & toke of the blonde of it, and put it vpõ the typpe of Aarons rygbte eare, & vpon the thombe of his rygbt hãde, & vpõ the great too of his rygbt fote. And Moses brought Aarõs sonnes, & put of the blonde * (of the ra) on ý typpe of the rygbte eare of thẽ, & vpon the thõbes of theyz rygbte handes, and vpõ the greate tooes of theyz rygbt fete, and Moses sprynkled the blonde vpõ the alter roũde about.

*And he toke the fatt and the roumpe, and all the fat that was vpõ the inwardes, and the aboundaunde of the lyuer, and ý .ii. kydneyes w̃ theyz fatt, & the rygbte shoulder. And out of the basket of swete breade ý was befoze the Lozde, he toke one swete cake of oyled bzead, & one wafer, & put thẽ on the fat & vpon the rygbte shoulder: & put al together vpõ Aarõs hãdes, & vpon hys sonnes hãdes, & waued it a waueoffring befoze the Lozde. And Moses toke them from of theyz handes, & burnt them vpõ the alter, cuẽ vpõ the burntoffrynge alter: foz it was the sacrifyce of consecracyon, foz a swete sauoure and sacrifyce vnto the Lozde. * And Moses toke the breaste and waued it foz a waueoffringe befoze the Lozd, foz it was of the ram of the consecracyõ, & it was Moses parte, as the Lozde commaunded Moses.

And Moses toke of ý anoyntynge oyle, and of the blonde which was vpõ the alter, and sprynkled it vpon Aarõ and vpon hys vestimẽtes, vpon hys sonnes & on hys sonnes vestimentes with him, and sanctyfyed Aarõ, hys vestures & his sonnes, & hys sonnes vestures wyth hym. And Moses sayde vnto Aaron and hys sonnes: boyle ý flesche in the doze of the tabernacle of witnesse, and there *eate it wyth the bzead that is in the basket of consecracyon, as I commaunded, sayinge: Aarõ and hys sonnes shall eate it: and that which remayneth of ý bzead, shall ye burne wyth fyze.

And ye shall not departe from the dooze of ý tabernacle of wytnesse. vii. dayes, vntyll the dayes of youre consecraciõ be at an ende. Foz. vii. dayes shall he fyll youre hãde as he dyd thys daye: euen so the Lozde hath commaunded to do, to reconcyle you withal. Therfoze shall ye abyde in the doze of the tabernacle of wytnesse daye and night seuẽ dayes longe: & kepe the watche of the Lozd and ye shall not dye: foz so I am commaunded. And so Aarõ & his sonnes dyd all thynges wyche the Lozde commaunded by the hande of Moses.

¶ The. ix. Chapter.

¶ The fyrst offrynges of Aaron, Aaron bleseth the people, the glozy of the Lozde is shewed.

And it foztuned that in the eyghte daye, Moses called Aaron and his sonnes, and the elders of Israel: & sayd vnto Aaron: take the a calfe, a põge one out of the drove, foz synne, and a

for a burntoffrynge: both without blemysh, and bryngе the before the Lorde. And vnto the children of Israel thou shalt speake, sayinge: take ye an he goate for synne, & a calfe and a lambe both two of a yeare olde, wythout blemysh for a burntsacrifyce, & an oxe & a ram for peaceoffringes, to offer before ꝑ Lorde, & a meatoffryng myngled with oyle
B for to daye ꝑ Lorde wyll appeare vnto you. And they brought that (which Moses commaũded) before the tabernacle of wytnesse, and all the congregacyõ came and stode before the Lorde. And Moses sayd: this is the thynge, which the Lord cõmaunded that ye shulde do: and the glorye of the Lorde shall appeare vnto you. * And Moses sayd vnto Aaron: go vnto the alter and offer thy sacrifyce for synne, and make an attonement for the and for the people: & thou shalt offer the offrynge of the people, to recõcyle them, as the Lorde commaunded.

* Hebre. v.a and.viii.d

Aaron therfore went vnto the alter, and slewe the calfe wyych he had for synne. And the sonnes of Aaron brought the blonde vnto him, and he dypte his fynger in ꝑ blonde and put it vpon the hornes of the alter, and powred the blonde vnto the botome of the alter. But the fatt and the two kydneyes & the abundaunce of the lyuer of the synne offrynge, he burnt vpon the alter as the Lord commaunded Moses: The flesche & the hyde he burnt with fyre without the hoost. And
C he slewe the burntoffrynge, * and Aarons sonnes brought vnto hym the blond, which he sprynkled rounde aboute vpon the alter. And they brought the burntoffrynge vnto him with the peces therof, and the head: and he burnt it vpon the alter, and dyd washe ꝑ inwardes and the legges, and burnt them vpon the burntoffrynge in the alter.

* Leui.iiii.d

And then he brought the peoples offring, takinge the goate that the people had for ꝑ sacrifyce of synne, and slewe it and offered it for synne, as he dyd the fyrst. And brought the burntoffrynge, and offered it as the manner was * and broughte the meatoffrynge, and fylled hys hande therof, and burnte it vpon the alter, besyde the burntsacrifyce of the mornynge.

* Leui.ii.a

He slewe also the oxe & the rã for the peace offrynge, that the people had for them selues: and Aarons sonnes brought vnto him the blonde which he sprynkled vpon the alter rouide about, and toke the fatt of the oxe and of the ram, theroumpe, and the fat that couereth the inwardes and the kydneyes ãd the aboũdaunce of the lyuer: and they put ꝑ fatt vpon the brestes, and he burnte the fat vpõ the alter: but the brestes and the rygbt shoulders Aaron waued for a waue offryng before the Lorde, as the Lorde commaũded
D Moses. And Aaron lyfte vp his hande ouer the people, and blessed the, and came downe from offrynge of the synne offringe, burntoffrynges and peaceoffrynges. And Moses & Aaron went into the tabernacle of witnesse and came out, and blessed the people, and ꝑ glorye of the Lord appeared vnto all ꝑ people. * And there came a fyre out from before the Lorde and consumed vpon the alter the burntoffrynge and the fat. Wyych when al the people sawe they gaue thankes, and fell on theyr faces.

* Leui.ix.a

¶ The. x. Chapter.

¶ Nadab & Abihu are slayne. Israel mourneth for them. The Preastes are forbydden wyne.

AND * Nadab and Abihu, the sonnes
I of Aaron, toke ether of them hys censor, and put fyre therin, and put ceny
ther vpon, and offred straunge fyre before ꝑ Lorde * wyych he commaunded them not, & there went a fyre oute from the Lorde, and consumed them, and they dyed before ꝑ Lorde. Then Moses sayde vnto Aaron: this is it that the Lorde spake, sayinge: I wyll be sanctifyed in them that come nye me and before all the people I wylbe glorifyed. And Aaron helde his peace. And Moses called Misael and Elsaphan the sonnes of Oziel the vncle of Aaron, and said vnto the: come on, carye your brethren from the holy place out of the hoostе. And they went to the, and caryed them in theyr albes out of the hoost, as Moses had sayde.

And Moses sayde vnto Aaron and vnto
II Eleazar and Ithamar his sones * vncouer not your heades, neither rent youre clothes, lest ye dye, and lest wrath come vpon all the people: But let youre brethren ꝑ hole house of Israel bewepe the burnynge wyyche the Lorde hath kyndled. And go not ye out fro the dore of the tabernacle of wytnes, lest ye dye: for the anoyntynge oyle of God is vpõ you. And they dyd as Moses sayd.

And ꝑ Lorde spake vnto Aaron, sayinge: Thou shalt not dryncke wyne and stronge drincke, thou and thy sonnes that are wyth the: when ye go into the tabernacle of wytnesse, lest ye dye. Let it be a lawe for euer throwe out your generacyons, and ꝑ ye maye (whane knowledge to) put differẽce betwene holy & vnholy, betwene vncleane & cleane, & ꝑ ye may teach ꝑ children of Israel al ꝑ statutes wyych

wyych the Lorde hath spoke vnto them by the hande of Moses.

C And Moses sayde vnto Aaron and vnto Eleazar and Ithamar hys sonnes ý were lefte: take the meatoffrynge that remayneth of the sacrifyces of the Lorde, and eate it wythoute leuen besyde the alter: for it is moost holy: ye shal eate it in the holy place, because it is thy dutye and thy sonnes duty of the sacrifyces of the Lorde: for so I ame-mãded. And the wauebreast and heueshoulder shall ye eate in a cleane place: ý and thy sonnes and thy daughters wt the. For they be thy dutye & thy sonnes dutye geuẽ out of the peaceoffrynges of the chyldrẽ of Israel. The heueshoulder and the wauebreste shall they bryngе in wt the sacrifyces of the fat, to waue it before the Lord, and it shalbe thyne and thy sonnes with the: by a lawe for euer as the Lorde hath commaunded.

D And Moses sought the goate that was offred for synne, and se, it was burnt. And he was angry with Eleazar and Ithamar the sonnes of Aaron, wyche were lefte alyue, saying: wherfore haue ye not eatẽ the synne offrynge in the holy place, seynge it is most holy: and God hath geuẽ it you, to beare the synne of the congregacyon, to make agrement for them before the Lorde? Beholde, the bloude of it was not brought in within the holy place. Ye shoulde haue eatẽ it in the holy place, as I commaunded. And Aaron sayde vnto Moses: beholde, this daye haue they offered theyr synneoffrynge and theyr burntoffrynge before the Lorde, and it is chanced me after thys maner. And yf I had eaten the sacrifyce to daye, shulde it haue bene accepted in the syght of the Lord? And when Moses heard that, he was content.

¶ The.xi. Chapter.

¶ Of beastes, which be cleane, and wyych be vncleane.

A ND the Lord spake vnto Moses and Aaron and sayde vnto them: speake vnto the chyldren of Israel, and say *these are the beastes which ye shall eate, amonge all the catell that are on the earth: whatsoeuer parteth the hoofe, and deuydeth it into two clawes, and chaweth cud amonge the beastes, that shall ye eate. Neuertheleſſe, these shall ye not eate, of them that chewe cud, and deuydeth the hoofes: as is the camell, which chaweth cud, but he deuydeth not ý hoofe, therfore is he vncleane vnto you, euen so the conye, wyche chaweth the cud but deuydeth not the hoofe: he is vncleane to you. And ý hare though he chaweth ý cud, yet because he deuydeth not the hoofe, he is therfore vncleane to you. And agayne, the swyne, though he deuyde the hoffe into two clawes, yet he chaweth not the cud. He is vncleane to you. Of theyr flesh shall ye not eate, and theyr carkesses shall ye not touche, but lette them be vncleane to you.

These shall ye eate of all that are in the waters: whatsoeuer hath fynnes and skales in the waters, sees and ryuers, that shall ye eate. And all that haue not fynnes and skales in the see and ryuers, of al that moue and lyue in the waters, let them be abhominacyon vnto you: Ye shall not eate of theyr flesh, but abhorre theyr carkases. Let all ý haue no fynnes nor skales in the waters, be abhomynable vnto you.

These are they wyych ye shall abhorre amõge the foules, & ý ought not to be eaten, for they are an abhomynacyon. The egle, ý goshauke, & the cormorante, the vultur and the kype after hys kynde, and all ranens after they kynde, the estrych, ý nyght crowe, ý coockowe, and the owle after hys kynde, the falcon, the storcke, the great oule, the backe, the pellycane, the pye, the heron, the Jaye after hys kynde, the lapwynge: & the swalowe. Let all foules that crepe and goo vpon all foure, be an abhominacyon vnto you.

Yet these maye ye eate, of euery crepynge thynge that hath wynges & goo apon foure fete: euen those that haue knees aboue vpon theyr fete, to lepe wyth all vpon the erthe, euen these of them ye maye eate * the. Arbe after hys kynde: the * Solaam after hys kynde: the * Hargoll after hys kynde, and the * Hagab after hys kynde. All other foules that moue and haue foure fete, shal be abhominacyon vnto you. In loche ye be vncleane, and whosoeuer toucheth the carkas of them, shalbe vncleane vnto the euen: and whosoeuer bereth the carkasse of them, shall washe hys clothes, and be vncleane vntyll euen.

And euery beast that hath hoofe and deuydeth it not into two clawes, ner chaweth cud, suche are vncleane vnto you: euery one ý toucheth them, shalbe vncleane.

And what soeuer goeth vpon hys handes amonge all maner beastes that goo on all foure fete, suche are vncleane vnto you: and who so doth touche theyr carkasse * shalbe vncleane vntyll the euen. And he that beareth the carkasse of them, shall washe hys clothes, and be vncleane vntyll the euen, for soche are vncleane vnto you.

And let these also be vncleane to you amõge the thynges that crepe vpon the erth, the weasell, and the moule, and the toade, after theyr kynde, the hedgehogge, the stellio, the lacerte, the shayle, and the molle: these are vncleane to you amõge all that crepe: whosoeuer doth touche them when they be dead,

* Bruchus.
* Scarabeus
* Locusta.
* Attachus

* Leui.5.d. Aggr.ii.c

shalbe vncleane vntyl the euen. And what soeuer any of the dead carkasses of the doth fall vpō, shalbe vncleane: whether it be vessel of wood, or raymēt, or skynne, or bagge or whatsoeuer vessell it be that any worke is wrought in. And it must be plunged in ꝑ water, & it shalbe vncleane vntyl the euen, and so shall it be clensed.

M All maner of erthē vessell wherinto any of them falleth, shalbe vncleane, wyth all that therin is: and * it shalbe broke. Al maner meat also that is vsed to be eate ꝑ any suche water come vpon, it shalbe vncleane And all maner drynke that is vsed to be dronke in al maner such vessels, shalbe vncleane. And euery thyng that theyr carcase falleth vpō, shalbe vncleane: Whether it be ouen or kettel, let it be broke. For they are vncleane, and shalbe vncleane vnto you: Neuertheless, yet the foūtaynes and welles & collectiō of waters shalbe cleane styll. And who so toucheth theyr carkases, shalbe vncleane.

*Leui.vi.d and.xv.b

Yf the deade carkase of any such fal vpō any seed vsed to sowe, it shall yet be cleane styll: but and yf any water be powred vpō the seed, and a deade carkasse fall therron, it shalbe vncleane vnto you.

Yf any beast of whych ye may eate, dye and any man touche the deade carkase ther of, he shalbe vncleane vntyl ꝑ euen. He that eateth of the deade carkasse of it, shal wash his clothes and be vncleane vntil the euen. And he also that beareth the carkasse of it, shal washe hys clothes and be vncleane vntyll euen.

G Let euery creppynge thynge that crepeth vpon the erth be an abhominacion, and not be eaten. Whatsouer goeth vpon the brest and whatsoeuer goeth vpon foure, or that hath moo fete amonge al creppyng thynges that crepe vpō ꝑ erth, of that se ye eate not for they are abhominable. Ye shal not make your soules abhominable with not hynge ꝑ crepeth, nether make youre selues vncleane wyth them: that ye shulde be defyled therby. For I am the Lorde your God. Be sanctifyed therfore, and ye shalbe holye * for I am holy: and ye shal not defyle your soules wyth any maner of creppynge thynge, that crepeth vpon the earth. For I am ꝑ Lorde, that brought you out of the lāde of Egipt, to be your God: ye shalbe holy therfore, for I am holy.

*Leui.xix.a i.Pet.i.c

Thys is the lawe of beastes and foules & of euery lyuynge creature that moueth in ꝑ waters, and of euery creature that crepeth vpon ꝑ earth, that there may be a differēce betwene the vncleane & cleane, and betwene the beaste that maye be eaten, and the beast that ought not to be eaten.

¶ The.xii.Chapter.

¶ A lawe howe women shulde be pourged after theyr deliuerance.

And the Lorde spake vnto Moses, I
sayenge: speake vnto the chyldren of Israel and say: yf a woman hath conceaued, and borne a manchylde, she shal be vncleane seuen dayes: euen in lyke maner as whē she is put a parte in time of hyr natural disease. And in the eyght daye the flesche of the childes * forescynne shalbe cut awaye. And she shall then continue in the bloude of hyr purifyenge thre and thyrtye dayes. She shall touch no halowed thynge nor come into the sanctuary, vntyl ꝑ tyme of hyr purifyenge be out. Yf she beare a maydechylde, she shalbe vncleane two wekes, as when she hath hyr naturall dysease And she shall continue in the bloude of hyr purifyenge thre score and syxe dayes.

*Genesis xvii.a Leui.xi.a

B

*And when the dayes of hyr purifyenge are oute: whether it be for a sonne or for a daughter, she shal bringe a lābe of one yere olde for a burntoffringe, and a ponge pigeō or a turtyll doue for synne vnto the dore of the Tabernacle of wytnesse and vnto the Preaste: whych shall offer them before the Lorde, and make an attonemente for her and she shalbe pourged of the yssue of hyr bloude. *And thys is the lawe for her that hath borne a male or female. But and yf she be not able to bryngе a lambe, she shall bryngе * two turtyls or two ponge pygeons: the one for the burntoffrynge, and the other for synne.

C

D Leui.xi.a

*Leui.v.a

And the Preast shall make an attonement for her, and she shalbe cleane.

¶ The.xiii.Chapter.

¶ The Preastes must iudge who are Leprye.

And the Lorde spake vnto Moses I
and Aaron sayenge: when there apeareth a rysynge in any mans flesh, ether a scabbe, or a glystring whyte: and the plage of leprosye be in the skynne of hys flesche, he shall be brought vnto Aaron the Preaste, or vnto one of his sōnes the Preastes: and the Preast shall loke on the sore in the skynne of hys flesche. And when the heare in the sore is turned vnto whyte, & the sore also seme to be lower thē the skynne of hys flesche it wylbe a plage of leprosye, and the preastes shal loke on hym, and iudge hym vncleane.

Yf there be but a whyte plecke in ꝑ skyn of hys flesche, and seme not to be lower then the skynne, nor ꝑ heare therof is turned vnto whyte, ꝑ Preaste shall shut hym vp seuē dayes. And the Preast shal loke vpon hym agayn ꝑ seueth day: And yf ꝑ plage seme to him to abyde styl, & the plage growe not in the

the skynne, the preast shal shut hym vp yet vii. dayes mo. And the Preast shall loke on hym agayne the. vii. day. Thē yf the plage be darker, & not growen in the skynne, the Preast shal iudge him cleane, for it is but a skyfe. And he shal washe hys clothes, & be clene. But & yf ý scabbe growe in ý skynne after that he is sene of the preast, & iudged clene, he shalbe sene of ý preast agayne. Yf the preast se ý the scabbe be growen abrode in the skynne, the preast shall make him vncleane: for it is a leprosye.

B When the plage of the leprosye is in a man he shalbe brought vnto the Preest, and the Preast shal se hym. And yf the rysynge be whyte in the skynne, and haue made the heare whyt, and ther be rawe flesh in ý sore it wylbe an olde leprosy in ý skynne of hys flesche. And the Preast shall make hym vncleane, and shall not shutte hym vp seynge he is vnclene.

Yf a leprosye breake out abrode in the skynne, & couer all ý skynne, frō hys heed to hys foote, whersoeuer ý Preast loketh, and the Preast loke vpō him. And yf ý leprosye haue couered all his flesh, he shall iudge the plage to be clene because it is all turned into whytnesse, & he shalbe cleane. But & yf therbe raw flesh on hi whē he is sene, he shal be vnclene. And ý preast shal se ý raw flesh, C and declare him to be vnclene. For the raw flesh is vnclene seynge it is a leprosy. Or yf the rawe flesh departe agayne & chaūge vn to whyte, he shall come to the Preast, and ý preast shal se hym & beholde: Yf the sore be chaūged vnto whyte ✠ (and couer the whole mā) the Preast shall iudge the plage cleane & he shalbe cleane: The flesh also in whose skyn ther is a byle & is healed, & in ý place of the byle there appeare a whyte rysynge, ether a shynynge whyte & somwhat reddish, it shal be sene of the Preast. And yf when the preest seyth hym, it appeare lower thē the skynne & the heare therof be chaūged vnto whyte the Preast shall iudge hym vncleane: for it is a plage of leprosye, broken out of ý byle. D But and yf the preest loke on it and there be no whyte heares therin, & yf it be not lower then the skynne, but be darker, the Preast shall shut hi vp. vii. dayes. And yf it sprede abrode in the flesche, the preest shal make him vncleane, seynge it is the plage. But and yf the spot stande styl, and growe not, it is the prynte of an hote byle, and therfore the preest shall declare hym to be cleane. Yf there be any flesche, in whose skynne there is a hote burnyng, and the flesh that burneth haue a whyte spotte, somwhat reddysh or whyte, ý preest shall loke vpon it. And yf the heere in that bryght spot be chaunged to whyt, and it appeare lower thē the skinne, it is a leprosye broken out of the burnynge. And therfore the preaste shall iudge hym vncleane, seynge it is ý plage of leprosye. But yf the preaste loke on it & there be no whyte heare in ý bryghte spot, and be no lower then the other skynne, but be darcker, the preast shal shut hym vp seuen dayes. And ý preast shal loke on hym the seuenth daye: And yf it be growē abroad in the skynne, the preast shal iudge him vncleane, seyng it is the plage of leprosye. And yf the spot stonde styll in it, & growe not in the skynne, but is darcke, it is a rysynge of the burnynge, & the preast shall therfore declare hym cleane, seynge it is the prynt of the burnynge.

Yf man or woman hath a sore vpon the head or the beard, the preast shall se it. And yf it appeare lower then the skynne, & ther be in it a palowe heare: & thynne ✠ (more then it was wont to be) the preast shall iudge him vn cleane, seynge that the same fretinge is a to ken of leprosy vpon the head or berde. And yf the preast loke on the sore of the prynt, & it seme not lower then the skynne, and that the heare is not blacke, the preast shall shut vp the frettynge sore seuen dayes. And in the seuenth daye the preast shall loke on the sore: and yf the sore be not growen, & there be in it no palowe heare, and the sore seme not lower then the skynne, he shalbe shauē: but the place of the sore shal be not shaue, & the preast shal shut vp the sore seuen dayes mo. And in the seuenth daye the preast shal loke on the sore: And yf ý sore be not growē in the skynne, ner seme lower then the other skynne, the preste shall clēse hym, ād he shall washe hys clothes, and be clene. But yf the sore growe in the flesche after hys clensynge, the preste shall loke on hym. And yf the sore be growne in ý skynne, ý preest shall not seke for yelowe heare for he is vncleane. But yf he se the prynte stonde styl, and that there is blacke heare growne vp therin, the sore is healed, and he shalbe cleane, and the preste shall declare hym to be cleane. Yf there be whyte spottes in the skynne of the flesche of man or woman, the preest shall loke vpon it. And yf the spottes in the skynne of theyr flesche be somwhat darcke & whyte wythall, ✠ (he maye be sure, that it is no leprosy) it is a frekell growynge in the flesche: Therfore is he cleane.

And the man (whose heade is destytute of heare, wherby he is made balde) is cleane. And he that hath hys heare oute in hys foreheede, is foreheed balde and cleane. If there be in the baulde heed or baulde foreheed a whyte reddyshe sore scabbe, there is leprosy sprونge vp in hys baulde heed or baulde foreheede. And the preast shall loke vpon hym and yf the rysynge of the sore be whyte reddysh in hys baulde heed or baulde foreheede after the maner of leprosye whyche is in the

skynne of the flesche, thē he is a leperous man and vncleane. And the preast shal make him vncleane, for the plage therof is in his heade. The leper in whome the plage is, shall haue hys clothes rent, and his head bare and shall put a couerynge vpon hys lyppe, and shalbe called vncleane and defyled. And as longe as the dysease lasteth vpon hym, he shalbe defyled and vncleane: he shall dwell alone, euen * wythout the hooste shall hys habytacyon be.

* Numer. v. a. iiii. Reg. vii. a

The cloth that the plage of lepzosye is in, whether it be lynen oz wollen, whether it be in the warpe oz wooke of lynen oz of wollen: ether in a skynne oz any thynge made of skynne, yf the dysease be pale oz somwhat reddyth in the cloth oz skynne: whether it be in the warpe oz wooke oz any thynge that is made of skynne, then it is a plage of lepzosy and shall be shewed vnto the preaste. The preast therfoze shall se the plage, and shut it vp seuen dayes, and loke on the plage the seuenth daye. Whyche yf it be increased in the cloth (whether it be in the warpe oz wooke, oz in a skynne) oz in any thyng that is made of skynne it is the lepzosy of a fretynge soze: it is vncleane: and that cloth shalbe burnte, ether warpe oz wooke whether it be wollē oz lynnē, oz any thinge that is made of skynne, wherin the plage is, foz it is a frettynge lepzosy, it shalbe burnt in the fyze.

Yf the preast se that the plage is not growen in the clothe: ether in ꝑ warpe oz wooke oz in whatsoeuer thynge of skynne it be, the preast shall commaunde them to wasche the thynge wherin the plage is, and he shall shut it vp seuen dayes mo. And the preast shall loke on ꝑ plage agayne, after that it is washed. And yf ꝑ plage haue not chaunged his coloure, and is spzede no further abzode, it is vncleane. Thou shalt burne it in the fyze, foz it is freat inwarde: in part oz in altogether. And yf the preast se that the plage is darker after that it is washed, he shall rent it oute of the cloth, oz out of the skynne, oz out of ꝑ warpe oz out of the wooke. And yf it apeare any moze in the cloth (ether in the warpe oz in the wooke oz in any thige made of skinne) it is a waxynge plage.

Thou shalt burne the plage that is in it. Mozeouer the clothe, ether warpe oz wooke oz whatsoeuer thynge of skynne it be which thou haste washed, yf the plage be departed there from, it shalbe washed once agayne: and then shall it be cleane. This is the lawe of the plage of lepzosy in a cloth whether it be wollen oz lynnen: eyther in the warpe oz wooke, oz in any thynge of skynnes, to make it cleane oz vncleane.

¶ The. xiiii. Chapter.

¶ The clensynge of the leper, and of the house that he is in.

AND the Lozd spake vnto Moses, sayinge: * this is the lawe of the leper in the daye of hys clensynge: he shalbe bzought vnto the preast, and the preast shal go out without the hoost, and loke vpon hym. And yf the plage of lepzosye be healed in the leper, then shall the preast cōmaunde that he whych is to be clensed, bzynge two lyuynge byzdes and cleane, and cedar wood, and purple cloth, and ysope And the preaste shall commaunde that one of the byzdes be kylled in an earthen vessell and vpon rennynge water. And he shal take the lyuynge byzde with the cedar wodd, the purple and the ysope, and shall dyppe them and the lyuynge byzde in the blonde of the slayne byzde, vpon the rennynge water, and sprynkle vpon hym (that must be clensed of hys lepzosye) seuen tymes, and clense hym, and shall let the lyuynge byzde goo fre into the felde. 1 * Deut. xxiiii. a. 2 Mat. viii. b. 3 Mat. viii. b. 4 Mat. viii. b.

And he that is clensed, shall wasche hys clothes, and shaue of al hys heare, and wash hym selfe in water, that he maye be cleane. And after that shall he come into the hoost, and shall tary without hys tent seuē dayes but in the seuenth day he shal shaue of al his heare, namely, hys head, hys bearde and his bzowes: euen all hys heare shalbe shauen of. And he shall wasche hys clothes ꝗ hys flesche in water and he shalbe cleane. 5 6 7 8

In the eyght daye he shall take two lambes wythoute blemythe and an ewe lambe of a yeare olde wythout blemythe, and thre tenthdeales of fyne floure foz a * meatoffeyrynge myngled wyth oyle and a logge of oyle. And the preaste ꝑ maketh hym cleane, shal bzynge the mā that is to be made cleane and those thynges, befoze the Lozde, euen befoze the doze of the Tabernacle of wytnesse. And the preast shall take one lambe, ꝗ offer hym foz trespasse, and the logge of oyle, and waue thē befoze the Lozde. And he shall slee the lambe in the place where the synneoffrynge and the burntoffryng are slayne: euē in the holy place. 9 * Leui. ii. a. 10 11 12 13 14

Foz as the synneoffrynge is, euen so is ꝑ trespasseoffrynge the preastes: seynge it is moost holy. 15 16 17 18

And the preast shall take of the blonde of the trespasseoffrynge, ꝗ put it vpō the typpe of the rygbte eare of hym that is to be clensed, and vpō the thombe of hys rygbte hande and vpon the great too of hys rygbte foote. The preast shall take of the logge of oyle, ꝗ powze it into the palme of hys lefte hande, and dyppe his rygbt fynger in the oyle that is in hys lefte hande, and sprynkle of the oyle with his fynger seuen tymes befoze the Lozde. 19 20 21 22 23 24 25 26 27

Lozd. And of the rest of ꝑ oyle that is in his
hande, shal the Preaste put vpon the typpe
of the rygbte eare of hym that is foz to be
clensed, and vpon the thombe of hys rygbte
hand, and vpon the great too of hys rygbte
fote, euen vpō the bloude of the trespasse of-
frynge. And the remnaunte of the oyle that
is in the Preastes hand, he shall powze vpō
the head of hym that is foz to be clēsed: and
the Preaste shall make an attonement foz
him befoze the Lozde.

And the Preaste shall offer the synneof-
frynge, and make an attonement foz hym
that is to be clensed, foz his vnclennesse.
And then shall he kyll ꝑ burntoffering, and
the Preaste shall offre the burntoffrynge &
the meateoffrynge vpon ꝑ alter: & ꝑ preaste
shall make an attonement foz hym, and he
shalbe cleane. * If he be pooze, and can not
get so moche, he shall take one lambe foz a
trespasse offring to waue it foz his clēsyng,
and a tenth deale of fyne floure myngled wō
oyle foz a meatoffring, and a logge of oyle,
D and two turtyll doues oz two younge pp-
geons, suche as he is able to get, wherof the
one shalbe foz synne, & the other foz a burnt
offringe. And he shall bzyng them the. viii.
daye foz hys clensynge vnto the Preaste be
foze the doze of the tabernacle of wytnesse
befoze the Lozde.

And the Preaste shall take ꝑ lambe that
is foz the trespasse, and the logge of oyle, &
waue them befoze the Lozde. And he shall
kyll the lambe foz the trespasse, & the prea-
ste shal take of the bloude of the trespasse of
frynge, and put it vpon the typpe of hys
rygbte eare that is to be clensed, and vpon
the thombe of hys rygbtehande, and vpō ꝑ
greate too of his rygbtefote. And ꝑ preaste
shall powze of the oyle into his rygbtehāde
and the preaste shall wyth hys fynger sprin
kle of the oyle that is in hys lefthāde, seuen
tymes befoze the Lozde.

And the preaste shal put of the oyle that
is in his hāde vpon the typpe of the rygbte
eare of hym that is to be clensed, and vpon
the thombe of hys rygbtehande, and vpon
the greate too of hys rygbtefote: euen in the
place where the bloude of the trespasse offe-
rynge was put. And thereste of ꝑ oyle that
is in the preastes hāde, he shal put vpon the
head of hym that is to be clensed: ꝑ he maye
make an attonemēt foz him befoze ꝑ Lozd.
And he shall offer one of the turtyll doues
oz of ꝑ yonge ppgeons, loche as he can get:
the one foz a synneofferynge, and the other
foz a burntoffrynge wyth ꝑ meateoffryng.
And the Preaste shal make an attonement
foz hym that is to be clensed befoze ꝑ Lozd.
Thys is the lawe of hym in whome is the
plage of lepzosye, and whose hande is not
able to get that whyche pertayneth to hys
clensynge.

And the Lozde spake vnto Moses and E
Aaron sayinge: when ye be come vnto the
lande of Canaan which I geue you in pos-
sessyon. And yf I put ꝑ plage of lepzosye in
a house of the lande of youre possessyon, he
that oweth the house shall come, and tel the
preaste, sayinge: me thynke that there is as
it were a lepzosye in the house. And ꝑ prea-
ste shall cōmaunde thē to emptye the house
befoze the Preaste go into it to se the plage:
that all that is in the house be not made vn-
cleane, and then must the Preaste go into,
se the house.

If the Preaste also se that the plage is in
the walles of the house, and that there be
holowe strakes pale oz red which seme to be
lower then the wall it selfe, the preaste shal
go oute at the house dozes, and shut wp the
house seuen dayes. And they preaste shal co-
me agayne ꝑ seuenth daye, and yf he se that
the plage be increased in the walles of the
house, the preaste shal commaunde them to
take awaye the stones in which ꝑ plage is, F
& let them cast them into a foule place with-
out the cytye, and he shall commaunde the
house to be scraped wythin rounde about;
and powze out ꝑ duste (that they scrape of)
wythout the cytye into a foule place. And
they shall take other stones, and put thē in
the places of those stones, & other mozter, to
plaster the house wythal. And yf the plage
come agayne and bzeake oute in the house,
after that he hathe taken awaye the stones
and scraped the walles of the house, and af-
ter that he hath playstered ꝑ house a newe:
the preaste shall come and se it. And yf he
perceaue that the plage hathe growne fur-
ther in the house, it is a fretynge lepzosye in
the house. It is therfoze vncleane. And he
shall bzeake downe the house. And the sto-
nes of it, and the tymbze therof, and all the
mozter of the house, shall he carye out of ꝑ
cytie vnto a foule place. Mozeouer, he that
goeth into the house all the whyle that it is
shut vp, shalbe vncleane vntyll the euē. He
that slepeth in the house, shal washe his clo
thes: he lyke wyse that eateth in the house,
shall washe hys clothes.

And yf the Preaste come and se, that the G
plage hath sprede no further in ꝑ house (af-
ter that it is newe plastered) ꝑ preaste shall
iudge that house cleane, because ꝑ plage is
healed. And let him take to clense the house
wythall: two byzdes, cedar wodd, purple
clothe and yslope. And he shall kyll one of ꝑ
byzdes in an erthē wessell & vpon runnynge
water: & take the cedar wodd, & the yslope, &
the purple wō ꝑ lyuyng byzde, & dyppe them
in the bloude of the slayne byzde, and in the
runnynge water, and sprinkle the house se-
uen tymes, & clense the house wyth ꝑ bloude

of the byrde and with the runnynge water, wyth the lyuyng byrde, with ꝑ cedar wodd, and the yslope, ād the purple clothe. But he shall let the lyuynge byrde flee oute of the towne into the brode feldes, and so make an attonemēt for the house, & it shalbe cleane. Thys is the lawe for all maner plage of leprosye and breakynge oute, and of the leprosye of clothe and house: for a swellynge for a scabbe, and for a whyt blyster. To teache whā it must be made vncleane & cleane. Thys is the lawe of leprosye.

¶ The. xv. Chapter.

¶ The maner of purgynge the vncleanes both of men and women.

AND the Lord spake vnto Moses and Aaron sayinge: Speake vnto the chyldren of Israel, & saye vnto them: Whosoeuer hathe a rūnynge yssue out of hys flesche, is vncleane by reason of ꝑ yssue. And thys shall be the token of hys vncleanesse in hys yssue: when he is vncleane. If hys flesche rōne, or yf hys flesche congele by the reason of hys yssue, then is it vncleanesse. Euery couche wheron he lyeth that hath the yssue, is vncleane, and euery thynge wheron he sytteth, is vncleane: Whosoeuer toucheth hys couche, shall washe his clothes, & bath hym selfe in water, & be vncleane vntyll the euē.

And he that sytteth on any thynge wheron he sat that hath the yssue, shall washe hys clothes, and bath hym selfe in water, & be vncleane vntyll ꝑ euenyng. He that toucheth the flesche of him ꝑ hath the yssue, shal washe hys clothes, and bathe hym selfe in water, and be vncleane vnto the euē. If he also that hath the yssue, spyt vpō hym that is cleane, he shal washe his clothes, & bathe hym selfe in water, and be vncleane vntyll
B euen. And what horse harnesse soeuer he rydeth vpon ꝑ hath the yssue, shalbe vncleane. And whosoeuer toucheth any thynge ꝑ was vnder hym, shalbe vncleane vnto the euē. And he that beareth any such thinges, shall washe hys clothes, and bath hym selfe in water, and be vncleane vnto ꝑ euen. And whosoeuer he toucheth that hath ꝑ yssue (& haue not first washed his hādes in water) shal washe his clothes, & bathe him selfe in
* Leu. vi. d. & xi. f. water, & be vncleane vnto the euen. * The vessell of erth that he toucheth, which hath the yssue, shalbe broken: and all vesseis of wodd shalbe rynsed in water.

When he also that hath any yssue, is clensed of hys yssue, he shall nombre. vii. dayes for hys clensyng, & washe hys clothes, and bathe his flesche in runnynge water, and so shall he be cleane. And the. viii. daye he shal take to him two turtyll doues or two younge pygeons, and come before the Lord vnto the dore of ꝑ tabernacle of witnesse, & geue them vnto the Preaste. And ꝑ Preaste shal offer them: the one for a synne offrynge, and the other for burnt offrynge: and the preast shal make an attonemēt for him before the Lorde, as concernynge his yssue.

If any mans seede departe from hym in hys slepe, he shall washe his flesche in water, and be vncleane vntyll euē. And all the clothes and all the furres wherin is suche seede of slepe, shalbe washed wyth water, and be vncleane vnto the euen. And yf he that hath suche and yssue of seed, do lye wyth a womā, they shall both washe them selues wyth water, and be vncleane vntyll euen.

Yf a womans naturall course of bloude do runne, she shalbe put a parte. vii. dayes: C whosoeuer toucheth her, shalbe vncleane vnto the euē. And al that she lyeth vpon, in the tyme of hyr natural disease, shalbe vncleane lyke as euery thinge also ꝑ she sytteth vpō, is vncleane. Whosoeuer toucheth her bedd, shall washe hys clothes, and bath him selfe with water, and be vncleane vnto the euen: And whosoeuer toucheth any thynge ꝑ she sat vpō, shall washe his clothes, and bathe hym selfe in water, & be vncleane vnto the euen: so ꝑ whether he touche her couche or any vessell where on she hath syttē, he shalbe vnclene vnto the euen. * And yf man lye wher, & hyr vncleanesse come vpō hym, he shalbe vncleane. vii. dayes, and all the couche wheron he lyeth shalbe vncleane.

* When a womans bloude runneth lōge tyme: out of ꝑ tyme of her naturall course: D or yf it runne beyōde hyr natural course, let all the dayes of ꝑ yssue be iudged vncleane, euē as ꝑ dayes of hyr naturall disease. And she shalbe vncleane. All her couches wherō she lyeth (as lōge as her yssue lasteth) shalbe as her couche whē she hath hyr naturall disease. And whatsoeuer she sytteth vpon, shalbe vncleane, as is her vncleānesse when she is put a parte. And whosoeuer toucheth any of these, shalbe vncleane, & shall washe hys clothes, & bath hym selfe in water, & be vncleane vnto euen.

And after that she is cleāsed of hyr yssue, she shall counte her seuē dayes, and after ꝑ, she shall be cleane. In the. viii. daye she shal take vnto her two turtyls or two younge pygeons, & bringe thē vnto the preaste before the dore of ꝑ Tabernacle of wytnesse. And the preaste shall offer the one for a synneofferynge, and the other for a burntofferynge: and make an attonement for her before the Lorde, as concernynge the yssue of her vncleānesse. Therfore shall he separate the childrē of Israel from their vncleānesse, ꝑ they dye not in theyr vncleānesse: yf they defyle my habitacyon that is amonge them.

Thys is the lawe of hym that hath a runnynge yssue, and of hym whose seed rūneth from hym

from hym in his slepe, and is defyled therin, and of her, that (for hyr naturall disease) is put a parte, and of whosoeuer hath a runnynge yssue, whether it be man or woman, and of hym that lyeth wyth her wyche is vncleane.

¶ The.xvi.Chapter.

¶ What Aaron must do. The cleansynge of the sanctuary. Of the fraste of the cleansynge. Aaron confesseth the synnes of the chyldren of Israel.

A AND the Lord spake vnto Moses * after ꝑ death of ꝑ two sonnes of Aarō, when they offered before the Lorde, & dyed: And he sayde vnto Moses: speake vnto Aaron thy brother, that he come not at all tymes into ꝑ holy place wythin the vayle before the mercysseate, which is vpō ꝑ arke, that he dye not. For I wil appeare in the * clowde vpon the mercysseate.

B But with this thyng shall Aaron come into the holy place: euen with a bullock for synne, and with a ram for a burntoffering. He shall put ꝑ holy lynen able vpon hym, & shall haue a lynen breche vpon hys flesche, & shalbe gyrded wyth a lynen gyrdell, & put the lynen mytre vpon his head: These are holy garmentes: therfore shall he washe his flesche in water, whā he doth put thē on. And he shall take of ꝑ multitude of ꝑ chyldren of Israel, two he goates for synne, and a ram for a burntofferynge.

B And Aaron shall offer hys bullocke for synne, * and make an attonement for him, and for hys house. And he shal take the two goates, and present them before the Lorde at the dore of the tabernacle of wytnesse. And Aaron shal cast lottes ouer the.ii.goates: one lotte shalbe for the Lorde, and the other for the scapegoate. And Aaron shall bringe the goate vpon whyche the Lordes lotte fell, and offer hym for synne. But the goate on which the lotte fell to scape, shall be set alyue before the Lorde, to reconcyle with, and to let him goo (as a scape goate) fre, into the wylderneſſe. And Aaron shall bryngе his bullocke for synne, and recōcyle for him selfe, and for hys house, & shall kyll hys bullocke for synne.

C And he shall take a censer full of burnynge coles out of the alter before ꝑ Lord, and shall fyll hys handfull of swete cens, beatен small, and bryngе them wythin the vayle, and put the cens vpō the fyre before the Lorde: that the cloude of the cens maye couer the mercysseate that is vpon the wytnesse, & that he dye not. * And he shall take of the bloude of the bullocke, & sprynkle it with hys fynger vpon the mercysseate eastwarde: and before the mercysseate shall he sprynkle of the bloude wyth hys fynger seuen tymes.

Then shall he kyll the goate that is the peoples synneoffringe, & bringe hys bloude wythin the vayle, & doo wyth that bloude, as he dyd w̄ the bloud, of ꝑ bullocke, sprynklynge it vpon the mercysseate, and before ꝑ mercysseate. And he shall reconcyle the holy place from the vnclennesses of ꝑ chyldrē of Israel, and from their trespaces in all their synnes. And so shall he doo for the tabernacle of witnesse that is set amōge them, euen D amonge their vnclennesses.

* And let there be no bodye in the tabernacle of wytnesse, whē he goeth in to make an attonement in the holy place, vntyll he come out. And let hym make an attonemēt for him selfe and for his houshoulde, and for all the multitude of Israel. And he shall go out vnto the alter ꝑ is before the Lord, and reconcyle vpon it, & shall take of the bloud of the bullocke, & of the bloude of the goate, and put it vpon the hornes of the altare rounde aboute, and sprynkle of the bloude vpon it wyth hys fynger seuen tymes, and clense it, & halowe it from the vnclennesses of the chyldren of Israel.

And when he hath made an ende of reconcylynge the holy place, and the tabernacle of wytnesse, and the alter, he shal brynge the lyue goate: and Aaron shall put both hys hādes vpon the head of the lyue goate, and confesse ouer hym all the mysdeades of the chyldren of Israel, and all theyr trespasses, in all their synnes, puttynge them vpō the head of the goate, and sende hym awaye (by the hāde of a conuenient man) into the wylderneſſe. And the goate shall beare vpō hym all theyr mysdeades vnto the wylderneſſe, and he shall let the goate goo fre into the wylderneſſe.

And Aaron shall come into the Tabernacle of wytnesse, and put of the lynen clothes which he put on (when he went in into the holy place) and leane thē there. And let him washe his flesche with water in the holy place, and put on hys awne rayment, and then come out, and offer hys burntoffringe & the burntoffrynge of the people, and make an attonement for hym selfe and for the people, and the fat of the synoffrynge shall be burne vpon the alter. And he that caryed forth the goate to Azazell, shall washe hys F clothes, and bathe hys flesche in water, and then come into the hoste.

And the bullock which is for synne, and the goate that is for synne, (whose bloude was brought in, to clense ꝑ holy place) shal one carye out wythout the host to be burnt in the fyre, with their skynnes, their flesche & their donge. And he that burneth them shal washe hys clothes, and bathe hys flesche in water, and then come into the hoste. And this shalbe an ordinance for euer vnto you: that

* Luke.i.a.

that in the tenth daye of ꝑ seuenth moneth, ye humble youre soules, and do no worcke at all, whether it be one of youre selues or a straunger that soiourneth amonge you, for that daye shall ꝑ preast make an attonemēt for you to clense you, and that ye maye be cleane from all your synnes before ꝑ Lorde. Let it be a Sabboth of reste vnto you, and ye shall humble youre soules, by an ordinaunce for euer.

And the Preaste that is anoynted, and
G whose hande was consecrated (to minystre in hys fathers strade) shall make the attonement, and shall put on the lynē clothes & holy vestimētes, and reconcyle the holy sanctuary ād the Tabernacle of wytnesse, and shal clense ꝑ alter, and make an attonemēt then, for the preastes and for all ꝑ people of
Exo. xxx.d. the congregacyō. And this shalbe an euerlastyng ordinaunce vnto you, that he make an attonemēt for the children of Israel for all their synnes once a yere: & he dyd as the Lorde commaunded Moses.

¶ The. xvii. Chapter.

¶ All sacrifice must be brought to the dore of the tabernacle. To deuyls maye they not offer.

A AND the Lord spake vnto Moses, sayinge speake vnto Aarō and vnto hys sonnes, and vnto all the chyldren of Israel, & saye vnto them: This is ꝑ thynge which ꝑ Lordhath charged, sayinge: what man soeuer of ꝑ house of Israell kylleth an ore, or lambe or goate in ꝑ host, or that kylleth it oute of the hoste, and bringeth it not vnto ꝑ dore of the tabernacle of wytnesse, to offer an offerynge vnto the Lorde before the dwellynge place of the Lorde, bloude shalbe imputed vnto ꝑ man, as thoughe he had shed bloude, and that man shal be roted out from amonge his people.

Wherfore, whan the chyldren of Israell bringe their offringes, that they offer in the wyde felde, they shulde bringe them vnto ꝑ Lorde: euē vnto the doore of the tabernacle of wytnesse to the preaste, to offer them for peaceoffringes vnto the Lord. And ꝑ preaste must sprynkle ꝑ bloude vpō the alter of
B the Lorde which is before the dore of the tabernacle of wytnesse, and burne the fat for a swete sauoure vnto the Lord. And let thē no moare offer their offringes vnto deuyls, after whom they haue gone a whorynge. Thys shalbe an ordinaunce for euer vnto them in their generacyons.

And thou shalt saye vnto thē: whatsoeuer man it be of ꝑ house of Israel, or of the straungers whych soiourne amonge you ꝑ offereth a burntoffrynge or sacrifyce, & bringeth it not vnto the dore of ꝑ tabernacle of wytnesse to offer it vnto ꝑ Lorde, that man shall perysche from amōge hys people. And whatsoeuer man it be of the house of Israel or of the straungers that soiourne amonge
C you, that eateth any maner of bloud, I wil set my face agaynst that soule that eateth bloude, and wil destroye him from amonge hys people: for the lyfe of the flesche is in the bloud, and I haue geuen it vnto you vpon the alter, to make an attonement for youre soules, for bloude shal make an attonemēt for the soule. And therfore I sayde vnto ꝑ chyldren of Israell: let no soule of you eate bloude. Neyther let any straunger that soiourneth amonge you, eate bloude.

And whatsoeuer man it be of the chyldren D of Israel or of the straungers that soiourne amonge you, whyche hunteth and catcheth any beast or foule ꝑ maye be eaten, let hym powre out the bloud therof, & couer it with erthe, for the lyfe of all flesche is in ꝑ bloude of it, therfore I sayde vnto ꝑ children of Israel* ye shall eate the bloude of no maner of flesche, for the lyfe of all flesche is ꝑ bloude therof: whosoeuer eateth it, shall perysche. And euery soule that eateth it whyche dyed alone, or that which was torne with wylde beastes, whether it be one of youre selues or a straunger, he shal wasche his clothes, and bathe hym selfe in water, and be vncleane vnto the euen, and then shal he be cleane. Yf he wasche them not, nor bathe hys flesche, he shall beare hys synne.

¶ The. xviii. Chapter.

¶ What degrees of kynred maye marye together.

A AND the Lord spake vnto Moses, I sayinge: speake vnto the children of Israel, and saye vnto them: I am the Lord youre God. After the doynges of the lande of Egypte wherin ye dwelt, shall ye not doo: and after the doynges of the lande of Canaan, whether I will bringe you, shall ye not doo, neyther walke in their ordinaunces, but do after my iudgmētes, and kepe my ceremonyes, to walke therin: I am the Lorde youre God. Ye shall kepe therfore myne ordinaunces, & my iudgementes* which yf a man doo, he shall lyue in them. I am the Lorde.

Se that none go to hys nyghest kynred, for to vncouer their secrettes. I am ꝑ Lord
* The secrettes of thy father, and the secrettes of thy mother, shalt thou not vncouer: for she is thy mother, therfore shalt ꝑ not discouer her secrettes. * The secrettes of thy fathers wyfe shalte thou not discouer, for it is thy fathers secrettes. * Thou shalt not discouer ꝑ preuyte of thy syster, the daughter of thy father or of thy mother: whether she be born at home or without. Thou shalt not vncouer ꝑ secrettes of thy sōnes daughter or thy daughters daughter, for that is thyne awne preuyte. Thou shalt not vncouer the secrettes of thy fathers wyues

daughter

daughter, which was begotte of thy father, ꝑ is thy syster: thou shalt not discouer her secrettes. * Thou shalt not vncouer the secrettes of thy fathers syster, for she is thy fathers nexte kynswomã. Thou shalt not discouer ꝑ secrettes of thy mothers syster, for she is thy mothers nexte kynswoman.

C Thou shalt not vncouer the secrettes of thy fathers brother: ꝑ is, thou shalte not go into his wyfe, which is thyne awnte. Thou shalt not discouer ꝑ secrettes of thy daughter in lawe: For she is thy sones wyfe: therfore shalt thou not vncouer her secrettes. * Thou shalt not vnheale ꝑ secrettes of thy brothers wife for ꝑ is thy brothers pryuitie. Thou shalt not discouer ꝑ pryuytyes of the wife ꝯ her daughter, nether shalt thou take her sones daughter or her daughters daughter, to vncouer their secrettes: For they are her nexte kyn, ꝯ it were wickednes. * Thou shalt not take a wife and her syster also, to vexe her, that thou woldest vncouer her secrettes as lõge as the lyueth. * Thou shalt also not go vnto a woman to vncouer her pryuytye, as longe as she is put a parte for her vncleanesse. * Moreouer ꝑ shalt not lye with thy neyghbours wife, to defyle her wt sedee. Thou shalt also not geue of thy seed to offer it vnto * Moloch: nether shalt thou defyle the name of thy God. I am the Lord. * Thou shalt not lye wyth mankinde as wt womãkinde, for it is abhominaciõ: * Thou D shalt lye wyth no maner of beaste to defyle thy selfe therwith, nether shal any woman stonde before a beast, to lye doune therto for it is abhominacion.

Ye shall not defyle youre selues in any of these thinges, wherin also ꝑ nacyons are defyled whiche I cast out before you: Wherforowe the lande is defyled, and I wyl visit ꝑ wyckednesse therof vpon it, yea ꝯ the lande it selfe hath cast out her inhabiters. * Ye shal kepe therfore myne ordinances, ꝯ my iudgementes, and commit none of these abhominacions: nether any of you nor any straũger that sojourneth amonge you (for all these abhominacyons haue ꝑ men of the land done which were there before you, and the lande is defyled.) Shall not the lande spewe you out also (yf ye defyle it) as it spewed out the people ꝑ were before you? For whosoeuer shall cõmyt any of these abhominacyons, the same soules that commyt them, shall perysche from amonge their people. Therfore shall ye kepe my watche, that ye cõmyt not one of these abhominable customes which were commytted before you: and that ye defyle not your selues therin. I am the Lorde youre God.

¶ The .xix. Chapter.

¶ A repetycyon of lawes pertaynynge to the .x. commaundementes. ¶ A ordynaccyõ for the poore. wyth the cruelte is forbydden.

AND the Lord spake vnto Moses, sayinge: speake vnto all the multitude of the children of Israell, and saye vnto them: * Ye shalbe holy, for I the Lord your God am holye. Ye shal feare euery man his father and hys mother, and kepe my Sabbothes: I am the Lorde your God. Ye shall not turne vnto ydolles nor make you Goddes of metall: I am the Lorde your God. I

Yf ye offer a peaceoffryng vnto ꝑ Lord, ye shall offer it that ye maye be accepted. * It shalbe eaten the same daye ye offer it ꝯ on the morowe. And yf ought remayne vntyll ꝑ thyrde daye, it shalbe burnt in ꝑ fyre. And yf it be eaten the thyrde daye, it is vncleane, and not accepted. He ꝑ eateth it, shal beare hys synne, because he hath defyled ꝑ haloweb thinge of the Lord, and that soule shall perysche from amonge hys people. B

* When ye reape doune the rype corne of your lande, ye shall not rere doune the vtmost border of your felde, nether shalt thou gather ꝑ whych is lefte behynde in thy harnest. Thou shalt not plucke in all thy vyneyarde clene, neyther gather in the grapes ꝑ are ouerscaped. But thou shalt leaue them for the poore and straunger. I am the Lord your God. ✠

✠ * Ye shall not steale, nether lye, nether deale falsely one wt another. * Ye shall not swere by my name in vayne: nether shalt ꝑ defyle ꝑ name of thy God. I am the Lorde. Thou shalt not do thy neyghboure wrõge, nether robbe hym violently * nether shall the worchmans labour abyde with the vntyll the morowe. Thou shalt not curse the deafe * nether put a stombylynge blocke before the blynde: but shalt feare thy God. I am the Lorde. Ye shall doo no vnryghteousnes in iudgement. * Thou shalt not fauoure the poore nor honoure ꝑ myghtye, but in righteousnes shalt ꝑ iudge thy neyghbour. C

Thou shalt not goo vp ꝯ doune as a pryuy accuser amonge thy people, nether shalt thou stonde agaynst ꝑ bloude of thy neyghboure: I am the Lord. * Thou shalt not hate thy brother in thyne hart, but shalt in any wyse * rebuke thy neyghboure: that thou beare not synne for hys sake. * Thou shalte D not

* Leuit. xix. g. 1. Petr. i. c.
* Leuit. vii. b
* Leu. xxiiii. b Deut. xxiiii. b
* Ephe. iiii. c. Zacha. viii. c. * Matth. v. c. Exod. xx. b. Deuter. v. a.
* De. xxviii. c. Eph. iiii. c.
* Leu. xxviii. c.
* Deuter. i. c. and. xvi. b. Iacob. ii. b.
* 1. Joh. ii. b. and. iii. c.
* ma. xviii. b. Eccle. xix. b.
* Matth. v. g

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not auenge thy selfe nor be myndfull of wrõ
ge agaynst the children of my people * but
shalt loue thy neyghboure euen as thy self.
I am the Lorde. ✠

* Mat. xxii. d
Marke. xii. c.
Rom. xiii. d.
Galat. v. c.
Jacob. ii. d.

Ye shall kepe myne ordinaunces. Thou
shalt not let catell gendre wyth a contrary
kynde, nether sowe thy felde with myngled
seed, nether shalt thou put on any garment
of lynen and wollen.

E

Whosoeuer lyeth & medleth wyth a wo-
man that is a bondmayde, neuertheles ap-
poynted to a husbãde, but not redemed, ner
fredome geuē her, she shalbe scourged with
a lethren whyppe, and they shal not dye, be-
cause she was not fre. And he shall bryngе
for his trespasse vnto the Lorde: before the
dore of ꝑ tabernacle of wytnesse, a ram for
a trespasseofferyng. And ꝑ Preaste shall ma-
ke an attonemẽt for him w̃ the ram whiche
is for the trespasse before the Lorde, concer-
nyng his synne which he hath done: & ꝑ syn
ne which he hath done shalbe forgeuē hym.

When ye come to the lande, & haue plan
ted all maner of trees conuenient to be eatē
of, ye shal put a waye the foreskynne of eue
ry one wyth the frute therof: euen. iii. yere
shall they be vncircũcised vnto you, & shall
not be eaten of. But in the fourth yere all ꝑ
frute of them shalbe holy and cõmendable
to the Lorde. In the fyfth yere shall ye eate
of the frute of them, and ye maye gather in
the increase of thē. I am ꝑ Lord your God.

F

* Lev. xxi. d

* Ye shall not eate vpõ blonde, neyther shal
ye vse wytcherafte, nor observe tymes.
Ye * shall not rounde the lockes of youre
heades, neyther shalt thou marre the tuftes
of thy beardе. Ye shall not rent youre flesche
for any soules sake, nor prynte any markes
vpon you: I am the Lorde. Thou shalt not
make thy daughter cõmen, that thou wol-
dest cause her to be an whore: lest the lande
also fall to whoredome, and full of wycked-
nesse. Ye shal kepe my sabbathes, and feare
my sanctuary: I am the Lorde. Ye shal not
regarde them ꝑ worke wyth spryites, * ney-
ther seke after sothsayers to be defyled by
them: I am the Lorde your God.

* Leuit. xix. a
Ezec. xliiii. e

* i. Regum xxviii. a.

G

* Leui. viii. a
i. Timo. v. a.

* Thou shalt rise vp before the horehed,
and reuerence the face of the olde man, and
dread thy God. I am the Lorde. If a strã-
ger sojourne w̃ the in your lãde, ye shal not
vexe him. * But the straunger that dwel-
leth wyth you, shall be as one of youre sel-
ues, & thou shalt loue him as thy self, for
ye were straungers in ꝑ lande of Egypte.
I am the Lorde your God.

* Exo. xxii. c.

Ye shall do no vnrygheteousnes in iudge-
ment, in meteyerde, in weyght or in mea-
sure. True balaunces, true weyghtes. A
true Epha & a true Hin shall ye haue. I am
the Lorde your God wyych bronghte you
out of ꝑ lande of Egypte. Therfore shal ye
observe all my ordinaunces and all my iud
gementes, and do them. I am the Lorde.

¶ The. xx. Chapter.

¶ They that geue of their seede to Moloch, shal dye therfore. Other godly lawes.

AND the Lord spake vnto Moses say
inge. This shalt thou saye to the chil
dre of Israel, whosoeuer he be of the
children of Israel or of the straungers that
dwell in Israel, ꝑ geueth of hys seed vnto
* Moloch, let him be slayne: ꝑ people of the
lande shall stone him. And I wyl set my fa-
ce agaynst that man, and wyl destroye him
from amonge hys people: because he hathe
geue of his seed vnto Moloch, for to defyle
my sãctuary, and to polute my holy name.
And though ꝑ the people of the lande hyde
theyr eyes from the man that geueth of his
seed vnto Moloch, and kyll hym not: I wil
put my face agaynst that mã, and agaynste
hys kynred, and wyll destroye hym, and all
that goo a whorynge after hym to commyt
whordome wyth Moloch, from amonge
theyr people.

If a soule turne him selfe after suche as
worke wyth spryites, and after sothsayers,
to goo a whorynge after them, I wyll put
my face agaynst that soule, & wyl destroye
hym from amonge hys people. Sanctifye
youre selues therfore * and be holye, for I
am the Lord your God, kepe ye myne ordi-
naunces, & doo them. I am the Lord which
doth sanctifye you.

* Whosoeuer he be, that curseth hys fa-
ther or hys mother, let him dye: for he hath
cursed hys father and mother, his blonde be
vpon hym. * And the man ꝑ breaketh wed-
locke with another mans wyfe: euē he that
breketh wedlocke w̃ his neyghbours wyfe:
let him be slayne, both the aduoutrer and ꝑ
aduoutresse. And the man that lyeth * with
his fathers wyfe, & vncouereth hys fathers
secrettes, let them both dye, their blonde be
vpon them. * If a man lye wityh his daugh-
ter in lawe, let them dye both of them: they
haue wrought abhominaciõ, their blonde be
vpon them. * If a man also lye wyth man-
kynde after the maner as w̃ woman kinde,
they haue both cõmitted an abhominacion:
let them dye. Their blonde be vpon them.
And If a man take a wyfe and her mother
also, it is wyckednesse. They shall be burnt
wyth fyre both he and she, that there be no
wyckednesse amonge you. And * If a man
lye wyth a beaste, let hym dye, and ye shall
slee the beaste also. If a womã go vnto any
beast, and lye downe therto: thou shalt kyll
the woman and the beast also, let them dye,
theyr blonde be vpon them. If a man take
hys syster, hys fathers daughter or hys mo
thers daughter, and se her secrettes and
she hys secrettes, it is a shamefull thynge.

They

They shall perysh in ꝑ sygdte of their people, he hath vncouered his systers secrettes he shall beare his synne.* If a mã lye with a womã haynge her naturall dysease, and vncouer her secrettes, & open her foũtayne, ãd she also open the foũtayne of her blonde they shall both perysshe from amonge theyr people.* Thou shalt not vncouer ꝑ secrettes thy of mothers sysster * nor of thy fathers sysster, for he that doth so, hath vncouered hys nerte kyn: they shall beare theyr mysdoynge.

If a man lye wyth hys vncles wyfe, and vncouer his vncles secrettes: they shal beare theyr synne, and shall dye chyldlesse.

If a man take his brothers wyfe, it is an vncleane thinge, he hath vncouered his brothers secrettes, they shal be chyldlesse.

Ye shall kepe therfore al myne ordinaũces and all my iudgementes, and doo them: that ꝑ lande whether I bryng you to dwell therin, spewe you not out. Ye shall not walke in ꝑ maners of thys nacyõ which I cast oute before you: For they cõmitted al these thinges, and therfore I abhorred them.

But I haue sayde vnto you: ye shall enioye theyr lãde, and I wyl geue it vnto you to possesse it, euen a lãde that floweth wyth mylke & honye. I am the Lord youre God, whiche haue separated you from other nacyons,* and therfore shall ye put difference betwene cleane beastes & vncleane, betwene vncleane foules and cleane. Ye shall not defyle youre soules in beastes & foules, and in all maner creppynge thinges ꝑ the grounde bringeth furth, whiche I haue separated from you as vncleane. Therfore shall ye be holy vnto me, for I the Lord am holy, and haue seuered you from other nacyons: that ye shulde be myne.

*If there be a man or woman that worketh wyth a spryte, or that is a sothsayer, let them dye. Men shall stone thẽ wyth stones, theyr blonde be vpon them.

¶ The.xxi.Chapter.

¶ Lawes for the preastes.

AND the Lord sayde vnto Moses: speake vnto the Preastes ꝑ sonnes of Aaron, and saye vnto them. Let none be defyled vpõ a soule amonge hys people: but vpon hys kynsman, that is nye vnto hym: vpon his father, & hys mother, vpon sonne and daughter, and his brother, and on hys sysster a mayde ꝑ is nye vnto him, whom no man hath knowen, vpon her shall he be defyled. But he shal not be defyled vpon him that hath auctoryte amonge his people, to polute hym selfe for hym.

Let thẽ not make *baldnesse vpon theyr head, nor shaue of ꝑ lockes of theyr bearde, nor make any markes in their flesche. They shalbe holy vnto theyr God, and not poluute the name of theyr God, for ꝑ sacryfyces of the Lord which are as ꝑ bread of their God they do offer: therfore they shall be holy.

*Let them not take a wyfe that is an adoutresse, or poluted, nor put from her husbande: for such a one is holy vnto hys God. Thou shalt sanctifye hym therfore, for he offereth vp the breade of thy God: he shall therfore be holy vnto the, for I the Lorde whych sanctifie you am holy.

Yf a Preastes daughter fall to playe the whore, she poluteth her father: therfore must she be burnt wyth fyre.

He that is the hye Preaste amonge hys brethren, vpon whose head the anoyntynge oyle was powred, and ꝓ that consecrated hys hande to put ꝑ vestimentes, shall not vncouer hys head, nor rent his clothes,* neither goo to any deed body, nor make hym selfe vncleane on hys father or hys mother, neyther shall go out of the sanctuarye, ner polute ꝑ holy place of hys God, for ꝑ croune of the anoyntyng oyle of hys God, is vpon hym. I am ꝑ Lord.* He shal take a mayde vnto hys wyfe: but a wedowe, a denorsed woman, or an harlot, shall he not marye. But shall take a mayde of his awne people to wyfe. Neyther shall he defyle hys seed amonge his people: for I am the Lord which sanctyfye hym.

And ꝑ Lord spake vnto Moses, sayinge: speake vnto Aaron, and saye. Whosoeuer of thy seed in theyr generacyons hathe any deformite, let hi not preace for to offer bread vnto his God* for whosoeuer hath any blemyshe, shall not come nere: as yf he be blynde or lame, or ꝑ hathe a brused nose, or that hath any myshapen membre, or is broken foted, or broken handed, or ꝓ haue no heare on his eye browes, or haue a webbe or other blemyshe in hys eyes, or be mawnge, or shaulde, or hath hys stones broken.

No man that hath a blemyshe, and is of the seed of Aaron the preaste, shal come nye to offer ꝑ sacrifices of the Lorde. When he hath a deformite, let him not preace to offer the bread of his God. Let him eate ꝑ breade of his God: euen of the most holy and of the holy: Onely let him not go i vnto ꝑ vayle, nor come nye the alter, whẽ he is deformed that he polute not my sanctuary, for I am the Lord that sanctyfye them. And Moses tolde it vnto Aaron and to his sonnes, and vnto all the chyldren of Israel.

¶ The.xxii.Chapter.

¶ Who ought to abstayne from eatynge the hyuyes that were offred. Howe, what, & when they shulde be offered.

And the

A And the Lorde spake vnto Moses, saying: Speake vnto Aarō and hys sonnes, that they be separated from the holy thynges of the chyldren of Israel, & that they polute not my holy name in those thinges wyche they halowe vnto me: I am ꝑ Lorde. Saye vnto them: whosoeuer he be of all youre seed amonge your generacyōs after you, that goeth vnto the holy thynges which the chyldrē of Israel halowe vnto the Lord, hauynge hys vnclennes vpon him: that soule shal perysche from out of my syght. I am the Lorde.

*Leuit.xv.a. *What man soeuer of the seed of Aarō is a leper or hath a runnynge yssue, he shall not eate of ꝑ holy thinges vntyll he be cleane. And whoso toucheth any mā that is vncleane ouer the soule of the deed, or a man whose seed rūneth from him in his slepe, or whosoeuer toucheth any wozme, wherby he maye be made vncleane, or a mā, of whō he maye take vnclennesse (whatsoeuer vnclennesse he hath) ꝑ same soule ꝑ hathe touched any soche, shalbe vncleane vntyll euē, and shall not eate of ꝑ holy thinges, vntyll he haue washed his flesshe with water. And when the sonne is doune, he shalbe cleane, & shall afterward eate of the holy thynges: B for a smoche as it is his fode. * Of a beast ꝑ dyeth alone, or is rent wyth wylde beastes (wherby he maye be defyled) he shall not eate. I am the Lord. Let thē kepe therfore myne ordinaūce, lest they for the same lade synne vpon them, and dye for it, yf they defyle it. I the Lorde sanctifye them.

*Exo.xxii.c.

There shall no straūger eate of the holy thinge, neyther a gest of ꝑ preastes, neyther shal an hyred seruaūt eate of ꝑ holy thinge. But yf the Preaste bye any soule with money, he shall eate of it, lyke as he ꝑ is borne in his house, shall they eate of his bread. If the Preastes daughter also be maried vnto a straunger, she maye not eate of the halowed heue offerynges. Notwithstandinge yf ꝑ Preastes daughter be a wedowe or denorsed & haue no chylde, but is returned vnto her fathers house agayn, she shall eate of her fathers bread, as well as she dyd in her youth. But there shal no straūger eate therof. If a mā eate of ꝑ holy thinge vnwittingly. He shall put ꝑ fyfthe parte ther vnto, & geue it vnto the Preaste wyth the halowed thynge. And the Preastes shall not defyle the holy thynges of the chyldren of Israell which they offer vnto the Lord) to lade thē selues wyth mysdoynge & trespasse whyle they eate theyr holy thinges, for I ꝑ Lorde do halowe them.

C And ꝑ Lorde spake vnto Moses saying: speake vnto Aaron and hys sonnes and vnto all the chyldren of Israel, and saye vnto thē: whatsoeuer he be of ꝑ house of Israel or straūger in Israel, ꝑ will offer hys sacrifice for all his vowes, and for all his freywyll offrynges which they wyll offer vnto ꝑ Lord for a burntoffrynge, ye shall offre (to recōcyle your selues) a male without blemyshe of the oxen, of ꝑ shepe, or of the goates. But whatsoeuer hath a blemyshe, ꝑ shall ye not offre, for ye shall get no fauoure therwith.

And whosoeuer bringeth a peaceoffrynge vnto the Lorde (according as he is appoynted) or a vowe, or a freywyll offryng, in oxe or shepe, that is without deformyte, he shal be accepted. There shal be also no blemyshe therin: blynde, or brokē, or woūded, or haue a wen, or be mawnge, or scabbed. Ye shall not offre soche vnto ꝑ Lorde, nor put an offring of any soch vpō ꝑ alter vnto ꝑ Lorde.

D An oxe or a shepe that hath any membre out of proporcyon mayest ꝑ offer for a freywyll offryng, but for a vowe it shall not be accepted. Ye shall not offer vnto the Lord ꝑ which is broosed, or brokē, or plucked out, or cut a waye, nether shal ye make any soch in your lande, nether of a straungers hande shall ye offer breade vnto your God of any soche. Because theyr corrupcyō is in them, and they haue deformite in thē selues, and therfore shall they not be accepted for you. And the Lord spake vnto Moses, saynge: whē an oxe, or a shepe, or a goate is brought forth, it shalbe seuē dayes vnder ꝑ damme. And frō the. viii. daye forth, it shallbe accepted for a sacrifice vnto ꝑ Lord. And whether it be oxe or shepe, ye shall not kyll it, & her ponge both in one daye.

When ye wyll offer a thankoffringe vnto the Lorde, offer it that ye maye be accepted. And the same daye it must be eaten vp, so that ye leaue none of it vntyll ꝑ morow. I am the Lorde. Therfore shall ye kepe my commaundementes and do them. I am the Lorde. Neyther shall ye polute my holy name, but I wyll be halowed amonge the chyldren of Israel. I am ꝑ Lord which halowe you, and that brought you out of ꝑ lande of Egypte, to be your God: I am the Lorde.

¶ The. xxiii. Chapter.

¶ Of the holy dayes, that they shulde kepe.

And the Lorde spake vnto Moses, sayinge, speake vnto the chyldren of Israel, and saye vnto them: These are my feastes, euē the feastes of the Lorde, which ye shal call holy cōuocacyōs. * Syx dayes ye shall worke, but the seuenth daye is the Sabboth of reaste, an holy conuocacyon: so that ye doo no worcke therin, it is the Sabboth of the Lorde, in all your dwellynges. These are the feastes of the Lorde, euen holy conuocacyons, wyche ye shall proclayme in theyr ceasons. In the xxiiii. daye of the fyrste moneth at euen

is the

is the Lordes * Passeouer. And on the fyfteneth daye of the same moneth is the feaste of swete breade vnto the Lorde: seuen dayes ye muste eate vnleuened breade. * In the fyrste daye ye shall haue an holye cõuocacyon: ye shall do no laborious worcke therin. But ye shall offer sacrifices vnto the Lorde thorowout these seuen dayes, & in the seuenth daye is an holy conuocacyon: ye shall do no laborious worcke therin.

✠ And ꝑ Lorde spake vnto Moses: sayeng, speake vnto the chyldren of Israel, and saye vnto them * when ye be come into the lãde (which I geue vnto you) & reape downe the harueste therof, ye shall bryngе a shefe of the fyrste frutes of youre harueste vnto the preaste, wyche shall haue the shefe before ꝑ Lorde to be accepted for you: & euen the morowe after the Sabboth, the Preaste shall waue it. And ye shall offer that daye when ye haue the shefe, an he lambe wythout blemyche of a peare olde, for a burntofferynge vnto ꝑ Lorde: & the meateofferynge therof, shalbe made of two tenth deales of fyne flour mengled with oyle, to be a sacrifice vnto the Lorde for a swete sauoure: and the drynkofferyng therof shalbe of wyne, euen the fourth deale of an hyn. And ye shall eate nether breade, nor parched corne, nor furmentye, nor newe corne vntill the selfe same daye that ye haue brought an offrynge vnto youre God. Let thys be a lawe for euer in youre generacions and in all youre dwellynges. ✠

And ye shall counte from the morowe after the Sabath: euen from the daye that ye brought the shefe of the waueofferynge. vii. Sabbathes complete: euen vnto the morowe after the seuenth Sabbath shall ye nombre fyftye dayes. And ye shall bryngе a new meatofferynge vnto the Lorde. And ye shall bryngе oute of youre habitacyons two waueloues made of two tenth deales of fyne flouer, and that are made wyth leuen for fyrst frutes vnto the Lorde. And ye shall bryngе wyth ꝑ breade * seuen lãbes wythout defoymyte of one peare of age, & one ponge oxe & two rãmes, wyche shall serue for a burnte offerynge vnto ꝑ Lorde, wyth meatofferyngs & theyr drinckofferynges, to be a sacryfyce for a swete sauoure vnto ꝑ Lorde.

Then ye shall offre an he goate for a synneofferynge: & two lambes of one peare olde for a peaceofferynge. And the preaste shall waue them wyth the breade of the fyrst frutes before the Lorde, and wyth the two lambes. And these holye thynges of the Lorde, shalbe the preastes. And ye shall proclayme the same daye, that it maye be an holye connocation vnto you: ye shall do no laborious worcke therin: let ye be a lawe for euer in all youre dwellynges, and in all youre generacyons.

* And when ye reape downe youre harueste thou shalt not make cleane rudaunce of ꝑ felde, nether shalt thou make any aftergatherynge of thy harueste: but shalte leaue ye vnto the poore and the straunger. I am the Lorde youre God.

And ꝑ Lorde spake vnto Moses: sayinge Speake vnto the chyldren of Israell, & saye In the seuenth moneth, in ꝑ fyrste daye of the moneth shall ye haue reste, * euen the remembraunce of blowynge, an holye cõuocacyõ: ye shal do no labouryous worcke therin, but offer sacryfice vnto the Lorde.

✠ And ꝑ Lorde spake vnto Moses sayinge: the * tenth daye also of ꝑ selfe seuenth moneth is a daye of reconcylynge, therfore shall it be an holye conuocacyon vnto you & ye shall humble youre soules, and offer sacryfyce vnto the Lorde. Ye shall do no worke the same daye, for it is a daye of reconciling, to make an atonemente for you before ꝑ Lorde youre God. For what soeuer soule yt be that humbleth not hym selfe ꝑ daye, he shall be destroyed from amonge hys people. And whatsoeuer soule do any worcke that daye, the same soule wyll I destroye from amonge hys people. Ye shall do no maner worcke therfore: Let yt be a lawe for euer in your generacyons & in all youre dwellynges. Let it be vnto you a Sabbothe of reste, & ye shall humble youre soules in the nynth daye of the moneth at euen: from euē to euen shal ye rest in youre Sabboth. ✠

And ꝑ Lorde spake vnto Moses sayinge: speake vnto ꝑ chyldrē of Israell, & saye: * the fyfteneth daye of the same seuenth moneth is the feaste of tabernacles, seuen dayes vnto the Lorde. The fyrste daye is an holye cõuocacyon: ye shall do no labouryous worke. Seuen dayes ye shall offer sacryfyce vnto ꝑ Lorde, & in the eyghte daye shalbe an holye conuocacyon vnto you, and ye shall offer sacryfyces vnto the Lorde. It is the collecyon, and ye shall do no labouryous worcke therin.

These are ꝑ feastes of the Lord, which ye shall call holye conuocacyons, for to offer sacryfyce vnto the Lorde, burnteofferynge, meatofferynge, peaceofferyng, and drynckofferynges, euery daye hys due sacryfyce besyde the Sabbothes of the Lord, and besyde youre gyftes, besyde youre vowes, and all youre frewylloofferynges, wyche ye geue vnto the Lorde.

✠ Moreouer, in the fyfteneth daye of ꝑ seuenth moneth when ye haue gathered in the frute of the lãde, ye shall kepe holye daye vnto the Lorde seuen dayes. The fyrste daye shalbe as a Sabboth: lykewyse in ꝑ eyghte daye shalbe the rest of the Sabboth. And ye shall take you in the firste daye, the frutes of goodly trees, braunches & palme trees, and

the bowes of thycke trees, & wyllowes of ꝑ
brooke, & shall reioyce before the Lorde your
God seuen dayes. And ye shall kepe this feas-
te vnto the Lorde seuen dayes in the yeare.
It shalbe a lawe for euer in your generacy-
ons, that ye kepe it in the seuenth moneth.
Ye shall dwell in boothes seuen dayes: euen
all ꝑ are Israelites borne, shall dwell in boo-
thes, ꝑ your chyldren after you maye know,
howe that I made the chyldren of Israell to
dwell in boothes, when I brought them out
of the lande of Egypte: I am the Lorde your
God. ¶ And Moses spake vnto ꝑ chyl-
dren of Israell cõcernynge the feastes of the
Lorde.

¶ The.xxiiii.Chapter.

¶ The oyle for the lampes. He that curseth must be stoned.
He that kylleth shalbe kylled &c.

A ND ꝑ Lord spake vnto Mo-
ses, sayinge: * commaunde
the chyldren of Israell that
they bringe vnto the, pure
oyle olyue beaten for lighte-
tes, to cause the lampes to
burne allwaye: wythout ꝑ
vayle of wytnesse: in the ta
bernacle of wytnesse shall Aarõ dresse them
bothe euen & mornynge before the Lorde all-
wayes. Let it be a lawe for euer in your gene
racyõs. He shal dresse ꝑ lampes vpõ the pure
candelstycke before ꝑ Lorde perpetually.

And thou shalte take fyne floure, & bake
twelue wassels therof, two tẽthdeales shal-
be in one wassell. And thou shalte set them
in two rowes, syxe on a rowe vpon the pure
table before the Lorde, and put pure franken
cence vpon the rowes, that they maye be bre
ade of remembraunce, and an offerynge to
the Lorde. Euery Sabboth he shall put thẽ
in rowes before ꝑ Lorde euermoare: of the
chyldren of Israel shal they be offered for an
euerlastynge couenaunte. * And they shall
be Aarons and hys sonnes, whych shall eate
them in the holy place. For they are moste
holy vnto hym of the offerynges of the Lor-
de by a perpetuall statute.

And the sonne of an Israelytishe wyfe
whose father was an Egypcyan, wente out
amõge the chyldren of Israel. And thys sõne
of the Israelytishe wyfe & a man of Israell,
stroue together in the hoste. And the Israely
tish womans sonne * blasphemed ꝑ name of
the Lorde & ‡ cursed, & they brought hym
vnto Moses. Hys mothers name was Sa-
lomith, whych was the daughter of Dibry,
of the trybe of Dan: and they * put hym in
warde, that the mynde of the Lorde myghte
be shewed them.

And the Lorde spake vnto Moses say-
inge: bryng the cursed speaker wythout the
hoofte, and let all that heardе hym, put their
handes vpon his heade, and let al the multi-
tude stone hym. And thou shalte speake vn-
to the chyldren of Israell sayinge: Whosoe-
uer curseth hys God, shall beare hys synne.
And he ꝑ blasphemeth the name of the Lor-
de, let hym be slayne, & all the multitude shal
stone hym to deth.

Whether he be borne in the lande or a D
straunger, whan he blasphemeth the name
of ꝑ Lorde, let hym be slayne. And * he that
kylleth any man, let hym dye the death. And
he ꝑ killeth a beaste, let him make him good,
soule for soule. And yf a man mayne hys
neyghboure, as he hath done, so shall ye be
done to hym: broke for broke ‡ eye for eye &
toth for toth: euen as he hath maymed a mã,
so shall he be maymed agayne. And he that
kylleth a beaste, let hym paye for it: & he that
kylleth a man, let him dye. Ye shall haue one
maner of lawe: euẽ for the straunger as well
as for one of your selues, for I am the Lord
your God.

And Moses tolde ꝑ chyldren of Israel,
and they brought hym (that had cursed) out
of the hoste, & stoned hym wyth stones. And
the chyldren of Israell dyd as the Lorde com
maunded Moses.

¶ The.xxv.Chapter.

¶ The Sabboth of the.vii.yeares, and of the yeare of iubi-
le, otherwyse called the fyftyeth yeare.

A ND the Lorde spake vnto Mo- A
ses in mounte Sinai sayinge:
speake vnto the chyldren of Is-
raell, and saye vnto them: when
ye be come into the lande wych
I geue you, the lande shall reste, and kepe
Sabboth vnto the Lorde. * Syxe yeares
thou shalte sowe thy felde, & syxe yeare thou
shalte cut thy vinyarde, & gather in the fru-
te therof. But the * seuenth yeare shall be a
Sabboth of reste vnto the lande. The Lor-
des Sabboth yt shalbe: thou shalte neyther
sowe thy felde, nor cut thy vynyarde. That
wych groweth of the owne accorde thou
shalte not reape, neyther gather the grapes
that thou hast left behynde, for it is a yeare
of reste vnto the lãde. And the reste of the lã
de shalbe meate for you: euen for the, for thy
seruaunte, and for thy mayde, for thy hyred
seruaunte, and for the straunger that loge-
ourneth wyth the: and for thy catell, and for
the beastes that are in the lande, shall all the
encrease therof be meate. And thou shalt nõ B
bre seuen Sabbathes of yeares vnto ꝑ euen
seuen tymes seuen yeare: and the space of the
seuen Sabbathes of yeares wyll be vnto ꝑ
nyne & fortye yeare. And then thou shalte
make a trompe blowe: in the tenth daye of ꝑ
seuenth moneth, euen in the daye of attone-
mente shall ye make the trompe blowe, thor-
rowe out all your lande.

And thou shalte halowe that yeare: e-
uen the fyftieth yeare, and proclayme lyber-
tie

tie thorowe out the lande vnto all the inhabyters therof, for it shalbe a yeare of iubelye vnto you, and ye shall retourne: euerye man vnto hys possessyon, and euery mã vnto hys kynred agayne. A yeare of iubelye shall that fyftieth yeare be vnto you. Ye shall not sowe nether reape that whyche groweth of yt selfe, nether gather ý grapes that are left. For that yeare of iubelye shalbe holy vnto you: but ye shall eate of the encreasse thereof out of the felde. In the yeare of thys iubelye ye shall returne euery mã vnto hys possessyõ agayne.

If thou sellest ought vnto thy neyghboure, or byeste of thy neyghboures hande, ye shall not dysceaue one another: but accordynge to the nombre of yeares after the iubelie yeare thou shalte bye of thy neyghboure, & accordynge vnto the nombre of yeares & of the frutes, he shall sell vnto the. Accordynge vnto ý multitude of yeares, he shall encreasse the prycce therof, and accordynge to the fewnesse of yeares, he shall mynysche the prycce of yt: for the nombre of frutes do the he sell vnto the.* Dysceaue not ye therfore euery man hys neyghboure, but ý shalt feare thy God. For I am the Lorde youre God: Wherfore, ye shall do after myne ordinaunces and kepe my lawes, and do them, and ye shall dwell in the lande in safetie. And the lãde shall geue her frute, & ye shall eate your fyll, & dwell therin in safetie.

And yf ye shall saye: what shal we eate the seuenth yeare, for we shall not sowe, nor gather in our encreasse? I will sende my blessynge vpon you in the syxte yeare, & yt shall brynge forthe frute for thre yeares: and ye shall sowe the eyghte yeare, and eate yet of olde corne vntyll the nynte yeare: euen vntil her frutes come, ye shall eate of olde stoare. The lande shall not be solde to be waste: for *the lande is myne, & ye be but straungers & sojourners with me. In all the lãde of youre possessyõ, ye shall graunt a redempcyõ for the lande.

*Yf thy brother be wared poore, & hath solde a waye of hys possessyon, and yf any of hys kynne come to redeme yt, let him by out that whyche hys brother solde. And yf he haue no man to redeme yt, let hys hande get asmuche as maye be suffycyente to bye yt out agayne, and let hym counte howe longe yt hath bene solde, and delyuer the reste vnto the man to whome he solde yt, ý he maye retourne to hys possessyõ agayne. But and yf hys hande cannot gett suffycyent to restore to the other agayne, then that whyche ys solde shall remayne in the hande of hym that hathe boughte yt, vntyll the yeare of iubylye: and in the Iubelye yt shall come oute, and he shall retourne vnto hys possessyon agayne.

And yf a mã sell a house or a dweelynge wythin the walles of a cytie, he maye bye yt oute agayne wythin a whole yeare after yt is solde: euen ony daye of the yeare shall he redeme yt agayne. But & yf he bye yt not oute agayne wythin ý space of a full yeare, then the house that is in the walled cytie shalbe stablysched, and be hys owne that bought it, & hys successoures after hym, & shall not go out in the iubelye. But the houses of vyllages whyche haue no walles rounde aboute them, are counted as the felde of the countre & therfore they maye be bought out agayne, & shall retourne in the iubelye.

Notwythstandynge, the cyties of the leuytes, and the houses of the cyties of theyr possessyõ, maye the leuytes redeme at all seasons. And yf a man purchase oughte of the leuites, the house that was solde, and ý cytie of theyr possessyon shall go oute in the yeare of iubelye: for the houses of the cyties of the leuites, are theyr possessyon amonge ý chyldren of Israel. But the felde of the suburbe that is besyde their cyties, maye not be sold: but is theyr perpetuall possessyon.

If thy brother be waxen poore & fall in decaye wt the, thou shalte releue him, both the straunger & sojourner, that he maye lyue wyth the. * And thou shalte take none vsurye of hym, or vãtage. But thou shalt feare thy God, that thy brother maye lyue wyth the. Thou shalte not geue hym thy money vpon vsurye, nor lende him thy corne for increase. I am the Lorde youre God, whyche broughte you out of the lande of Egypte to geue you the lande of Canaan, & to be youre God.

*✠ If thy brother that dwelleth by the, be waxen poore, and be solde vnto the thou shalt not compell hym to the bondage of seruauntes: but as an hyred seruaunte and as a sojourner he shalbe wyth the, and shall serue the vnto the yeare of iubelye, & then shall he depart from the: bothe he & hys chyldren wyth hym, & shall retourne vnto hys awne kynred agayne, & vnto the possessyon of hys fathers. For they are my seruauntes, whyche I broughte out of the lande of Egypte, and shall not therfore be solde as bõdmen. Thou shalt not rayne ouer hym cruelly, but shalt feare thy God. Thy bondseruaunt, and thy bondmayde whych thou shalte haue, shalbe of the Heythen that are rounde aboute you: of them shall ye purchace seruauntes & maydes, and of the chyldren of ý straungers that are sojourners amonge you, and of theyr generacyons that are wyth you, whyche they begate in youre lande. These shalbe youre possessyon, and ye shall take them as inheryta ce for youre chyldrẽ after you, to possesse thẽ, they shalbe your bõdemen for euer. But ouer youre brethren the chyldren of Israell,

ye shal not raigne one ouer another cruelly.

G Yf a soiourner or straunger ware rych by the, & thy brother that dwelleth by hym ware poore, & sell hym seife vnto the straunger or sogeourner by the, or to any of ꝑ straungers kynne: after that he is solde, he maye be redemed agayne: one of hys bretherne (or that wyll) ether hys vncle or hys vncles sōne maye bye hym oute: or any that is nye of kynne vnto hym of hys kynred, maye redeme hym: ether yf hys hande can get so moch, he maye be looseed. And he shal reken wō him ꝑ bought hym, from the yeare trat he was solde in, vnto the yeare of iubelye & the prye of hys beyinge shalbe valued accordynge vnto the nombre of yeares. As an hyred seruaunte shall he be wyth him. If there be yet many yeares be hynde, accordinge vnto thē lett him geue agayne for his delyueraunce, of the money ꝑ he was bought for. Yf there remayne but fewe yeares vnto the yeare of iubelye, let hym counte wyth hym agayne, and accordynge vnto hys yeares geue hym agayne for hys redempcyon, and he shalbe wyth hym yeare by yeare as an hyred seruaunte and the other shall not rayne cruelly ouer hym in thy syghte. If he be not redemed thus, he shall go oute in the yeare of iubelye, both he and hys chyldren wyth hym: for ꝑ chyldren of Israell are my seruauntes, whych I broughte out of ꝑ lāde of Egypte. I am the Lorde youre God.

¶ The.xxv.Chapter.

¶ They are blessed that kepe those thynges that God bydeth.

A YE shall* make you no ydolles nor grauen ymage, neyther reare you vp any stone nether shall ye set vp any ymage of stone in youre lāde to worshyppe it: for I am ꝑ Lorde your God: ye shall kepe my Sabbothes, & feare my sāctuary: for I am ꝑ Lorde.

*Deute.v.a.

✠ Yf ye walke in myne ordynaunces & kepe my commaundementes, and do them, I wyll sende you rayne in the ryght season and ꝑ lande shall yelde her increase, and the trees of the felde shall geue theyr frute. And the threshynge shall reach vnto wyne harneste, and the wyne haruest shal reach vnto sowynge tyme, and ye shall eate your bread in plenteousnes, & dwell in youre lāde peasably. And I wyll sende peace in the lande, & ye shall slepe wythout any man to make you afrayede.

And I wyll ryd euell beastes out of ꝑ lande, & there shall no swearde go thorowe out youre lande. And ye shall chase youre enemyes, and they shall fall before you vpon the sweard.* And fyue of you shall chase an hundred, and an hūdred of you shall put ten thousande to flyghte, & youre enemyes shall fall before you vpon the sweard. For I wyll haue respect vnto you, & make you encrease and multiplye you, & set vp my couenaunte wyth you. And ye shall eate olde store, and cary out olde for the newe. And I wyll make my dwellynge place amonge you, & my soule shall not loothe you. I wyll walke amonge you, and wylbe youre God & ye shal be my people. ✠ I am the Lorde your God which brought you out of ꝑ land of Egypte, that ye shulde not be theyr bondemen & I haue broken the cheynes of your yoke, & made you go vpryghte.

*Jos. xxiii.c

But & yf ye wyl not harken vnto me, nor wyll not do after these commaundementes: And if ye shal dispise myne ordynaunces, eyther yf your soule abhorre my lawes, so that ye wyll not do all my commaundementes, but breake myne appoyntemente, I also wyll do thys vnto you. For I wyll bryngе vpon you fearfullnesse, swellyng of body, and the burnynge agewe to consume youre eyes, and gendre sorowe of hert. And ye shall sowe youre seede in vayne, for your enemyes shall eate it, And I will set my face agaynste you, and ye shall fall before your enemyes, & they that hate you shall rayne ouer you & ye shall flee, when noman followeth you.

*Deu. xxviii.

And yf ye wyll not yet for all thys herken vnto me, then wyll I punysh you seuen tymes more for your synnes, & wyll breake the pryde of youre stubburnesse. And I wyl make youre heauen as yron, and youre erth as brasse: And youre laboure shalbe spent in vayne. For youre land shall not geue hyr increase, nether shall the trees of ꝑ lande geue theyr frutes.

And yf ye walke contrary vnto me, & wyll not harken vnto me. I wyll bryngе seuen tymes moo plages vpon you, accordinge to youre sinnes. I wyll also sende in wylde beastes vpon you, whych shal robbe you of youre chyldren, & destroye youre catell, and make you fewe in nombre, and cause youre hye wayes to growe vnto a wyldernesse.

And if ye maye not be reformed by these thynges but shall walke contrarye vnto me, then wyll I also walke contrarye vnto you, and wyll punyshe you yet seuen tymes for youre synnes. And I wyll sende a swerde vpō you, that shall auenge my testamēt. And when ye are gathered together wyth in youre Cyties, I wyll sende the pestilence amonge you, & ye shalbe delyuerede into the hande of the enemye. And when I haue broken the stafe of youre breade: tenne wyues shall bake youre breade in one ouen, & they shall delyuer you youre breade agayne by weyght* ye shall eate, and not be satisfyed.

*Ezech. xiii.

And

And yf ye wyll not yet for all this herken vnto me, but shall walke agaynste me,
I wyll walke contrary vnto you also in indignacyon, & wyll chastice you seuen times
Lu.xi.g for your synnes. * And ye shall eate the flesh of youre sonnes, and ye flesh of youre daughters shall ye deuoure. I wyll destroye
youre hye places, and roote out youre ymages, & caste youre carkasses vpon the bodyes of youre ydolles, and my soule shall abhorre you. And I will make youre cities desolate, and bryngе youre sanctuarye vnto
nought & wyll not smell ye swetnesse of your odoures.

I wyll bryngе the lande vnto a wyldernesse, & youre enemyes whych dwell therin, shall wonder at yt. And I wyll strowe you amōge the hethen, and wyll drawe out a swerde after you, and youre lande shalbe waste, and youre cyties desolate. Then shal the lande enioye her Sabbothes, as longe as yt lyeth voyde, and ye shalbe in youre enemees lande: euen then shall the lande rest, and reioyce in her Sabbothes. As longe as it lyeth voyde it shall rest, because it dyd not reste in youre Sabbothes, when ye dwelte vpon it.

And vpō them that are lefte a lyue of you, I wyll sende a faynteneſſe into theyr hertes in the lande of theyr enemyes: & the sounde of a shakynge leafe, shall chace them, & whā they flee ye swerde, they shall fall: no mā folowynge vpō them. They shall fall one vpō another, as it were before a swerd, ent no mā folowing vpō them, & ye shall haue no powre to stāde before youre enemyes: And ye shall perysche amōge ye hethen, & the lande of youre enemyes shall eate you vp.

And they ye are lefte of you, shall pyne awaye in theyr vnrygheteoulnes, euen i their enemyes lande, & in the myldeades of theyr fathers shall they consume. And they shall confesse theyr myldeades & the myldeades of theyr fathers for theyr trespace, which they haue trespaced agaynste me, and for that also ye they haue walked contrarye vnto me.

Therfore, I also wyll walke contrary vnto them, and wyll bryngе them into the lande of their enemyes. And then at the lest waye their vncircumcised hertes shall be tamed, & they shall make an attonemente for their myldeades.

And * I will remembre my couenante, Lu.i. with Jacob, & my bōde with Isaac & myne appoyntmēt with Abrahā will I remēber, & wyll thynke on the lande. The lande shalbe lefte of them, & shall enioye her Sabbothes whyle she lyeth waste without them. And they shall make an attonemēte for their myldeades, because they despised my lawes, & because their soule refused myne ordinaunces: And yet for all ye when they be in ye lande of their enemyes, * I wyll not caste them a waye, nether will abhorre them, to destroye them vtterly, & to breake myne appoyntmēt wyth them: for I am ye Lorde their God. I wyll for their sakes remembre ye couenaunt made vnto their fathers whom I broughte out of ye lānde of Egypt in ye syghte of the hethē, ye I myghte be their God: I am ye Lord. *Deut. xiii.e

These are ye ordynaunces, & iudgemētes, & lawes whiche the Lorde made betwene him & the children of Israel in mount Sinai, by the hande of Moses.

¶ The.xxvii.Chapter.

¶ Of yuersles vowes, and of tithes &c.

AND the Lorde spake vnto Moses sayynge: speake vnto ye childrē of Israel, & saye vnto them: If any mā wil geue a synguler vowe vnto the Lorde accordinge to ye value of ye soules, ye value of ye male frō twentie yeare olde vnto sixtye shalbe fifty * sicles of siluer, after ye weyght of sanctuarye. And if it be a female, ye value shalbe thyrtie sicles. And frō fyue yeares to twentie, ye male shalbe set at twētie sicles, & the female at ten sicles. And from amoneth vnto fyue yeare, the male shalbe set at fyue sicles of siluer, & the female at thre. And he ye is sixty yeare olde, & aboue, shalbe valued at fiftene sicles, and the womā at ten. But If he be to poore so to be sette, he shall presente hym selfe before the Preaste: & the Preaste shall value him, accordinge as the hande of hym that vowed is able to get, euen so shall the Preaste value him. * Num.iii.g

If it be a beaste of which men bringe an offeryngе vnto the Lorde: all that any man geueth of suche vnto the Lorde shalbe counted holye. He shall not alter yt nor chaunge it: a good for a bade, or a bade for a good. And if he chaunge beaste for beaste, then bo the the same beaste and it also wherwith it was chaunged shalbe holy. If it be any manner of vncleane beaste, of which men do not offer a sacrifice vnto the Lorde, he shall sett the beaste before ye Preast, & the Preast shal value it, whether it be good or bad. And as ye Preaste setteth it, so shall it be. But if he will bye it agayne, he shall geue the fifte parte moare aboue ye it was set at.

If any man dedicate his house, to be holy vnto ye Lord, ye Preast shall set it, whether it be good or bad: & as the Preaste hath set it so shall ye value be. And whā he that sanctified it will redeme his house, let hym geue ye fifte parte of ye money ye it was iudged at therto, & it shalbe his

If a man halowe a pece of his enhereted lānde vnto the Lorde: yt shalbe set accor-

dyng to ꝑ seede therof. If it beare an homer of berly it shalbe set at fyftie sicles of syluer. If he halowe his felde immediatly from ꝑ yeare of iubelye, it shalbe worth according as it is esteemed. But ꝯ if he halowe his felde after ꝑ Iubelie, ꝑ Preaste shall reken ꝑ money according to ꝑ nombre of ꝑ yeares ꝑ remayne vnto the yeares of Iubelie folowing and there after it shalbe lower set.

If he that cõsecrated ꝑ felde, wil redeme it agayne, let hym put the fyfte parte of ꝑ price that it was set at ther vnto, ꝯ it shal be his. And if he will not redeme ꝑ felde, but selleth ꝑ feld to another mã, he (that bewed) maye redeme it nomore. But when ꝑ felde goeth out in ꝑ yeare of iubelie, it shalbe holy vnto ꝑ Lorde: euen as a felde ꝑ is vtterly put awaye, ꝯ it shal be the Preastes possessyon.

If a mã sanctifie vnto ꝑ Lorde a felde whiche he hath bought, ꝯ is not of his enheritaunce, ꝑ Preast shal rekẽ vnto him what it is worth vnto ꝑ yeare of iubelie, ꝯ he shal geue ꝑ price ꝑ it is set at, ꝑ same daye, as a thynge cõsecrated vnto ꝑ Lorde. And in the yeare of iubelie, the felde shall returne vnto him, whose enheritaunce of lãde it is.

And all settinge shalbe according to ꝑ sicle * of ꝑ sanctuarie. One sicle conteineth twentie halfepens. * Exo. xxx. d

* But the firste borne of the beastes that is appoynted vnto the Lord, maye no man sanctify: whether it be oxe or shepe, for it is the Lordes alredie. If it be an vncleane beaste, he shall redeme it, as it is set at, and geue the fyfte parte moare therto: Or, yf it be not redemed, it shalbe solde, according to the value.

Notwythstãdynge, no damned thynge that a mã putteth from him ꝯ dedicateth vnto ꝑ Lorde of all hys good (whether it be mã or beast or lãde of his enheritaũce) maye be solde or redemed: for euery thinge so put awaye, is moste holye vnto ꝑ Lorde. Let no damned thynge that a mã separateth, be redemed, but dye the death.

Euery tithe of ꝑ lande which is of the seede of the land, or of the frute of the trees, is the Lordes, ꝯ is sanctified vnto ꝑ Lorde. And if a man wyll redeme oughte of his tythes, let hym adde ꝑ fyfte parte therto. And euery tyth of oxe ꝯ of shepe ꝯ of euery beaste that goeth vnder ꝑ rod euẽ euery tenth shal be holy vnto the Lorde. He shall not loke yf it be good or bad, nor chaung it. Els if he chaunge it, bothe it, ꝯ that it was chaunged withall, shalbe halowed vnto ꝑ Lorde and maye not be redemed.

These are ꝑ commaũdementes wyych the Lorde commaunded by Moses vnto the chyldren of Israel in mounte Sinai.

¶ The ende of the thyrde boke of Moses, called in the Hebrue, Vaiecra, and in the Latyn Leuiticus

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¶ The fourth boke of Moses, called in the Hebrue, Maie-dabbar, and in the Latin Numeri

¶ The fyrst Chapter.

¶ All that are apte for batell, are nombred. The tryde of Leui must mynyster in the tabernacle,

1 And the Lord spake vnto Moses ī the wyldernesse of Sinai, in ꝑ tabernacle of wytnesse, the first day of the secōde moneth in ꝑ seconde yeare after they were cōe out of ꝑ lande of Egypte, sayinge: *take ye the summe of all ꝑ multytude of the chyldren of Israel, after their kynredes ād houshold of their fathers vō the nombre of theyr names, all ꝑ are males, heed by heed, frome twentie yeare & aboue: euen all that go forthe to the warre in Israel, thou & Aaron shall nombre them thorow out theyr armyes, & with you shalbe mē of euery tryde wherof euery one is heade man of the house of his fathers.

n.xxi.d. n.xxvi.a n.xxiii.a.

2 And these are ꝑ names of the mē that shall stāde wyth you: of ⁂ (the tryde of) Rubē Elizur, ꝑ sonne of Sedeur: of Simeon, Salumiel the sonne of Suri, Sadai: of Juda, Nahesso, the sōne of Aminadab: of Isachar, Nathanael, the sonne of zuar: of zabulō, Eliab, the sōne of Helon. Amonge the chyldren of Joseph: of Ephraim, Elisama, the sonne of Amihud: of Manasse, Gamaliel, the sōne of Pedazur: of Ben Jamin, Abidan the sōne of Gideoni: of Dan, Ahiezer, the sōne of Ammi, Sadai: of Aser, Pagiel, the sōne of Ocran: of Gad Eliasah the sonne of Deguel: of Nephthali, Ahira the sonne of Enan.

3 These were of great fame in ꝑ cōgregacyon, Lordes of ꝑ trydes of theyr fathers, and heades ouer thousādes in Israel. And Moses & Aarō toke these men (which are expressed by their names) & gethered all ꝑ cōgregacyon together, ꝑ fyrst daye of the second, moneth, & they were rekened thorowe out their kinredes & houses of theyr fathers by name from twēty yeare & aboue, heed by heed. As the Lorde commaunded Moses, euen so he nombred them in the wyldernes of Sinai.

And ꝑ chyldrē of Rubē Israels eldest sonne thorowe out their generaciōs, & their kynredes, & houses of theyr fathers in ꝑ nōbre of names, heed by heed (all males frō .xx. yeare & aboue) as many as dyd go forthe to ꝑ warre: ꝑ nombre of them ꝑ were of ꝑ tribe of Rubē, was .xlvi. thousāde & .v. hundred.

Of ꝑ chyldren of Simeō thorowe out their generacions & their kinredes, & houses of their fathers, ꝑ summe of them in ꝑ nombre of names, heed by heed, all ꝑ males from xx. yeres & aboue, whosoeuer myght go forthe to ꝑ warre: ꝑ summe of them ꝑ were of ꝑ tryde of Simeō .lix. thousāde & thre hūdred.

Of ꝑ chyldrē of Gad thorow out their generatiōs & their kinredes & householdes of their fathers, the nombre of the names from xx. yeare & aboue, all ꝑ went forth to ꝑ warre: ꝑ nombre of them ꝑ were of the tryde of Gad, was .xlv. thousāde, syx hūdred & fifty.

Of ꝑ chyldren of Juda thorowe oute their generaciōs & theyr kynredes & houses of their fathers, ꝑ nōbre of names frō .xx. yeare & aboue, all ꝑ were able to go forthe to ꝑ warre: The nōbre of them ꝑ were of ꝑ tryde of Juda was .lxxiiii. thousāde & fire hūdred.

Of ꝑ chyldren of Isachar thorow out theyr generaciōs & theyr kynredes & houses of theyr fathers: ꝑ nōbre of names from .xx. yeare & aboue which wēt al forthe to warre ꝑ nombre of them ꝑ were of ꝑ tryde of Isachar, was .liiii. thousande & .iiii. hundred.

Of ꝑ chyldren of zabulō, thorowe out theyr generatiōs & theyr kynredes, & houses of theyr fathers, ꝑ nōbre of names from .xx. yeare & aboue, whych were able to go furth in ꝑ hoost: The nōbre of them ꝑ were of the tribe of zabulō, was .lvii. thousād and foure hundred.

Of ꝑ chyldren of Joseph: Namely, of the chyldren of Ephraim thorowe out theyr generaciōs & their kinredes & houses of thier fathers, the nōbre of names from .xx. yeares & aboue, all ꝑ went out to the warre: the nōbre of them ꝑ were of the tryde of Ephraim was .xl. thousande & fyue hundred.

Of ꝑ chyldren of Manasse thorow out their generacyōs, & their kynredes, & houses of theyr fathers, the nōbre of names frō twē tie yeare olde & aboue, all ꝑ wente out to the warre: The nōbre of them ꝑ were of ꝑ tryde of Manasse was .xxxii. thousād & .ii. hūdred.

Of ꝑ chyldren of Ben Jamin thorow out theyr generacyons, & theyr kynredes & houses of theyr fathers, the nōbre of names from .xx. yeare & aboue, all ꝑ wente furth to

the warre: The nombre of them that were of the tryde of Ben Jamin was.xxxv. thousande & .iiii. hundred.

K Of the chyldren of Dan throwe oute their generacyons & kynredes & houses of their fathers: the nombre of names from .xx. yeare olde & above, all that wente forthe to the warre: The nombre of them that were of the tryde of Dan was. lxii. Thousande & seuen hundred.

Of the chyldren of Aser throw oute their generacyons & their kynredes & houses of their fathers, the nombre of ꝑ names from.xx. yeares & above, all that wente out to warre: The nombre of them that were of the tryde of Aser was.xli. thousande and.v. hundred.

Of the chyldren of Nephtali: throw oute their generacyons & their kynredes & houses of their fathers, the nombre of names from .xx. yeares & above, all that myght go forth to ꝑ warre: The nombre of thē ꝑ were of ꝑ tryde of Nepthali, was thre & .l. thousand and.iiii.hundred.

G These are the summes whych Moses & Aaron nombred and the prynces of Israell: those twelue mē, which were euery one ouer the house of their fathers. And all the nombres of the chyldren of Israel, throwe oute the houses of their fathers, from twentie ye are & above, al that went forth to the warre in Israel, drewe all vnto the summe of * syx hundred thousande and thre thousande, fyue hundred and fyftye. But the Leuites after the tribes of their fathers were not nombred amonge them.

* Exo.xii. & Numer.xi.c.

And the Lorde spake vnto Moses, saying: Thou shalt not nombre the tryde of Leui, neyther take the summe of them from amonge the chyldren of Israell. But ꝑ shalte appoynte the Leuites ouer the habytacyon of wytnesse, & ouer all the vesseis therof, & ouer all thinges that are in it. Yet, they shal beare the tabernacle & all the vesseis therof, & they shall mynystre in yt, & shall dwell rounde aboute the tabernacle. And when the tabernacle goeth forth, the Leuites shal take yt downe: & when the tabernacle is to be pytched, they shall set yt vp: & yf any straunger come nye, he shall dye. And the chyldren of Israell shal pytch their tentes, euery mā in hys owne companye, & euery man vnder his owne standerde throw out their hostes. But the Leuites shall pytch rounde aboute the tabernacle of wytnesse, that there be no wrath vpon the congregacyō of the chyldrē of Israell, & the Leuites shal kepe ꝑ watche of ꝑ tabernacle of wytnesse. And the chyldrē of Israel dyd accordynge to all ꝑ the Lorde commaunded Moses, euen so dyd they.

¶ The .ii. Chapter.

¶ The order of the tentes. The heades of the kynredes of Israell.

AND the Lorde spake vnto Moses & Aaron sayinge: euery mā of the chyldren of Israell shall pytch vnder hys owne standerd and vnder the armes of their fathers houses: on the other syde and rounde aboute the tabernacle of wytnesse shall they pytch. I

On ꝑ easte syde towarde the rysynge of the sonne, shall they of the standerd of the hoosse of Juda pytch throwe out their armyes: And Nahessō the sonne of Aminadab was captayne of the sonnes of Juda. And hys hoosse & the nombre of them. lxxiiii. M. and syxe hundred. Next vnto hym shall they that be of the tribe of Isachar pytche: & Nathanael the sonne of zuar was captayne of ꝑ chyldren of Isachar: hys hoosse and the summe of the nombre therof. liiii. thousande and foure hundred.

And then the tribe of zabulon: & Eliab the sonne of Helon, captayne ouer the chyldren of zabulon, & hys hoosse & the nombre of them. lvii. thousād & .iiii. hundred: so that the whole nombre of the whole hoost of Juda are an hundred thousāde. lxxxvi. thousād & .iiii. hundred throwe out their armyes: & these shall go before.

On the southsyde shall the standerd of the hoosse of Ruben kepe thorow their companyes: & ꝑ captayne ouer the sonnes of Ruben, was Elizur the sonne of Sedeur. And hys hoosse & the nombre of them. xlvi thousande & .v. hundred. And faste by hym shall the tryde of Symeon pytche, & the captayne ouer the sonnes of Symeon, was Salumiell the sonne of zuri Sadai, and hys hoost & the nombre of them .lix. thousande & thre hundred. And the tryde of Gad also & the captayne ouer the sonnes of Gad, was Eliasaph the sonne of Deguell: And hys hoosse & the nombre of them. xlv. thousande. vi. hundred & .l. All ꝑ were nombred w̄ the tryde of Ruben: an hundred thousāde .li. thousande iiii. hundred & .l. throwe oute their armyes, & they shall go in the seconde place. K

And the tabernacle of wytnesse shal go wyth the hoosse of the Leuites, in the mydes of the hoostes: And as they lye in their tētes, euen so shall they proceade in the iourney, euery man in hys degree, & vnder their owne standerdes.

The westsyde shall the standarde of the hoosse of Ephraim kepe with their armyes & the captayne ouer the sonnes of Ephraim was Elisama the sōne of Amihud: Hys hoost and the nombre of them .xl. thousande & .v. hundred. L

And faste by hym, shalbe the tryde of Manasse, & the captayne ouer the sonnes of Manasse was Gamaleel the sonne of Pedazur. Hys hoosse & the nombre of them. xxxii. thousande & two hundred. And the tryde of

Ben Jamin

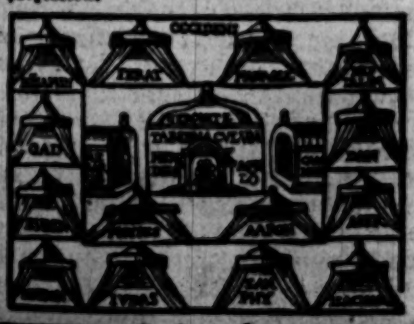
Ben Jamin also: and the captayne ouer the sonnes of Ben Jamin was, Abidan ꝑ sonne of Gedeoni. His hoste and the nombre of the xxxv. thousande and. iiii. hundred. All that were appoynted with the hoste of Ephraim were an hundred thousande. viii. thousande and an hundred, thorowe out their armyes and they shal go in the thyrd place.

The standerd of the hoste of Dan shall kepe the northsyde with their armyes: & the captayne ouer ꝑ chyldren of Dan, was Ahiezer the sonne of Ammi Sadai. Hys host and the nombre of them. lxii. thousande and. vii. hundred. And fast by hym shall the trybe of
D Aser pytche: and the captayne ouer the sonnes of Aser was Pagiel the sonne of Ocran his hoste and the nombre of them. xli. thousande & v. hundred. And the trybe of Nephthali also, and the captayne ouer the chyldrē of Nephthali was Ahira the sonne of Enā. Hys hoste and the nombre of them. liii. thousande and. iiii. hundred. All they that were appoynted wyth the hoste of Dan, was an hundred thousande. lvii. thousande and. vi. hundred. And they shall go hynmoste wyth their standerdes.

These are the summes of the chyldren of Israel thorowout ꝑ houses of their fathers: euen all the nombres ꝑ pytched thorowe out their hostes. vi. hundred thousande. iii. thousande. v. hundred ād fyftie. But the Leuites were not nombred amonge the chyldren of Israel as the Lorde commaunded Moses.
And the chyldren of Israel dyd accordynge to all ꝑ the Lorde commaunded Moses, for so they pytched with their standerdes, & so they iourneyed thorowe out their kinredes & thorowe out the householdes of their fathers.

¶ The. iii. Chapter.

¶ The Leuites go not to battell, but wyndrow ād ꝑ sanctuary. They pytche their tētes nyge to the habytacion.



A These are ꝑ generacyons of Aarō & Moses, in the daye ꝑ the Lorde spake with Moses in mōte Synai, & these are the names of the sonnes of Aarō: Nadab the eldest sonne, Abihu, Eleazar and Ithamar. * These are ꝑ names of ꝑ sonnes of Aarō which were Prestes anoynted, and whose hāde was cōsecrated to ministre. * And Nadab & Abihu dyed * Leui. x. a.
before the Lorde whan they offred straunge fyre before the Lord in ꝑ wyldernesse of Synai, & had no chyldren. And Eleazar & Ithamar ministred i ꝑ sight of Aarō their father.

And ꝑ Lord spake vnto Moses, sayinge:
B bryngе the trybe of Leui, & set them before Aaron the prest * that they maye serue hym, * Num. xvi. b and. xviii. a.
and wayte vpon hym and vpon all the multitude, before the tabernacle of wytnesse, to do the seruyce of the habitacion. They shall kepe all ꝑ apparell of the tabernacle of wytnesse, and wayte vpō the chyldren of Israel to do the seruyce of the habitaciō. And thou shalt geue the Leuites vnto Aaron and hys sonnes, for they are geuē and delyuered vnto hym of the chyldren of Israel. And thou shalt appoynte Aarō & hys sonnes to wayte on their Preastes offyce: and the straunger that commeth nye, shall be slayne.

And ꝑ Lorde spake vnto Moses sayinge:
C beholde, I haue takē the Leuites frō amonge the chyldren of Israel * for all the fyrst borne * Exod. xiii. a Num. viii. c.
that openeth the matryce amonge ꝑ chyldrē of Israel, and the Leuites shalbe myne: because all the fyrste borne are myne: for the same daye that I smote all the first borne in the lande of Egypte, I halowed vnto me al the firste borne in Israel, both man & beaste, and myne they shalbe: I am the Lorde.

And the Lorde spake vnto Moses in the wyldernesse of Synai sayinge: Nombre the chyldren of Leui after the houses of their fathers in their kynredes. All that are males, from a moneth olde & aboue shalt thou nombre. And Moses nombred them, accordynge to the commaundement of the Lorde, and as he had commaunded. * And these were the * Exod. vi. a
chyldrē of Leui in their names: Gerson, and Cahath and Merari. And these are the names of ꝑ chyldren of Gerson in their kynredes: Libni and Semei. The sonnes of Cahath in their kynredes: Amram, Jezehar, Hebron and Oziel. And the sonnes of Merari in their kynredes Maheli and Musi. These are the kynredes of the Leuites, accordynge to the houses of their fathers.

Of Gerson came the kynred of the Libni-
D tes and the kynred of the Semeites. These are the kynredes of the Gersonites. And the summe of them (after the nombre of all the males from a moneth olde and aboue) was vii. thousande & fyue hundred. And the kynredes of the Gersonites shall pytche behinde the habitation westwarde. The captayne & most auncyent of the house of the Gersonites, was Eliasaph the sonne of Lael. And vnder the kepinge of the chyldren of Gerson in the tabernacle of wytnesse was the habytacion and the tente, the couerynge therof, & the hangyng of the dore of the tabernacle of

wytnesse, and the hangynges of the courte, and the curtayne of the dooze of the courte: wyche is rounde about the tabernacle, and the alter, and the cozdes of it foz all the seruyce therof. And of Cahath came the kinred of the Amramites, and ꝑ kynred of the Jezeharites: the kynred of the Hebronites, and the kynred of the Oziielites. These are the kynredes of the Cahathites. And the nombze of all the males from a moneth olde and aboue, was. viii. thousande and syxe hũdzed and these shall kepe the thynges that are to be kept in the holy place. And the kynred of the chyldzen of Cahath shall pytche on the southsyde of the Tabernacle. The captayne and most auncient of the house of the kynred of the Cahathites, was Elisaphan the sõne of Oziel, and vnder theyz keppynge was the arcke, the table, the candelstyck, and the alters, and all the vessels of the sanctuary that they minystre in, and the vayle, and what soeuer belonged to the minystracyon therof. And Eleazar the sonne of Aarõ the Preast, was captayne ouer all the captaynes of the Leuites, and had the ouersyght of them that wayted vpon the sanctuary.

E And of Merari came the kynred of the Mahelites, and the kynred of the Mulites: These are the kynredes of Merari. And the summe of them accozdynge to the nombze of al the males, from a moneth olde and aboue was. vi. thousande and. ii. hũdzed. The captayne and the moost auncient of theyz house that were of the kynred of Merari, was zuriel the sonne of Abihael: and these shall pytche on the nozthsyde of the tabernacle. And vnder the custody of the sonnes of Merari shalbe the bozdes of the dwellynge, and the barres, pylers and sockettes therof, all the vessell therof, and all that seruyth therto: & the pyllers of the courte rounde aboute with their sockettes, theyz pynnes & their cozdes. But on the fozefront of the habytacion befoze the tabernacle of wytnesse eastwarde, shall Moses & Aaron and his sonnes pytche and wayte to kepe the sanctuary, ãd to kepe the chyldzẽ of Israel. And the straũger that commeth nye, shalbe slayne. And the whole summe of the Leuites which Moses and Aaron nombzed, at the commaundement of the Lozde thozowe out their kynredes (euen all the males from a moneth olde and aboue) was. * xxii. thousande.

* Nu. xxvi. c.

And the Lozde sayde vnto Moses: Nombze all the fyzst bozne that are males amõge the chyldzen of Israel (from a moneth olde and aboue) and take the nomber of theyz names. And thou shalt apoynt the Leuites to me (foz I am the Lozde,) foz all ꝑ fyzst bozne of the chyldzen of Israel, and the catel of the Leuites, foz al the first gendzed of the catell of the chyldzen of Israel. And Moses nombzed as the Lozde commaunded hym, all the fyzst bozne of the chyldzen of Israel. And all the fyzst bozne males rehearsed by theyz names, (from a moneth olde and aboue, accozdynge to their nombze) were. xxii. thousãde, ii. hundzed and. lxxiii.

And ꝑ Lozde spake vnto Moses sayinge: C take the Leuites foz all the fyzst bozne of the chyldzen of Israel, ãd the catell of the Leuites foz theyz catell, and the Leuytes shalbe myne. I am the Lozde. And foz ꝑ redempyng of the two hundzed and. lxxiii. (wyche are mo then the Leuytes in the first bozne of the chyldzen of Israell,) take. v. sycles of euery head, after the weyght of the Sanctuary * the Sycle conteynynge twenty halfpens. And geue the money wherwith the odde nõbze of them is redemed, vnto Aaron and hys sonnes. And Moses toke ꝑ redempcion money, of the ouerplus that were mo then the Leuytes: of the first bozne of the chyldzen of Israel toke he thys money: euen a thousand iii. hundzed and. lxv. sycles, after the sycle of the sanctuary. And Moses gaue the money of them that were redemed, vnto Aaron ãd his sonnes, accozdyng to ꝑ wozd of the Lozd euen as the Lozde commaunded Moses.

* Exo. xxx. c.

C The. iiii. Chapter.

C The offices of the Leuites.

AND the Lozde spake vnto Moses ãd Aaron sayinge: Take the summe of the chyldzen of Cahath from amõge the sonnes of Leui, after theyz kynredes ãd houses of theyz fathers, (from. xxx. yeere ãd aboue vntyll fyftie) all that are able to go furth to the warre: foz to do the wozcke in the tabernacle of wytnesse. The office of the chyldzẽ of Cahath in the Tabernacle of wytnesse, is moost holy, And when the hoste remoueth, Aaron and his sonnes shall come & take downe the vayle, that hãgeth betwene and wrappe the Arke of wytnesse in it: and shall put theron a couerynge of tarus skynnes, and shall spzede vpon it a clothe that is altogether of yelowe sylke, and put in the barres therof. And vpon the shewe table, they shall spzede abzoade a cloth of yelowe sylke, and put theron the dysshes, sponeys, flatpeces, and pottes to powze with, & there shalbe bzeade theron continually: and they shall spzeade vpon them a couerynge of purple, and couer the same wyth a couerynge of tarus skynnes and put in the barres therof.

And they shal take a cloth of yelow silke, and couer the candelsticke of lyght, with his lampes, tõges, and snoffers, and all the oyle vessels wyche they occuppe about it, & they shall put bothe it, and all the vessel therof within a couerynge of tarus skynnes, & put it vpon a barre. And vpon the golden alter they shall spzede a cloth of yelowe sylke, and

couer

coner it with a coueryng of tarus skynnes, & put in ꝑ barres therof. And they shall take all the thynges (whych they occuppe to mynistre within ꝑ holy place) and put a cloth of yelowe sylke vpon them, ād couer thē wyth a coueringe of tarus skynnes, and put them on a barre. And they shall take awaye the
B asshes frō the alter, and spred a purple cloth theron: and put vpō it all the vessels thereof that they mynistre withal: euen the colepānes, the flesh hokes, the shouels, the basens & the other vessels of the alter, ād they shall spreade vpō it a couerynge of tarus skynnes, and put in the barres of it. And when Aarō and hys sonnes haue made an ende of coueryng the holy thynges, ād all the vessels of the sanctuary (against that he hoste remoue) thē the sonnes of Cahath shall come in for to beare, but they shall not touche any holy thyng, least they dye. And this is the charge of the sonnes of Cahath in the Tabernacle of wytnesse. And to the office of Eleazar the sonne of Aaron the Preaste pertayneth the oyle for the lyghte, the sweteense, the dayly meatoffeyrynge, and the anoyntyng oyle, and the ouerlyghte of all the Tabernacle, & of all that therin is, both in the sanctuary ād in all the vessels therof.

C And the Lord spake vnto Moses & Aarō sayinge: Ye shall not destroye the trybe of the kynred of the Cahathites, from amonge the Leuites. But thus do vnto them, that they maye lyue ād not dye, whē they go vnto the moost holy thynges: Let Aaron and hys sonnes go in, and take them downe, to euery one after his seruice, & after his charge But let them not go in, to se when the holy thynges are folden vp, lest they dye.

And the Lorde spake vnto Moses saying: Take also the summe of the chyldren of Gerson, thorowe out the houses of their fathers, and thorowe out their kynredes: from, xxx. yeare and aboue, vntyll. l. shalt thou nōbre thē, all that are able to go forth to the warre for to do seruyce in the Tabernacle of wytnesse. And thys is the seruyce of the kynred of the Gersonytes, to serue and to beare. They shall beare the curtaynes of the dwellynge, and the rouffe of the Tabernacle of wytnesse, his couerynge, & the couerynge of tarus skynnes, that is an hye aboue vpō it, and the hangynge of the doze which is in the Tabernacle of witnesse: & the hangynges of the courte, & the hangynge that is in the entringe in of the gate of ꝑ court roūde aboute the dwellynge & the altare, wyth the cordes, and all ꝑ instrumētes that serue vnto them, and al that is made for to serue them. At the mouth of Aaron and hys sonnes, shal all the seruyce of the chyldren of the Gersonytes be done, in all their charges and in all their seruyce, and ye shall nombre vnto them al their burtens to kepe. And thys is the seruyce of the kynred of the chyldren of Gerson in the Tabernacle of wytnesse, & their watche shal be vnder the hande of Ithamar the sonne of Aaron the Preast.

And thou shalt nombre the sonnes of Merari after their kynredes, & after the houses of their fathers: from. xxx. yeres & aboue vnto. l. shalt thou nombre them, euery one that is able to go forth to the warre, to do the seruyce of ꝑ Tabernacle of wytnesse. And this is the charge that they must wayte vpō, accordynge to al their seruyce in the Tabernacle of wytnesse. The bordes of ꝑ dwellynge, with the barres, pyllers, & sockettes therof, and the pyllers that are rounde aboute the courte, w̄ their sockettes, pynnes & cordes, & withal the instrumentes of it, for all their seruyce. And by name ye shall reken ꝑ thynges ꝑ they must wayte vpō to beare. Thys is the seruyce of the kynredes of ꝑ sonnes of D
Merari accordynge to all their office in the Tabernacle of wytnesse vnder the hande of Ithamar the sonne of Aaron the preast.

And Moses & Aaron & the prynces of the multitude nōbred ꝑ sonnes of ꝑ Cahathites, after their kynredes and houses of their fathers from. xxx. yere & aboue vnto fyftie, al that were able to go forth to ꝑ warre, to do seruyce in ꝑ Tabernacle of wytnesse. And ꝑ nōbres of thē thorowe oute their kynredes were two thousande, seuen hūdred & .l. This is the nōbre of the kynredes of Cahath: namely, all that myght do seruice in the Tabernacle of wytnesse, whych Moses and Aaron dyd nombre accordynge to the commaundement of the Lorde by the hande of Moses.

These are the nōbres of the sonnes of Gerson thorowe out their kynredes & houses of their fathers, from. xxx. yeare vp vnto fyftie all that were able to go forth to ꝑ warre, for to do seruyce in the Tabernacle of wytnesse. And the nombres of them thorowe out their kynredes, and houses of their fathers, were two thousande. vi. hundred & . xxx. Thys is the nombre of the kynredes of the sonnes of Gerson of all that dyd seruyce in the Tabernacle of wytnesse, whych Moses and Aaron dyd nombre accordynge to the commaundement of the Lorde.

And these are the nombres of the kynredes of ꝑ sonnes of Merari thorowe out their kynredes and houses of their fathers, from xxx. yeare vp vnto fyftie: al that went forth to the warre, & serued in the Tabernacle of wytnesse. And the nōbres of them after their kynredes were, thre thousāde & two hūdred. Thys is the summe of the kynredes of the sōnes of Merari, whych Moses and Aaron nōbred accordynge to the worde of the Lorde, by the hande of Moses.

And so all the nombres of the Leuites, whych

which Moses, Aarō and the Lorde of Israel nōbred, after their kynredes and householdes of their fathers, from. xxx. yeare vp vnto. l. euery one that came to do hys office & seruyce and to beare hys burthē in the Tabernacle of wytnesse: were (whan they were nombred.) viii. thousande, fyue hundred & lxxx. Accordynge to the worde of the Lorde dyd (Aarō) nōbre them by the hande of Moses, euery one accordynge to their seruice ād charge, and accordynge to their offices: as ꝑ Lorde commaunded Moses.

¶ The. v. Chapter.

¶ The knowlegyng of synne. The cleansing of synne: The lawe of the ꝑst frutes, and of gelousye.

AND the Lorde spake vnto Moses, sayinge: commaunde the chyldren of Israel that they * put out of the hoste, euery leper and euery one that hath an yssue, ād whosoeuer is defyled vpon a soule. Both male and female shall ye put out: euen oute of the hoost shall ye put them, that they defyle not the tentes amonge whyche I dwell. And the chyldren of Israel dyd so, and put thē out of the hoste, euē as ꝑ Lorde spake vnto Moses, so dyd the chyldren of Israel.

* Leui. xiii. c

And the Lord spake vnto Moses, saying: speake vnto the chyldren of Israel: whether it be * man or woman. Yf they haue committed any synne that a mā doeth, and haue trespaced agaynste the Lorde, that soule hath done amysse: Therfore they shall knowlege their synne whyche they haue done, and let hym restore agayne the hurte that he hath done in the hole, and put the fyfte parte of it more therto, and geue it vnto hym whom he hath trespaced agaynste. But and yf there be not a man to restore the hurte vnto, nor a kynsman of hys, let ꝑ trespace be made good vnto the Lorde, and it shalbe the Preastes, besyde the ram of the attonement wherebyn an attonement shalbe made for hym. And euery heueofferyng that is made of the holy thynges of the chyldrē of Israel whych they brynge vnto the Preaste, shalbe hys, and euery mans halowed thinges shalbe his: ād whatsoeuer any man geueth the Preaste, it shalbe hys.

* Leui. v. c.

And the Lord spake vnto Moses, saying: Speake vnto the children of Israel, ād saye vnto them: Yf any mans wyfe go a syde ād trespace agaynst hym, so that another man lye wyth her fleshly, and it be hyd from the eyes of her husbande, and is not come to lyght that she is defyled, and ther is no wytnesse agaynst her, neyther she taken with ꝑ maner, and the spyrete of gelousye commeth vpon hym, so that he is gelouse ouer hys wyfe which is defyled: or yf the spyrete of gelousye come vpon hym, so that he is gelouse ouer his wyfe which is yet vndefiled: thē let the man brynge his wyfe vnto the Preaste, and brynge wyth her an offerynge for her: ꝑ tenth parte of an Epha of barlye meale, but let him put none oyle vpon it, nor put frankencens theron: for it is an offerynge of gelousye, an offrynge for a remembraunce, ramynge the synne to be thought vpon.

And the Preaste shall brynge her and set her before the Lorde, and let hym * take holy water in an erthen vessell, and of the duste that is in the floore of the habitacyon, and put it into the water. And let the preaste set the woman before the Lorde, and vncouer the womans head, and put the memoryall of the offerynge in her handes whyche is the gelousye offerynge, and the preaste shal haue bytter and cursyd water in hys hande, & the preast shall charge her, & saye vnto the woman. Yf no man haue lyen wyth the, nether hast gone a syde to vnclennesse wythout thy husbande, ten haue thou no harme of thys bytter, and cursed waters.

* a

But and yf thou hast gone a syde behynde thyne husbande, and art defyled, and some other man hath lyen wyth the besyde thyne husbande, (& the preaste shall charge the woman with an horyble curse, & the preast shall saye vnto the woman) the Lorde make the to be an abhominacyon and a curse amonge thy people: when the Lorde doth make thy thye rotte, and thy bely swell: These cursyd waters go into the bowels of the, that they maye make thy bely swell, & thy thye rotte, & let the woman saye, Amen Amen.

And let the preast wryte these curses: And when they be clensed, let hym cast them into bytter waters, & geue the woman those bytter and cursed waters to dryncke, that those cursed & bitter waters maye entre into her. And then the preaste shall take the gelously offrynge out of the womans hande, & wave it before the Lord, & brynge it vnto the alter & the preast shal take an handefull of the offerynge for a memoriall, & burne it vpon the alter, & then make the woman drynke ꝑ water: & when he hath made the woman drinke the waters (yf she be defyled & haue trespaced agaynst her husbande:) then shal the cursyd & bytter waters go into her, ād her bely shall swell, & her thye shal rotte, & ꝑ woman shalbe a curse amonge her people. And yf the woman be not defyled but is cleane, she shal haue no harme, but shall conceaue ād beare.

This is the lawe of gelousye, whē a wyfe goeth a syde behynde hyr husbande, and is defyled, or when the spryte of gelowsy commeth vpon a man, & he beynge gelowse ouer hys wyfe, doth brynge her before the Lorde. And the preast shall do accordynge vnto all this lawe, and the man shalbe gyltlesse, and the woman shall beare her synne.

¶ The. vi. Chapter.

¶ The lawe of a dryncker. The blessynge of the people.

And

1 And the Lorde spake vnto Moses saynge: speake vnto the chyldren of Israel, and saye vnto them: when ether man or woman doth separate them selues to vowe a vowe of an abstenner, and appoynte them selues vnto the Lorde, he shall
4.xiii.a separate hym selfe from * wyne and stronge dryncke, and shall dryncke no vynagre of wyne or of stronge drynke, nor shall dryncke whatsoeuer is pressed out of grapes: ād shall eate no fresche grapes nether yet dryed. As lōge as hys abstinēce endureth, shall he eate nothynge that is made of the vyne tre, or of the cornels, or of the huske of the grape.

5 And as longe as he voweth, and is separated, there shall no rasure come vpon hys head: but vntyll hys dayes be oute, in the which he separateth him selfe vnto ꝑ Lorde, he shalbe holy, and shall let the lockes of his heere growe. As longe as he consecrateth hym selfe vnto the Lorde, he shal come at no dead body: he shall not make hym selfe vncleane at the death of hys father, mother, brother or syster: because that the vowe of the abstinence of hys God is vpon his head. All the dayes of hys abstynence he is holye vnto the Lorde.

And yf it fortune that any man by chaunce dye sodenly before hym, the head of hys
Nu.a. abstinence shalbe defyled, ād he shal * shaue hys head the days of his clensynge: euen the seuenth daye he shal shaue it. And the eyghte daye he shal bryng two turtels or two yōge pygeons to the preast, before the dore of the tabernacle of wytnesse. And the Preast shal offer the one for synne, and the other for a burntofferynge, and make an attonement for hym as concernynge that he synned vpō a sonle, and shall halowe hys head the same daye, and he shall consecrate hym selfe vnto the Lorde (the tyme of hys abstynence) and shall bryngе a lambe of a yeare olde for trespace: but the dayes that were before are lost, because hys abstinence was defyled.

C Thys is the lawe of the abstenner, when the tyme of his abstinēce is out, he shalbe brought vnto the dore of the tabernacle of wytnesse, and he shall bryngе hys offerynge vnto the Lord: an he lambe of a yere olde wythout blemyche for a burntofferynge, and a shelambe of a yere olde wythout blemyche for synne, a ram wythout blemyche also for a peaceofferynge, and a basket of swete breed eut cakes of fyne floure mingled wyth oyle, and wafers of swete bread anoynted wyth oyle wyth theyr meatofferynges and drynk offerynges.

And the preast shall bryngе hym before the Lorde, and offer his synofferyng and his burntofferynge, and shal offer the ram for a peaceofferynge vnto the Lorde, wyth the basket of swete breed, & the preast shall offer also his meatofferynge & his drynckofferynge. And he shall shaue the head of the abstenner in the dore of the tabernacle of wytnesse: euē the head of his abstinence, and shal take the heere of his sober head, & put it in the fyre, which is vnder the peaceofferynge. And the Preaste shall take the soden shoulder of the ram, and one swete cake out of the basket, & one swete wafer also, and put them vpō the handes of the abstenner (after he hath shauē his abstinence of) and the preast shall ⊶ (take ⊶ them of hym, and) waue them before the Lorde. And these holy thynges shalbe the preastes D with the wauebrest ād heue shoulder: ād thē the abstenner maye drincke wyne. Thys is the lawe of the abstenner whyche hath vowed hys offerynge vnto the Lorde for hys consecracyon: Besydes those thynges that hys hande can get, accordynge to the vowe whyche he vowed, euen so he must do after ꝑ the lawe of hys abstinence.

And ꝑ Lorde spake vnto Moses, saying: speake vnto Aaron and his sonnes, saying: of this wyse ye shall blesse the chyldren of Israel, and saye vnto them.

The Lorde blesse the, and kepe the.

The Lorde make hys face shyne vpō the, and be mercyfull vnto the.

The Lorde lyfte vp hys countenaunce vpō the, and geue the peace. And they shall putt my name vpon the chyldren of Israell, and I wyll blesse them.

C The. vii. Chapter.

C The offrynge of the Lordes & heades of Israel.

And it fortuned in that daye, when A
* Moses had full set vp the habitacion and anoynted and sanctifyed it, & * Exodi.xl.b
all the apparel thereof, the alter also and all the vesselis thereof, & had anoynted them ād sanctifyed them, then the prynces of Israel heades ouer ꝑ houses of their fathers wyych were the Lordes of the trybes, stondynge in their offices, offred and brought their sacrifice before the Lorde: syx couered charettes and. xii. oxen: one charet for two Lordes, and for one, an oxe, and they broughte them before the habitacion.

And ꝑ Lorde spake vnto Moses saying: take it of them, that they maye be to do the seruyce of the tabernacle of witnesse, & thou shalt geue them vnto the Leuytes, to euery man accordynge vnto hys office. And Moses toke the charettes & the oxen, & gaue thē vnto the Leuytes. ii. charettes & .iii. oxen he gaue vnto the sonnes of Gerson accordynge vnto their office. And .iiii. charettes, & eyghte oxen he gaue vnto the sonnes of Merari (accordynge vnto their offices) vnder the hāde of Ithamar the sonne of Aaron the Preaste.
* But vnto the sonnes of Cahath he gaue * Num.iii.b

none

none, because they had vpon them the office of holy thynges, wheych they dyd beare vpō shoulders.

B And the prynces offered for the dedycatynge for the alter (in the daye that it was anoynted) and brought their sacrifyces before the alter. And the Lorde sayd vnto Moses: The prynces shal bryngе their offerynges, euery daye one prynce, for the dedycatynge of the alter.

The offeryng of Nahesson, And so on the fyrste daye dyd Nahesson the sonne of Aminadab of the tribe of Iuda offre hys sacrifyce: And hys offerynge was a syluer charger, of an hundred and xxx. sycles: a syluer boule of, lxx. sycles after the weyght of the Sanctuary: ād they were both full of fyne wheten floure, myngled with oyle for a meatofferyng: a spone of ten sycles of golde, full of cens, a bullock, a ram, a lambe of a yere olde for a burntofferynge: an hegoate for a synofferynge: and (for a peaceofferynge) two oxen, fyue rammes, fyue hegoates, and fyue lambes of a yeare olde: this was the gyfte of Nahesson the sonne of Aminadab.

The offrynge of Nathanael The seconde daye Nathanael, the sonne of Zuar, captayne ouer Isachar dyd offre: And he offred for hys gyfte: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuenty sycles after the sycle of the sanctuary: both full of fyne floure myngled wyth oyle for a meateofferynge: a golden spone of ten sycles, full of cens: a bullocke, a ram, a lambe of a yere olde for a burntofferynge: and an hegoate for synne: and (for a peaceofferynge) two oxen. v. rammes, fyue hegoates, fyue lambes of one yeare olde. Thys was the offerynge of Nathanael the sonne of Zuar.

The offrynge of Eliab. The thyrde daye, Eliab the sonne of Helon captayne of the chyldren of Zabulon dyd offre. And hys gyfte was: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuenty sycles after the sycle of the sanctuary, and both were full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles full of cens: a bullock, a ram, a lābe of a yere olde for a burntofferynge: an hegoate for synne: and (for a peaceofferynge) two oxen, fyue rāmes, fyue hegoates, fyue lambes, of one yeare olde. Thys was the offerynge of Eliab the sonne of Helon.

The offrynge of Elizur. The fourth daye, Elezur the sonne of Sedeur captayne of the chyldren of Ruben dyd offre. And hys gyfte was: a syluer charger of an hundred and thyrty sycles: a siluer boule of seuenty sycles, after the sycle of the sanctuary, and they were both full of fyne floure myngled wyth oyle for a meateofferynge: a goldē spone of ten sycles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge, an hegoate for synne: and (for a peaceofferynge) two oxen, fyue rāmes fyue hegoates, and fyue lambes, of one yere olde. Thys was the offerynge of Elizur the sonne of Sedeur.

The fyfth daye, Selumiel the sonne of Zuri Sadai, captayne of the chyldren of Simeon, offred. Hys gyfte was: a syluer charger of an hūdred and thirtye sycles, a syluer boule of seuenty sycles: after the sycle of the Sanctuary, and they were both full of fyne floure myngled wyth oyle for a meateofferynge: a golden spone of ten sycles ful of cens a bullock, a ram, a lambe of a yere olde for a burntoffering: an hegoate for synne: and for a peaceoffering two oxē, fyue rammes, fyue hegoates, fyue lambes of a yere olde. Thys was the offeringe of Selumiel the sonne of Zury Sadai.

The sixt daye, Eliasaph the sonne of Deguel captayne of the children of Gad, offred Hys gyft was: a siluer charger of an hūdred & thyrty sycles, a siluer boule of seuēty sicles after the sycle of the sanctuary, both full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles full of cens: a bullock, a ram, a lambe of a yeare old for a burntoffring, an hegoate for synne. And for a peaceofferynge two oxen, fyue rammes, fyue hegoates, fyue lambes of one yeare olde. Thys was the offrynge of Eliasaph the sonne of Deguel.

The seuenth daye, Elisama the sonne of Amiud captayne of the chyldren of Ephraim, offred. And hys sacrifice was: a syluer charger of an hundred and thyrty sycles: a siluer boule of seuenty sycles: after the sycle of the sanctuarye, both full of fyne floure myngled wyth oyle, for a meatofferynge, a golden spone of ten sycles, full of cens: a bullock. a ram, a lambe of a yeare olde for a burntofferynge: an hegoate for synne: and for a peaceofferynge two oxen, fyue rāmes, fyue hegoates, fyue lambes of a yeare olde. Thys was the offerynge of Elisama, the sonne of Amiud.

The eyght daye, offred Gamaliel the sonne of Pedazur, the captayne of the chyldren of Manasse. And hys offerynge was: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuenty sycles after the sycle of the Sanctuary, both full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles, full of cens a bullock, a ram, a lambe of a yere olde for a burntofferynge: an hegoate for synne: and for a peaceofferynge two oxen, fyue rāmes, fyue hegoates, fyue lambes of a yeare olde. Thys was the offerynge of Gamaliel the sonne of Pedazur.

The nynth daye, Abidā the sonne of Gedeoni captayne of the chyldrē of Ben Iamin offred

offered. And his gyfte was a syluer charger of an hundred and.xxx.sycles: a syluer boule of.lxx.sycles, after the sycle of the sanctuary both full of fyne floure myngled wyth oyle for a meatofferynge: a golde spone of ten sycles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntoffering: an he goat for synne: and for a peaceofferynge two oxe, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Abidan the sonne of Gedeon.

The tenth daye: Ahiezer the sone of Ammi Sadai, captayne of the chyldren of Dan offered. And his offeryng was: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuenty sycles after the sycle of the sanctuary, both full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles ful of cens: a bullock, a ram, a lambe of a yere olde for a burntoffe rynge: an he goate for synne: and for a peaceofferynge two oxe, fyue rammes, fyue he goates, fyue lambes of a yere olde. This was the offrynge of Ahiezer the sonne of Ammi Sadai.

The eleuenth daye, Pagiel the sonne of Ocran captayne of the chyldren of Aser, offered. And hys offerynge was: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuenty sycles after the sycle of the sanctuary, both full of fyne floure myngled wyth oyle for a meatofferyng: a golde spone often sycles, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge an he goate for synne: and for a peaceofferinge: two oxen, fyue rames, fyue he goates, fyue lambes of one yeare olde. Thys was the offerynge of Pagiel the sonne of Ocran.

The twelueth daye, Ahira the sonne of Enan, captayne of the chyldren of Nephtha offered. And hys offerynge was: a syluer charger of an hundred and.xxx.sycles: a syluer boule of.lxx.sycles after the sycle of the sanctuary, both full of fyne floure myngled wyth oyle for a meatofferyng: a golde spone of ten sycles, ful of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge an he goate for synne: and for a peaceofferyng two oxen, fyue rames, fyue he goates, fyue lambes of one yeare olde. Thys was the offerynge of Ahira, the sonne of Enan.

6 This was the dedicacion of the alter in ye daye whē it was anoynted: vnto the whych was brought of the prynces of Israel. xii. chargers of syluer. xii. syluer boules. xii. spones of golde: euery charger contaynynge an hundred and.xxx.sicles of siluer, euery boule lxx. And all the syluer vessel conteyned two thousande and .iiii. hundred sycles after the sycle of the Sanctuary. And the golden spones were twelue, full of cens, cōtaynyng ten sycles a pece after the sycle of the Sanctuary: so that all the gold of the spones, was an hundred and.xx.sycles.

All the bullockes for the burntoffrynge were twelue, the rammes twelue, the lambes of a yere olde twelue, with the meatoffe rynge: and the he goates for synne twelue. And all the oxen for the peaceoffryng, were xxiiii. the rammes sixtye, the he goates. lx. the lambes of a yere olde sixtye. Thys was the dedicacion of the alter, after that it was anoynted.

And whē Moses was gone into the tabernacle of wytnesse, to speake with hym, he harde the voyce of one speakynge vnto hym from of the mercyseate, that was vpon the arke of wytnesse betwene ye two cherubyns, and he talked wyth hym.

¶ The. viii. Chapter.

¶ The order of the lampes. The forme of the candelstycke. The cleansynge and offrynge of the Leuites.

A And the Lorde spake vnto Moses saynge speake vnto Aarō, and saye vnto hym: * when thou puttest on the lampes, the same seuen lampes shall geue lyght towarde the forefront of the candelstycke. And Aaron dyd euen so, and lyghted the lampes towarde the forefront of the candelstycke, as the Lorde commaunded Moses, and the worke of the candelstycke was of fyne golde, both the shaft and the floures therof: accordynge vnto the vision wyche the Lord had shewed Moses, euē so he made the candelstycke. * Exo. xxv. a

B And the Lord spake vnto Moses, saying: take the Leuites from amonge the chyldrē of Israel, and cleanse them. But thus shalt thou do vnto them, when thou cleansest thē: sprynkle water of purysynge vpon them, and let them make a rasure to runne a longe vpon all the flesche of them, and let them wash their clothes, and so make them selues cleane. Then let them take a bullocke wyth hys meatoffrynge: euen fyne floure myngled wyth oyle: and another bullocke shalt thou take for synne.

And when thou doest bringe the Leuites before the tabernacle of witnesse, thou shalt gather the whole multitude of the chyldren of Israel together, & bryngе the Leuites before the Lorde, & the chyldren of Israel shall put theyr handes vpō the Leuites. And Aaron shal waue the leuites before the Lorde, for a waueofferynge of the chyldren of Israel, that they maye execute the ministracyon of the seruyce of the Lorde.

And the Leuites shall put theyr handes vpon the heades of the bullockes, and thou shalte offer the one for synne, and the other for a burntofferynge vnto the Lorde, that thou mayest make an atonemēt for ye Leuites. And

tes. And thou shalt set the Leuites before Aaron and his sonnes, and waue them for a waueoffrynge before the Lorde. And thus thou shalt seperate the Leuites from among the chyldren of Israel, and the Leuites shall be myne: after that shall the Leuites go in, to do the seruice of the tabernacle of wytnesse. And thou shalte cleanse them and waue them, for they are geuen and delyuered vnto me from amonge the chyldren of Israel, for such as open euery wombe: euen for the fyrst borne of all the chyldren of Israel haue I taken them vnto me.

Deut. xxii.a Luc. ii.b

* For al the fyrst borne of the chyldren of Israell are myne bothe man and beast: sens the daye that I smote euery first borne in the lande of Egypte, I sanctyfied them for my selfe: and I haue taken the Leuites for al the fyrst borne of the chyldrē of Israel, ād haue geuen the Leuites as a gyfte vnto Aaron & his sonnes from amonge the chyldren of Israel, to do the seruyce of the chyldren of Israel in the Tabernacle of witnesse, to make an attonement for the chyldren of Israel, ϕ there be no plage amonge the chyldrē of Israel, yf the chyldren of Israel come nye vnto the holy thynges.

D And Moses and Aaron and all the congregacion of the chyldrē of Israel dyd wyth the Leuites, accordynge vnto all that the Lord commaunded Moses concernynge the Leuites: euen so dyd the chyldren of Israell vnto them. And the Leuites were purifyed, and washed theyr clothes. And Aaron waued them before the Lorde, and made an attonement for them, and cleansed thē. After that went the Leuites in to do their seruyce in the Tabernacle of wytnesse, before Aarō and his sonnes: as the Lorde had commaunded Moses concerninge the Leuites, euen so they dyd vnto them.

And the Lorde spake vnto Moses, saying: thys is it that belongeth vnto the Leuites: * frō. xxv. yeare vpwarde they shall go in, to wayte vpō the seruyce of the Tabernacle of wytnesse, ād from the age of fyftye yeare, they shall cease waytynge vpon the seruice therof, & shall serue no more: but shall ministre vnto theyr brethren in the tabernacle of wytnesse, to wayte, but shall do no more seruice. Thus therfore shalt thou do vnto the Leuites in theyr watche.

* Num. viii.c

¶ The. ix. Chapter.

The passeouer. Of the cloude.

AND the Lord spake vnto Moses in ϕ wyldernesse of Synay, in the fyrste moneth of the seconde yere, after they * were come out of the lande of Egypt, saynge: let ϕ chyldrē of Israel offre Passeouer in hys season: euen the. xiiii. daye of this mo-

* Exod. xii.a Leui. xxiii.a Num. xxviii.c Deute. xvi.a

nethe at euen let them kepe it in hys season, accordynge to all the ceremonyes of it, accordyng to all the maners therof. And Moses spake vnto the chyldren of Israell, that they shulde offer Passeouer, & they offered Passeouer the. xiiii. daye of the fyrste moneth at euen in the wyldernesse of Synai accordynge to all ϕ the Lorde commaunded Moses, euen so dyd the chyldren of Israel.

And certayne men were defyled vpon the soule of a mā, that they myghte not offer Passeouer the same daye. And they came before Moses and Aarō the same daye. And ϕ men sayde vnto hym: We are defyled vpon ϕ soule of man: wherfore are we kepte back, that we maye not offer an offerynge vnto ϕ Lorde in ϕ due season, amonge ϕ chyldren of Israell. And Moses sayde vnto thē: Stande styll, & I wyll heare what the Lorde wyll commaunde cōcernynge you. And ϕ Lorde spake vnto Moses sayynge: speake vnto the chyldren of Israell and saye: Yf any man amonge you or youre chyldren after you be vncleane by the reason of a coarse, or is in the waye fare from you, and wil offer Passeouer vnto the Lorde: the. xiiii. daye of the secōde moneth at euen let them offer it, & eate it wyth swete breād ād sowre herbes: let them leaue none of it vnto the mornynge * nor breake any bone of it: But accordynge to all the ordynaunce of the Passeouer let them offer it.

But the man that is cleane and is not in a iourney, & yet was negligēt to offer Passeouer: the same soule shall perysh from hys people, because he brought not the offerynge of the Lorde in his due season: that man shall beare hys synne. And yf a straunger dwell amonge you, and wyll offer passeouer vnto the Lorde, accordynge to the ordynaunce of Passeouer and maner therof, he shall offer it thus. Ye shal haue one lawe both for ϕ stranger, and for him that was borne at home in the lande.

And the same daye that the Tabernacle was reared vp, a * cloude couered the tabernacle, whyche was as a tabernacle of wytnesse: and at euen there was vpō the habitaciō, as it were the similitude of fyre vnto the mornynge. So it was al waye, the cloude couered it by daye, and the similitude of fyre by nyght. And when the cloude was taken vp frō of the tabernacle, then the chyldrē of Israel iourneyed: ād where the cloude abode, there the chyldren of Israel pytched theyr tentes. At the mouth of the Lorde the chyldrē of Israel iourneyed, ād at the mouth of the Lorde they pytched. And as longe as the cloude abode vpon the habitacyon they laye styll: and when the cloude tarydd long vpon the habitacyon longe tyme, the chyldren of Israel kepte the watche of the Lorde and iourneyed not.

And

D And it chaunced ꝑ whā the cloude abode a few dayes vpon the habitaciō, they abode in theyr tentes, accordynge to the cōmaūdemēt of the Lorde: and they iorneyed also at the commaūdemēt of the Lorde. And it happened that when the cloude abode vpon the habitaciō from euen vnto the mornyng, and was taken vp in ꝑ mornynge, then they iorneyed. Whether it was by daye or by nighte that the cloude was takē vp they iorneyed. Or ꝑ the cloud taryed two dayes or a moneth, or a longe season vpon the habitacyō, and remayned theron, the children of Israel abode styll, and iorneyed not. And assone as the cloude was taken vp, they iorneyed. At the mouth of the Lorde, they rested in the tētes, and at the commaundemēt of the Lord, they iorneyed, keppynge the watche of the Lorde, at the commaundement of the Lorde by the hande of Moses.

¶ The. x. Chapter.

¶ The trompettes of siluer. The Israelites departe from Sinai. The captaynes of the hoost are nombred Hobab refuseth to go wyth Moses.

1 And the Lorde spake vnto Moses, sayinge: Make the two trōpettes of siluer: of an whole pece shalt thou make them, that thou mayest vse them to cal the congregacion together, and when the hoost shal iorney. Therfore shall they blowe with them, that all the multytude maye resorte to the before the dore of ꝑ tabernacle of wytnes. And ꝑ they blowe but one trompet, thē the princes which are heades ouer the thousandes of Israel shal come vnto the. But ꝑ ye trompe, the hostes ꝑ lye on ꝑ east partes shall go forwarde. And ꝑ ye trompe the seconde tyme, the hoost that lyeth on ꝑ southe syde shall take theyr iourneye: for they shall trompe when they take their iorneyes. But when the congregacion is to be gathred together they shall blowe only, and not trōpe. And the sonnes of Aaron the preaste shall blowe with theyr trōpettes, & ye shall haue thē as a lawe for euer in youre generacions.

2 And ꝑ ye go to warre in your lāde against your enemyes that vexe you, ye shall blowe with the trompettes: and ye shalbe remembred before the Lorde your God, to be saued from your enemyes. Also in the day of your gladnes, and in your feast dayes, and in the begynning of your monethes, ye shall blow the trompettes ouer your burnt sacrifyces & peacoffrynges, that they maye be a remembraunce for you before your God. I am the Lorde youre God.

And it came to passe the twēty̆th daye of the second moneth in the seōd yeare, that ꝑ cloude was taken vp from of the habitacion of wytnesse. And the chyldren of Israel toke theyr iorney out of the desert of Sinai, & the cloude rested in the wyldernesse of Pharan.

And the first toke theyr iorney at ꝑ mouth of the Lorde, by the hāde of Moses. In the fyrst place wēt the standarde of the hoost of Iuda, accordynge to their armyes: whose captayne was Nahasson the sonne of Aminadab. And ouer the hoost of ꝑ trybe of the chyldrē of Isachar, was Nathanael ꝑ sonne of zuar. And ouer the hoost of the tribe of ꝑ chyldrē of zabulon, was Eliab the sonne of Helon. And ꝑ habitaciō was taken downe: and the sonnes of Gerson & Merari wente forth bearynge the habitacion.

And the hoost of Ruben wēt forth with their standard and armies, whose captaine was Elizur the sonne of Sedeur. And ouer the hoost of the trybe of the chyldren of Simeon was Salamiel ꝑ sōne of Suri Saddai. And ouer the hoost of the tribe of ꝑ chyldren of Gad was Eliasaph ꝑ sonne of Deguel. The Cahathites also went forwarde and bare the sanctuarye, and the other dyd set vp the habitacion agaynst they came. And the standard of ꝑ hoost of the chyldren of Ephraim went forth accordinge to theyr armyes, whose captayne was Elisama the sonne of Amiud. And ouer the hooste of the trybe of the sonnes of Manasse, was Gamaliel the sonne of Pedazur. And ouer the hoost of the trybe of the sōnes of Ben Iamin was Abidan the sonne of Gedeoni.

And the standard of the hoost of the chyldrē of dā came forth (hauig al the hoostes together) thorowout theyr armyes: whose captayne was Ahiezer the sonne of Ammi Saddai. And ouer the hoost of the trybe of the chyldren of Aser, was Pagiel ꝑ sonne of Ocheam. And ouer the hoost of the trybe of the chyldrē of Nephthaly, was Ahira ꝑ sōne of Enā. These are the iorneyes of the chyldrē of Israel thorowout theyr armyes: and thus the hoostes remoued.

And Moses sayde vnto Hobab the sonne of Raguel ꝑ Madianite: whych was Moses father in lawe: we go into the place of which the Lorde sayd: I will geue it you Come thou therfore wyth vs, & we wyll do the good: for the Lord hath promysed good vnto Israel. And he answered hym: I wyll not go: but will departe to myne owne land and to my kynred. He sayde: Oh naye, leaue vs not: for thou knowest ouremanyons in the wyldernesse: and thou hast bene to vs in steade of eyes. And ꝑ thou go with vs loke what goodnesse the Lorde sheweth vnto vs the same wyll we shewe vnto the.

And they departed from the mouⁿt of the Lorde, thre dayes iorney: and the arcke of the testament of the Lorde wēt before them in the thre dayes iorneye, to serche oute a restyng place for them. And the Lord made a shadowe for thē thorowe the cloude by day, when they went out of the tentes.

And it fortuned, that whā the arck went
*Pſ.lxviii.a forth, Moſes ſayde: * Ryſe vp Lorde, and
let thyne enemyes be ſcatered: and let them
that hate the, flye before the. And when the
arck reſted, he ſayde: Returne O Lorde vn-
the many thouſandes of Iſrael.

¶ The.xi. ¶ hapter.

¶ The people murmureth. They deſyre fleſhe. They loathe manna. The waurynge ſayth of Moſes. The Lord deuyderh the burden of Moſes to ſeuentye of the auncyentes, & they prophesy. It rayneth quayles. The lethe rauyners are punyſhed.

A And it fortuned, that whan * the peo-
*Exo.xvi.a ple dyd wyckedlye, it was a dyſpleaſ-
ure in the eares of the Lorde. And
when the Lorde heard it, hys countenaunce
was prouoked to wrath, and the fyer of the
Lorde burnte amonge them, and conſumed
them that were the vttermoſt of the hooſte.
And the people cried vnto Moſes. And whā
Moſes made interceſſion vnto the Lorde, ꝑ
fyer quenched. And the name of ꝑ place was
called Thaberah, becauſe the fyer of ꝑ Lor-
de burnt amonge them.

B And the raſcall people that was amonge
them, fell a luſtyng, and turned them ſelues
and wepte (euen as dyd alſo the chyldren of
Iſrael) and ſayde: Who ſhall geue vs fleſh to
eate? We remembre the fyſhe wyych we dyd
eate in Egypt for naught, & the cucumbers
and melons, lekes, onyons & garlicke. But
nowe oure ſoule is dryed awaye, for we can
*Exo.xvi.g. ſe nothyng els, ſaue Manna.

The Manna was as * coriander ſeed, and
(to ſe to) lyke Bedellyō. And the people wēt
about and gathered it, and groūde it in mil-
les, or bet it in morters, and baked it in pan-
nes, and made kakes of it. And the taſte of it
was lyke vnto ꝑ tayſt of an oyle kake. And
when the dewe fell downe vpon the hooſt in
the nyght, the Manna fell vpon it.

C And when Moſes herde the people wepe
throughout theyr houſholdes, euery mā in ꝑ
doore of hys tente, the face of the Lorde was
prouoked vnto wrath exceadyngly: & it gre
ued Moſes alſo. And Moſes ſayde vnto the
Lord: wherfore haſt thou dealt cruelly with
thy ſeruaūt? And wherfore haue I not foūd
fauoure in thy ſight, ſeyng that thou putteſt
the weyght of all this people vpon me? haue
I conceaued all this people? Or haue I be-
gotten thē? that ꝑ ſhuldeſt ſaye vnto me? ca-
rye thē in thy boſome (as a nurſe beareth ꝑ
ſuckynge childe) vnto the lande, which thou
ſwareſt vnto theyr fathers? Where ſhulde I
haue fleſh, to geue vnto all thys people, wy-
che wepe before me, ſayenge: geue vs fleſhe
that we maye eate? I am not able to beare
al thys people alone, ſeynge it is to heuy for
me. Yf thou deale thus wyth me, kyll me, I
praye the, yf I haue foūde fauoure in thy
D ſyght, that I ſe not my wretchednes.
*Exo.xviii.b And the Lorde ſayde vnto Moſes, * ga-
ther vnto me. lxx. mē of the elders of Iſrael,
wyche thou knoweſt, that they are ꝑ elders
of the people and officers ouer them, & thou
ſhalt bryng thē vnto the tabernacle of wyt-
neſſe ꝑ they maye ſtand there with the: And
I wyll come downe, and talke with ꝑ there,
and take of the ſpryte which is vpon the, and
put vpon them, and they ſhal beare the bur-
then of the people wyth the, leſt thou be con-
ſtrayned to beare it alone.

And ſaye thou vnto the * people: be ha-
lowed againſt tomorowe, and ye ſhall eate
fleſh: for your whynynge is in the eares of ꝑ
Lorde, ſeynge ye ſayd: Who ſhal geue vs fleſh
to eate? We were happye in Egypte: therfore
the Lorde wyll geue you fleſhe, and ye ſhall
eate. Ye ſhall not eate one daye nor two, nor
fyue dayes, neyther ten, nor twentye dayes:
but euen a moneth longe vntyll it come out
at the naſtrels of you: and make you to par-
drake, becauſe that ye haue caſt the Lorde a-
ſyde wyych is amonge you: and haue wepte
before hym, ſayenge: Why came we thus out
of Egypte?

And Moſes ſayde: * ſyxe hundred thou-
ſande fotemē are there of the people, among
which I am. And thou haſt ſaid: I wil geue
them fleſhe, that they maye eate a moneth
lōge. Shall the ſhepe & the oxē be ſlayne for
them, to fynde them? ether ſhall all the fyſhe
of the ſee be gathered together for them to
ſerue thē? And the Lorde ſayd vnto Moſes:
Shal * the Lordes hande be waxed ſhorte?
Thou ſhalt ſe nowe whyther my word ſhal
come to paſſe vnto the, or not.

And Moſes went out, and tolde the peo-
ple the ſaying of the Lorde, and gathered the
lxx. elders of the people, and ſet them rounde
aboute the tabernacle. And the Lorde came
downe in a cloude, and ſpake vnto hym, and
toke of the ſpryte that was vpon hym, and
gaue it vnto the. lxx. elders. And it fortuned
that when the ſpryte reſted vpon them, they
prophecyed, & dyd not ceaſſe. But there re-
mayned two of ꝑ mē in the hoſt: the name of
the one was Eldad, and the name of ꝑ other
Medad. And the ſpryte reſted vpon thē, and
they were of them that were wryttten, & wēt
not out vnto the tabernacle, but prophecyed
in the hooſt. And there ran a yonge mā, and
tolde Moſes and ſayde: Eldad and Medad
do prophecy in the hooſt. And Joſua ꝑ ſonne
of Nun the ſeruaunte of Moſes one of hys
yonge men, anſwered and ſayd: maſter Mo-
ſes, * forbyd them. And Moſes ſayde vnto
him: enuyeſt thou for my ſake? * woldē God
that all the Lordes people coulde prophecye
and that the Lorde wold put hys ſpryte vpō
them. And Moſes gat him into the hooſt, he
and the elders of Iſrael.

And there went forthe a wynde from the
Lorde: and * broughte quayles from the ſee:
and let

and let the fall about the hoste, euen a dayes
iorney roude aboute on euery syde of ꝑ hoste
and ye (they lyed syde in the ayre) as it were two cu-
bytes hye ouer the earth. And ꝑ people stode
vp, and all that daye & all that nyght, ad on
the morowe they gathered quayles. And he
that gathered a lytle, gathered ten homers ful
And they spred them abrode rounde aboute
the hoost. * And whyle the flesh was yet be-
twene theyr teth, and yet it was chewed vp:
beholde, the countenaunce of the Lorde was
moued agaynst ꝑ people, & the Lorde * slewe
the people with an exceadinge great plage.
And the name of the place was called, the
graues of luste, because they buryed the peo-
ple that lusted, there. And the people toke
theyr * iorney from the graues of lust vnto
Hazeroth, and bode at Hazeroth.

¶ The. xii. Chapter.

¶ Aaron & Mir Jam grudge agaynst Moses.
Mir Jam is stricken with leprosy, and healed
at the prayer of Moses.

And * Mir Jam and Aaron
spake agaynste Moses, be-
cause of the womā of Inde
whyche he had taken: for he
had take to wyfe one of In-
de. And they sayd: Hath the
Lorde in dede spoken onlye
thorow Moses? Hath he not spoken also by
vs? And the Lorde hearde it. But Moses
was a very * meke man, aboue all the mē of
the earth. And the Lorde spake at once vnto
Moses vnto Aaron and to Mir Jam, come
out ye thre vnto * the tabernacle of witnesse
and they came out all thre.
And the Lorde came downe in the * pyl-
ler of the cloude, and stode in the * dore of the
tabernacle, and called Aarō and Mir Jam.
And they went out both of thē. And he sayd:
Heare my wordes. Yf there be a prophete of
the Lordes amonge you, I wilbe knowne of
hym in a vision: and wyll speake vnto hym
in slepe. My seruaūt Moses is not so, which
is faythful in al myne house. Unto him wyl
I speake * mouth to mouth in a vyson: but
in rydeis and symilitudes doeth not he se the
Lorde. Wherfore then were ye not afrayed
to speake agaynst my seruaūt Moses? And
the Lorde was moued vnto wrath agaynst
them, and he went his waye: and the cloude
departed from the tabernacle. And behold,
Mir Jam was become * leprous, as it were
snowe. And Aaron loked vpon Mir Jam &
beholde, she was leprous, and Aaron said vn
to Moses: I beseche the my Lorde, put not ꝑ
synne vpon vs, which we haue foolishly com-
mytted ād synned. Oh, let her not be as one
that commeth out of hys mothers wombe,
and whole halfe flesh is eaten awaye.
And Moses cryed vnto the Lord, saying:
Heale her O God, I beseche the. And the
Lorde sayde vnto Moses: Yf her father had
spyt in her face, shulde she not be ashamed se-
uen dayes? let her be shut out of the hoste se
uen dayes, and after that let her be receaued
in agayne. And Mir Jam was shut oute of
the hooste seuen dayes, & the people remoued
not, tyl she was brought in agayne. * And af
terwarde the people remoued frō Hazeroth,
and pytched in the wyldernes of Pharan.

¶ The. xiii. Chapter.

¶ Certayne men are sent to searche the lande of Canaā.

And the Lord spake vnto Mo-
ses sayenge: * Sende men out
to searche the lande of Canaā
whyche I geue vnto the chyl-
dren of Israel: of euerye trybe
of theyr fathers shall ye sende
a man, and let the all be suche as are rulers
amonge them. And Moses at the commaun
dement of the Lord sent forth out of the wyl
dernesse of Pharan suche men as were al hea
des of the chyldren of Israel: Theyr names
are these.
Of the trybe of Ruben, Sammua the
sonne of zacur. Of the trybe of Symeon,
Saphat the sonne of Hori. Of the trybe of
Juda, Caleb the sonne of Jephune. Of the
trybe of Isachar, Igeal the sonne of Joseph.
Of the trybe of Ephraim, Osea the sonne of
Nun. Of the trybe of Ben Jamin, Palthi ꝑ
sonne of Raphu. Of the trybe of zabulon,
Gadiel the sonne of Sodi. Of the trybe of
Joseph, namelye of the trybe of Manasse,
Gaddi the sonne of Susi. Of ꝑ trybe of Dā,
Amiel the sonne of Gemali. Of the trybe of
Aser, Sethur the sonne of Michael. Of the
trybe of Nephtali, Nahebi ꝑ sonne of Naph-
si. Of the trybe of Gad, Guel the sonne of
Machi. These are the names of the mē, whi
che Moses sente to spye oute the lande. And
Moses called the name of Osea the sonne of
Nun, Josua.
And Moses sent them forth to spye oute
the lande of Canaan, and sayde vnto them:
get you vp thys waye southwarde, that ye
maye go vp into the hye contreye, and se the
lande what maner thynge it is, & the people
that dwelleth therin: whyther they be strōg
or weake, ether fewe or many, and what the
lande is that they dwell in, whyther it be
good or bad: and what maner of cyties they
be, that they dwell in, whyther they dwel in
tentes or walled townes: and what maner
of lande it is: whether it be fat or leane, and
whether there be trees therin or not. Be of
a good corage, and bryngе of the frute of the
lande. And it was about the tyme that gra-
pes are fyrst rype.
And so they went vp, & searched oute the
lande from the wyldernesse of zin vnto Re-
hob, as men come to Hemath, & they asce-
ded vnto the south, and came vnto Hebron,
where Ahiman was & Sesai & Thalmani,

the sonnes of Enack. Hebrõ was buylt seuẽ
yeare before zoan in Egypt. And they came
vnto the ryuer of Escol, and cut downe ther
a braunche wyth one cloustre of grapes and
twayne bare it vpõ a staffe: & they brought
also of the pomgranates and of the fygges.
And the place was called, the ryuer Escoll:
because of the cloustre of grapes whiche the
chyldren of Israel cut downe thence.

D And they turned backe agayne from sear
chynge of the lande after fourty dayes. And
they wente and came to Moses and Aaron
and vnto all the multytude of the chyldren
of Israel, in the wildernes of Pharan: which
is Cades, and brought them word, and also
vnto al the congregacion, and shewed them
the frute of the lande. And they tolde hym,
and sayde: we came vnto the lande whether
thou senddest vs, and surely it floweth with
mylke and honye: and here is of the frute of
it. Neuertheleſſe, the people be stronge that
dwell in the lande, and the cyties are walled
and exceadynge greate: and moreouer, we
sawe ꝑ children of Enack there. The Ama-
lechites dwell in the south contreye, and the
Hethites, Jebusites, & the Amorites dwell
in the moũtaynes, and the Cananites dwel
by the see, and by the coaste of Jordan.

E And Caleb stylled the (murmur that was
raised vp.) Of ꝑ people before Moses, saying:
we wyll go vp, and conquere it: for we be a-
ble to ouercome it. But the men that wente
vp wyth hym, sayde: We be not able to goo
vp against ꝑ people: for they are stróger thã
we. And they brought vp an euell report of
the lande whych they had searched, sayeng:
vnto the chyldren of Israel: the lande which
we haue gone thorowe to searche it out, is a
lande that eateth vp the inhabyters therof:
and the people that we sawe in it, are mẽ of
a great stature. And there we sawe also gy-
auntes, the chyldren of Enack, whych come
of the gyauntes. And we semed in our syght
as it were greshoppers, & so we dyd in theyr
syght.

¶ The. xiiii. Chapter.

¶ The people murmur agayns God, and wolde haue
stoned Caleb and Josue. The searchers of the lande
dye. Amaleth kylleth the Israelites.

A And all the multitude of the peo-
ple cryed out, and wept thorow
out that nyght, and all the chyl
dren of Israel murmured aga-
inst Moses and Aaron.

And the whole congregacyon sayd vnto
them: wolde God that we had dyed in the
lande of Egypte, eyther that we had dyed in
thys wylderness. Wherfore hath the Lorde
brought vs vnto thys lande to fal vpon the
swearde: and that our wyues, and our chyl-
dren shulde be a praye? Were it not better,
that we retourne vnto Egypt agayn? And
they sayd one to another: We wyll make a
captayne, & retourne vnto Egypte agayne.

B But Moses and Aaron fell on theyr fa-
ces before all the congregacyon and multy-
tude of the chyldren of Israel. And Josua
the sonne of Nun, and Caleb the sone of Je-
phune (whiche were of thẽ that searched the
land) rente theyr clothes, and spake vnto all
the companye of the chyldren of Israel, say-
inge: The lande which we walked thorowe
to searche it, is a very good lande. Yf ꝑ Lord
hath lust to vs, he wyll bryngе vs into hys
lande and geue it vs, whych is suche a lande
as floweth wyth mylke and honye. But in
any wyse rebell not ye agaynst the Lorde.
* Neyther rede ye to feare the people of the
lande: for they are but bread for vs. Theyr
shadow is departed from them, & the Lorde
is with vs, feare them not therfore.

But all they which were in that multy-
tude, bade stone them wyth stones. And the
glorye of the Lorde appeared in the taber-
nacle of wytnesse, before all the chyldren of
Israel. And the Lorde sayde vnto Moses:
Howe longe do this people prouoke me, and
howe longe wil it be yer they beleue me: for
all ꝑ signes which I haue shewed amõg thẽ?
I wyll smyte them wyth the pestylence and
destroye them: and wyl make of the a grea-
ter nacyon and myghtier then they.

D And Moses sayde vnto the Lorde: then
the Egypcyans shall heare it, for ꝑ brought-
est thys people in thy myght from amonge
them. And it wylbe tolde to the inhabyters
of thys lãde also: for they haue heardе lyke-
wyse, that thou Lorde art amonge this peo-
ple: and that thou Lord art sene face to face
and that thy cloude standeth ouer them, and
that * thou goest before them by daye tyme
in a pyller of a cloude, and in a pyller of fyer
by nyght. Yf thou shalte kyll all thys peo-
ple as they were but one man, then the naci-
ons which haue heardе the fame of the, wyll
saye: The Lorde is not able to bryng in this
people into the lande, wyche he sware vn-
to them: but hathe slayne them in the wyl-
dernesse.

And nowe I beseche the, let the power of
my Lorde be great, accordynge as thou hast
spoken, sayinge: the Lorde is longe yer he be
angrye, and full of mercye, and suffreth iniq-
uitie, and synne, and leaueth no man innoc-
ent, and vysyteth the vnryghteousnesse of
the fathers vpon the chyldren, in the thyrde
and fourthe generacyon: be merceyfull I be-
seche the vnto the synne of thys people, ac-
cordynge vnto thy greate mercye, as thou
hast forgeuen thys people from Egypte, eu
vntyll nowe.

And the Lorde sayde: I haue forgeuen
it, accor-

it, accordynge to thy request. But as truly as I lyue, al the earth shalbe fylled wyth the glory of the Lorde. But al those men which haue sene my glory and my myracles which I dyd in Egypt & in the wyldernes ād haue tempted me nowe thys ten tymes, and wyll not herken vnto my voyce, shall not se the lande which I sware vnto theyr fathers: neither shall any of them that prouoked me se it. But my seruaunt *Caleb: wyth whome there was another maner of spirite: and because he hath folowed me vnto the vtmoost hym wyll I bringe into the lande which he hath walked in, and his seed shall inheret it, and also ꝑ Amalechites & Cananites which dwel in ꝑ playne contrey. To morow turne you, and get you into the wyldernesse: euen by the waye of the red see.

And the Lorde spake vnto Moses & Aaron, saying: howe long doth thys euell multitude murmur agaynst me? I haue heard ꝑ murmurynges of ꝑ chyldren of Israel wyth the whych they murmur agaynste me. Tell them therfore: As truly as I lyue (sayth the Lorde) I wyll do vnto you euen as ye haue spoken in myne eares. Your carkasses shall lye in this wyldernes. And al you that were tolde thorowoute youre nombres, from. xx. yeare and aboue (whiche haue murmured agaynst me) shal not come into the land, ouer which I lyfted vp myne hande, to make you dwel therin, saue Caleb the sonne of Jephune, and Josua the sonne of Nun.

But your chyldrē whych ye sayde shulde be a praye, them I wyll bring in, & they shal knowe the lande whych ye haue refused, and your carkasses shall lye in this wyldernesse. And your chyldren shall wāder in this wyldernes. xl. yeares, and suffer for your whordom, vntyll your carkasses be wasted in the wildernes, after the nombre of the dayes in which ye searched out the lande, euen fourty dayes, *euery daye for a yeare shal ye beare your vnrygyteousnes euen. xl. yeare, and ye shall knowe my displeasure. I the Lorde haue sayde, that I wyll do it vnto all thys euell congregacyon that are gathered together against me. For in this wildernes they shalbe consumed, and here they shall dye.

And the men which Moses sent to searche the lāde, & whych (when they came agayne) made all the people to murmure before him and brought vp a sclaunder vpon the lande, euē those men that dyd bringe vp ꝑ sclaunder vpon it, as though it had bene euel: dyed in a great *plage before the Lorde. But Josua the sonne of Nun, ād Caleb the sonne of Jephune which were of the men that wente to search the lande, lyued stryll. And Moses tolde these sayinges vnto all the chyldren of Israel, and the people toke great sorowe.

And they rose vp early in the morynge, and gat them vp into the toppe of the mountayne, sayinge: *lo, we be here, and wyll go vp vnto the place of whych the Lorde sayd vnto vs, for we haue synned. And Moses sayde: wherfore wyll ye go on thys maner, beyonde the worde of the Lorde? it wyll not come well to passe: go not vp therfore: (for the Lorde is not amonge you) that ye be not slayne before your enemyes. For the Amalechites and the Cananites are there before you, & ye wyll fall vpon the sworde because ye are turned awaye from the Lorde, & the Lorde wyll not be wyth you. *Deute.i.f

But they presumed obstinatly to go vp into the hyll top. Neuerthelater, the arck of the testament of the Lorde, and Moses departed not out of the hoost. Then the Amalechites and the Cananites, which dwelt in that hyll, came downe, and smote them, and hewed them euen vnto Horma.

¶ The. xv. Chapter.

¶ The drinckoffrynges of them that enter into the lande. The punyshement of hym that synneth of arrogancye or pryde.

AND ꝑ Lord spake vnto Moses, saying: speake vnto the chyldren of Israel and saye vnto thē: *when ye be come into the lande of your habytacions, which I geue vnto you, & wyl offer an offeryng vnto the Lorde. Namely a burntoffryng or a specyall sacrifyce, eyther of a vowe or of a wyllynge mynde, and in your principal feastes, to make a swete sauoure vnto ꝑ Lorde of the oxen or of the flocke. *Leu.xxiii.b

Then *let hym that offereth hys offerynge vnto the Lorde, bryng also a meatoffrynge of a tenth deale of floure, myngled wō the fourthe parte of an hin of oyle, and the fourth part of an hin of wyne for a drynckoffrynge, and offer with the burntoffryng or any other offerynge: when it is a lambe. Or yf it be a ram, thou shalt offer for a meatoffrynge, two tenth deales of floure, myngled wyth the thyrde parte of an hin of oyle: and for a drinckoffryng, thou shalt offer ꝑ thyrd parte of an hyn of wyne for a swete sauoure vnto the Lorde. *Leui.vii.a. and.vi.b

And when thou offerest a bullocke for a burntoffryng or for a special vowe or peace offringe vnto the Lorde, let him bring with a bullock a meatoffringe of. iii. tenth deales of floure myngled wyth halfe an hin of oyle. And thou shalt bryng for a drinckofferynge euen halfe an hin of wyne, for an offryng of a swete sauoure vnto the Lorde. After thys maner, shal it be done for an oxe, or for a rā, or for a lambe or a kyd. Loke what nombre thou makest in these, such a nōbre shalt thou make in thē also. And accordyng to the nombre of suche offringes, thou shalt encrease ꝑ meatoffrynges and the drynckoffrynges.

All that are of your selues shall do these
thinges after this maner, to offer an offring
of swete sauoure vnto the Lorde. And yf a
straunger sogeorne with you, or whosoeuer
be amonge you in your generacions, & wyll
offer an offryng of a swete sauoure vnto the
Lorde: euen as ye do, so he shal do. One ordi-
naunce shalbe both for you of the congrega-
cion, and also for the straunger. It shalbe an
ordynaunce for euer in youre generacyons,
both vnto you and to the straunger before ý
Lorde. One lawe and one maner shal serue,
both for you & for the straunger that sogeor-
neth wyth you.

C And the Lorde spake vnto Moses, say-
inge: speake vnto the chyldrē of Israel, and
*Deu.xiii.c. saye vnto them: *When ye be come into the
lande to the which I bryng you, then whē ye
wyll eate of the breade of the lande, ye shall
take vp an heueoffrynge vnto the Lorde. Ye
shall take vp a cake of the fyrst of your dow
*Leu.xxiii.b for an heueoffringe, *as ye do ý heueoffring
of the barne, euen so ye shall heue it. Of the
fyrst of your dowe ye shal geue vnto ý Lord
an heueoffrynge in your generacyons.

And yf ye ouerse youre selues, and ob-
serue not all these commaundemētes, which
the Lorde hath spoken vnto Moses, euen al
that the Lord hath commaunded you by the
hande of Moses from the first daye that the
Lorde commaunded Moses, and hence for-
warde amonge your generacions. Yf it hap-
pen that ought is commyttted ignorantly of
the congregacion, al the multitude shal offer
a bullocke for a burntoffryng, to be a swete
sauoure vnto the Lorde, wyth the meatof-
frynge & drynckoffringe therto, accordynge
to the maner, and an he goate for synne. And
the preaste shall make an atonement for all
the multitude of the chyldren of Israel, and
it shalbe forgeuē them: for it is ignorauncе.
And they shall bryngе their offerynge for a
sacrifyce vnto the Lorde: and their synne of-
frynge before the Lord for their ignorauce.
And it shalbe forgeuen vnto all the multy-
tude of the chyldren of Israel, and vnto the
*Leui.xiiii.f straunger that dwelleth amonge you: seing
D all the people were in ignorauncе. * Yf any
one soule synne thorowe ignorauncе, he shal
bryngе a she goate of a yeare olde for synne.
And the preaste shall make an atonement for
the soule that synned ignorantlye, wyth the
synneoffringe before the Lorde to reconcyle
him: and that it maye be forgeuen him. And
both thou that arte borne of the chyldren of
Israel and the straunger that dwelleth a-
monge you, shal haue both one lawe, who so
doth synne thorowe ignorauncе.

But the soule that doth ought presum-
ptuoustye, whyther he be an Israelyte or a
straunger, the same blasphemeth the Lorde.
And that soule shalbe roted out frō amonge
his people, because he hath despysed ý word
of the Lorde, & hath broken hys cōmande-
ment, that soule therfore shall perysche, & his
synne shalbe vpon hym.

And whyle the chyldren of Israel were
in the wyldernesse, they founde a man that
gathered styckes vpon the *Sabboth daye.
And they that founde him gatherynge styc-
kes, broughte hym vnto Moses and Aaron
and vnto all the congregaciō: *and they put
hym in warde, seynge it was not declared
what shulde be done vnto him. And ý Lorde
sayde vnto Moses: Let the man dye: and let
al the multitude stone him with stones with
oute the host. And al the multitude brought
hym wythout the hoost, & stoned hym with
stones, and he dyed as the Lorde commaun-
ded Moses.

And the Lorde spake vnto Moses, say-
inge: speake vnto the chyldren of Israel and
byd them: that they * make them gardes in
the quarters of their garmentes throw out
their generacyons, & put vpon the garde of
the quarters a ryband of yelowe sylke. And
the garde shalbe vnto you to loke vpon it, ý
ye maye remembre all the commaundemen-
tes of the Lorde, and do thē: and that ye seke
not after youre owne hearte or youre owne
eyes: after the whyche ye vse to go a whor-
ynge: but ye shall remembre rather and do
all my commaundementes, and be holy vn-
to youre God: I am the Lorde youre God,
whyche broughte you oute of the lande of
Egypte, for to be your God. I am the Lord
youre God.

¶ The.xvi.Chapter.

¶ The rebellyon of Corath, Dathan and Abyram.

And * Corath the sonne of Ie-
zehar the sonne of Cahath the
sonne of Leui, and Dathan &
Abiram the sonne of Eliab,
and On the sonne of Peleth,
the sonne of Ruben: rose vp
before Moses, wyth other men of the chyl-
dren of Israell, two hundred and fyfty,
whyche were captaynes of the multytude,
greate and famous men in the congregacy-
on: and they gathered them selues together
agaynste Moses and Aaron, and sayde
vnto

vnto thē: ye make muche to do, seynge all ý multytude are holy euery one of them, and the Lorde is amonge them. Wlhy heaue ye your selues vp aboue the congregacyon of ý Lorde?

And when Moses hearde it, he fell vpon his face, and spake vnto Corah and vnto all his company, sayinge: to morowe the Lorde wyll shewe who are hys, who is holy, & who oughte to approche nye vnto hym, and who he hath chosen to come to hym. This do therfore, take you fyrepans, both Corah and all his company and do fyre therin, and put cens in them before the Lorde to morowe. And ý man whome the Lorde doth chose, the same shalde holy. Ye make much to do, ye chyldren of Leuy.

B And Moses sayde vnto Corah: * heare ye chyldren of Leui: It is but a small thynge vnto you, that the God of Israell hath seperated you from the multytude of Israel: and brought you to hym selfe, to do the seruyce of the dwellynge place of ý Lord, and to stande before the multytude, and to minystre vnto hym? he hath taken the to him and all thy bre then the sonnes of Leui with the, ād seke ye the offyce of the preast also? For which cause both thou & all thy cōpany are gathered toge ther agaynst ý Lorde? And what is Aaron, that ye murmur agaynst hym?

And Moses sent, and called Dathan, and Abiram the sonnes of Eliab, whiche sayde: We wyll not come vp. Is it a small thynge that thou haste brought vs oute of a lande ý floweth wyth mylke and hony, to kyll vs in C the wyldernesse, and to rayne ouer vs also? Hast thou brought vs vnto a lande that floweth wyth mylke and honye, and geuen vs inheryntance of feldes and vyneyardes? Wylt thou pull out the eyes of these men? we wyll not come vp.

And Moses wared very angry, and sayd vnto the Lorde. Turne not thou vnto theyr offerynge. I haue not taken so muche as an asse from theym, neyther haue I hurte any of them. And Moses sayde vnto Corah: Be thou and all thy companye before the Lorde: both thou, they, and Aaron to morowe. And take euery man his censer, & put cens in them that ye maye offre before the Lorde: euery man of the two hundred and fyftye take hys censoure, thou also Aarō, that euery one may haue his censer. And they toke euery man his censer, and put fyre in them, & layde cens ther on, and stode in the dore of the tabernacle of wytnesse wyth Moses and Aaron. And Corah gathered all the congregacyon agaynste thē vnto the dore of the Tabernacle of wytnesse.

And the glory of the Lorde appeared vnto all ý congregacyon. And the Lorde spake vnto Moses and Aaron, sayinge: seperate

B Nu. xii. b

your selues from amonge this cōgregacion that I may consume them atonce. And they fell vpon theyr faces and sayde. * O mooste myghtye God of the spryetes of all flesche, yf one man hath synned, wylt thou be wrothe with all the multitude? And ý Lorde spake vnto Moses sayinge: speake vnto the congregacyon and saye: Get you awaye from about the dwellyng of Corah, Dathan, and Abiram. And Moses rose vp, and went vnto Dathan and Abirā, and the elders of Israel followed him. And he spake vnto ý congregacyon, sayinge: departe from the tentes of these wicked men, and touche nothyng of theyrs: lest ye perysh in al their synnes. And so they gate them from the dwellyng of Corah, Dathā and Abiram on euery syde. And Dathan and Abiram came out and stode in the dore of theyr tentes wyth theyr wyues, theyr sonnes and theyr lytle chyldren.

And Moses sayde: Here by ye shal know ý the Lorde hath sent me to do all these workes, and that I haue not done them of myne owne mynde. Yf these men dye ý comē death of all men: or yf they be visyted after the visitacyon of al men, then the Lorde hath not sent me. But and yf the Lorde make a newe thynge, and the earth open her mouthe and swalowe them vp wyth all that they haue: and they go downe quycke into hell: then ye shall vnderstande, that these men haue prouoked the Lorde.

And it fortuned ý assone as he had made an ende of speakenge all these wordes, * the grounde cloue asonder that was vnder thē: & the erth opened her mouth, and swalowed them vp, and theyr houses, and all the men that were with Corah, and al their goodes. And they and all that they had, wēt downe alyue vnto hell, and the earth closed vpō thē: and they perysched from amonge the congregacyon. And all Israell that were aboute them fled at the crye of them. And they sayde: lest ý earth swalowe vs vp also. And there cam out a fyer from the Lorde, and cōsumed the two hundred and fyftie men that offred cens.

And ý Lord spake vnto Moses sayinge: Speake vnto Eleazar, the sonne of Aaron the preaste, that he take vp the censers oute of the burnynge, and shatter the fyer here & there, for the censers of these synneres are halowed in theyr deathes: and let them make of them thynne beaten plates for a couerynge of the aultare. For they offered them before the Lorde, and therfore they are halowed, and they shalde a sygne vnto ý chyldren of Israell.

And Eliazar the preaste toke the brasen ceysers whych they that were burnte had offered, & beate them thynne for a couerynge of the aultare, to be a remembraunce vnto

* Nu. xvii. a

D

* Deut. xi. c Num. xvi. b Psal. cvi. c.

the chyldren of Israel, ý no straunger which is not of the seed of Aaron, come nere to offre cens before the Lorde, that it happē not vnto hym lyke as vnto Corah and his companye, as the Lorde sayd of him by the hāde of Moses.

But on the morowe all the multitude of the chyldren of Israel mourmured agaynste Moses and Aaron, sayinge: ye haue kylled the people of the Lord. And it fortuned that when the multitude was gathered agaynste Moses and Aaron, they loked towarde the tabernacle of witnesse. And behold, (when they were entred into it) the cloude couered it, and the glorye of the Lorde appeared. And Moses and Aarō came before the tabernacle of witnesse. And the Lord spake vnto Moses, saying: Get you from amonge this congregacion, that I maye consume them quickly. And they fell vpon theyr faces.

G And Moses sayd vnto Aarō: take a censer, and put fyre therin out of the aulter, and poure on cens, and go quyckly vnto the congregaciō, ý thou mayest obtayne the forgiuenesse for them. For there is wrath gone oute from the Lorde, and there is a plage begon. And Aaron toke as Moses cōmauded him, and ran into the mydes of the congregacyō and beholde, the plage was begon amonge the people, & he put on cens, and made an atonement for the people. And when he stode betwene the deed and them that were alyue, the plage ceased. They that dyed in ý plage were .xiiii. thousande and seuen hundred: bysyde them that dyed aboute the busynesse of Corah. And Aaron went agayne vnto Moses before the dore of the tabernacle of wytnesse, and the plage ceased.

¶ The .xvii. Chapter.

¶ Aarons rod buddeth, and beareth blossomes.

A And the Lord spake vnto Moses, sayinge: speake vnto the chyldren of Israel: and take of euery prince of them a rod, after the houses of theyr fathers, euen twelue rodes: and wryte euery mans name vpō his rod. And write Aarons name vpō the rod of Leui: for euery rod is for an house of theyr fathers. And put them in the tabernacle of wytnesse, euen in the place where I mete you. And the mans rod whom I chose, shall blossome. And I wyl make cease from me the grudgynges of the chyldren of Israel wherby they grudge agaynst you.

B And Moses spake vnto the chyldren of Israel, and all the prynces gaue hym euerye prince ouer theyr fathers houses, a rod, euen twelue rodes: and the rode of Aaron was among the rodes. And Moses put the rodes before the Lorde, in the Tabernacle of C wytnes. And on the morowe, Moses went into the tabernacle of wytnes: and beholde, * the rod of Aarō for the house of Leui was budded, and bare blossomes and almondes. And Moses brought out all the rodes fro before the Lorde vnto all the chyldren of Israel: and they loked vpo them, & toke euery man hys rod.

D And the Lorde sayde vnto Moses: bring Aarons rod agayne before the wytnes to be kepte for a token of the chyldrens rebellyon and that theyr murmurynge maye cease fro me, and that they dye not. And Moses dyd as the Lorde cōmauded him, euen so dyd he. And the chyldren of Israel spake vnto Moses saying: beholde, we are wasted awaye & consumed: we all come to naught: whosoever commethnye the dwellyng of the Lorde dyeth. Shall we vtterly consume awaye?

¶ The .xviii. Chapter.

¶ The office of the Leuites. The tythes and first frutes must be geuen them. Aarons heritage.

A And the Lorde sayd vnto Aarō: thou and thy sonnes and thy fathers house with the shal beare the faute of that wyych is done amysse in the holye place. And thou and thy sonnes with the shal beare the faute of that wyych is done amysse in your preasthode.

B * And thy brethren of the trybe of Leui & of theyr fathers houshold ý shalt take vnto the, ý they maye be ioyned vnto the & ministre vnto the: euen vnto the and thy sonnes with the before the tabernacle of witnes.

C They shal wayte vpon the & vpon al the tabernacle: onely let them not come nye the vesselles of the sanctuary and the alter, that they & ye also dye not. And they shal be by ý and wayte on the tabernacle of wytnes for all the seruyce of the tabernacle, and let no straunger come nye vnto you.

D Therfore shall ye kepe the holy place and the aulter, ý ther fall no more wrath vpon ý chyldrē of Israel: beholde, I haue takē your brethren the Leuites from amonge the chyldrē of Israel, wyche as a gyft of yours are genē vnto the Lorde, to do the seruyce of the tabernacle of witnes. Therfore shalt thou & thy sonnes vō the take hede vnto your preastes office for all thynges ý pertayne vnto ý aulter, & for all ý are with in the vayle. And se ý ye serue: for I haue geuen your preastes office vnto you as a gyfte: and therfore the straunger that cōmethnye, must be slayne.

E And the Lorde spake vnto Aarō: beholde, I haue geuen the the keppynge of myne heue offerynges, of all the halowed thynges of the chyldren of Israel. Euen vnto the, I haue geuen them for the anoyntinge, and to thy sonnes, for a duetye for euer. Thys shall be thyne

be thyne of most holy from the fyre of the al
tare. All their sacrifices for al theyr meate
offerynges, synne offerynges of trespasse of-
ferynges, whyche they bryngе vnto me, are
most holy. It is thyne and thy sonnes. In ꝑ
most holy place shalt ꝑ eate it: and all ꝑ are
males shal eate of it: let it be holy vnto the.

And this also is thyne * the heue offeryn-
ges of their gyftes, thorowe out all the wa-
ueoffeerynges of the chyldren of Israel: I ha
ue geuē them vnto the and thy sonnes, and
thy daughters w̄ the, to be a dutye for euer
ꝛ all that are cleane in thy house, shall eate
of it, all the fat of the oyle, and all the fat of
the wyne and of the corne, which they shall
offre vnto ꝑ Lord for fyrst frutes, the same
haue I geuen vnto the. And whatsoeuer is
fyrst rype in theyr lande which they bringe
vnto ꝑ Lorde, shalbe thyne: and all that are
cleane in thyne house, shall eate of it.

All dedicate thinges in Israel, shalbe thy
C ne. All that breaketh ꝑ matrye in all flesche
that mē bryngе vnto the Lorde, whether it
be of mē or beastes, shalbe thyne. Neuerthe-
later the fyrst borne of mā shalt thou rede-
me, and the fyrst borne of vncleane beastes
shalt thou redeme lykewise. Those that are
to be redemed, shalt ꝑ redeme from the age
of a moneth, for the value of the moneth, na
mely for fyue sicles after the sicle of the san-
ctuary. A sicle maketh twētie halfpēs. But
the fyrst borne of orē, shepe and gootes shalt
thou not redeme. For they are holy: therfore
thou shalt sprynkle theyr blonde vpō the al-
ter, and shalt burne theyr fat vpon the sacri-
fyce for a swete sauour vnto the Lorde.

And the flesh of thē is thyne * as the waue
brest and the ryght shoulder. These are
thyne. All the holy heueoffrynges whiche ꝑ
chyldrē of Israel offre vnto the Lorde, haue
I gyuen the and thy sonnes and thy daugh-
ters with the, to be a dutye for euer, let it be
a salted couenaunt for euer: before the Lord,
both vnto the ꝛ to thy seed with the.

And the Lord spake vnto Aarō: * ꝑ shalt
haue none inheritaūce in their land, neyther
shalt thou haue anye parte amonge them. I
am thy parte and thy enheritaunce amonge
the chyldren of Israel. Beholde, I haue gy-
uen ꝑ children of Leui all the tenth in Israel
to inheryte, for the seruyce which they serue
in the tabernacle of wytnesse. Neyther must
the chyldren of Israel henceforthe come nye
ꝑ tabernacle of witnesse, lest they beare syn,
and dye. But the Leuites shall do the seruice
in the tabernacle of witnesse and beare their
synne. It shalbe a lawe for euer in youre
D generacyons, that amonge the chyldren of
Israel they possesse none inheritaunce. But
the tythes of the chyldren of Israel, whiche
they paye as an heueoffryng vnto ꝑ Lorde,
I haue gyuen the Leuites to enherite. And
therfore I haue sayde vnto thē. Amōge the
chyldren of Israel ye shall possesse none en-
heritaunce.

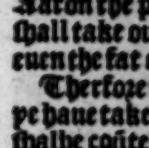
And ꝑ Lorde spake vnto Moses sayinge
speake vnto the Leuites ꝛ saye vnto them,
when ye take of the children of Israel ꝑ ty-
thes which I haue geuē you of thē for your
enheritaunce, ye shal take an heueofferyng
of that same for the Lorde: euen the tenth
part of ꝑ tythe. And thys your heueoffering
shalbe rekened vnto you, euen as though it
were of the corne of the barne, or out of the
fulnesse of the wyne presse.

Of this maner ye shall therfore separate
an heueoffeerynge vnto ꝑ Lord, of all youre
tythes whiche ye receaue of the chyldren of
Israel, ꝛ ye shall gene therof vnto ꝑ Lorde
an heueoffeerynge, whyche shall belonge to
Aaron the preaste. Of all youre gyftes, ye
shall take out all the Lordes heueoffrynges
euen the fat of theyr halowed thinges.

Therfore thou shalt saye vnto thē: when
ye haue taken awaye the fat of it from it, it
shalbe counted vnto ꝑ Leuites, as yf it were
the encrease of the corne flooze, or ꝑ increase
of the wyne presse. And ye shall eate it in all
places, both ye and youre householdes, for it
is your rewarde for your seruyce in the ta-
bernacle of wytnesse. And ye shall beare no
synne by ꝑ reason of it, when ye haue taken
from it the fat of it: nether shall ye vnhalo-
we ꝑ holy thinges of the chyldren of Israel
lest ye dye.

C The. xix. Chapter.

C Of the red kowe. The lawe of him that dyeth in the tabernacle, and of hym also that toucheth any vncleane thynge.



AND the Lorde spake vnto Mo-
ses and Aarō sayinge: thys is ꝑ
ordinaunce of the lawe whiche
the Lord hath cōmaunded say-
inge: speake vnto the chyldren
of Israel, that they bryngе the a red kowe
wythout spot, ꝛ wherin is no blemyshe, and
vpon which neuer came yocke. And ye shall
geue her vnto Eleazar ꝑ preaste, ꝑ he maye
bryng * her without the hoste, and cause her * Heb. xiii. c.
to be slayne before hys face.

And let Eleazar ꝑ preaste take of her blon
de with hys fynger, ꝛ sprynkle it before the
tabernacle of witnesse seuē tymes. And cau
se the kowe to be burnt in his syght w̄ * hyr * Leui. iiii. c.
skynne, flesche and bloude. And ꝑ dounge of
hyr shall be burne also. And let ꝑ preaste ta-
ke Cedar wodd, and Isope ꝛ purple clothe,
and caste it vpon the kowe as she burneth.
Then let the preaste washe is clothes, ꝛ he
shall bath hys flesche in water, ꝛ then come
into the hoste, ꝛ the preaste shalbe vncleane
vnto the euen.

And he ꝑ burneth her, shal washe his clo-
thes in water, and bath his flesche in water, B

and be vncleane vntyl euen. And a mã that is cleane, shal take vp ꝑ ashes of the kowe, and put them without the hoost in a cleane place. And it shalbe kept for the multitude of the chyldren of Israel * for a sprynklyng water and for an attonemẽt of synne. Ther fore he that gatherethꝑ ashes of the kowe, shall wash his clothes, & remayne vncleane vntyll euen. And this shalbe vnto the children of Israel and vnto the straunger that dwelleth amonge them, a statute for euer.

* Num. iiii. b.

* He that toucheth the deed bodye of any man, shalbe vncleane seuen dayes. And he shall purifye hym selfe with this water the thyrde daye & the seuenth daye, and he shall be cleane. But yf he purifye not hym selfe the thyrde daye and the seuenth day, he shal not be clene. Whosoeuer toucheth ꝑ coarse of any man that is deed, and sprynkleth not him self, defyleth the dwellinge of ꝑ Lorde: and that soule shalbe rooted out of Israel, bycause the sprynkelynge water was not sprynkled vpon him. He shalbe therfore vncleane, and his vnclennesse shall remayne vpon hym.

* Nu. xxxi. c. Ecc. xxxiiii. d Aggæ. ii. c.

This is the lawe of the mã that dyeth in a tent: all that come into the tent, & all that is in the tent shalbe vncleane seuen dayes. And al the vessels that be open which haue no lyd nor couerynge vpon them shalbe vncleane. And whosoeuer toucheth one that is slayne with a swerde in the feldes, or a deed person, or a bone of a deed man, or a graue: shalbe vncleane seuen dayes.

Therfore, for an vncleane persone they shal take of the burnt ashes of the synoffe-rynge, & runnynge water shal be put therto in a vessell. And let a cleane persone * take Isope and dyppe it in the water, & sprynkle it vpon the tent, & vpon all the vessels, and on the soules ꝑ were there in, and vpon him that touched a bone, or a slayne persone, or a dead body, or a graue. And ꝑ cleane persone shall sprynkle vpon ꝑ vncleane the thyrde daye & the seuenth daye. And the seuenth daye he shall purifye him selfe, & washe hys clothes, & bathe hym selfe in water, & shalbe cleane at euen.

* Psalm. li. b

But the man that is vncleane, and sprynkleth not hym selfe, ꝑ same soule shalbe destroyed from amonge the congregacion: because he hathe defyled the holy place of the Lord, & ꝑ sprynklynge water hath not bene sprynkled vpõ him, therfore shal he remayne vncleane. And thys shalbe a perpetuall lawe vnto thẽ. And he that sprynkleth the sprynklynge water, shal washe his clothes.

And he that toucheth ꝑ sprynklynge water, shalbe vncleane vntyll euen. And what soeuer ꝑ vncleane persone toucheth shalbe vncleane. And the soule ꝑ toucheth it, shalbe vncleane vntyll the euen.

¶ The. xx. Chapter.

¶ Mir Iam dyeth. The people murmur. They haue water euen out of the rocke. Edom denyed the Israelites passage thorowe hys realme. The death of Aaron in whose rowme Eleazar succeedeth.

And the childrẽ of Israel came in the whole multitude into the desert * of Sin in ꝑ fyrst moneth, and the people abode at Cades. And there dyed Mir Iam, and was buryed there. But there was no water for the multytude, ✠ and they gathered thẽselues together agaynst Moses and Aaron. And the people chode with Moses, & spake, sayinge: wolde God that we had perysshed, when oure brethren dyed before the Lorde. Why haue ye broughte the congregacyon of the Lorde vnto thys wylderness? that both we & our catell shuld dye in it? * Wherfore haue ye made vs to go oute of Egypte, to bryngevs into thys vngracyous place, whyche is no place of seed nor of fyggesnor vynes, nor of pomgranates, nether is there any water to drynke?

And Moses and Aaron went from ꝑ congregacyon vnto ꝑ dore of the tabernacle of wytnesse, & fell vpon theyr faces. (And they cryed vnto the Lorde and sayde, O Lord God heare the cry of this people, and open them thy treasure, even a fountayne of ryuyng water, that they maye be satisfyed, and that their murmuryng maye cease.) And ꝑ glory of the Lord appeared vnto them. And the Lorde spake vnto Moses, sayinge: take the rod, and gather thou and thy brother Aaron the cõgregacion together, and speake vnto the rocke before theyr eyes, and it shall gyue forth his water. And thou shalt bryngethem water out of the rocke, to gyue ꝑ company drynke, and theyr beastes also.

* And Moses toke the rod from before the Lorde, as he cõmaunded hym. And Moses & Aaron gathered the cõgregacion together before the rocke: and Moses sayde vnto them: heare ye rebellyons, must we fette you water out of this rocke? And Moses lyfte vp his hande, and with his * rodde he smote the rocke two tymes, and the water came out aboundauntlye, and the multitude dranke and theyr beastes also.

And the Lorde spake vnto Moses, & Aaron: bycause ye beleued me not, to sanctifye me in the eyes of the chyldren of Israel, therfore, ye shall not bryngethis congregacyon into the lande whiche I haue gyuen them. This is the water of stryke, bycause ꝑ chyldren of Israel stroue with the Lorde, and he was sanctifyed in them. ✠

And Moses * sent messengers from Cades vnto the kynge of Edom. Thus sayeth thy brother Israel: Thou knowest all ꝑ trauayle that hath happened vs. Oure fathers went downe into Egipt, and we haue dwelt in Egypt a longe tyme, and the Egyptians vexed vs & oure fathers. And whã we cryed

vnto

vnto the Lorde, he herde our voyce, and sent an aungell, & hath fet vs vp out of Egypt. And beholde we are in Cades, euen in ꝑ vtermost cyte of thy border. We wil go now thorow thy coũtre * but we wil not go thorowe the feldes of vyneyardes, neyher wyl we drynke of the water of the fountaynes: we wyll go by the kynges hye way, and neither tourne vnto the ryght hande nor to the left, vntyl we be past thy coũtrye. And Edõ answered hym. Thou shalt not go by me, lest I come out agaynst the with the swerd. The chyldren of Israel sayd vnto hym: We wil go by the beaten way: and yf I and my cattell drynke of thy water, I wyl paye for it, I wyll but onelye (without any harme) go thorow on my fete. He answered: Thou shalt not go thorowe. And Edom came out agaynste hym with moche people, and with a myghtye power. And thus Edom denyed to gyue Israel passage thorow his coũtrie: wherfore Israel turned awaye from hym.

And the chyldren of Israel departed from Cades, and came vnto mount Hor with all the congregacion. And the Lorde spake vnto Moses and Aaron in mount Hor, harde by the coost of the lande of Edom, sayinge: Aaron shalbe gathered vnto his people, for he shall not come into the lande, whiche I haue gyuen vnto the children of Israel, bycause ye disobeyed my mouth at ꝑ water of stryfe. Take Aaron and Eleazar his sonne and bryngе them vp into mounte Hor, and ꝑ shalt stryp Aaron out of his vestamentes and put them vpon Eleazar his sonne, and Aaron shalbe gathered vnto his people and shall dye there.

And Moses dyd as the Lorde commaũded: and they wẽt vp into mount Hor in the syght of al the multitude. And Moses toke of Aarons clothes, and put them vpõ Eleazar his sonne * and Aaron dyed there in the toppe of the mount. And Moses and Eleazar came downe out of ꝑ mount. When all the multitude sawe that Aron was dead, they mourned for Aaron thirty dayes, thorowe out all the housholdes of Israel.

¶ The .xxi. Chapter.

¶ Israel banquisheth kynge Arad. The fyrye serpentes stynge them. The kynges Sehon and Og are ouercome in battayle.

And when kynge * Arad the Cananite which dwelt towarde the south, harde tell ꝑ Israel came by the waye that the spyes had founde oute, he fought agaynst Israel, and toke some of them prisoners. And Israel vowed a vowe vnto the Lorde, and sayd: Yf thou wylt delyuer this people into my hãde, I wil vtterly destroy theyr cyties. And the Lord herde the voyce of Israel, and deliuered the the Cananites. And they destroyed them and their cities, & called the name of the ‡place * Horma. ‡Destruccyõ. * Iudg. i.d. * Deute. ii.a.

* And they departed from mount Hor by the waye of the red see: to cõpasse the lande of Edom. And the soule of the people sayned by the way. And ꝑ people spake against God & against Moses * wherfore hast thou brought vs out of Egypte, for to dye in the wildernesse: for here is neither bred nor water, & our soule lotheth this lyght bred. * Num. xi.a.

* Wherfore the Lorde sent fyer ye serpentes amonge the people, whiche stonge them: and moche people of Israell dyed. Therfore the people came to Moses and sayde: We haue synned, for we haue spoken agaynst ꝑ Lorde & agaynst the, * make intercessyon to the Lord, that he take awaye the serpentes from vs. And Moses made intercessyon for the people. And the Lorde sayde vnto Moses: make the a fyrye serpent, and set it vp for a sygne, ꝑ as many as are bytte, maye loke vpon it, & lyue. * And Moses made a serpent of brasse, and set it vp for a sygne. And when the serpentes had bytten any man, he beheld the serpent of brasse, and was healed. * 1. Corin. x.a Sapie. xvi.a. * Exo. viii.b. iii. reg. xiii.b. Acte. viii.b. * John. iii.b. iiii. Regum. xviii.a.

* And the chyldren of Israell departed thence, and pytched in Oboth. And they departed frõ Oboth, and pitched at the heapes of Ibarim: euen in the wyldernesse whyche is by the playne of Moab on the east syde. And they remoued thence, and pitched vpõ the ryuer of Zarad. And they departed thece and pitched on ꝑ other syde of Arnõ, which is in the wyldernesse, and cõmeth out of the coostes of the Amorites: for Arnon is the border of Moab, betwene Moab and the Amorites. Wherfore, it is spoken in ꝑ boke of the warre of the Lorde, what thynge he dyd in the red see, and in the ryuer of Arnon. And the hed of the ryuers that goeth downe to the dwellyng of Ar, and stretcheth vnto the border of Moab, from thence it turneth vnto Beer. The same is Beer, or wel wher of the Lorde spake vnto Moses: gather the people together, and I wyll gyue them water. Then Israel sange this songe. Ayse vp well, synge ye vnto hym. The princes dygged this well, the captaynes of the people dygged it, with the teacher, and with theyr staues. * nu. xxxiii.c.

And from the wyldernesse they went to Matana,

Matana, and frō Matana to Nahaliel, & from Nahaliel to Bamoth, and from Bamoth to the valey ꝑ is in the felde of Moab vnto the top of the hyll that appeareth before Jesimon. And Israel sent messengers vnto Sehon, kynge of the Amorites sayynge:
* Numer. xx. c. Deuter. ii. c. and. xx. b. * I wyll go thorowe thy lande: we will not tourne into ꝑ feldes or vyneyardes, neyther drinke of the waters of ꝑ well: but we will go a longe by the kynges hye waye, vntyll we be past thy coūtre. * But Sehon wolde
* Deu. xxix. b. geue Israel no licence to passe thorowe hys coūtre, but gathered al his people together and went out agaynst Israel into the wyldernesse. And he came to Jaheza & fought agaynst Israel.

* Deuter. i. a. and. xxxi. a. Jos. xxiiii. a. * And Israel smote him in the edge of the sworde, and conquered his lande frō Arnon vnto Jabok, and vnto the children of Ammon. For the border of the children of Am-
* Deute. ii. d. mō was, * stroge. And Israel toke all these cyties & dwelt in all the cyties of the Amorites: in Hesbon and in all the townes that longe therto. For Hesbon was the cytye of Sehon the kynge of the Amorites, whyche fought before agaynst the kyng of ꝑ Moabites, & toke all his lande out of his hande, euen vnto Arnon. Wherfore they saye in ꝑ prouerbe: come to Hesbon, and let the cytie of Sehō be bylt & repayred: for there is a fyre gone out of Hesbon, & a flamme from the cytye of Sehon, and hathe consumed Ar in Moab, and the inheritours of ꝑ hye places in Arnon. Wo be to the Moab: o people of Chamos, ye are vndone, he hath put his sonnes to flyghte, and hys daughters to captiuyte vnto Sehon the kynge of Amorytes. They empyre is lost frō Hesbon vnto Dibon, and we made a wyldernesse euen vnto
G Nopha, whiche recheth vnto Mediba. And thus Israel dwelt in the lande of the Amorites. And Moses sent to serche out Jaezer, & they toke the townes belongyng therto, and rooted out the Amorites that were there in.

* Deut. iii. a. and. xix. b. * And they tourned and went vp towarde Basan. And Og the kynge of Basan came out agaynst them, he & all hys people to fyghte at Edrei. And the Lord sayde vnto Moses, feare him not, for I haue delyuered him in thy hande, and al hys people, and his lande. And ꝑ shalt do to hym as thou dydest vnto Sehon ꝑ kynge of ꝑ Amorites whych dwelt at Hesbō. They smote him therfore, & hys sonnes, & all hys people, vntyll there was nothynge lefte hym. And they conquered hys lande.

¶ The. xxii. Chapter.

¶ Kynge Balac sendeth for Balaam (whose name in the Hebrye is wryten Bileam) Balaams asse speketh.

And the children of Israel dryuen and pytched in the feldes of Moab, on the other syde of Jordane, ouer agaist Jericho. And
* Balac ꝑ sonne of zipho[r] saw all that Israel had done to the Amorites, & the Moabites were sore afrayed of the people, because they were many, & stode in feare of ꝑ chyldre of Israell. And Moab sayde vnto the elders of Madian: nowe shal thys companye lycke vp all ꝑ are rounde about vs, as an ore lycketh vp ꝑ grasse of the feld. And Balac the sonne of zipho[r] was kyng of the Moabites at that tyme.

He sent messengers therfore vnto * Balaam the sōne of Beor in Pethor (whych is by the ryuer of the lande of ꝑ chyldre of hys folke) to call him, saying: beholde, there is a people come out of Egypte, & beholde, they couer ꝑ face of ꝑ erth, & dwell ouer agaynste me. Come nowe therfore & curse this people for my sake. For they are to myghty for me ꝑ so peraduēture I might be able to smyte them & to dryue them out of the lande. For I wote that he whome thou blessest, is blessed, and whome thou cursest is cursed.

And the elders of Moab and ꝑ elders of Madian departed, hauyng the rewarde of the sothsayynge in theyr hande. And they came vnto Balaam, & tolde hym the wordes of Balac. He answered thē: tary here thys nyghte, and I wyll bryngе you worde, euen as the Lorde shall saye vnto me. And the Lordes of Moab abode wyth Balaam.

And God came vnto Balaam and sayd, what men are these wyth the? And Balaā
C sayde vnto God: Balac the sonne of zipho[r] kyng of Moab hath sent vnto me, sayynge: behold, there is a people come out of Egypte and couereth the face of the erth: come now therfore, and curse them for my sake, ꝑ so peraduenture I maye be able to ouercome them in battell, and to dryue thē oute. And God sayde vnto Balaā. Go not thou with them, neyther curse the people, for they are blessed.

And Balaam rose vp in the morynyng, & sayd vnto the Lordes of Balac: get you vnto your lande: for the Lorde wyll not suffre me to go wyth you. And ꝑ Lordes of Moab rose vp, & went vnto Balac and sayde: Balaam wolde not come with vs. And Balac sent agayne a greater companye of Lordes and more honorable then they: which came to Balaā, and tolde him: Thus sayeth Balac ꝑ sonne of zipho[r]: oh, let nothynge let ꝑ. but come vnto me, for I wyll greatly promote the vnto greate honoure, and wyll do whatsoeuer ꝑ sayest vnto me, come I prayе the, curse thys people for my sake.

And Balaam answered and sayde vnto the seruauntes of Balac: * If Balac wolde
geue me

grue me his house full of syluer and gold, I
can not go beyonde ꝑ worde of the Lord my
God, to do lesse or moare. Nowe therfore ta
rye ye here thys nyghte: that I maye wete,
what the Lorde wyll saye vnto me moare.
And God came vnto Balaam by nyght, &
sayd vnto him: If the men come to call the,
rise vp and go with them: but loke what I
saye vnto the, that shalt thou do.

And Balaam rose vp early, and sadeld
his asse, & went with the Lordes of Moab.
And the countenaunce of God was angrye
because he went. And the aungell of the
Lorde stode in the waye agaynst him, as he
rode vpon hys asse, and hys two seruaũtes
were with him. And when the asse sawe the
aungell of ꝑ Lord stãde in the waye, and ha
uyng a swerde drawen in his hãde, the asse
turned a syde out of the waye, and wẽt oute
into the felde. And Balaam smote the asse,
to turne her into the waye.

But ꝑ aungell of the Lord stode in a path
C betwene the vynepardes, and there was a
wall on the one syde & another on ꝑ other.
And whẽ ꝑ asse sawe ꝑ aungell of the Lord,
she wrenched vnto the wall, and thrust Ba-
laams fote vnto the wall, and he smote her
agayne. And ꝑ aungell of ꝑ Lord went fo-
ther & stode in a narowe place, where was
no waye to tourne, ether to the rygthhande
or to ꝑ lyfte. And when the asse sawe the aũ-
gell of the Lorde, she fell downe vnder Ba-
laam: and Balaam was wroth, and smote
the asse with a staffe. And the Lord opened
the mouth of the asse, & she sayed vnto Ba-
laam: what haue I done vnto ꝑ, that thou
hast smyttẽ me nowe thre tymes? And Ba-
laam sayde vnto ꝑ Asse: because thou haste
mocked me: I wolde also there were a swer
F de in myne hand, for euẽ nowe wolde I kyll
the. And the Asse sayde vnto Balaam: am
not I thyne Asse wheche thou haste rydden
vpõ lence thou wast borne vnto thys daye?
Alas I euer wont to do so vnto the? he say
de: naye.

And the Lord opened the eyes of Balaã
and he sawe ꝑ aungell of the Lord standing
in the waye, haueynge a swerde drawen in
hys hãde. He bowed him selfe therfore, and
fel flat on hys face. And the aungell of the
Lorde sayd vnto him: Wherfore hast thou
smytten thyne asse thre tymes? behold, I ca
me oute as an aduersarye, because ꝑ makest
thy waye cõtrarye vnto me, & the asse sawe
me, and wẽt backe fro me thre tymes: or els
ꝑ she had not turned fro me (greuynge place to
G me that stode in the waye.) I had surely slayne the,
and saued her alyue. Balaã sayde vnto the
aungel of ꝑ Lord: I haue synned: for I wyst
not that thou stodest in the waye agaynste
me. Nowe therfore ꝑ it displease the I will
turne home agayne. The aũgell sayd vnto
Balaã, go with the men: but, what I saye
vnto the, ꝑ shalt ꝑ speake. And so Balaam
went wyth the Lordes of Balac.

And when Balac herde that Balaã was
come, he went out to mete hym vnto a cytie
of Moab, which is in the border of Arnon,
euen in the vtmost coast. And Balac sayde
vnto Balaã: dyd I not sende for the, to call
the? And wherfore cameste ꝑ not vnto me,
because I am not able to promote the vnto
honoure? And Balaã made answere vnto
Balac: Lo, I am come vnto the. And can I
nowe saye any thing at all. The word that
God * putteth in my mouthe, that shall I * Nu.xxiii.a
speake. And Balaam went wyth Balac, &
they came vnto a cytie of stretes. And Ba-
lac offered oxen and shepe, & sent (rewardes)
for Balaam and for the Lordes that were
with hym. And on the morowe Balac toke
Balaam, and brought him vp into the hye
place of Baal, that thence he myghte se the
vtmost parte of the people.

The.xxiii.Chapter.

Balaam blesseth the people.

AND Balaam sayde vnto Ba- A
lac: buylde me here seuen alters
and prepare me here seuen oxen
and seuen rammes. And Ba-
lac dyd as Balaam sayde. And
Balac & Balaã offered on euery alter, on
ore & a ram. And Balaã sayd vnto Balac:
stãde by ꝑ sacrifice, & I wil goo, ꝑ happly ꝑ
lord wil mete me: & whatsoeuer he sheweth
me, I will tell the, and he went forth alone.
But God met Balaam, & Balaam sayde
vnto hym: I haue prepared seuen alters, &
haue offered vpon euery alter, an ore and a
ram. And the Lorde put a sayinge in Ba-
laams mouth, and sayde: go agayne to Ba
lac and saye on thys wyse. And whan he
went agayne vnto hym, loo, he stode by his
sacrifice, he & all the Lordes of Moab. And B
he toke vp his parable and sayde * Balac ꝑ
kyng of Moab hath fet me from Melopota * Nu.xxiii.a.
mia out of ꝑ mõtaynes of ꝑ east (sayinge)
come, curse Jacob for my sake: come, & defye
Israel. How shal I curse hi, whõ God hath
not cursed? or howe shall I defye hym, whõ
God hath not defyed? from the toppe of the
rockes I se hym, and from the hylles I be-
holde hym: loo, the people shal dwell by thẽ
selfes, and shal not be rekened amonge ꝑ na
cyons. Who can tell ꝑ dust of Jacob, and ꝑ
nombre of ꝑ fourth part of Israel? I praye
God, ꝑ my soule maye dye the deathe of the
rygthteous, & ꝑ my lasse ende maye be lyke
hys. And Balac sayd vnto Balaam: what
haste thou done vnto me? I fet the to curse
myne enemyes, and beholde, thou hast bles-
sed them. He answered & sayde: muste I not
kepe that & speake it, which the Lorde hath
put in

put in my mouthe? And Balac sayde vnto
hym: Come I praye the with me vnto ano-
ther place, whence thou mayest se them, and
thou shalt se but the vtmost parte of them,
and shalt not se them al: curse thē out of the
place for my sake. And he brought him into
a felde (where men myght se farre of) euē to
C the toppe of an hyll, & bylt seuen alters, and
offered an oxe and a ram on euery alter. And
he sayd vnto Balac, stāde here by thy sacri
fice, whyle I go yonder. And the Lorde met
Balaam, and * put a word in hys mouth &
* Nu. xxii. g. sayde: go agayne vnto Balac, & saye thus.
And when he came to hym: beholde, he stode
by his sacrifice, & the Lords of Moab with
him. And Balac sayd vnto him: what hath
the Lorde sayde?

And he toke vp his parable & answered:
ryse vp Balac and heare, & herken vnto me
* f. Corin. f. b and f. c. thou sonne of Ziphor. * God is not a man ý
he should lye, nether the sonne of a man that
he should repent: shulde he saye: and not doo?
or shulde he speake, and not make it good?
behold, I haue taken vpon me to blesse, for
he hath blessed, and it is not in my power to
alter it. He beheld no vanyte in Jacob, nor
D sawe trauayll in Israell. The Lorde hys
God is wyth him, and ý presence of ý kyng
* nu. xxiiii. b. is amonge them. * God brought them oute
of Egypte, he hath strēgth as an vnicorne.
There is no sorcerye in Jacob, nor sothsayn-
ynge in Israel. It is now tolde vnto Jacob
& Israel, what God hath wrought. Behol-
de, ý people shal rise vp as a lyonesse, & heue
vp him selfe as a lyon. He shal not lye dow-
ne, vntyll he eate of the prayne, and drynke
the bloude of them that are slayne.

And Balac sayde vnto Balaam: nether
curse them nor blesse them. But Balaā ans
wered & sayde vnto Balac: tolde not I the
sayinge, all that the Lord speaketh, that I
must do? And Balac sayde vnto Balaam:
come I praye the, and I will bringe the yet
vnto another place: ý peradūture it wyll
please God, ý thou mayest thence curse thē
for my sake. And Balac brought Balaam
vnto the toppe of Peor, ý boweth towarde
the wildernesse of Jesymmon. And Balaā
sayde vnto Balac: make me here seuen al-
ters, and prepare me here seuen oxen, and se
uen rammes. And Balac dyd as Balaam
had sayde, and offered an oxe and a ram on
euery alter.

¶ The. xxiiii. Chapter.

¶ Balaam prophesieth of the kyngdome of Israell & of ý rompnge of Christ. Balac is angrye with Balaā. The destruccyon of the Amalekites, and of the kenytes.

A AND when Balaam sawe that it plea
sed the Lorde that he shulde blesse Is
rael, he went not as he dyd twyse be-
fore to set sothsayinge: but set hys face to-
ward the wylderness. And Balaā lyfte vp
his eyes, and loked vpō Israel as he laye
rordyng to hys trybes, & the spirye of God
came vpon him. * And he toke vp his para-
ble & sayde. Balaā the sonne of Beor hath
sayd & ý man whose eye is open hath sayd
he hath sayde, which heareth the wordes of
God & seyth the visions of the almyghtye,
and falleth doune with open eyes.

Howe goodly are thy tētes, o Jacob, and
thyne habitacions, o Israel? Euē as the va
leys are they layed abrode, and as gardens
by the ryuers syde: as the tentes whiche the
Lord hath pytched, and as cypers trees be-
syde the waters. The water droppeth out
of his bouket, and his seed shalbe many wa
ters * and hys kyng shalbe hyer thē Agag.
And hys kyngdome shalbe exalted. * God
brought him out of Egypt: as the strength
of an vnicorne is he vnto him. He shall eate
the nacyons hys enemyes, and gnawe their
bones, & perce thē thorowe wō hys arowes.
* He couched hym selfe, and laye doune as a
lyon, and as a lyonesse, who shal sterre him
vp? blessed is he that blesseth the, and cur-
sed is he that curseth the.

And Balac was wroth wyth Balaam,
and smote hys handes together, and Balac
sayde vnto Balaam: I sent for the to curse
myne enemyes, and beholde, thou hast bles-
sed thē this thre tymes. Therfore nowe get
the quyckly vnto thy place. I thought that
I wolde promote the vnto honoure, but lo,
the Lord hath kepte the backe frō worthy
Balaā answered vnto Balac: tolde I not
thy messengers which thou sentest vnto me
sayinge: * If Balac wolde geue me his pa
lace full of syluer and golde, I can not passe
ý worde of the Lord, to do ether good or bad
of myne awne mynde. But what the Lord
sayeth, that am I compelled to speake. And
nowe beholde, I go vnto my people: come
therfore, and I wil aduertise the, what this
people shal do to thy folke in ý later dayes.
And he toke vp his parable and sayde: Ba-
laam ý sonne of Beor hath sayde, the man
whose eye is open, hath sayd. He hath sayd
that heareth the wordes of God, & hath the
knowledge of the most hygh, and beholdeth
the vysyon of the almyghtye, and ý falleth
with open eyes: I shal se him, but not nowe
I shal behold hi, but not nygh. * There shal
come a starre of Jacob, and ryse a scepter of
Israel, & shall * smyte the costes of Moab
& vndermyne all ý children of Seth. * And
Edom shalbe possessed, & Seir shall fall to
the possession of their enemyes, and Israel
shall do manfully. Out of Jacob shal come
he that shall haue dominion, & shal destroye
the remnaunt of the cytye.

And when he loked on Amalech, he tooke
vp his parable, & sayd: Amaleck is the fyrst
of the nacyons * but hys latter ende shall
perysse

perych veterly. And he loked on ꝑ Kenytes and toke vp his parable, and sayde: stronge is thy dwellyng place, and thou puttest thy nest in a rocke. Neuertheleſſe, ꝑ kenyte shal be roted out, vntyl Assur take the preſoner. And he toke vp hys parable & sayde: Alas, Who shall lyue when God doeth thys? The shyppes also shall come out of ꝑ coste of Italy, and subdue Assur, & subdue Eber, and he hymselfe shall perysche at ꝑ last. And Balaam rose vp, and went and returned to his place: and Balac also went hys wape.

¶ The. xxv. Chapter.

¶ The people commytteth fornicacyon with the daughters of Moab. Phinehes kylleth zamri and Cozbi. God commaundeth to kyll the Madianites.

1 AND Israel dwelt in Sittim and the people began to cõmitte whoredome with the daughters of Moab, which called the people vnto ꝑ sacrifyce of theyr goddes.

xxiii.c * And ꝑ people dyd eate, & worshypped theyr Goddes, and Israel coupled him selfe vnto Baal Peor. And the indignacyon of the Lorde was prouoked agaynst Israel, and the Lorde sayde vnto Moses: take all ꝑ heades of the people, & hange thẽ vp before the Lorde agaynst the sonne, that the wrath of the Lordes countenaunce maye be turned awaye frõ Israell. And

B Moyses sayd vnto ꝑ iudges of Israel * euery one slaye hys men that were ioyned vnto Baal Peor.

xxiii.c

And beholde, one of the childrẽ of Israel came and brought vnto his brethren, a Madianitish wyfe euen in the syght of Moses, and in the syght of all ꝑ multitude of ꝑ children of Israel, that wepte before the dore of

c.d.e. the tabernacle of wytnesse. * And whẽ Phinehes the sonne of Eleazar the sonne of Aaron the preaste sawe it, he rose vp out of the myddes of the cõpanye, and toke a weapon in hys hande, and went after the man of Israel into the tent, and thrust thẽ thorowe: both the man of Israel and also the womã, euẽ thorowe the belly of her. And the plage ceased from ꝑ children of Israel. * And there

c.d.e. dyed in the plage. xxiiii. thousande.

C And ꝑ Lord spake vnto Moses sayinge:

xxv.f. * Phinehes the sonne of Eleazar ꝑ sonne of Aaron the preaste, hath tourned myne anger awaye from ꝑ children of Israel, whylle he was gelous for my sake amonge them that I had not cõsumed the children of Israel in my gelousye. Wherfore saye: beholde,

xxv.f.g. * I gene vnto hym my couenaunt of peace, and he shal haue it, & his seed after hym, euẽ the couenaunt of the preastes office for euer because he was gelous for his Goddes sake and made an atonement for the children of Israel. The name of ꝑ Israelite which was slayne with the Madianytyshe wyfe was zamri the sonne of Salu, a Lorde of an house and kynred of Simeon. And the name of the Madianitishe wyfe ꝑ was slayne, was Cozbi ꝑ daughter of zur, a head ouer the people of an house and kynred of Madian.

And the Lord spake vnto Moses, sayinge

* vexe the Madianytes, and smyte thẽ, for they trouble you wyth theyr wyles, wyche haue begyled you by disceate in the cause of Peor, and in the cause of theyr syster Cozbi the daughter of a Lord of the Madianites, wyche was slayne in the daye of the plage for Peors sake. * Nu. xxxi.a.

¶ The. xxvi. Chapter.

¶ The chyldren of Israel are nombred.

A AND it fortuned, ꝑ after the plage, the Lorde spake vnto Moses & vnto Eleazar the sonne of Aarõ the preaste, sayinge: * take the nomber of all the multitude of the children of Israel from. xx. yeare and aboue thorowe out theyr fathers houses, all that are able to goo to warre in Israel. And Moses & Eleazar ꝑ preaste spake vnto thẽ in the feldes of Moab, by Iordane ouer agaynste Jericho from. xx. yeare and aboue, as the Lorde commaunded Moses and the chyldren of Israel, whan they were come out of Egypte. * Nume. i.a.

* Ruben the eldest sonne of Israel. The children of Ruben: Hanoch, of whom commeth the kynred of the Hanochites, & Palu of whom commeth the kynred of the Palutes. Of Hesron, commeth the kynred of the Hesronites: of Carmi, commeth the kynred of the Carmites. These are ꝑ kynredes of ꝑ Rubenites. And they were in nombre. xliii. thousande seuẽ hundred & thyrtye. And the sonnes of Palu: Eliab. And the sonnes of Eliab Nemuel: Dathan and Abiram. * Gen. xlvi.b i. Paral. v.a.

B This is ꝑ Dathan and Abiram, wyche were famous in ꝑ congregacyon, & * strouе agaynste Moses & Aaron in the cõpanie of Cozah, when they strouе agaynst the Lord. * And the erth opened her mouth, and swallowed them vp: Cozah also was in ꝑ death of that multytude, what tyme the fyre consumed two hundred and fyfty men, & they became a sygne: Notwithstandynge, ꝑ children of Cozah dyed not. * Nu. xvi. a. * Nu. xvi. c.

And the chyldren of Symeon after theyr kynredes were Nemuel, of whom commeth the kynred of ꝑ Nemuelites: Jamin, of whõ commeth the kynred of the Jaminytes: Jachin, of whom cõmeth the kynred of the Jachinites: of zarey, cõmeth the kynred of the zarehites. And of Saul, commeth the kynred of ꝑ Saulites. These are ꝑ kynredes of C Simeon: euen. xxii. thousand. v. c. hundred.

The children of Gad after theyr kynredes were: zephon, of whom commeth the kynred of the

of the zephonites: Haggi, of whom cometh the kinred of the Haggites: Suni of whom commeth ꝑ kynred of the Sunites: Of Aseni, cõmeth the kynred of the Azenites: and of Eri, commeth the kynred of the Erites: Of Arod, cõmeth the kynred of the Arodites. Of Ariel, cõmeth ꝑ kynred of the Arielites. These are the kynredes of the childrẽ of Gad according to their nombres. xl. thousande and fyue hundred.

* Genes. xxxviii. a. The chyldren of Juda, Er and Onan * & Er and Onan dyed in the lãde of Canaan. But the children of Juda after theyr kynredes, were: Sela, of whom cõmeth ꝑ kynred of the Selanites: Phares, of whom cõmeth the kynred of ꝑ Pharesites, zareh, of whome cõmeth the kynred of the zarehites. And the children of Phares were: Hesrõ, of whom commeth the kynred of the Hesronites: Hamul, of whom cõmeth the kynred of the Hamulites. These are ꝑ kinredes of Juda, after their nõbres. lxxvi, thousande and fyue hundred.

The chyldrẽ of Isachar after theyr kynredes, were: Thola, of whom commeth the kynred of the Tholaites: Phuua, of whom cõmeth the kynred of the Phuuaites: of Jasub commeth the kynred of ꝑ Jasubytes, of Symron commeth the kynred of the Symronites. These are the kynredes of Isachar after theyr nombres. lxiiii. thousande and thre hundred.

D The chyldren of zabulon after theyr kynredes were: Sered, of whom commeth the kynred of ꝑ Seredites: Elon, of whom commeth the kynred of ꝑ Elonites: Jaheliel, of whome cõmeth the kynred of the Jaheleites. These are the kynredes of the zabulonites after theyr nombres: threscore thousande, and fyue hundred.

The chyldrẽ of Joseph throwe out their kynredes were: Manasse & Ephraim. The chyldren of Manasse: * Machir, of whom cõmeth the kynred of the Machirites. And Machir begat Gilead, and of Gilead commeth the kynred of ꝑ Gileadites. And these are the children of Gilead: Hieser, of whom cõmeth the kynred of ꝑ Hieserites: Helech, of whom commeth the kynred of the Helechites: & Asriel, of whom commeth the kynred of the Asrielites: and Sichem, of whom cõmeth the kynred of the Sichemites: Simida, of whom commeth the kynred of the Simidites: and Hepher, of whom cõmeth ꝑ kynred of ꝑ Hepherites. And * zelaphead ꝑ sonne of Hepher had no sonnes but daughters. And the names of the daughters of zelaphead were: Mahela, Noa, Hagla, Milcha and Thirza. These are the kynredes of Manasse, and the nombre of them. lii. thousande and seuen hundred.

* Jos. xvii. a.

* Jos. xvii. a.

These are the children of Ephraim after theyr kynredes. Suthelah, of whom commeth the kynred of the Suthelahites: Becher, of whom commeth the kynred of the Becherites: Tahen, of whom commeth the kynred of the Tahenites. And these are the children of Suthelah: Eran, of whom commeth the kinred of the Eranites. These are the kynredes of the children of Ephraim after theyr nombres. xxxii. thousande & fyue hundred. And these are the chyldren of Joseph after theyr kynredes.

These are the chyldren of Ben Jamin after their kynredes: Bela, of whome cõmeth the kynred of the Belaites: Asbel, of whom commeth the kynred of the Asbelites: Ahiram, of whom commeth the kynred of the Ahiramites: Supham, of whom commeth the kynred of the Suphamites: Hupham, of whom cõmeth the kynred of the Huphamites. And the children of Bela were, Ard and Naaman, frome whence commeth the kynred of the Ardites, and of Naaman the kynred of the Naamites. These are the children of Ben Jamin after their kynredes, & after their nombres. xlv. thousande and fyre hundred.

These are the childrẽ of Dan after their kynredes: Suham, of whom cõmeth ꝑ kynred of the Suhamites. These are ꝑ kynredes of Dan after their kynredes. All ꝑ kynredes of ꝑ Suhamites were after theyr nõbres. lxiiii. thousande, and foure hundred.

The chyldren of Aser after theyr kynredes were: Jemna, of whome commeth the kynred of the Jemnites. Jesui, of whom cõmeth the kynred of the Jesuites: Bria, of whom commeth the kynred of the Brites. The children of Bria were: Heber, of whõ commeth the kynred of the Heberites: Malchiel, of whom came the kynred of the Malchielites. And ꝑ daughter of Aser was called Sarah. These are the kynredes of Aser after their nõbres. liii. thousande and foure hundred. The chyldren of Nephtali, after theyr kynredes were: Jahezziel, of whom came the kynred of the Jahezzielites, Guni, of whom came the kynred of the Gunites: Jezer, of whom came the kynred of the Jezerites: Selem, of whom came ꝑ kynred of the Selemites. These are the kynredes of Nephthali according to their housholdes, whose nombre is. xlv. thousand & foure hũdred. These are the nõbres of the chyldren of Israel: fyre hundred thousande, & a thousand, seuen hundred and thyrtye.

And ꝑ Lord spake vnto Moses, sayinge: vnto these the lãde shalbe deuyded to enherit, accordinge to ꝑ nombre of names. * To many thou shalt geue ꝑ moare enheritance, and to fewe the lesse: to euery tribe shall the enheritaunce be geuen according to the nõbre therof. Notwithstandyng, the lande

shalbe

shalbe deuyded by lot, and accordyng to the
names of the trybes of theyr fathers, they
shall inherit, accordynge to the lot shall the
possession therof be deuyded betwene many
and fewe.

6 *These are the nombres of the Leuites,
a.iii.a after theyr kynredes: Gerson, of whom cam
the kynred of the Gersonytes: Cahath of
whom came the kynred of the Cahathytes:
Merari, of whome came the kynred of the
Merarites. These are the kynredes of ꝑ Le-
uites, the kynred of ꝑ Libnites, the kynred
of the Hebronites: ꝑ kynred of the Mahelites:
ꝑ kynred of ꝑ Mushites: ꝑ kynred of the
Karahites, Cahath begat Amram, & Am-
b.ii.d ram's wyfe was called* Jochebed a daughter
of Leui, which was borne vnto Leui in Egi-
pte. And she bare vnto Amram Aaron, Mo
ses & Mir Jam theyr syster. And vnto Aa-
ron were borne Nadab and Abihu, Eleazar
c.iii.a and Ithamar. * And Nadab & Abihu dyed
when they offered straunge fyer before the
Lorde. And after theyr nombres, ther were
c.iii.c *thre and twentye thousande, all males frō
a moneth olde and aboue.

For they were not nombred amonge the
chyldren of Israel, because there was no en-
heritaunce geuen them amonge the children
of Israel. These are the nōbres, when Mo-
ses and Eleazar the preast nombred the chil
dren of Israel in the playne of Moab, fast by
Jordan, ouer against Jericho. And amonge
these there was not a man of them whome
Moses and Aarō nombred, when they tolde
the chyldren of Israel in the wyldernesse of
Sinay. For the Lorde sayde of them: they
shall dye in the wildernes: and ther was not
lefte a man of them, saue Caleb the sonne of
Jephune, and Josua the sonne of Nun.

¶ The.xxvii. Chapter.

¶ The lawe of the heritage of the daughters of zelaphead. The lande of promes is shewed vnto Moses: in whose stede is appoynted Josua.

I AND the daughters of * zelaphead the
a.xxvi.b sonne of Heber the sonne of Gilead the
xxxvi.a sonne of Machir the sōne of Manasse
xxvii.a of the kynred of Manasse ꝑ sonne of Joseph
(whose names were Mahela, Noha, Hagla
Melcha, and Thyrza) cam, and stode before
Moses, and Eleazar the preaste, and before
the lordes, and all the multitude by the dore
c.xvi.c of the tabernacle of wytnes, sayinge: our fa
ther dyed in the wyldernes: and * was not in
B the companye of them that gathered them
selues together agaynst the Lord in the con
gregacion of Corah. But dyed in hys owne
synne, and had no sonnes. Wherfore then is
the name of oure father taken awaye from
among his kynred, because he hath no sōne?
xxxvi.a *Geue vnto vs therfore a possession amōge
the brethren of our father.

And Moses brought theyr cause before
the Lorde. And the Lorde spake vnto Mo-
ses, sayenge: The daughters of zelaphead
speake rycht: thou shalt geue them a posses-
syon to enheret amonge theyr fathers bre-
thren, & shalt turne the enheritaunce of their
father vnto them. And thou shalt speake vn
to the chyldren of Israel, sayinge: If a man
dye & haue no sonne, ye shall turne his enhe-
ritaunce vnto hys daughter. If he haue no
daughter, ye shall geue hys enheritaūce vn-
to his brethren. If he haue also no brethren,
ye shall geue his enheritaunce vnto hys fa-
thers brethren. And yf hys father haue no
brethren, ye shall geue his enheritaunce vn-
to hym ꝑ is next to hym of hys kynred, and
he shall possesse it. And this shalbe vnto the C
chyldren of Israel a lawe of iudgement, as
the Lorde hath commaunded Moses.

And the Lorde sayde vnto Moses: * get *Deute.iii.d
the vp into this mount Abarim, and behold and.xxxiiii.a
the lande which I haue geuen vnto the chyl
dren of Israel. And when thou hast sene it,
thou shalt be gathered vnto thy people also
as Aarō thy brother was gathered. For ye
were dysobedyent vnto my mouth, in the de
serte of Sin, in the stryfe of the congregaciō
Neyther dyd ye sanctifye me in the waters
before their eyes. * That is ꝑ water of stryfe *Exo.xvii.c.
in Cades in the wyldernesse of Sin. And
Moses spake vnto the Lorde, sayinge: let
the Lorde God of the spretes of all flesshe, set
a man ouer the congregacion, whiche maye
go out and in before them, and leade thē out
and in: that the congregacyon of the Lorde
be not as shepe which haue not a shepeherd.
And the Lorde sayd vnto Moses: take Jo-
sua the sonne of Nun, in whom is the spryte
and put thyne handes vpō him, and set hym
before Eleazar the preast, and before all the D
congregacion: & geue hym a charge in theyr
syght. And put of thy prayse vpō hym, that
all the cōpany of the chyldren of Israel maye
be obedient. And he shal stande before Elea
zar the preaste, whych shall aske counsel for
hym * after the iudgement of Urim before ꝑ *Ex.xxviii.a
Lorde. And accordyng vnto his worde shal
they go out and in, both he and all the chyl-
dren of Israel wyth hym, and all the congre
gacyon.

And Moses dyd as the Lorde commaun-
ded hym: and he toke Josua, and set him be-
fore Eleazar the preaste, and before all the
congregacyon: * and put hys handes vpon *Actes.vi.b.
hym, & gaue hym a charge, as the Lorde cō
maunded thorowe the hande of Moses.

¶ The.xxviii. Chapter.

¶ What must be offered on euery seast daye.

I And the Lorde spake vnto Moses, sayinge: Cõmaunde the chyl
dren of Israel, & say vnto them:
My offrynge & my bread for my
sacrifyces whyche are made for
a swete sauoure, shal ye obserue in theyr due
*Exo.xxix.g season. And thou shalt saye vnto the: *This
is the offrynge whych ye shall offer vnto the
Lorde, two lambes of a yeare olde withoute
spot daye by daye, for a cõtynual burntoffe-
rynge. One lãbe shalt thou offer in the mor-
*Num.xb.a nynge, & the other at euen. *And therto the
tenth parte of an Epha of floure for a meat-
offrynge myngled w̃ beaten oyle cõtenynyng
the fourthe parte of an hin. It is a daylye
burntofferynge, suche as was ordayned in ꝑ
mounte Sinai for a swete sauoure, a sacry-
fice vnto ꝑ Lorde. And let the drynckoffring
of ꝑ same be the fourth part of an hin for one
lãbe, & in the holy place shalt thou cõmaund
B the wyne to be powred vnto the Lorde.

And ꝑ other lãbe thou shalt offer at euen
after the maner of the meatoffryng and the
drynckoffryng of the mornynge: a sacrifyce
shalt thou offer for a swete sauour vnto the
Lorde. And on the Sabboth daye two lam-
bes of a yeare olde a pece, & without spot, ãd
two tẽth deales of floure for a meatoffring
myngled with oyle, and the drynckoffrynge
therto. The burntoffrynge of the Sabboth
must be done in ꝑ selfe Sabboth, besydes the
dayly burntoffrynge & hys drynckoffryng.

And in the begynnynge of youre mone-
thes, ye shall offer a burntoffrynge vnto the
Lord: two yonge bullockes, and a ram, and
seuen lambes of a yeare olde wythout spot:
and thre tenth deales of floure for a meatof-
frynge myngled w̃ oyle for one bullock, and
two tẽth deales of floure for a meatoffring
myngled with oyle for one ram. And a tenth
deale of flour myngled with oyle for a meat
offryng vnto one lambe, for a burntoffering
C and a swete sauoure and a sacrifyce vnto the
Lorde. And theyr drynckoffrynges shalbe
halfe an hin of wyne vnto one bullocke, and
the thyrd part of an hin of wyne vnto a ram
and the fourth parte of an hin vnto a lambe.
Thys is the burntoffrynge of the moneth in
his moneth, thorowout the monethes of the
*Exod.xii.b yeare: and one he goate for a synneofferynge
Leui.xxiii.a. vnto the Lord shalbe offred, after the dayly
Deut.xbi.a burntoffrynge & his drynckoffrynge. *And
the fourtenth daye of the fyrst moneth, is the
passeouer of the Lorde. And in the fyftenth
daye of the same moneth is the feast: and se-
*Leu.xxiii.b uen dayes longe shall vnleuened bread be ea
ten. In the *fyrst daye shalbe an holy conuo-
cacion, ye shal do no maner of seruile worke
therin. But ye shall offer a sacrifyce for a
burntofferynge vnto the Lorde, two yonge
bullockes, one ram, and seuen lambes of a
yeare olde, whiche are to you wythout spot,
and let theyr meatoffryng be of floure my-
gled wyth oyle: thre tẽth deales also shal ye
offre for a bullocke, and two tenth deales for
a ram: one tenth deale shalt ꝑ offre for euery
lambe of ꝑ seuen lambes: and an he gote for
synne to make atonement for you.

Ye shall offer these, besyde the burntof-
rynge in the mornynge, which is a cõtynual
burntsacrifice. After this maner ye shall of-
fre thorowout ꝑ seuen dayes: the fode of the
sacrifyce for a swete sauoure vnto ꝑ Lorde.
And it shalbe done besyde the dayly burnt-
offrynge & hys drynckoffrynge. And in the
seuenth daye ye shall haue an holy conuoca-
cion, and ye shall do no seruile worke. There-
fore in the daye of your first frutes, when ye
bryng a newe meatoffrynge vnto the Lorde
(accordynge to youre workes) ye shall haue
an holy conuocacion, & ye shall do no seruile
worke in it: but offer a burntofferynge for a
swete sauoure vnto the Lord, two yonge bul-
lockes, a ram, * & seuen lãbes of a yeare olde
a pece, with theyr meatofferynges of floure
myngled wyth oyle, thre tenth deales vnto
a bullock, two tenth deales to a ram, ãd one
tenth deale vnto a lãbe thorowout the seuen
lãbes, and an he gote to make an atonement
for you. This ye shall do besydes the contynuall burntoffryng, and his meatoffrynge
ãd they shalbe vnto you without spot, with
theyr drynckoffrynges.

¶ The.xxix.Chapter.

¶ What must be offered the eyght fyrst dayes of the seuenth moneth.

And in the fyrst daye of the seuẽth mo- I
neth ye shall haue an holy conuocacy-
on: *ye shal do then no seruile worke.
For it is a daye of blowinge vnto you. But
ye shall offre a burntoffrynge for a swete sa-
uoure vnto the Lorde: one yonge bullocke,
one ram, and seuen lambes of a yeare olde a
pece that are pure. And theyr meatoffrynge
shalbe made of floure myngled w̃ oyle, thre
tenth deales vnto ꝑ bullocke, and two vnto
the ram: and one tenth deale vnto one lambe
thorowout ꝑ seuẽ lambes. And an he goate
for synne to make an atonemẽt for you, be-
syde ꝑ dayly burntoffring of ꝑ moneth & his
meatoffrynge, & besyde the daylye burntof-
fryng & his meatoffryng & ꝑ drynckoffryn-
ges of the same, wyche must be done acco-
dynge vnto the maner of them for a sauoure
of swetnes of the sacrifyce of the Lorde.

*And ye shall haue the tenth daye of the
same seuenth moneth an holy conuocacion: II
and ye shall humble youre soules, & shall do
no maner worke therin. But ye shal offre a
burntofferynge vnto the Lorde for a swete
sauoure: one bullocke, a ram, and seuen lam-
bes of a yeare olde a pece, wyych shalbe vn-
to you, without faute. Theyr meatoffrynge
shalbe

shalbe of floure myngled with oyle thre tenth
deales to a bullock, & two to a ram, & a tenth
deale vnto a lābe, thorowout ꝑ seuen lābes.
In he goate for synne, besyde ꝑ synoffrynge
of atonemēt & dayly burntoffrynge, and the
meate & drynckoffrynges that longe to the
same. * And in the fyftenth daye of the seuen
moneth ye shall haue an holy conuocacion, &
do then no seruyle worke, and shall kepe a
feast vnto the Lord seuen dayes longe. And
ye shall offer a burntoffrynge for a sacrifyce
of a swete sauoure vnto the Lorde thyrtene
bullockes, two rams, and fourtene lambes
of a yeare olde, which shalbe wythoute ble-
myth. And their meatoffring shalbe of floure
myngled wyth oyle thre tenth deales vnto
every one of the. xiiii. bullockes. ii. tenth dea
les to ether of the rams, and one tenth deale
vnto eche of ꝑ. xiiii. lābes. And one he goate
for synne, besyde the daylye burntoffrynge
wyth his meate and drynckoffrynge.

¶ And the second daye ye shall offre twelue
yōge bullockes, two rams. xiiii. yearling lā
bes wythout spot: & let their meatoffrynge
and drynckofferynges vnto the bullockes,
rams & lambes be accordynge to the nōbre
of them & after the maner. And an he goate
for synne, besyde the daylye burntoffrynge
and hys meate & drynckoffrynges. And the
thyrde daye ye shall offre eleuen bullockes
two rams and. xiiii yearling lābes wythout
spot: and let their meat & drynckoffrynges
vnto the bullockes, rams and lambes be af-
ter the nombre of them & accordynge to the
maner. And there shalbe offred an he goate
for synne, besyde the daylye burntoffrynge
and his meate and drynckoffrynge.

In the fourth daye ye shall offre ten bul-
lockes, two rams, and fourtene lābes pear-
lynges and pure: let their meat and drynck-
offrynges vnto the bullockes, rams and lā-
bes be, accordynge to the nombre of them &
after the maner. And an he goate for synne,
besyde the dayly burntoffrynge, & his meat
and drynckoffryng. In the fyfth day ye shal
offre nyne bullockes, two rams and four-
tene lābes of one yeare olde a pece wythoute
spot. And let their meat and drynckoffryn-
ges vnto the bullockes, rams ād lambes be
accordyng to the nombre of them, and after
the maner. And an he goate for sinne, beside
the dayly burntoffrynge and hys meat and
drynckoffrynge. And in ꝑ syxt daye, ye shal
offre eyghte bullockes, two rams and four-
tene yearlynge lambes wythoute spot. And
let their meat and drynckoffrynges vnto ꝑ
bullockes, rams and lambes be accordynge
to the nombre of them, and after the maner
And an he goate for synne, besyde the dayly
burntoffrynge, and his meat and drynckof-
frynges. In the seuenth daye, ye shal offre se
uen bullockes, two rams and fourtene lābes,
that are pearlynges and pure. And let their
meat and drynckoffrynge vnto the bullock-
kes, rams and lābes be accordynge to their
nombre, & after the maner. And an he goate
for synne, besyde the dayly burntoffrynge, &
his meate and drynckoffrynge.

In the eyght daye, ye shall haue a collec-
cyon of the feast vnto you, and ye shall do no
seruyle worcke therin. But ye shall offre a
burntoffryng, a sacrifyce for a swete sauour
vnto the Lorde: one bullock, one ram and se
uen yearlynge lambes wythoute spot. Let
their meat and drynckofferynges vnto the
bullocke, ram and lambes be accordynge to
the nōbre, and accordyng to the maner. And
an he goate for synne, besyde the daylye
burntoffrynge and hys meate and drynck-
offrynges.

These thynges ye shall do vnto the Lor-
de in youre feastes: besyde your vowes and
freewyloffrynges, in youre burntoffrynges,
meatoffrynges, drynckoffringes, and peace
offringes. And Moses tolde the chyldren of
Israel al that the Lorde commaunded him.

¶ The. xxx. Chapter.

¶ Of vowes when they shalbe kept, and when not.

A And Moses spake vnto the heades of
the trybes of the chyldren of Israel,
sayynge: this is the thyng wyych the
Lorde hath commaunded. * Yf a man vowe
a vowe vnto the Lorde, or sweare an oth to
bynde hys soule: he shall not go backe wyth
hys worde: but shall fulfyll all that is proce
ded out hys mouth.

Yf a woman also vowe a vowe vnto the
Lorde, and bynde her selfe beynge in her fa-
thers house in the tyme of her youth, & her
father heare her vowe and bonde wyych she
had made vpon her soule, & holde hys peace
therto: then all her vowes and bōdes wyych
she hath made vpon her soule, shall stande
in effecte. But and yf her father forbyd her
the same daye that he heareth it, none of her
vowes nor bondes wyyche she hath made
vpon her soule shalbe of value: and the Lor-
de shall forgeue her, because her father for-
bade her.

Yf she had an husbande when she vowed
or pronoūced ought out of her lyppes, wher
wyth she bonde her soule, and her husbande
hearde it & helde his peace there at the same
daye he hearde it, then her vowes and her
bondes wherwyth she bounde her soule shal
stande in effect. And yf her husbande forbad
her the same daye that he heard it: ād made
her vowe wyche she hath vpon her of none
effect, and released the openynge of her lyp-
pes, wherwyth she bounde her soule, the Lor-
de shall forgeue her.

C But euery vowe of a wedowe and of her that is denoyced (that they haue bound their soule withall) shall stande in effecte with the.

Yf she vowed in her husbandes house, or bounde her soule wyth an othe, and her husbande heard it, and helde hys peace, and forbad her not, then all her vowes and bondes wherwyth she bounde her soule, shall stande. But yf her husbande disanulled the, ꝓ same daye that he heard them, then nothinge that proceadeth outt of her lyppes in vowes and bondes (wherwith she bound her soule) shall stande in effecte: for her husbande hath lowsed them. And the Lorde shall forgeue her.

D All vowes & othes that bynde to humble the soule, maye her husbande stablyshe or breake. But yf her husbande holde his peace from one daye vnto another, then he stablysheth all her vowes & bondes wherych she had vpon her, because he helde hys peace ꝓ same daye that he heardе them. But yf he breake them, after that he hath heard them, he shall beare her synne hym selfe.

These are the ordinaunces which ꝓ Lorde commaunded Moses, betwene a man & hys wyfe: & betwene the father and his daughter beynge yet a damsel in her fathers house.

C The. xxxi. Chapter.

C The Madianites ꝓ Balaam are slayne. The prayes equally deuided. & present geuen of Israel.

A And ꝓ Lorde spake vnto Moses sayinge: * auenge the chyldren of Israel of the Madianytes, & afterwarde shalt thou be gathered vnto thy people. And Moses spake vnto the folke, sayinge: Harnesse some of you vnto warre, and let the go wp̄ the Madianytes, and auenge the Lorde of the Madianytes. Let ther be chosen a thousande out of euery trybe of Israel, that out of all the trybes ye maye sende some to the warre. And there were take out of the thousandes of Israel, twelue thousand prepared vnto warre, of euery trybe a thousande. And Moses sent them to the warre, euen a thousande of euery trybe, and wyth them, Phineas the sonne of Eleazar the preaste, & the holy vessels: & the * trompettes to blowe warre in hys hande. And they warred agaynst the Madianytes, as the Lorde commaunded Moses, and slue all the males. And they slue the kynges of Madian amonge other, were slayne: Namely, Eui and Rekem and Hur and Reba: fyue kinges of Madian with Balaam the sonne of Beor, whom they slue wyth the swearde: And the chyldren of Israel toke all the wemen of Madian prisoners, and theyr chyldre, and spoyled all their cattell, and all theyr flockes, and all theyr goodes. And they burnt all theyr cities wherin they dwelt, & all theyr castels with fyer. And they toke al the spoyle and al that they coulde catche both of men and beastes. And they brought the captyues and ꝓ spoyle they had taken and the spoyle vnto Moses and Eleazar the preaste, and vnto the company of the chyldren of Israel, euē vnto the hoost that were in ꝓ feldes of Moab by Iordan, ouer agaynst Jericho.

* Nu. xxv. d.

* Nu. x. a.

And Moses and Eleazar the preaste, and all the lordes of the congregacyon went out of the hoste agaynst them. And Moses was angrye wō the officers of the hoost, wyth the capteynes ouer thousandes & ouer hundredes, which came from the warre & battayle and Moses sayde vnto them: Haue ye saued all the wemen alyue? beholde, * these caused the chyldren of Israel thorow the counsel of * Balaam, to cōmyt trespasse agaynste the Lorde, in the busynes of Peor, and there followed a plage amonge the congregacyon of the Lorde. Nowe therfore, * slaye all the male chyldren, and the wemen that haue lien with men fleshly. But al the wemen chyldre that haue not lyen with mē, kepe alyue for your selues. And ye shall remayne wytheute the hoost seuen dayes, all that haue kylled any persone: * ād all that haue touched any dead body, and purify both your selues and your preseoners the thyrde daye & the seuēth. And sprynkle al your raymentes & al ꝓ is made of skynnes, & all worke of goates heer, and all thynges made of wodd.

And Eleazar the preaste sayde vnto the men of warre, which came from ꝓ battayle thys is the ordinance of the lawe wych the Lorde commaunded Moses, Golde, syluer, brasse, and yron, tynne and lead, and al that maye abyde the fyer, ye shall make it go thorow the fyer, and it shalbe cleane. Neuertheless, it shalbe sprynked wyth sprynkylynge water. And all that suffreth not the fyer ye shall make go thorowe the water. And washe youre clothes the seuenth daye, and ye shalbe cleane. And afterwarde come into the hoosle.

And the Lorde spake vnto Moses sayinge: take the summe of ꝓ prayе that was taken both of the wemen & of cattell, thou and Eleazar the preaste, and the auncient fathers of the congregacyon. And deuyde it into

two partes betwene them ý toke the warre vpon them, & went oute to battayll: and all the congregacion. And take a porcion vnto the Lorde of the men of warre, wheych went oute to battayll: one soule of fyue hundred, both of the wemen, and of the oxen, and of ý asses, and of the shepe: and ye shall take it of theyr halfe, and geue it vnto Eleazar the preast, as an heueoffrynge of the Lord. And of the halfe of the chyldren of Israel, thou shalt take one porcion of fyfty, of the wemē of the oxen, of the asses and of the shepe, and of all maner of beastes: and geue them vnto the Leuites, which wayte vpon the habitacion of the Lorde.

And Moses and Eleazar the preaste dyd as the Lorde commaunded Moses. And the botye & the prayе whyche the men of warre had caught, was syxe hundred thousande, & lxxv. thousande shepe: and. lxxii. thousande oxen. lxi. thousande asses: and. xxxii. thousande soules of wemen, that had lyen by no man.

And the halfe which was ý parte of them that wente out to warre was thre hundred thousande and seuen and thyrtye thousande and. v. hundred shepe. And the Lordes part of the shepe was syxe hūdred and. lxxv. And the oxen were. xxxvi. thousāde, of which the Lordes parte was. lxxii. And the asses were xxx. thousande and fyue hundred, of whyche the Lordes part was. lxi. And the soules of wemen were. xvi. thousande, of wheych the Lordes parte was. xxxii. soules. And Moses gaue that summe whyche was the Lordes heueoffryng, vnto Eleazar the preaste: as the Lorde commaunded Moses. And the other halfe of the chyldren of Israel whyche Moses separated from the men of warre, (ý is to wete the halfe that perteyned vnto the congregacyō) was thre hundred thousande, and. xxxvii. thousand & fyue hundred shepe: and. xxxvi. thousande oxen: and. xxx. thousande asses, and fyue hundred and. xvi. thousande soules of wemen. And Moses toke of thys halfe that perteyned vnto the chyldren of Israel, one porcyon of fyftye, both of the wemen and of the catell, and gaue them vnto the Leuites, whych wayted vpon the habitacyon of the Lorde, as the Lorde cōmaunded Moses. And the officers of thousandes of the hoofte, the captaynes ouer the thousandes, and the captaynes ouer the hundredes came forth, & sayde vnto Moses: Thy seruauntes haue taken the summe of ý men of warre, whyche are vnder oure auctorytye, and there lacketh not one man of vs. We haue therfore brought a presente vnto ý Lorde what euery man foūde of iewels of gold, chynes, bracelettes, rynges, earynges, and spangels, to make an atonemēt for our soules before the Lorde.

And Moses and Eleazar toke the golde of them, iewels of all maner fashions. And all the golde of ý heueoffryng that they heued vp to the Lorde, (of the captaynes ouer thousandes and hundredes) was. xvi. thousande seuen hundred & fyftye syckes, for the men of warre had spoyled, euery mā for himselfe. And Moses and Eleazar the Preaste, toke the golde of the captaynes ouer ý thousandes & of the captaynes ouer the hundredes, & brought it into the tabernacle of witnes, for a memoryall of the chyldre of Israel before the Lorde.

The. xxxii. Chapter.

The Ruben and Gad and to halfe the tryde of Manasses, is prompted the possessyon beyonde Jordan eastwarde.

The chyldren of Ruben and the chyldren of Gad had an exceadyng great multytude of catell. And when they sawe the lande of Jazer, and the lāde of Gilead ý it was vnapte place for catell, ý chyldren of Ruben & the chyldren of Gad came and spake vnto Moses & Eleazar ý preaste and vnto the Lordes of the congregacyon, sayinge: The lande of Ataroth and Dibon, Jazer and Nemrah, Hesbon and Elealeh, Sabam and Nebo & Beon: whych contreye the Lorde smote before the congregacyon of Israel: is a lande mete for catell, and we thy seruauntes haue catel: wherfore (sayd they) yf we haue foūde grace in thy syght, let this lande be geuē vnto thy seruaūtes to possesse and bryngе vs not ouer Jordan.

And Moses sayde vnto the chyldren of Gad and of Ruben: shall youre brethren go to warre, & ye shall syt here? Wherfore dyscorage ye the herte of the chyldren of Israel, that they shulde not go ouer into the lande, whych the Lorde hath geuen them? * Thus dyd your fathers, when I sent them frō Cades Barne to se the lāde. For whē they wēt vp euen vnto the ryuer of Escol, & sawe the lande: they discoraged ý hertes of ý chyldren of Israel, that they shulde not go into ý lāde which the Lorde hath geuen them. * Nu. xiii. d.

And the Lorde was wroth ý same tyme and sware, sayinge: * None of the men that came out of Egypte from twenty yeare old and aboue, shall se the lande whych I sware vnto Abraham, Isahac and Jacob, because they haue not wholye followed me: saue Caleb the sonne of Jephune the Kenesyte, and Josua the sonne of Nun: for they haue followed the Lorde. And the Lorde was angrye wyth Israel, and made them wandre in the wyldernes fourty yeare, vntyll all the generacion that had done euell in the syght of the Lorde were consumed. * Nu. xiiii. f.

And beholde, ye are rysen vp in youre fathers steade, as an encreast of synfull men,

to augment the fearce wrath of ꝑ Lorde, towarde Israel. For yf ye turne awaye from hym, he wyll yet agayne leaue the people in the wylderneſſe, and ye ſhall deſtroye al this folke. And they went nere hym and ſayd: we wyll buylde ſhepefoldes here for our ſhepe & for our catel, and a (walled) cyties for out chyl dren. But we our ſelues wyll go readye armed before the chyldren of Israel, vntyl we D haue brought the vnto theyr place. And our chyldren a (and whatſoever we maye haue) ſhal dwel in the fenced cyties, becauſe of the inhabyters of the lande. We wyll not returne vnto oure houſes, vntyll the chyldren of Israel haue enhereted, euery man hys enheritaũce. Neyther wyll we enheret with them on yõder ſyde Jordan forwarde, becauſe oure enheritaunce is fallen to vs on this ſyde Jordan eaſtwarde.

And Moſes ſayde vnto them: yf ye wyll do this thynge, and go harneſſed before the Lorde to warre, & wyll go all of you in harneſſe ouer Jordan before the Lorde, vntyll he haue caſte oute hys enemyes before hym: and vntyll the lande be ſubdued before the Lorde, then ye ſhall returne and be wythout ſynne before the Lorde, and before Israel, & this lande ſhalbe your poſſeſſyon before the E Lorde. But and yf ye wyll not do ſo, behold, ye haue ſynned agaynſt the Lorde: & be ſure your ſynne wyll fynde you out.

Nowe therfore, buylde cyties for youre chyldren, & foldes for youre ſhepe, & do that ye haue ſpoken. The chyldren of Gad ãd the chyldren of Ruben ſpake vnto Moſes, ſayinge: thy ſeruauntes will do as my lorde cõmaunded. Oure chyldren, our wyues, oure ſhepe & our catell ſhal remayne here in ꝑ cyties of Gilead. But * thy ſeruauntes wyll go al harneſſed to warre, and vnto battayll before the Lorde, as my lorde ſayth. Joſu.iiii.c

And for theyr ſakes, Moſes commaunded Eleazar the preaſt, and Joſua the ſonne of Nun, and the auncient fathers of the trybes of ꝑ chyldren of Israel: and Moſes ſayd vnto them: Yf the chyldren of Gad and the chyldren of Ruben wyll go wyth you ouer Jordan, all prepared to fyght before ꝑ Lorde, then when the lãde is ſubdued before you F ye ſhall geue the the lande of Gilead to poſſeſſe: but and yf they wyll not go ouer wyth you in harneſſe, they ſhall haue theyr poſſeſſyons amonge you in the lande of Canaan. And the chyldren of Gad and the chyldren of Ruben anſwered, ſayinge: As the Lord hath ſayde vnto thy ſeruauntes, ſo wyll we do.

* Jos.xxii.a. * We wyll go harneſſed before the Lorde into the lãde of Canaã: that ꝑ poſſeſſiõ of our enheritaunce maye be on thys ſyde Jordan.

And Moſes gaue vnto the chyldren of Gad, and to ꝑ chyldren of Ruben, and vnto halfe the trybe of Manaſſe the ſonne of Joſeph, the kyngdome of Sehon kynge of the Amorites, and ꝑ kyngdome of Og kynge of Basan, the lande with the cyties therof in coaſtes & cyties of ꝑ coũtrey rounde about. And ꝑ chyldren of Gad buylt Dibon & Ataroth, & Aroer, and Atroth, Sophan, Jaeſer, and Jegabea, Bethnimra, & Betharam, fenced cyties, and they buylt foldes for ꝑ ſhepe. And the chyldren of Ruben buylte Heſebon, Eleale, Kyriathaim, Nebo, Baal, Meon, & turned theyr names, and Sibama alſo: and gaue other names vnto ꝑ cities whych they buylded. And the chyldren of Machir the ſonne of Manaſſe went to Gilead, & toke it, and put out ꝑ Amorites that dwelt therin. And Moſes gaue Gilead vnto Machir the ſonne of Manaſſe, and he dwelt therin. And * Jahir the ſonne of Manaſſe wẽt and toke the ſmall townes therof, & called them Havoth Jair. And Nobah wente and toke Kenath, and the townes longynge therto, and called it Nobath after hys owne name.

¶ The.xxxiii.Chapter.

¶ The iourneys of Israel are nombred. They are commaunded to kyll the Canaan ites.

THeſe are the iourneys of the chyldrẽ of Israel, which went out of the lande of Egypte in theyr armyes vnder ꝑ hande of Moſes & Aaron. And Moſes wrote theyr goynge out by theyr iourneys accordyng to the commaundemente of the Lorde: even theſe are the iourneyes of their goynge out. They * departed frõ Rahemſes the.xv. daye of the fyrſte moneth, on the morowe after * Paſſe ouer: and the chyldren of Israel wẽt out with an hye hande in the ſyght of al the Egypcians. For the Egypcians buryed all theyr fyrſt borne which the Lorde had ſmytten amonge them. And vpon theyr goddes alſo the Lorde dyd execucion. And the chyldren of Israel remoued from Rahemſes, and pytched in Socoth.

And they departed from * Socoth, & pitched theyr tentes in Ethan, whyche is in the edge of the wylderneſſe. And they remoued frõ Ethan, & turned agayne vnto * Pihiroth which is before Baal zephon: & pitched before Migdol. And theyr departed frõ the playne of Hiroth: & * went thorowe ꝑ mydes of ꝑ ſee into ꝑ wylderneſs, and went thre dayes iorney in ꝑ wylderneſs of Ethan, and pitched in Marah. And they remoued from Marah, and came vnto * Elim, where were twelue fountaynes of water, and.lxx. palmetrees, and they pytched there.

And they remoued from Elim, and laye faſt by ꝑ red ſee. And they remoued from the red ſee, and laye in the * wylderneſſe of Sin. And they toke theyr iorneye out of the wylderneſſe of Sin, and ſet vp theyr tentes in

Daphka

Daphka. And they departed from Daphka
and laye in Alus. And they remoued from
Alus, and laye at *Raphedim, where was
C no water for ꝑ people to drynckе. And they
departed frō Raphedim, and pytched in the
*wyldernes of Sinai.

And they remoued from the desert of Si-
nai, and pytched at the *graues of lust. And
they departed from the sepulchres of lust, ād
laye at *Hazeroth. And they departed from
Hazeroth, and pytched in Rythma. And de-
parted from Rithma, and pytched at Rimō
Parez. And they departed from Rimon Pa-
rez, and pytched in Libna. And they remo-
ued from Libna, and pytched at Rissa. And
they iourneyed frō Rissa, and pytched in Re-
helatha. And they went from Rehelatha, ⁊
pytched in mount Saphar. And they remo-
D ued from mount Sapher, and laye in Hara-
da. And they remoued from Harada, ⁊ pyt-
ched in Makeheloth.

And they remoued from Makeheloth, ⁊
and laye at Tahath. And the departed from
Tahath, ād pytched at Tharath. And they
remoued frō Tharath, and pitched in Hith-
ca. And they wente from Hithca, and pyt-
ched in Hasmona. And they departed from
Hasmona, and laye at Moseroth. And they
departed from Moseroth, and pytched in
Bane Jakan. And they remoued frō Bane
Jakan, and laye at Horgadgad. And they
went from Horgadgad, ⁊ pytched in Jath-
batha. And they remoued from Jathbatha,
and laye at Abrona. And they departed frō
Abrona, and lay at Ezeon gaber. And they
remoued from Ezeon gaber, and pytched in
the *wyldernesse of Sin, whych is Cades.

E And they remoued from Cades, and pyt-
ched in mounte Hor, whiche is in the edge of
the lande of Edom. * And Aaron the preast
went vp into mount Hor at the commaun-
dement of the Lorde, and dyed there, euen in
the fourtyth yeare, after the chyldren of Is-
rael were come out of the lande of Egypte,
and in the fyrst daye of the fyfthe moneth.
And Aaron was an hūdred and .xxiii. yeare
olde when he dyed in mount Hor. And kyng
Erad the Canaanite, whyche dwelte in the
south of the lande of Canaan, hearde of the
commynge of the chyldren of Israel.

And they departed from *mounte Hor,
and pytched in Zalmona. And they departed
from Zalmona, and pitched in Phunun. And
they departed from Phunun, and pytched in
Oboth. And they departed from Oboth, ⁊
F pitched in Jehabarim, and towarde the bor
der of Moab. And they departed from *Je-
habarim, and pytched in Dibon Gad. And
they remoued from Dibon Gad, and laye in
Almon Diblathaim. And they remoued frō
Almon Diblathaim, ⁊ pytched in the moun
taynes of Abarim before Nabo. And they
departed from the mountaynes of Abarim,
⁊ pitched in the feldes of Moab, fast by Jor-
dan ouer agaynst Jericho. And they pitched
by Jordan, from Beth Haiesmoth * vnto ꝑ *Nu.xxvi.a
playne of Sittim in the feldes of Moab.

And the Lorde spake vnto Moses in the G
feldes of Moab by Jordan ouer agaynst Je
richo, sayinge: speake vnto the chyldren of
Israel, ⁊ saye vnto them: *whē ye are come *Deu. vii.a
ouer Jordan to entre into the lande of Ca-
naan, ye shall dryue oute all the inhabiters
of the lāde before you, and destroye al theyr
pictures, and breake a sunder all theyr ymā-
ges of metall, and plucke downe all theyr
aulters. And possesse the lande ⁊ dwell ther-
in, for I haue geuen you the lāde to enioye it.
And ye shall deuyde the enheritaunce of the
lande by lot amonge youre kynredes, * and *Num. xxvi. f
geue to many, ꝑ more enheryptaunce, and to
the fewer the lesse enheritaunce. And youre
enheryptaunce shalbe in ꝑ trybes of your fa-
thers, euery mans enheritaunce in the place
where his lot falleth.

*But and yf ye wyll not dryue oute the *Iudic.i.a.f.
inhabyters of the lande before you, than and.g.
those whiche ye let remayne of them, shalbe
pryckes in youre eyes, and dartes in youre
sydes, and shall vexe you in the land wherin
ye dwell. Moreouer, it wyll come to passe,
that I shall do vnto you, as I thoughte to
do vnto them.

¶ The.xxxiiii.Chapter.

¶ The coastes and borders of the lande of promesse.
Certayne men are assygned to deuyde the lande.

AND the Lorde spake vnto I
Moses, sayinge: cōmaunde
the chyldren of Israel, and
saye vnto them: when ye
come into the lande of Ca-
naan, thys is the land that
shall fall vnto your enheri
taunce, the lande of Cana-
an wyth her coastes. And *your southquar- *Iosue.xv.a
ter shalbe from the wyldernes of Sin a lōge
by the coaste of Edom, so that youre south-
quarter reache vpon the syde of the salt see
eastwarde: and set a cōpasse from the south
vp to Acrabim: and reach to Zinna. And go
out from the south to Cades Barne, and go
oute also to Hazar adar, and go a longe to
Azmon: ⁊ set a compasse agayne from Az-
mon vnto the ryuer of Egypte, and shall go
out at the see.

And let youre westquarter be the greate B
see: let the same see be your westcoaste. And
this shalbe youre northquarter: ye shall cō-
passe youre border from the greate see vnto
mounte Hor. And from mount Hor, ye shall
describe your border, tyll it come vnto He-
math, and the ende of ꝑ coaste shalbe at Ze-
dada, and the coaste shall reache oute to Zi-

phron, & go out at Hazar Enan. Thys shalbe your northquater.

And ye shall compasse youre eastquarter from Hazarenan to Sephan. And the coast shal go downe from Sephan to Ribla on ý east syde of Ain. And the same border shall C descende and go out at the syde of the see of Cenereth eastwarde. And then go downe a longe by Jordane, and leaue at the salt see. And this shalbe your lande with the coastes therof rounde aboute.

And Moses commaunded the chyldren of Israel sayenge: thys is the lande wherche ye shall enherit by lot, and wherch the Lorde commaunded to geue vnto nyne trybes and an halfe: * for the trybe of the chyldrē of Ruben according to the housholdes of theyr fathers, and the trybe of the chyldrē of Gad according to theyr fathers housholdes, and halfe the trybe of Manasse, haue receaued theyr enheritaūce. Two tribes and an halfe haue receaued their enheritaūce on the other syde of Jordan, ouer agaynst Jericho eastwarde.

* Nu.xxxii.c

D And the Lorde spake to Moses, sayinge: these are the names of the men, wherche shal deuyde the land vnto you: Eleazar ý preast, and Josua the sonne of * Nun. And ye shall take also a Lorde of euery trybe, when ye deuyde the lande. The names of the men are these: Of the trybe of Juda, Caleb ý sonne of Jephune. Of the trybe of the chyldren of Simeon, Semuel the sonne of Amiud. Of the trybe of Ben Jamin, Elidad the sonne of Cislon. Of the tribe of the chyldrē of Dan the Lorde Bukki, the sonne of Jagli. From amonge the chyldren of Joseph for the tribe of the chyldren of Manasse the lorde Haniel, the sonne of Ephod. Of the trybe of the chyldren of Ephraim, the lorde Camuel the sonne Siphtan. Of the trybe of the sonnes of zabulon, the lord Elizaphan the sonne of Parnach. Of the trybe of the chyldren of Jsachar, the lord Palticl the sonne of Asan. Of the trybe of the sonnes of Aser, the lorde Ahihud the sonne of Salomi. Of the trybe of the chyldren of Nephtali, the lorde Peda El, the sonne of Ammihud. These are they whom the Lorde commaūded to deuyde the enheritaunce vnto the chyldren of Jsrael in the lande of Canaan.

* Deut.iii.d
Josu.xiiii.a

¶ The.xxxv.Chapter.

¶ Unto the Leuites are geuen cyties and suburbes. The cyties of refuge. The lawe of māquellynge. For sle mans wytnes shall no man be condempned.

A And the Lorde spake vnto Moses in ý feldes of Moab by Jordan, ouer agaynst Jericho, sayinge: commaunde the chyldren of Jsrael, that they geue vnto the Leuites of the enheritaunce of theyr possessyon, * cyties to dwel in. And ye shal geue also vnto the cities of the Leuites, suburbes hard by theyr cyties rounde about thē. The cyties shal they haue to dwel in, and the suburbes for theyr catell, & for theyr possessyon and all maner of beastes of theyrs. And the suburbes of the cyties wherche ye shall geue vnto the Leuites, shall reache from the wal of the cytie outwarde, a thousande cubytes roūde about. And ye shall measure without the cytie of the eastsyde, two thousande cubytes. And of the southsyde, two thousande cubytes. And of the westsyde two thousand cubytes. And of the northsyde, two thousand cubytes also: and the cytie shalbe in the mydes. And these shalbe the suburbes of theyr cyties.

And from amonge the cyties wherche ye shall geue vnto the Leuites, * there shal be syxe cyties for refuge, wherch ye shall appoynte to that intente, that he wherche kylleth, maye flye thyther. And to them ye shal adde. xlii. cyties mo: so that all the cyties wherche ye shall geue the Leuites, maye be xlviii. wyth theyr suburbes. And the cyties wherch ye shall geue, shall be oute of the possessyon of the chyldren of Jsrael. They that haue many, shall geue many. But of them that haue fewe, ye shall take fewe. Euery one shall geue of his cyties vnto the Leuites accordynge to the enheritaunce wherche he enheriteth.

And the Lorde spake vnto Moses sayenge: speake vnto the chyldrē of Jsrael and saye vnto them: * whā ye be come ouer Jordane into the lande of Canaan, ye shall appoynte you cyties to be cyties of refuge, for you: that he wherche sleeth a soule vnwares, maye flye thyther. And the cytie shalbe to flye frō the auenger of bloude, that he wherche kylleth dye not, vntyll he stande before the congregaciō in iudgement. And of these syxe cyties wherche ye shall geue, ye shall geue thre on thys syde Jordane, and thre in the lande of Canaan. And these syxe cyties shalbe a refuge bothe for the chyldren of Jsrael, and for the straunger, and for hym that dwelleth amonge you: ý all they wherche kyll any personne vnwares, maye flye thyther.

* And yf any man smyte another wyth an instrument of yron that he dye, then is he a murtherer, and shal dye for it. Yf he smyte hym wyth a throwynge stone ý a man maye dye with, and yf he dye, he that smote him is a murtherer, let the same murtherer be slayne therfore. Or yf he smyte hym with a hand weapon of wood that a man maye dye with then yf he dye, he is a murtherer, let the murtherer be slayne therfore.

The iustice of bloude shall slaye the murtherer:

therer: whā he meteth him, he may slay him
But if he thruste at hym * of hate, or hourle
at him with layeng of wayt, that he dye, or
smyte hym with hys hande of enuy that he
dye, he that smote hym shall dye, for he is a
murtherer. The iustice of bloude shall sleye
the murther as sone as he fyndeth him.
But and if he pusshed him by chance and
not of hate, or cast at him with any maner
of thing and not of layeng of wayte: or cast
any maner of stone at him (that a man may
dye with) and sawe him not. And he caste it
vpon him and he dye, & was not his enemy,
neyther sought him any harme. Then the
congregacion shall iudge betwene ý sleyer
and the executer of bloude in suche cases.
And the cōgregacion shal delyuer the sleyer
out of the hande of the auenger of bloude,
and the congregacyon shall restore hym a-
gayne vnto the cytie of his refuge, whether
he was fled. And he shall byde there * vnto
the death of the hye preest, which was anoyn
ted with holy oyle.
But and if the sleyer come without the
borders of hys priuileged cytie whether he
was fled, if the auenger of bloude fynd hym
without the borders of hys fre towne, and
sleye the murtherer, he shal be gylteless, be-
cause he shulde haue byddē in his fre towne
vntyll the death of the hye preast, and after
the death of the hye preest to retourne agayn
vnto the lande of his possession. These com-
maundemētes shalbe a lawe vnto you, for
your generacyons in all your dwellynges.
Whosoeuer kylleth a soule, the same man
sleyer muste be sleyne hym selfe * thorowe
witnesses. Neyther shall one wytnesse an-
swere to put a man to death. Moreouer, ye
shall take none amendes for the lyfe of the
murtherer whiche is worthy to dye: But he
shall be put to deathe. Also ye shall take no
money of him that is fled to a fre cytie, that
he shulde come agayne, & dwel in the lande,
before the death of the hye preest. And se that
ye polute not the lande which ye shal dwell
in: for bloude defyleth the land. And ý land
can none otherwyse be clensed of the bloude
that is shed therin, but by the bloud of hym
that shed bloud. Defyle not therfore ý land
which ye shal inhabyte, for I am in the mid
des therof: Euen I the Lorde dwell among
the chyldren of Israel.

¶ The.xxxvi. Chapter.

¶ An byde for the maryage of the daughters of zelaphead. One of the trybes may not mary with another.

AND the auncient fathers of the
chyldren of Gilead the sonne of
Machir the sonne of Manasse of
the kynred of the chyldren of Jo-
seph, came forthe and spake before Moses
and the princes and auncient fathers of the
chyldren of Israel, and sayde: * The Lorde
commaunded my Lorde, to geue the lande
to enherite by lotte to the chyldrē of Israel.
And my Lorde commaunded in Gods be-
halfe, to geue ý inheritaunce of * zelaphead
our brother vnto his daughters. Whom yf
any of the sonnes of the other trybes of Is-
rael take to wyues, then shall they r enheri-
taunce be taken from the enheritaunce of
our fathers, and shall be put vnto the enhe-
ritaūce of the trybe which they are receiued
into: and shalbe taken from the lotte of our
enheritaunce. And when the yere of iubelye
of the chyldren of Israel cōmeth, then shall
they r enheritaunce be put vnto the enheri-
taunce of the trybe wherin to they are recei-
ued: and so shal they r enheritaunce be taken
away from the enheritaunce of the trybe of
our fathers.
And Moses commaunded the chyldren
of Israel accordyng to the worde of ý Lord
sayeng: the chyldren of the trybe of Joseph
haue sayde well. Thys therfore dothe the
Lorde commaunde the daughters of zela-
phead sayeng: * let thē be wywes to whom
they thē selfe thinke best, onely to ý kynred
and trybe of they r father shal they mary, so
shal not the enheritaunce of the chyldren of
Israel remoue from trybe to trybe, whan
the chyldren of Israel abyde euery man in
the enheritaunce of the trybe of his fathers
And euery daughter that possesseth any en-
heritaunce in any trybe of the chyldren of
Israel, shall be wyfe vnto one whiche is of
the kynred of ý trybe of her father, that the
chyldren of Israel may enioye euery man
the enheritaūce of his father: Netherought
the enheritaūce to go from one trybe to an-
other: but euery one of the trybes of the chil
dren of Israel, must abyde in his owne enhe
ritaunce.
And as the Lorde commaunded Moses
euen so did the daughters of zelaphead. And
Mahela, Thirza, Hagla, Milcha and Noa
were maryed vnto they r fathers brothers
sonnes, which were of the kynred of the chil
dren of Manasses the sonne of Joseph: and
so they r enheritaūce remayned in the trybe
of the kynred of they r father.
These are the commaundementes and
lawes which the Lord commaunded by the
hande of Moses, vnto the chyldren of Is-
rael in the feldes of Moab by Jordane ouer
agaynst Jericho.

¶ The ende of the fourth boke of Mo-
ses, called in the Hebrue Vaie-
dabbe: and in the Latin
Numeri.

¶ The fyfth booke of Moses, called in the Hebrue: Elle haddebarim, and in the Latin Deuteronomium.

¶ The fyrst Chapter.

¶ A brief rehersall of thynges done before.

A These be the wordes which Moses spake vnto al Israell, on thother syde Iordã in ꝑ wilderness, in ꝑ plain ouer agaynst the red see, betwene Pharã & Thophel, Laban, Hazeroth & Disahab, eleuẽ dayes iourney from Horeb vnto Cades barne, by mount Seir. And it fortuned the fyrst day of the eleuenth moneth in fortieth yere, that Moses spake vnto the chyldren of Israel according vnto al that the Lorde had gyuen hym in cõmaundement vnto them, after that he had smitten * Sehon the kyng of the Amorites which dwelt in Hesbon, and Og kyng of Basan whiche dwelt at Astaroth in Edrai.

* Num.xxi.c.

On the otherside Iordan in the lande of Moab began Moses to declare thys lawe sayeng: the Lorde oure God spake vnto vs in Horeb saying: ye haue dwelt lõg ynough in this mount, depart therfore & take your iourney, and go vnto the hyl of the Amorites and vnto al places nye there vnto: both vnto the playne, & hylles and dales: to the south, to the sees syde, to the land of Canaã B and vnto Libanon: euen vnto the great ryuer Euphrates. Behold, I haue set ꝑ land before you: go in and * possesse the lande whiche the Lorde sware vnto your fathers Abraham, Isaac and Iacob, to geue vnto them and their sede after them.

* Gene.xv.d and.xvii.d.

And I spake vnto you ꝑ same ceason sayeng: I am not able to beare you my selfe alone. For ꝑ Lord your god hath multiplied you: & behold, ye are this day as the starres of heauẽ in nombre (the Lord God of your fathers make you a thousande tymes so many mo as ye are, & blesse you as he hathe promysed you) howe can * I my selfe alone, beare the combrauncе, charge & stryfe ꝑ is among you? bryng (from among you) men of wysdome and of vnderstandyng, and experte, according to your trybes, and I wyll make them rulers ouer you. And ye answered me and sayde: that which thou hast spoken is good for vs to do. And so out of your trybes I toke the captaynes, (men of wysdome and that were experte) and made them rulers ouer you: captaynes ouer thousandes and ouer hundredes ouer fyfty and ouer ten, and officers amonge your trybes.

* Exo.xviii.c.

And I charged your Iudges that same tyme sayeng: heare ꝑ cause of your brethrẽ and * iudge righteously betwene euery man and hys brother, and the straunger that is with him. Se that ye know no faces in iudgement: * but heare the small as wel as the great, and be afrayde of no man, for the iudgement is Gods. And the cause that is to * harde for you, bryng vnto me, and I wyll heare it. And I commaunded you the same ceason, all the thynges whiche ye shulde do. And when we departed frõ Horeb, we went thorowe al that great and terrible wyldernesse, as ye haue sene a longe by the waye of the hyll of the Amorites, as the Lorde our God commaunded vs, and came to Cades Barne. And I sayd vnto you: Ye are come vnto the hyl of ꝑ Amorites, which ꝑ Lorde our God wyll geue vnto vs. Beholde, the Lorde thy God hath set the land before the: go vp and conquere it, as the Lorde God of thy fathers hath sayde vnto the * feare not, nether be discoraged. But ye came vnto me euery one and sayde * we wyl sende men before vs, to searche vs out the lande, and to bring vs word agayne, what way we must go vp by, and vnto what cyties we shall come. And the sayeng pleased me well, and I toke twelue mẽ of you, of euery tribe one. Whiche departed, and went vp into the hye cõtrey, and came vnto the ryuer Escol, and serched it out, & toke of the frute of the land (to declare the plentyousnesse thereof) in their hãdes & brought it vnto vs, & brought vs word agayne, and sayde: it is a good land, which the Lorde our God doth geue vs.

Notwithstandyng, ye wolde not consent to go vp, but were disobedient vnto the mouth of the Lord your God, and murmured in your tentes, and sayde: because the Lorde hateth vs, therfore hath he brought vs out of the land of Egypte, to delyuer vs into the hande of the Amorites, and to destroye vs. Howe shall we go vp? Our brethren haue discoraged oure hertes, sayeng: * the people is greater and taller then we, and haue cyties greate and walled euen vp to heauen, and moreouer we haue sene the sonnes of the Enakims there.

And I sayde vnto you: dreade not nor be afrayde of thẽ. The Lord your God which goeth before you, he shall fyght for you, according to al ꝑ he dyd vnto you in Egypte before

before your eyes. In the wylderneſſe alſo
thou haſt ſene howe that the Lord thy God
bare the, euen as a man doth beare his ſone
in all the way whiche ye haue gone by, vn-
tyl ye came vnto this place. And yet in this
thing ye did not beleue the Lord your God.
He wente in the way before you, to ſearche
you out a place to pytche your tẽtes in, *in
fyre by nyght, that ye myght ſe what way
to go, and in a cloude by day.

And the Lorde harde the voyce of your
wordes, and was wrothe, & ſware, ſayeng:
*there ſhall not one of theſe men and of his
frowarde generacio ſe ỏ good land which I
ſware to geue vnto your fathers, ſaue Ca-
leb the ſonne of Jephune, he ſhall ſe it *and
to him wyl I geue ỏ lande ỏ he hath troden
vpon, and to hys chyldren, becauſe he hathe
followed ỏ Lord. * (wonderful was the indyngnacio
agayne the people, ſeyng that) *ỏ Lord was angry
with me lyke wyſe for your ſakes, ſayeng:
thou alſo ſhalte not go in thyther. But Jo-
ſua the ſone of Nun which ſtandeth before
the, he ſhal go in thyther. Wolden him ther-
fore, for he ſhall cauſe Iſrael to inherite the
lãd *Moreouer, your children which ye ſaid
ſhulde be a pray, and your ſonnes whiche in
that daye had no knowledge betwene good
and euyll, they ſhal go in thyther, and vnto
them wyl I geue it, and they ſhal enioye it.
But as for you, turne your faces, and take
your iourney into the wylderneſſe: ryen by
the way of the reade ſee. Then ye anſwered
& ſayd vnto me: *We haue ſinned agaynſt
the Lorde: we wyll go vp and fyght, accor-
dyng to all that the Lord our God cõmaũ-
ded vs. And when ye had gyrde on euery
man his weapõs of warre, beholde, ye were
ready to go vp into the hyll. And the Lorde
ſayd vnto me: ſay vnto them ỏ they go not
vp, and that they fyght not, for I am not a
monge you: leſt ye fal before your enemies.
I tolde you therfore, & ye wolde not heare,
but diſobeyed the mouth of the Lorde, and
went preſumptuouſly vp into the hyll.

And the Amorites whiche dwelt in that
hyll, came out agaynſt you, and chaſed you
(as bees vſe to do) and ſmote you in Seir,
euẽ vnto Horma. And ye came againe, and
wepte before the Lorde: but the Lord wold
not heare your voyce, nor geue you audi-
ence. *And ſo ye abode in Cades a long ſea
ſon, accordyng vnto ỏ tyme that ye remayn-
ed in other places.

¶ The.ii. Chapter.

¶ That whiche was done from the tyme they departed
from Cades barne, vnto the batell agaynſt the kynges
Sehon and Og.

When we *tourned our face, and toke
our iourney into the wylderneſſe, euẽ
by the way of the red ſee as the Lord
ſpake vnto me. And we compaſſed mount
Seir a longe tyme. And the Lorde ſpake
vnto me ſayenge: Ye haue compaſſed thys
mountayne long ynough, tourne you northwarde. And warne thou the people ſayeng:
Ye ſhall go thorowe the coaſt of your bre-
thren the chyldren of Eſau which dwell in
Seir, and they ſhal be afrayed of you: Take
ye good hede vnto your ſelues therfore. Ye
ſhall not prouoke them, for I wyl not geue
you of theyr lãde, no not ſo muche as a fote
bredeth *becauſe I haue geuẽ mount Seir
vnto Eſau to poſſeſſe, ye ſhall bye meate of
them for money to eate, and ye ſhal procure
water of them for money to drynke. For
the Lord thy God hath bleſſed the in al the
workes of thy hand. He knewe thy entring
into this greate wylderneſſe this.xl.yeres,
and the Lorde thy God hath bene with the,
ſo that thou haſt lacked nothyng.

And when we were departed from our
brethren the chyldren of Eſau which dwelt
in Seir, the playne waye frõ Elath & from
Ezion Gaber, we turned & went by ỏ waye
of the wylderneſſe of Moab. And the Lord
ſayd vnto me: *Thou ſhalt not fyght aga-
ynſt the Moabites, neyther prouoke thẽ to
batel, for I wyl not geue the of theyr lande
to poſſeſſe: becauſe I haue geuẽ Ar vnto the
childrẽ of Loth to poſſeſſe. The terrible peo
ple ỏ *Emims dwelt therin in tymes paſt,
a people great, many & tall, as ỏ Enakims
which alſo were taken for giauntes as the
Enakims: whõ the Moabites cal Emims.
The Horims dwelte in Seir before tyme,
whoſe poſſeſſion the chyldren of Eſau occu
pyed, and deſtroyed thẽ before thẽ, & dwelte
in theyr ſtead: as Iſrael did vnto ỏ lande of
his poſſeſſion, which the Lorde gaue them.
Nowe ryſe vp (ſayde I) & get you ouer the
ryuer zared: & we went ouer the riuer zared
The ſpace in whiche we came from Cades
barne vntyll we were come ouer the ryuer
zared was.xxxviii.yeres. vntyl all the ge-
neracyon of the men of warre were waſted
out frõ amonge ỏ hoſt, as the Lorde ſware
vnto thẽ. *For in dede the hande of ỏ Lord
was agaynſt them, to deſtroye them from
amonge the hoſt, tyll they were conſumed.

And ſo it came to paſſe, that al the men of
warre were conſumed & deade from among
the people. And the Lorde ſpake vnto me,
ſayeng: Thou ſhalt go thorowe Ar ỏ coaſt
of Moab thys day: and whan thou cõmeſt
nye vnto the chyldren of Ammõ, thou ſhalt
not lay ſege vnto them, ner moue warre a-
gaynſt thẽ. For I wyl not geue the of ỏ lãd
of the chyldren of Ammon a poſſeſſyon, but
I haue geuẽ it vnto the chyldren of Loth to
poſſeſſe. That alſo is take for a lãd of gian-
tes, and giauntes dwelt therin in olde tyme
whom the Ammonites call zãzummins. *A
people that was great, many & talle, as the
Enakims.

*Ge.xxxvi.d
Mala.i.a

*Iud.iii.d

*Gen.xiiii.a

*Nu.xiiii.c.
and. xxvi.g.

*Nu.xxi.f

Enakims. But the Lorde destroyed thē be-
fore them, & they succeaded thē in the inheri-
taunce & dwelt in their steade: as he did for
*Ge.xxxvi.b the chyldren of *Esau, which dwel in Seir
whan he destroied the Horyms before them
they conquered their possession, & dwelt in
their steade vnto thys daye. And ꝓ Auims
which dwelt in Hazarim euen vnto Aza, ꝓ
Caphthorims which cam out of Caphthor
destroyed them and dwelt in their steade.

E Rise ye vp therfore, & take your iourney
*Nu.xxi.i.g ouer the ryuer Arnon. Beholde, *I haue
gyuen into thy hande Sehon the Amorite
kyng of Hesbon, and his lande. Go to ther-
fore and conquere, and prouoke him to bat-
tell. Thys day wyll I begynne to sende the
feare and dreade of the, vpō all nations that
are vnder all the heauen: so that they which
here speake of the shall trymble and quake
before the.

And so I sent messengers out of the wyl-
dernesse of Kedemoth vnto Sehon kyng of
* Num.xxi.c Hesbon, wyth wordes of peace, sayeng: *I
Deute.ii.c. wyll go thorowe thy lande I wyl go along
F by the hye way: I wyl neither turne vnto ꝓ
ryght hande nor to the lefte. Thou shalt sell
me meat for money for to eate, and geue me
water for money for to drike, Onely graūt
me, that I may go thorowe on my fote (as
the chyldren of Esau which dwel in Seir, &
the Moabites which dwell in Ar, dyd vnto
me) vntyll I be come ouer Jordan, into the
lande which the Lorde our God gyueth vs.

But Sehon the kyng of Hesbon wolde
not let vs passe by hym, for the Lorde thy
God hardened his sprete, & made hys herte
tough because he wold deliuer him into thy
hande as it is come to passe this day.

And the Lorde sayde vnto me: beholde, I
haue begon to set Sehon and hys lande be-
fore the: go to and conquere, and possesse his
* Num.xxi.e lande. *Then both Sehon & all hys people
Deute.xxix.b came out against vs to fyght at Jaza. And
G the Lorde set hym before vs, and we smote
him and his sonnes and all his people.

And we toke al hys cyties ꝓ same season
and slue the men, wemen and chyldren of al
the cyties, and let nothyng remayne, saue ꝓ
cattel onely we caught vnto our selues, and
the spoyle of the cyties whiche we toke, frō
Aroer which is by the brynke of ꝓ ryuer of
Arnon, and from the cytie ꝓ is in the ryuer,
vnto Gilead: there was not one cytie to
strong for vs. The Lorde our God delyue-
red all vnto vs: onely vnto the lande of the
chyldren of Ammon ꝓ camest not, nor vnto
euery place of ꝓ ryuer Jabok, nor vnto the
cyties in the mountaynes, nor vnto what-
soeuer the Lorde our God forbad vs.

¶ The.iii. Chapter.

¶ Kyngs that chanced from the victory of the two kynges Sehon and Og vnto the Iudiciues of Iosue in Moses steade.

THen we turned & went vp ꝓ way
to Basan. *And Og the kyng
of Basan came out against vs,
he and all his people to battel at
Edrai. And the Lord sayd vnto
me: feare him not, for I wyll delyuer him, &
al his people, and his lāde into thy hande, &
thou shalt do vnto him, as thou dyddest vn-
to Sehon kynge of the Amorites, which
dwelt at Hesbon. And so the Lord our God
delyuered into oure handes, Og also the
kynge of Basan and all hys folke. And we
smote him, vntyl none was left him alyue.

And we toke al his cyties the same season
(nether was there a citie which we toke not
from thē) euen thre score cyties thorowout
all the regiō of Argob, the kyngdom of Og
in Basan. All these cyties also were made
stronge with hye walles, gates and barres,
besyde vnwalled townes a greate manye.
And we vtterly destroyed them, as we dyd
vnto Sehon kyng of Hesbon, bryngyng to
nought al the cyties, with men, wemen and
chyldren. But all the catel and the spoyle of
the cyties, we caught for our selues.

And thus we toke the same season, out of ꝓ
the hande of two kynges of the Amorites,
the lande that was on the other syde Jordā
from the ryuer of Arnon vnto mount Her-
mon (which Hermon the Sidons call Sy-
rion, and the Amorites cal it Senyr) al the
cyties that laye in ꝓ playne, and all Gilead
and al Basan vnto Salecha and Edrai, ci-
ties of the kyngdome of Og in Basan. For
onely Og kyng of Basan remayned of the
remnaunt of the gyauntes, whose bed was
a bed of yron. And is it not yet at Rabba
mong the chyldren of Ammon? ix. cubytes
dothe the length therof conteyne, and foure
cubytes ꝓ breadeth of it, after the cubyte of
a man. And so we conquered thys lande the
same tyme, from Aroer which is by ꝓ ryuer
of Arnon, vnto halfe mount Gilead, *& the
cyties therof gaue I vnto the Rubenites &
Gaddites. And ꝓ rest of Gilead and al Ba-
san of ꝓ kyngdome of Og, gaue I vnto the
halfe trybe of Manasse: euen all the region
of Argob with all Basan: whiche is called
the lande of gyaūtes. Jair the sonne of Ma-
nasse toke al the regyon of Argob vnto the
coastes of Gesuri & Maachati, and called
them after his awne name: Basan Hauoth
Jair vnto this day. And I gaue Gilead vn-
to Machir. And vnto the Rubenites and
Gaddites I gaue halfe Gilead vnto the ry-
uer of Arnon, halfe the valey and beyonde,
euen vnto the ryuer Jabock, whiche is the
border of the chyldren of Ammō: the playne
also (of the wyldernesse) and Jordā & the coast
therof, from Ceneroth euen vnto the sea
which is in the playne, euen the salt sea vn-
der the sprynges of the hyll, eastwarde.

*And

*And I commaunded you the same tyme
sayeng: the Lorde your God hath gyuē you
this lande to enioye it: ye shal go harnessed
before your brethren the chyldren of Israel
al that are mete for the warre. Your wyues
onely, your chyldren, and your catell (for I
wote that ye haue muche catell) shal abyde
in your cyties, which I haue gyuen you, vn
tyll the Lorde haue gyuen reste vnto your
brethren as well as vnto you, and vntyll
they also haue conquered the lande, whiche
the Lorde your God hath gyuen them be-
yonde Iordan: and then shall ye retorne a-
gaine, euery man vnto his possession which
D I haue gyuen you.
*And I warned Iosua the same tyme,
sayeng: thyne eyes haue sene all ꝓ the Lord
your god hath done vnto these two kinges
euen so shal he do vnto al kyngdomes why-
ther thou goest. Ye shall not feare them, for
the Lorde your God, he shall fyght for you.
And I besought the Lord the same tyme
sayeng: O Lorde God, thou haste begonne
to shewe thy seruaunt thy greatnesse & thy
myghty hande, for els where is there a God
in heauen or in earth, that can do after thy
workes, & after thy power? let me go ouer
and se the good lande that is beyond Iordā
that goodly mountayne, and Libanon.
*But the Lorde was angrye with me for
your sakes, and wold not heare me. And the
Lorde sayde vnto me: be content, speake no
more vnto me of this matter. *Get the vp
into the toppe of the hyll, and lyfte vp thyne
eyes westwarde, northwarde, southwarde,
and eastewarde, and beholde it with thyne
eyes, for thou shalt not go ouer this Iordā.
But charge Iosua: and corage him, & boldē
him. ‡For he shal go before this people, and
he shal deuyde vnto them the lande whiche
thou shalt se. And so we abode in the valey
ouer agaynst the house of Peor.

¶ The.iiii. Chapter.

¶ An exhortacion to gyue diligent hede vnto the lawe. Images may not be made to worshyp. The thre cyties of refuge.

AAndnow herke O Israel vnto the or-
denaunces and lawes which I teach
you for to do them, ꝓ so ye may lyue
and go in & conquere the lande, which ꝓ Lord
God of your fathers gyueth you. *Ye shal
put nothyng vnto the worde which I com-
maude you, nether do ought therfrom, that
ye may kepe the commaundementes of the
Lorde your God which I commaunde you
Your eyes haue sene what the Lorde dyd
vnto Baal Peor *for all the men that folo
wed Baal Peor, the Lorde your God hath
destroyed from amonge you. But ye that
cleaue vnto the Lorde your God, are alyue
euery one of you thys day. Beholde I haue
taught you ordinances and lawes, such as
the Lorde my God cōmaunded me, that ye
shulde do euen so in the lande, whether ye go
to possesse it.
Kepe them therfore and do them, for that
is your wysdome and vnderstādyng in the
syght of the nacions: that they may heare
all these ordinaunces, and say: Surely it is
a wyse and vnderstandynge people: it is a
greate nacion. For what other nacion is so
greate, that Goddes come so nye vnto: as B
the Lorde oure God is nye vnto vs, in all
thynges *as ofte as we call vnto hym? Ye, *Psal.cxlvi.b
and what nacion is so great, that hath ordi-
naunces and lawes so ryghteous, as al this
lawe which I set before you this daye.
Take hede to thy selfe therfore, and kepe
thy soule diligētly, that thou forget not the
thinges which thyne eyes haue sene, & that
they departe not out of thyne harte, all the
dayes of thy lyfe: but *teache them thy son *Deut. vi. b.
nes & thy sonnes sonnes: Specially the day
that thou stodest before the Lorde thy God
in Horeb, when the Lorde sayde vnto me:
gather me the people together, and I wyll
make thē heare my wordes, that they may
learne to feare me al the dayes ꝓ they shall
lyue vpon the earth *and ꝓ they may teach *Deut. vi. d
their chyldren: ye came ‡and stode also vn- ‡Exod. xix. c
der the hyll & the hyll burnt with fyre: euen
vnto the myddes of heauen, and there was
darcknesse, cloudes and myst. And ꝓ Lord
spake vnto you out of ꝓ myddes of the fyre,
and ye herde the voyce of the wordes *but *Exod. xx. a.
sawe no ymage, saue herd a voyce onely. i. Iohn. iiii. b
And he declared vnto you his couenaunt
which he cōmaūded you to do, euē. x. verses
whiche he wrote vpon two tables of stone.
And the Lorde commaunded me that same C
season, that I shulde teache you ordinaun-
ces and lawes, whiche ye ought to do in the
lande whether ye go to possesse it.
Take therfore good hede vnto your selu-
es as perteynyng vnto your soules, for ye
sawe no maner of ymage in ꝓ day that the
Lorde spake vnto you in Horeb out of the
myddes of ꝓ fyre: lest ye marre your selues
and make you a graue ymage and pycture
of any maner of fygure: the lykenesse of mā
or woman, the lykenesse of any maner of
beast that is on earth, or ꝓ lykenesse of any
maner feathered foule that flyeth in ꝓ ayre
or the lykenesse of any maner worme that
crepeth on the earth, or the lykenesse of any
maner fyshe that is in the waters beneth ꝓ
earth. *Ye and lest thou lyfte vp thine eyes *Deu. xvii. a
vnto heauen, and when thou seest the sonne *Apoc. xxii. d
the mone and the starres with all the hoste Iob. xxxi. c.
of heauen, shuldest be deceyued, and shuldest
worshyp and serue the thynges, whiche the
Lorde thy *God hath made to serue all na- *Gen. i. b.
cions vnder the whole heauen.
But the Lord hath taken you, & brought
you

you out of ꝑ yron kornace: euen out of Egypte, to be vnto hym a people & enheritaunce as ye be this daye. Furthermore, the Lorde was angrye wyth me for your wordes, and sware ꝑ I shuld not go ouer Jordan, & that I shulde not goo in vnto that good lande, whiche the Lorde thy God gyueth the to en
*de. xxxiiii.d heritaunce. * But I must dye in this land, and shall nat go ouer Jordan. But ye shall go ouer, and conquere that good lande.

D Take hede vnto your selues, that ye forget not the appoyntemēt of the Lorde your God which he made with you, and that ye make you no grauē ymage, nor any picture that the Lorde thy God hath forbydde the.
‡Heb. xii.g. ‡ For the Lorde thy God is a consumynge fyre, and a gelouse God.

If thou dost beget chyldrē and chyldrēs chyldrē, & whā ye haue dwelte in ꝑ lande, ye do wyckedly, & make any maner of grauen
*Jere. xxi. b. *ymage, & worke euell in the syght of the Lorde thy God, to prouoke hym to angre, I call heauen and earth to record agaynst you this day, that ye shall shortely perysche frō of the lande, whether ye go ouer Jordā, to possesse it: ye shall not prolonge youre dayes therin, but shal vtterly be destroied. And ꝑ Lorde shal scater you amonge ꝑ nacions, & ye shalbe lefte fewe in nōbre amōge the people, whether ꝑ Lord shal bring you: and there ye shall serue goddes, which are ꝑ
E worke of mans hande, wod & stone, whiche
*Deut. xxx.a Jerem. xxiii.c nether se, nor heare, nor eate, nor smel ‡ And there thou shalt seke ꝑ Lorde thy God: and shalt fynde hym, if thou seke hym with all thyne herte, and with all thy soule. Whan thou art in tribulacyon, and when all these thynges (ꝑ be here spoke of) are come vpon the euē in ꝑ latter dayes, thou shalte retorne agayne to the Lorde thy God, and be obedient vnto his voyce. For the Lord thy God is a merycfull God: he wyl not forsake the,
*Lam. xxxi.g nether destroy the, * nor forget ꝑ appointemēt of thy fathers, which he sware vnto thē

For aske of ꝑ dayes that are past, whiche were before the sence the day ꝑ God created man vpō the earth, and (aske) from the one syde of heauen vnto the other, if euer there cam to passe such a great thing, or whether any suche lyke thing hathe bene herde. Did euer a nacion heare the voyce of God speakynge out of the myddes of a fyre, as thou hast herde, & yet lyued/ either whether God assayed to go & take hym a people from among nacions thorowe tēptacions, sygnes
*ps. cxxxvi. b wonders, warre, a mighty hande, a * stretched out arme, and thorowe great syghtes, according vnto all that ꝑ Lorde your God dyd vnto you in Egypte before your eyes?

Unto the it was shewed, that thou mygh
*Deu. xii. a. test knowe, howe that the Lord he is God,
F & that there is none other but he. ‡ Out of heauen he made the heare his voyce, that he might nurtur the, and vpō earth he shewed the his great fyre, and thou herdest his wordes out of the myddes of the fyre. And because he loued thy fathers, he chose their sede after them, and brought the out in his syght, and with his mycghty power out of Egypte: to thruste out nacions greater and mightier then thou, before the, and to bring the in, and to gyue the their lande to enheritaunce: as it is come to passe this daye.

Understande therfore thys day, & turne it to thyne hert, that the Lord, he is God in heauen aboue, and vpon the earthe beneth neither is there any other. Thou shalt kepe therfore his ordinaunces, and his cōmandementes whiche I cōmaunde the this day that it may go well with the and with thy chyldren after the, and that thou mayest prolonge thy dayes vpon the earth, whiche the Lorde thy God gyueth the thy lyfe longe.

* Then Moses seuered thre cities on the other syde Jordan toward the sonne rising that he shuld flye thyther, which had kylled his neighbour vnwares, and hated hym not in tyme paste, and therfore shulde flye vnto one of the same cyties, and lyue: Namely Bezer in the wilderness, euen in the playne coūtre of the trybe of Ruben: and Ramoth in Gilead of the trybe of Gad, and Golan in Basan of the trybe of Manasse.

And so this is the lawe which Moses set before the chyldren of Israel. These are the witnesse, statutes, and ordinaunces, which Moses tolde the childrē of Israel after they came out of Egypte, on the otherside Jordan, in the valey ouer agaynst the house of Peor, in the lande of Sehon kyng of the Amorites whiche dwelte at Hesbon: whom Moses and the chyldren of Israel * smote, after they were come out of Egypte, & conquered his lande, and the lande of Og kyng of Basā two kynges of ꝑ Amorites, which were on the other syde Jordan toward the sonne rysyng: from Aroer whiche is by the bancke of the ryuer Arnon, vnto Mount Syon which is Hermon, and all the playne on the other syde Jordan eastward: euen vnto the see, whiche is in the playne vnder the sprynges of the hyll.

¶ The. v. Chapter.

¶ The ten commaundementes.

And Moses called al Israel, & sayde vnto thē. Heare O Israel the ordinaunces & lawes which I speake in your eares this day, that ye may learne them, & fulfyll them in dede. The Lorde our God made an apoyntment with vs in Horeb. The Lord made not this bonde with our fathers, but with vs: euen with vs, which are al here alyue this day.

The

The Lorde talked wyth you face to face in the mount, oute of the myddes of the fyre. And I stode betwene the Lorde and you the same tyme, and shewed you the word of the Lorde. For ye were afrayed at the syght of the fyre, and went not vp into the mount, & he sayde: * I am the Lorde thy God, which brought the out of the lande of Egypte frõ the house of bõdage. Thou shalt haue none other goddes in my presence.

*Thou shalt make the no graue ymage of any manr of lykenesse that is in heuen aboue & yᵗ is in erth beneth, and that is in yᵗ waters beneth yᵗ earth. Thou shalt nether bowe thy selfe vnto them, nor serue thẽ, for I yᵗ Lorde thy God, am a gelouse God, visytyng the wyckednesse of the fathers vpon the chyldren, euen in the thyrde & fourth generatyon amonge them yᵗ hate me: & shewe mercy vpon thousandes, amõge them that loue me, and kepe my commaundementes.

*Thou shalt not take yᵗ name of yᵗ Lorde thy God in vayne: for the Lorde wyll not holde hym gylteless, that taketh hys name in vayne. Kepe yᵗ Sabboth daye, that thou sanctifye it, as the Lorde thy God hath commaunded the. * Syxe dayes thou shalt laboure & do all that thou hast to do, but the *seuenth daye is the Sabboth of the Lorde thy God: thou shalt not do any worke, thou and thy sonne, thy daughter, thy seruaunt, and thy mayde, thyne oxe & thyne asse, and all thy catel, & the straunger that is within thy gates, that thy seruaũt and thy mayde maye reste as well as thou. Remembre, that thou was a seruaũt in the lande of Egypte, and howe that the Lorde thy God brought the oute thence thorowe *a myghtye hande and a stretched out arme. For whiche cause the Lorde thy God cõmaunded the, to kepe the Sabboth daye.

*Honoure thy father and thy mother, as the Lorde thy God hathe commaunded the: that thy dayes maye be prolõged, and that it maye go well with the in the lãde, whych the Lorde thy God geueth the.

*Thou shalt not slaye.

*Thou shalt not breake wedlocke.

*Thou shalt not steale.

*Thou shalt not beare false wytnesse agaynst thy neyghboure.

*Thou shalt not luste after thy neyghbours wyfe, thou shalt not couet thy neyghboures house, his felde, his seruaunt, or hys mayde, hys oxe, hys asse, or ought that thy neyghboure hath. These wordes the Lorde spake vnto all your multytude in yᵗ mount oute of the myddes of the fyre, cloude and darkenesse, with a greate voyce, & added no more therto, and wrote them in two tables of stone, and delyuered them vnto me.

¶ And it fortuned, that whã ye heardẽ the voyce out of yᵗ middes of the darkenesse, and sawe, that the hyll dyd burne with fyre, ye came vnto me with yᵗ captaynes of your trybes & your elders, and ye sayde: beholde, the Lorde oure God hath shewed vs his glory & his greatnesse, *& we haue heardẽ his voyce out of yᵗ myddes of yᵗ fyre: we haue sene this daye: that God doth talke with a man, & he yet lyueth. Now therfore, why shuld we dye that this great fyre shulde consume vs? Yᵗ we heare the voyce of the Lorde our God any more, we shall dye. For what flesche hath it bene, that euer heardẽ the voyce of the lyuynge God speakynge out of the myddes of the fyre (as we haue done) and yet dyd lyue? Go thou & heare all that the Lorde our God sayeth, and tell thou vnto vs all that yᵗ Lord our God sayth vnto yᵗ *and we wyll heare it and do it.

And the Lorde heard the voyce of your wordes, when ye spake vnto me, & the Lord sayd vnto me: I haue heardẽ yᵗ voyce of the wordes of this peole, which they haue spoken vnto the, they haue well sayd all yᵗ they haue spoken. * Oh that there were suche an hert in thẽ that they wolde feare me, & kepe all my commaundementes alwaye, that it might go wel with them, & with theyr chyldren for euer. Go & saye vnto them: get you into youre tentes agayne, but stande thou here by me, & I wyll tell the all the cõmaundementes, ordinaunces & lawes, which thou shalt teache them, that they maye do them in the lande which I gyue them to possesse.

Take hede therfore, that ye do in dede as the Lorde your God hath cõmaunded you, & *turne not aside either to the rygt hand or to yᵗ left, but walke in all yᵗ wayes which the Lorde your God hath cõmaunded you, that ye maye lyue, and that it maye go wel with you, and that ye maye prolonge youre dayes, in the lande whiche ye shall possesse.

¶ The. vi. Chapter.

¶ The lawe of God maye not be forgotten.

These are the commaũdementes, ordinaunces and lawes, whiche the Lorde your God cõmaũded me to teache you, that ye myght do them in the lande whyther ye go to possesse it: namelye, that thou myghtest *feare the Lorde thy God, and kepe all his ordinaunces and commaundementes, which I commaunde the: thou and thy sone and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolonged. Heare therfore, O Israel, & take hede, that thou do therafter, that it maye go wel with the, and that ye maye encrease mye ghtely, euen as the Lorde God of thy fathers hath promysed the a land, that floweth with mylke and houye.

*Heare

B *Heare O Israel, the Lorde oure God is
‡ Mark. xii. c Lorde only, and *thou shalt loue the Lorde
a Mat. xxii. b thy God with all thine herte, & with all thy
Marke. xii. c soule, & with al thy myght. ‡And these wor-
Luke. x. c. des which I cõmaunde the this daye, shalbe
‡ Deute. vi. b. in thyne herte, and thou shalt shew thē vnto
thy chyldren, and shalte talke of them when
thou art at home in thine house, and as thou
walkest by the waye, and when thou lyest
doune, & when thou ryseste vp: & thou shalte
bynde thē for a sygne vpon thine hand. And
they shalbe warnynges betwene thyne eyes
and thou shalt wryte thē vpon the postes of
thy house and vpon thy gates.

And when ꝑ Lord thy God hath brought
the into the lande, which he sware vnto thy
fathers, Abrahã Isaac, and Jacob, and ge-
neth ꝑ great & goodly cyties which ꝑ buyl-
dedst not, houses ful of all maner of goodes
whiche thou fylledst not, & welles dygged
which thou dyggedst not, vyneyardes and
olyue trees which thou plantedst not, & whē
thou hast eaten & art full: Then beware lest
thou forget the Lorde, whiche broughte the
C out of the lande of Egypt from the house of
*Deute. v. b bondage. ‡Thou shalt feare the Lorde thy
Mat. iiii. b God, & serue hym, and sweare by hys name.
Luke. iiii. b. Se ꝑ ye walke not after straunge goddes:
the goddes of the nacyons which are about
you. For ꝑ Lorde thy God is a gelouse God
amonge you, lest ꝑ countenaunce of ꝑ Lord
thy God be moued to wrath agaynste the, &
destroye the from of the earth.

‡ Mat. iiii. b *Ye shall not tempte the Lord your God
as ye dyd in the tentacyon. But kepe the cõ
maundements of the Lorde your God and
hys wytnesses and hys ordinaunces whych
he hath commaunded the, and thou shalt do
that whych is ryght & good in the syghte of
the Lord: that thou mayest prosper, & that
thou mayest goin, & cõquere that good lãde
which the Lord sware vnto thy fathers, to
caste oute all thyne enemyes before the as
the Lorde hath sayde.

D *And when thy sonne asketh ꝑ in tyme
* Deut. iiii. b to come, sayenge: What meaneth these wit-
nesses, ordinances & lawes, which the Lord
oure God hath cõmaunded you? Then thou
shalt saye vnto thy sõne: We were Pharaos
bondmen in Egypte, and the Lorde brought
vs out of Egypte wt a mighty hande. And
the Lord shewed signes & wonders greate &
euell vpon Egypte, vpon Pharao & vpõ al
his houshold, before our eyes, but brought
vs oute from thence: to bringe vs in, and to
geue vs the lãde which the sware vnto oure
fathers. And ꝑ Lorde hath cõmaunded vs,
to doall these ordinances, & to feare ꝑ Lord
our God, for our weith all the dayes of our
lyfe, as it is come to passe this daye. More-
ouer, This shalbe oure righteousnes before
the Lorde oure God, yf we take hede & kepe
all these cõmaundementes, as he hath com-
maunded vs.

C The. vii. Chapter.

C The Israelites may make no couenaunt with the Gentiles. They must destroye their Idols. Idolaters must be slayne.

When ꝑ Lorde thy God hath
broughte the into the land
whyther ꝑ goest to possess
it, & hath cast out many na-
cyõs before the: namely the
Hethites, ꝑ Gergesites, ꝑ
Amorites, ꝑ Canaanites, ꝑ
Pherezites, the Heuites & the Jebusites, ſ
uen nacyõs greater, & mygtyer than thy
*and whē the Lord thy God hath set them
before the, thou shalt smyte them, & vtterly
destroye them, & make no couenaunt with
them, nor haue compassyon on them. Thou
shalt make no mariages with them, neither
geue thy daughter vnto hys sonne, nor take
his daughter vnto thy sonne. For they will
dysceaue thy sonne, ꝑ he shulde not feare me
and they shall serue straũge goddes, & then
wyll the wrathe of Lorde wax hote a-
gaynst you, and destroye you shortly.

But thus ye shall deale wyth them: Ye
shall ouerthrowe their alters, & breake do-
ne their pylers, cut doune their groues, and
burne their grauē ymages with fyre. * For
thou art an holy nacion vnto the Lorde thy
God ‡ the Lord thy God hath chosen the, to
be a seuerall people vnto him selfe, above all
nacyons that are vpon the erth. It was not
because of the multitude of you above all na-
cyons, that the Lord had luste vnto you and
chose you, seynge ye were fewest of all na-
ons. But because the Lorde loued you, and
because he wolde kepe the * othe which he
had sworne vnto youre fathers, therfore
hathe the Lorde brought you oute thence
a mygtye hande, and delyuered you out
of the house of bondage: euen from the hand
of Pharao kynge of Egypte.

Understãde therfore, that the Lorde thy
God he his God, and ꝑ a true God * which
kepeth appoyntemẽt & mercye vnto them ꝑ
lone him & kepe his cõmaundements, and
thorowe out a thousande generacyons, and
rewardeth them that hate hym before his
face, so that he bryngeth thē to naught, and
dothe not referre the tyme, but rewardeth
hym that hateth hym, before hys face. Kepe
thou therfore the commaundements, and
ordinaunces & lawes, which I commaunde
the thys daye that thou do them.

*Yf ye herken vnto these lawes, and do
serue & do them, the Lord thy God also shall
kepe vnto the ꝑ appoyntemẽt, & the mercye
wych he sware vnto thy fathers. He shall
lone the, & blesse the, & multiplie the: he shall
also blesse the frute of thy wombe, and the
frute of

frute of thy lande, thy corne, thy wyne, and
thyne oyle, & the encrease of thyne oxen, and
the flockes of thy shepe in the lāde, which he
sware vnto thy fathers to geue the. Thou
C shalte be blessed aboue all nacyōs: there shal
be nether mā nor woman vnfrutfull amōge
you, nor any thynge vnfrutful amōge youre
cattell. Moreouer, the Lorde wyll * take a-
waye from the all maner infyrmities, & wyl
put none of the euell diseases * of Egypte
(wyche ꝑ knowest) vpō the, but will sende
them vpon all them that hate the.

Thou shalte consume all the nacyons
wyych the Lorde thy God shall delyuer the:
thyne eye shall haue no pyte vpon them, ne
ther shalte ꝑ serue theyr goddes, for ꝑ shal-
be thy decaye, If thou saye in thyne herte:
these nacyons are moo than I, howe can I
caste thē out: * Thou shalte not feare them,
but remember what the Lorde thy God dyd
vnto Pharao & vnto all Egypte: the greate
temptacyons wyych thyne eyes sawe, & the
sygnes, & wonders, & the myghtie hand and
stretched oute arme, wherē thorow the Lor-
de thy God broughte the oute, euen so shal ꝑ
Lorde thy God do vnto all the nacyons, of
whom thou arte afrayed.

* Moreouer, the Lorde thy God wyll
sende hornettes amonge them vntill they ꝑ
are lefte, & hyde them selfes from the, be de-
stroyed. Thou shalte not feare them, for the
Lord thy God is amōge you a myghty God
and a terryble. For the Lorde thy God wyll
put out these nacyons before the by a lytle &
D a lytle * thou mayeste not consume them at
once, leste ꝑ beastes of the felde encrease vpō
the. But the Lorde thy God shal geue them
ouer before the, & shall destroye them wyth
a myghtie tempest, vntyll he haue broughte
them to naught. * And he shall delyuer their
kynges into thyne hande, & thou shalte de-
stroye theyr name frō vnder heauen. There
shall no man be able to stande before the, vn
till thou haue destroyed them. The grauen
ymages of theyr goddes shalte thou burne
vp fyer & * couet not the golde & siluer that is
on thē, nor take yt vnto the, leste ꝑ be snared
therin. For yt is an abhominacyō before ꝑ
Lorde thy God. Bryng not therfore abho-
mynacyō vnto thyne house, leste ꝑ be a dā-
ned thynge, as it is: but vterly defye it & ab
horre yt, for yt is a damned thynge.

C The. viii. Chapter.

Moyses putteth the Israelites in remembrance what God hath done to them in the wylderness

A LL the cōmaundementes which
I commaunde the thys daye,
shal ye kepe for to do them that
ye maye lyue and multiply and
go in, & possesse the lande which
the Lorde sware vnto youre fathers.

And thou shalt thynke on all the waye
wyych the Lorde thy God ledde the thys. xl
yeare in the wylderness, for to humble the &
to proue the, & to wyte what was in thyne
herte, whether thou woldeste kepe hys com-
maundementes or no. He * humbled the, & * Exo. xvi. b.
suffred the to hunger, & fed the wyth Manna, wyyche nether ꝑ nor thy fathers knewe
of, to make the to knowe, that ‡ a mā doth ‡ Mat. iiii. a.
not lyue by bread only: but by euery word
ꝑ proceadeth out of ꝑ mouth of ꝑ Lord, doth B
a mā lyue. * Thy raymēt waxed not olde vp * Deu. xxix. a
on ꝑ, nether did thy fote swel these. xl. yeres.

Thys also shalte thou cōsyder in thyne
herte, that as a man nourtereth hys sonne,
euen so the Lorde thy God nourtereth the.
Therfore shalte thou kepe the commaunde-
mentes of the Lorde thy God, ꝑ thou walke
in hys wayes, and feare him. For the Lorde
thy God bryngeth the into a good lande, a
lande in the wyyche are ryuers of water, &
fountaynes & spryngs that spryngs out of
valyes and hylles: a lande wherin is wheat
and barlye, veneyardes, fygtrees, and pom-
granates: a lande wherin is oyle olyue and
honey: a lande wherin thou shalt eate bread
wythout sparcenesse, nether shalt thou lack
anye thynge: a lande * whose stones are yrō, * Iob. xxviii. a
and oute of whose hylles thou shalte dygge
brasse. When thou haste eaten therfore & fyl
led thy selfe, thou shalt blesse the Lorde thy
God in that good lande, wyyche he hath ge-
uen the.

Beware that thou forget not ꝑ Lorde
thy God, that thou woldeste not kepe hys C
commandementes, hys lawes & hys ordy-
naunces wyyche I commaunde ꝑ thys daye
* yee, & when thou haste eaten, & fylled thy * Num. xv. c
selfe, & haste buylte goodly houses & dwelte i. Corin. x. a.
therin, & when thy beastes, & thy shepe are
wared manye, & thy sylyuer & golde is multi-
plyed, & all ꝑ thou haste is encreased, then be
ware, leste thyne herte ryse & thou forget ꝑ
Lord thy God wyych broughte ꝑ out of ꝑ lā-
de of Egypte, & from ꝑ house of bondage, &
wyych was thy gyde in ꝑ greate & terryble
wylderness (wherin were) fyrye serpentes,
scorpyōs, & drouth wout any water. But he
broughte out water for ꝑ, euen out of ꝑ rocke
of flynte: he fed ꝑ in the wylderness vō Mā-
na, wyych thy fathers knewe not, euen for
to humble ꝑ, & to proue the, & that he myght
so do the good at thy latter ende.

Leste ꝑ shuldeste saye in thyne herte * * i. Reg. ii. b
my power and ꝑ myghte of myne awne hā-
de hathe prepared me thys aboundance. But D
remembre ꝑ Lorde thy God, howe ꝑ yt is he
wyych geueth ꝑ power to get substance, for
to make good ꝑ promyse which he sware vn
to thy fathers, as thys daye doth wytnes.

And yt thou forget the Lord thy God
and walke after straunge * goddes, and ser- * Deut. xiii. b
ue them, & worshyppe them, I testifye vnto
k you this

you thys daye, that ye shall surely perysche. As the nacyons wyche the Lorde destroy-
ethe before you, euen so ye shall perysche, be-
cause ye wolde not be obedientе vnto ꝑ voy
ce of the Lorde youre God.

¶ The.ix. Chapter.

¶ They are forbydden to trust in their owne strength.

A Care O Israell, ꝑ passest ouer
Iordan this daye, to go in, and
conquere nacyons greater and
myghtier then thy selfe: cyties
great and walled vp to heauē,
a* people greate & tall, euen the chyldren of
the Enakims, wyche thou knowest of, &
of whom thou haste heardе saye, who wyll
stande before the chyldren of Enacke? Vn-
derstande therfore thys daye, that the Lor-
de thy God is euen he wyche goeth ouer be
fore the as a ✠ (devouryng and) a consumynge
fyer, he shall destroye them & he shall bringe
them downe before thy face. He shall caste
them out & bringe them to naught quickely
as ꝑ Lorde hath sayde vnto the.

Speake not thou in thyne herte (after
ꝑ the Lorde thy God hath cast them out be-
fore ꝑ sayinge: for my rygheteoulnes ꝑ Lord
hath broughte me in, to possesse this lande.

Nay: but for ꝑ wyckednesse of these na
cyons the Lorde hath caste them out before
ꝑ It is not for thy rygheteoulnes sake or for
thy right herte, ꝑ thou goest to possesse their
lande. * But for the wickednesse of these na
cyōs, the Lorde thy God doth cast them out
before ꝑ, euen to performe the worde which
the Lorde thy God sware vnto thy fathers,
Abraham, Isahac, and Iacob.

B Understand therfore ꝑ it is not for thy
rygheteoulnes sake, that the Lorde thy God
dothe geue the thys good lande to possesse it
seynge thou arte a styfnecked people. Remē
bre and forget not, howe thou prouokedeste
the Lorde thy God in the wyldernesse, sence
the daye that thou dyddest departe out of ꝑ
lande of Egypte vntyll ye came vnto thys
place, ye haue rebelled agaynste the Lorde *
Also in Horeb ye angred the Lorde, so ꝑ the
Lorde was wrothe wyth you, euen to haue
destroyed you, whan I was gone vp into ꝑ
mounte, to receaue the tables of stone, ꝑ ta-
bles of appoyntmente, wyche the Lorde
made wyth you. And I abode in the hyll.xl.
dayes & .xl. nyghtes, whā I nether dyd eate
breade nor drancke water. * And the Lorde
delyuered me two tables of stone, wrytten
wyth the fynger of God, & in them was ac-
cordinge to all the wordes which the Lorde
sayde vnto you in the mounte out of ꝑ myd-
deste of the fyer in the daye, of the gatheryn
ge together.

And when ꝑ .xl. dayes & .xl. nyghtes were
ended, the Lorde gaue me the two tables of
stone, the tables of the couenaunt & the Lor-
de sayde vnto me. * Up, and get the downe
quyckely from hence, for thy people wyche
ꝑ haste broughte out of Egypte, haue mis-
red all. They are tourned attonce out of the
waye, wyche I commaunded them, & haue
made them a molten ymage. Furthermore,
ꝑ Lorde spake vnto me sayinge: I haue sene
thys people, and beholde, yt is a styfnecked
people, let me a lone, ꝑ I maye destroye ꝑ,
& put out the name of them from vnder heu-
uen, & I wyll make of the a myghtie nacyon
and greater than they be.

And I turned me, & cam downe from
the hyll (euen from the hyll ꝑ burnt wyth
fyre) & the two tables of the appoyntmente
were in my handes. And I loked: & beholde,
ye had synned agaynst ꝑ Lorde youre God,
& had made you a molten calfe, & had turned
attonce out of the waye wyche the Lorde
had commaunded you. * And I toke ꝑ two
tables and cast them out of my two handes
and brake them before youre eyes. * And I
fell downe flat before the Lorde: euen as at
the fyrste tyme, & .xl. dayes & .xl. nyghtes I
dyd nether eate breade nor dryncke water,
because of all youre synnes, wyche ye syn-
ned, in doynge wyckedly in ꝑ syghte of the
Lorde in ꝑ ye prouoked hym vnto wrathe.
For I was afrayed ꝑ for the wrathe & fiere
nesse wher wꝯ the Lorde was moued agayn-
ste you, he wolde haue destroyed you. But ꝑ
Lorde herde me at ꝑ tyme also.

The Lorde was very angrye wꝯ Aaron
also, euen to haue destroyed hym, & I made
intercessyon for Aaron also the same tyme.
And I tore youre synne * ꝑ calfe wyche ye
had made, & burnte hym wyth fyer, & stam-
ped hym & grounde hym a good, euen vnto
smale duste. And I caste ꝑ duste therof into
ꝑ broke, that descended out of ꝑ mounte. Al-
so at ꝑ burnynge * at the tentacyon, & at the
sepulchres of luste ye angred ꝑ Lorde, lyke
wyse when ꝑ Lorde sente you from Cades
Barne, sayinge, go vp, & conquere the lande
wyche I haue geuen you * ye dysobeyed the
mouthe of ꝑ Lorde youre God, & nether beli-
ued hym nor herkened vnto hys voyce. Ye
haue bene disobedient vnto ꝑ Lorde, sence ꝑ
daye that I knewe you.

And I fell downe flat before ꝑ Lorde
xl. dayes, & .xl. nyghtes wyche I laye them,
for the Lorde sayde, that he wolde destroye
you. I made intercessyon therfore vnto ꝑ
Lorde, and sayde: * O Lorde God, destroye
not thy people & thyne enheritaunce, wyche
thou haste delyuered thorow thy greatnesse
& wyche thou haste broughte out of Egypte
thorowe a myghtie hande. Remembre thy
seruauntes Abraham, Isahac, & Iacob, and
loke not vnto ꝑ stoburnesse of thys people,
nor to their wyckednesse & synne: lest ꝑ lande
where

a* Num.xiii.c

✠

* Leuiti.xx.d

* Exo.xxii.b and.xxxii.c.

* Exo.xxxi.d

whence thou broughtest the say: The Lorde is not able to bynge them into the lande wyche he promysed them: and because he hated them, therfore hathe he caried them out, to slay them in the wyldernesse. Beholde, they are thy people, and thyne enheryttaunce wyche thou broughtest out in thy myghtie power and in thy streched out arme.

¶ The .x. Chapter.

¶ The renewinge of the tables. An exhortacyon to geue heede to the lawe.

I N the same ceason ꝑ Lorde sayde vnto me * hewe the two tables of stone lyke vnto the fyrst, & come vp vnto me into the mounte, and make the an Arcke of wood, & I wyll wryte in the tables, ꝑ wordes that were in ꝑ fyrste tables wyche thou brakest, & thou shalte put them in the Arcke And I made an Arcke of sethem wood, and hewed two tables of stone * lyke vnto ꝑ fyrste, & wente vp into the mountayne, haunynge the two tables in myne hande.

And he wrote in ꝑ tables * accordyng to the fyrste wryttynge (ꝑ ten verses wyche the Lorde spake vnto you in the mounte out of the mydes of the fyer, in the daye of the gatherynge together) & the Lord gaue them vnto me. And I departed, and came downe from the hyll, & * put the tables in the Arcke wyche I had made: & there they be, as ꝑ Lorde commaunded me.

* And the chyldren of Israell toke theyr iourney from Beroth of the chyldren of Iakan to Mosera, where * Aaron dyed, & was buryed, and Eleazar hys sonne became Prestes in hys steade. From thence they departed vnto Gadgad: & from Gadgad to Iathbath a lande wyche hath ryuers of water * The same ceason the Lorde seperated ꝑ trybe of Leui to beare ꝑ Arcke of the appoyntmente of ꝑ Lorde, & to stande before ꝑ Lorde, & to mynyster vnto hym, & to blesse in his name vnto thys daye. * Wherfore ꝑ Leuites haue no parte nor enheryttaunce wꝯ their bretherne But ꝑ Lord is theyr enheryttaũce as ꝑ Lorde thy God hath promysed them.

* And I tarye in the mounte, euen as at ꝑ fyrst tyme. xl. dayes & .xl. nyghtes, & the Lorde herkened vnto me at that tyme also, and the Lorde wolde not destroye the. And the Lorde sayde vnto me: vp, & go forthe in the iourneyes before the people, ꝑ they may go in & conquere ꝑ land wyche I sware vnto theyr fathers, to geue vnto them.

And nowe Israel, what doth ꝑ Lord thy God requyre of the * but to feare the Lorde thy God, & to walke in all hys wayes, to * loue hym, and to serue the Lorde thy God wꝯ all thyne herte and wyth all thy soule: Namely, that thou kepe the commaundemẽtes of the Lorde, and hys ordynaunces wyche I commaunde the thys daye, for thy welth. Beholde, heauen & the heauen of heauens is the Lordes thy God, & the earthe wyth all ꝑ therin is: Notwythstandynge, ꝑ Lorde had a lust vnto thy fathers to loue them, & chose theyr seed after them, euen you, above all nacyons, as thou seest thys daye.

* Circumcise therfore the forestkinne of youre herte, and be nomore stynnecked: For the Lorde youre God, is God of Goddes, & Lorde of Lordes, a greate God a myghtie & a terryble ‡ wyche regardeth no mans persone nor taketh gyfte: He dothe rygthe vnto ꝑ fatherlesse & weddowe, & loueth the straunger, to geue hym foode & raymente.

* Loue ye therfore ꝑ starunger also: for ye were stranugers youre selues in ꝑ lande of Egypte. ‡ Thou shalte feare the Lorde thy God, & hym (onely shalte thou serue, to hym shalte thou cleue, & swere by hys name he is thy prayse & thy God, that hathe done for ꝑ these greate & terryble thynges, which thyne eyes haue sene. Thy fathers wente downe into Egypte * wyth lxx. soules, and nowe ꝑ Lord thy God hath made the & multiplyed the, as the * starres of heauen.

D
* Deut. xxx. b
‡ Galath. iii. b
Roma. ii. b.
Actes. x. e
Colloss. iii. b.
Epde. vi. b
i. Pet. i. e
* Exo. xxii. e.
‡ Deu. vi. e
Math. iiii. b.
Luke. iiii. b.
* Gen. xlvi. e
* Gen. xv. a.

¶ The .xi. Chapter.

¶ An exhortacyon to regarde the Lawe.

I

THerfore thou shalte loue ꝑ Lorde thy God & kepe hys obseruaunces, hys ordinaunces, hys lawes & his commaundemẽtes alway. Call to youre mynde thys daye ꝑ wyche youre chyldren haue nether knowen nor sene: euẽ the nourtoure of ꝑ Lord youre God, hys greatenesse, hys myghtie hand & hys streched out arme, hys myracles, & his actes wyche he dyd in ꝑ myddes of Egypte euen vnto Pharao ꝑ Kyng of Egypte & vnto all hys lande: & what he dyd vnto ꝑ hoost of Egypte, vnto theyr horses & charettes * howe he broughte ꝑ water of ꝑ red see vpõ them as they chased you behynde, & howe ꝑ Lorde hath broughte them to naughte vnto thys daye, & what he dyd vnto you in ꝑ wyldernesse, vntyll ye came vnto thys place: & what he dyd vnto * Dathan, & Abiram the sonnes of Eliab the sonne of Ruben, howe ꝑ earth opened hir mouth, & swalowed them wyth theyr housholdes & theyr tentes, & all theyr substaunce ꝑ was in theyr possessyõ, in the myddes of Israell.

Doubtles, youre eyes haue sene all the greate actes of the Lorde wyche he dyd. Therfore shall ye kepe all the commaundementes, which I commaunde you this day, ꝑ ye maye be stronge & go in & conquere the lande whether ye go to possesse it, & that ye maye prolõge your dayes in the land which

* Exod. xiiiii. f
* Num. xvi. f

the Lorde sware vnto poure fathers, to geue vnto them and to theyr seed, a lande that
*Deu.viii.b floweth wyth myicke and honye. * For the land whether thou goest to possesse it is not as the lande of Egypte that ye came out of, where thou sowdest thy seed and wateredst yt wyth thy fete as a garden of herbes: but the lande whyther ye go ouer to possesse yt, is a lande that hath hylles & valeyes, & drynkethe water of the rayne of heauen. Thys lande dothe the Lorde thy God care for, and ý eyes of ý Lorde thy God are alwayes vpon it, from the begynnyng of ý yeare, vnto the ende of the yeare.

Ifye shall herken therfore vnto my cõmaundementes, whyche I commaunde you thys daye, that ye loue the Lorde your God & serue hym wyth all poure herte, & wyth al
*deu.xi.viii.c Joel.ii.f. Amos.iiii.b. poure soule * I also wyll geue rayne vnto poure lande in due season: the fyrste rayne & ý latter, that thou mayest gather in thy corne, thy wyne, & thyne oyle. And I wyll sende grasse in thy feldes for thy catell: that ý mayest eate, and fyll thy selfe. But beware that poure herte deceaue you not & ye turne aslyde, & serue straunge Goddes, & worshyp them, & then ý Lorde be ynge wroth agaynst
*deu.xi.viii.c iii.Re.xviii.a end.xviiii.a. Amos.iiii.b. you, *shut vp ý heauen, ý there be no rayne, & that poure lande yelde not her frute, & leste ye perysche quyckly from of the good lande, wyche the Lorde geueth you.

C Therfore shal ye put vp these my wor-
*Deuti.vi.b Prouer.iii.a des in * poure herte & in your soule, & bynde them for a sygne vpon your hãde, that they
*Deut.vi.b. Prouer.iii.a maye be as a warnynge betwene poure eyes, & ye shall * teache them poure chyldren ý they maye talke of them, when thou sytteste in thyne house & when thou walkeste by the waye: when thou lyest downe, & when thou ryseste vp: yee, & thou shalte wryte them vpõ the doore postes of thyne house, & vpon thy gates, that your dayes maye be multiplyed & the dayes of poure chyldrẽ in ý lãde which the Lorde sware vnto poure fathers to geue them, as longe as the dayes of heauen laste vpon the earth. For ✠ yf ye kepe all these commaundementes, wyche I commaunde you so ý ye do them: Namely, that ye loue ý Lorde poure God, & walke in all hys wayes and cleaue vnto hym. Then wyll the Lorde caste out all these nacyons before you, & ye shalbe the heyers of greate naciõs & of them that are myghtier then poure selues. * All
*Iosue.i.a. the places where on the sooles of poure fete shall threade, shalbe poures, euen from the wilderness & from Libanon, & from ý ryuer Euphrates, euen vnto ý vttermost see, shall poure coaste be. There shall no man be able to stande before you: for ý Lorde poure God shall caste ý feare & dreade of you vpon all ý lande that ye shall treade vpon, as he hathe sayde vnto you. ✠

* Beholde, I set before you this daye a blessynge & a curse * a blessynge: yf ye obeye ý commaundementes of ý Lorde your God wyche I commaunde you thys daye. And a curse: yf ye wyll not obeye the commaundementes of the Lorde your God: but turne out of the waye, wyche I commaunde you thys daye, to go after straũge goddes, wyche ye haue not knowen.

When ý Lord thy God therfore hath broughte the into the lande, whether ý goest to possesse it, thou shalt put ý *blessynge vpon mounte Garizim, and the curse vpon mounte Eball, wyche (mountaynes) are on the other syde Jordan on ý backe syde of ý waye towarde ý goynge downe of the sune, in ý lande of the Cananites which dwell in the playne ouer agaynste Gilgall beside ý groue of Moreh. For ye shall passe ouer Jordan, to go in, & possesse the lande, wyche the Lorde your God geueth you, & ye shall coquere it, & dwell therin. Take heade therfore that ye do all the commaundementes & lawes, wyche I set before you thys daye.

C The.xii.Chapter.

C Idolatry must the Israelites destroye and flee frõ. They must onely do that thyng which God commaundeth

These are the ordinaunces and lawes I wyche ye shall obserue and do in the lande wyche the Lord God of thy fathers geueth the to possesse it as longe as ye lyue vpon the earth. * Ye shall destroye all the places wherin ý nacyons wyche ye shall coquere serued theyr Goddes, vpõ hye mountaynes, on hylles & vnder euery thycke tree. Ouerthorowe theyr alters, & breake theyr pyllers, & burne theyr groues wyth fyre & hewe downe the grauen ymages of ý Goddes that they haue, and bryng the names of them to naughte oute of that place. Ye shall not so do vnto the Lorde poure God, but ye shall seke the place, wyche the Lorde poure God shall haue chosen out of all poure tribes, to put hys name there, & there to dwell. And * thyther thou shalte come, & thyther ye shall bryngge poure burnte sacryfyces poure offerynges, pour tithes & heue offerynges of poure lande, poure vowes, poure free offerynges, & the fyrste gendred of poure oxen & of poure shepe. And there ye shall eate before ý Lorde poure God & ye shall reioyce in all that ye put poure hande vnto both ye & poure housholdes, wherin the Lorde thy God hath blessed the.

Ye shall not do after all these thynges ý we do here thys daye, euery man what semethe hym good in hys owne eyes. For ye are not yet come to reste, & to ý enheryta wyche ý Lorde poure God geueth you. But whan ye go ouer Jordan, & dwell in ý lande which

wyche the Lorde your God hath geuen you to enherete, and whā he hath geuen you rest from all youre enemyes rounde aboute, so ꝓ ye dwell in saftetie, then vnto ꝓ place wyche the Lorde your God hath chosen, to put hys name there, ye shall bryngе all that I commaunde you: Namely: youre burnte sacrifyces, youre offeringes, your tithes, ꝓ heueofferyng of youre hande, and all youre speciall vowes, whiche ye vowe vnto ꝓ Lorde And ye shall reioyce before the Lorde youre God, ye & youre sonnes & youre daughters youre seruauntes & youre maydens, & the Leuite ꝓ is within youre gates* for almoch as he hath no parte nor enherytaunce w̄ you.

Take heade ꝓ thou offer not thy burnt offeringes in euery place ꝓ thou seest: but in the place wyche ꝓ Lorde shall haue chosen in one of the trybes, there thou shalte offer thy burnteofferinges, & there thou shalte do all ꝓ I commaude the. Notwythstandynge thou mayest kyll & eate flesche in all thy cyties, whatsoeuer thy soule lusteth after, accordynge to the blessynge of the Lord thy God wyche he hath geuen the* bothe ꝓ vncleane & the cleane maye eate therof, euen as ꝓ roo, or ꝓ herte: onelye ye shall not eate ꝓ bloude, but powre it vpon ꝓ erath as water.

¶ Thou mayest not eate wythin thy gates ꝓ tithe of thy corne, of thy wyne & of thy oyle, & the fyrste gendred of thyne oxen, & of thy shepe, nether any of thy vowes wyche thou vowest, nor thy frewyllofferinges or heueofferynge of thyne hande: but ꝓ muste eate them before the Lorde thy God, in the place wyche ꝓ Lorde thy God hath chosen: thou & thy sonne, & thy daughter, thy seruaunte and thy mayde, and the Leuite that is wythin thy gates: and thou shalt reioyce or (and be refreshed) before the Lorde thy God, in all ꝓ thou putteste thyne hande to.* Beware, ꝓ thou forsake not the Leuite, as lōge as thou lyueste vpon the earth.

If (when ꝓ Lorde thy God hath enlarged thy border as he hath promysed ꝓ) thou saye: I wyll eate flesche, because thy soule lōgeth to eate flesche: ꝓ mayest eate flesh what soeuer thy soule lusteth. If the place wyche ꝓ Lorde thy God hath chosen to put hys name there, be to farre from ꝓ, then thou shalte kyll of thy oxen & of thy shepe wyche ꝓ Lorde hath geuen the, as I haue commaunded ꝓ & thou shalte eate in thyne owne citie, what soeuer thy soule lusteth.* And as the roo & ꝓ herte is eaten, euen so thou shalte eate them bothe ꝓ cleane and the vncleane shall eate of them. But be stronge* that thou eate not ꝓ bloude. For the bloude, that is the lyfe, and thou mayest not eate the lyfe wyth the flesche: thou shalte not eate yt, but powre yt vpon the erth as water. Se thou eate it not that it maye go well wyth the and with thy chyldren after the: But thou shalte do that, whiche is righte in the syghte of ꝓ Lorde.

But thy holy thynges wyche ꝓ hast, and thy vowes* thou shalte take, and come vnto the place wyche ꝓ Lorde hath chosen, & thou shalte offer thy burntofferynges, bothe flesh & bloude vpon the aulter of ꝓ Lorde thy God, & the bloude of thyne offeringes shalbe powred out vpon ꝓ aulter of ꝓ Lorde thy God, & thou shalte eate the flesche. Take heade & heare all these wordes wyche I commaunde the, ꝓ yt maye go well wyth the & with thy chyldren after ꝓ for euer, yf ꝓ doest ꝓ wyche is good and ryghte in ꝓ syghte of the Lorde thy God.

When the Lord thy God hath destroyed the nacyons before ꝓ, whether thou goest to conquere them, and ꝓ succeadeste in theyr inherytaunce, and dwellest in theyr lande: Beware, ꝓ thou be not taken in a snare after them, after ꝓ they be destroyed before ꝓ, and ꝓ thou aske not after theyr Goddes, sayinge: howe did these nacyōs serue their Goddes? I wyll do so lykewise.* Nay, thou shalte not so do vnto the Lorde thy God: for all abhomynacyons, and ꝓ wyche ꝓ Lorde hateth, ꝓ same haue they done vnto their Goddes. For they burne bothe theyr sonnes and theyr daughters w̄ fyer before theyr Goddes. Therfore whatsoeuer I cōmaude you, ꝓ take hede you do* (onely, vnto the Lorde) & * put ꝓ nought therto nor take ought therfrō.

¶ The.xiii.Chapter.

¶ The false prophet muste be put to deth. God proueth ours sayth by false myracles.

If there aryse amōge you a* prophet or a dremer of dremes, & geue the a sygne or wōder, & that sygne or wōder wyche he hath sayde come to passe, and then saye: let vs go after straūge Goddes, wyche thou haste not knowē, and let vs serue them: herken not thou vnto the wordes of that prophete or dremer of dreames.* For the Lorde thy God proueth you, to wete, whether ye loue the Lorde youre God wyth all your herte and wyth all your soule: Ye shall walke after the Lorde your God, and feare him kepe hys commaundementes, & herken vnto his voyce, serue hym, & cleane vnto hym.

*And the prophete or dremer of dreames shall dye, because he hath spoken to turne you awaye from the Lorde youre God, (wyche brought you out of ꝓ lande of Egypte, & delyuered you out of the house of bondage) to thruste the out of the waye, wyche the Lorde thy God commaunded the to walke in: and therfore thou shalte put the euell awaye from the.

D *deu.xiiii.f. and.xxiii.b

* Ye.xxviii.a.

* Ye.xxviii.a.

* Iosue.f.b Deut.xiii.b Iosue.xxiii.b Prouer.xxx.d

* Deu.xiii.a

* Ye.xxviii.b and.xxix.c Zacha.xiii.a

B

 If thy

B If thy brother, the sonne of thy mother, or thyne awne sonne, or thy daughter, or the wyfe that lyeth in thy bosome, or thy frende whych is as thyne owne soule vnto the, entyce ꝑ secretly, sayinge: let vs go & serue straunge Goddes, whyche thou hafte not knowē nor yet thy fathers. And they be of the Goddes of ꝑ peole whych are rounde aboute you whether thye be nye vnto the or farre of frō the, from the one ende of the earth vnto the other. Thou shalte not cōsent vnto him, nor herken vnto hym: thyne eye shall not pytie hym nether shalte ꝑ haue compassyō on him nor kepe hym secrete * but cause hym to be slayne. Thyne hande shalbe fyrste vpō hym to kyll him & then ꝑ handes of all ꝑ people. And ꝑ shalt stone hym with stones ꝑ he dye because he hath gone aboute to thruste the a waye from ꝑ Lord thy God which brought ꝑ out of the lande of Egipte, & from ꝑ house of bondage. And all Israell shall heare & feare, & shal do no moare any soch wyckedness as thys is amonge you.

*Deu.xiii.b

C If thou shalte heare saye in one of thy cyties whych ꝑ Lorde thy God hathe geuen ꝑ to dwell in that certen men beinge ꝑ chyldren of Belyall, are gone out from amonge you and haue moued the enhabiters of their cytie, sayinge: let vs go and serue straunge Goddes, which ye haue not knowen. Then thou muste seke, and make serche & enquere diligently. And beholde, yf it be trewe, & the thynge of a suertye, ꝑ soche abhomycacyon is wroughte amonge you: then ꝑ shalte smyte the dwellers of that cytie in the edge of ꝑ swerde, and destroye it vtterly, and all that is therin, & euen the very catell therof wyth the edge of the swearde. And gather all the spoyle of it into the middes of the strete therof, and burne wyth fyer bothe the cytie and all the spoyle therof euery whitte for ꝑ Lord thy God. And it shalbe an heape for euer & shal not be buylte agayne. * And there shall cleaue naught of ꝑ damned thynge in thyne hand, that thy Lorde maye tourne from the fearsenesse of hys wrathe, and shewe ꝑ mercye, and haue compassion on the, and multiplie ꝑ, as he hathe sworne vnto thy fathers. * Therfore shalte thou herken vnto ꝑ voyce of the Lorde thy God to kepe all hys commaundementes, whyche I comaunde ꝑ this daye, that thou do it, whyche is rygthe in ꝑ eyes of the Lorde thy God.

D

*Deu.xiii.d
Mac.xii.f

*Exo.xix.a.

C The.xiiii. Chapter.

C The maners of the gyttiles maye not be followed. What beastes are cleane to be eaten, and what not.

A YE are the chyldren of the Lorde youre God. * Ye shall not cut youre selues, nor make you any baldnes betwene youre eyes for any deed man. * For thou arte an holy people vnto the Lorde thy God, and ꝑ Lord hath chosen the, to be a seuerall people vnto hym selfe, aboue all ꝑ nacions that are vpon the earthe.

*Leuiti.x.b

*Deu.vii.a.

Thou shalt * eate no maner of abhomynacyon. These are ꝑ beastes whyche ye shal eate of oxen, shepe, and goates, herte, roe, bugle, wylde goate, vnycorne, wylde oxe, Camelō. And all ꝑ beastes ꝑ celane ꝑ hole, and slytte yt in the two clawes, & chewe the cud, them ye shall eate.

Neuertheleſſe, these ye shall not eate of them that chewe cud and of them that deuyde and cleaue the hoffe: the camell, the hare, and the conye: whych chewe cud, but deuide not the hoffe: therfore are they vncleane vnto you: and also the swyne, though he deuyde the hoffe, yet he cheweth not cud, therfore is he vncleane vnto you: ye shall not eate of the flesche of soch, nor touche ꝑ dead carkase of them.

* These ye shall eate of al that are in ꝑ waters: All that haue fynnes & scales shall ye eate: And whatsoeuer hath not fynnes & scales, of that ye maye not eate, but it is vncleane vnto you.

Of all cleane byrdes ye shall eate: but these are they of whych ye shall not eate: the Egle, ꝑ Gothauke, and ꝑ Cormerant, ꝑ Ibon, the Vlture, ꝑ kyte after her kynd, and all kynde of Rauens, ꝑ Estritch, ꝑ nyght Crowe, the Kuckowe, and ꝑ Sparowhaucke after her kynde, ꝑ lytle Oule, the great Oule, the Backe, ꝑ Bitture, the Pye, the Storcke, ꝑ Heron, the Jay in his kynde, ꝑ Lapwig, the Swalow. And let all creppyng foules be vncleane vnto you, & not be eaten of: but of all cleane foules ye maye eate. Ye shall eate of nothynge that dyeth alone: But thou shalte geue it vnto the straunger that is in thy cytie, that he eate it, or thou mayest sell yt vnto an alyante. For thou arte an holy people vnto the Lorde thy God. Thou shalte not sethe a kyd in hys mothers mylcke.

Thou shalt tithe all the encrease of thy seed, ꝑ the feilde bryngeth furth yere by yere.

And thou shalte eate before the Lorde thy God, (in the * place whycyh he hath chosen, & where he hath put hys name) ꝑ tithe of thy corne, of thy wyne, and of thyne oyle, & the fyrste gendered of thyne oxen and of thy shepe ꝑ thou mayest learne to feare ꝑ Lorde thy God allwaye.

* If the waye be to longe for the: so ꝑ thou arte not able to cary it, & yf the place be farre from ꝑ, which ꝑ Lorde thy God hath chosen to set hys name there (& the Lord thy God hath blessed ꝑ) then shalte ꝑ make it in monye, & take ꝑ monye in thyne hande, & go vnto ꝑ place whych ꝑ Lorde thy God hath chosen, & bestow the money for whatsoeuer thy soule lusteth after: for oxe, & shepe, wyne & stronge drynck, & for whatsoeuer thy soule desyreth.

D desyreth, and eate there before the Lord thy God and be mery: bothe thou & thyne householde, and the Leuite that is within thy gates, shalt thou not forsake, * for he hath neyther parte nor enherytaunce wyth the.

‡ At the ende of thre yeare, ꝑ shalte bryngé forth all ꝑ tithes of thyne encreace the same yere, & laye yt vp within thyne owne gates. And ꝑ Leuite whych hath no parte nor enheritaunce with ꝑ, shal come, & the straũger, ꝑ fatherlesse & the widowe, whiche are within thy gates, shall eate & be fylled: ꝑ the Lorde thy God maye blesse ꝑ, in all the worckes of thyne hande whyche thou doest.

¶ The .xv. Chapter.

¶ The forgeuenes of dettes in the seuenth yeere.

I N the. vii. yeare thou shalte make a fredome. * And thys is the maner of the fredome: Wh oso euer lendeth ought vnto his hãd vnto hys neyboure, maye not aske agayne (that whyche he hathe lente) of hys neyghboure or of hys brother because yt is called ꝑ Lordes fre yeare: yet of a straunger or (and of an aleaunte) thou mayest call yt home agyne. But * he that is thy brother him shal thyne hande remit. Neuertheleſſe there shal be no beggar amonge you. For the Lorde shall blesse the in the lande, whyche ꝑ Lorde thy God geueth the, an heritaũce to possesse yt: so that thou herken vnto the voyce of the Lorde thy God to obserne and do al these commaundementes, whych I commaund ꝑ thys daye. For ꝑ Lorde thy God hath blessed ꝑ as he hath promised ꝑ, and * thou shalt lẽde vnto many naciõs, but ꝑ thy selfe shalt not borowe: And ꝑ shalte rayne ouer many nacyons, & they shall not rayne ouer the.

B Yf one of thy * bretherne amonge you be poore wythin any of thy gates in thy lãd whiche ꝑ Lorde God geueth the ꝑ shalte not harden thyne hert nor shut thyne hãd frome thy poore brother: But open thyne hãde vnto him, & lẽd him sufficiẽt for his nede which he hath. Beware, ꝑ there be not a wycked poynte in thyne herte, ꝑ thou woldest saye.

The seuenth yeare, ꝑ yeare of fredome is at hand, & therfore it greueth ꝑ to loke on thy poore brother, & geuest hym naught & he then crye vnto ꝑ Lorde agaynste ꝑ, and it be synne vnto ꝑ: But geue him, & let it not greue thyne herte to geue vnto hym. Because ꝑ for this thynge, ꝑ Lord thy God shall blesse ꝑ in all thy worckes, & in all ꝑ thou putteste thyne hande to. * The lande shall neuer be wout poore: And therfore I commaunde ꝑ sayinge: Thou shalte open thyne hande vnto thy brother ꝑ is nedye & poore in thy lãd.

* Yf thy brother an Hebrue sel him selfe to ꝑ, or an Hebruesse, & serue the sixe yeare in ꝑ seuenth yere ꝑ shalt let hym go fre from ꝑ. And when thou sendest hym out fre from the, thou shalt not let hym go awaye empty but shalte geue hym of thy shepe, of thy corne, and of thy wyne, & geue hym of ꝑ, where wyth ꝑ Lord thy God hath blessed the. And remembre ꝑ thou waste a seruaunte in ꝑ lande of Egypte, & the Lorde thy God delyuered ꝑ thence: and therfore I commaunde ꝑ this thynge to daye.

And yf he saye vnto ꝑ * I wyll not go awaye from the, bycause he loueth the & thy house, & is well at ease wyth ꝑ: Then shalte thou take a nayle, and nayle hys eare to ꝑ doore therwyth, & let hym be thy seruaunte for euer: And vnto thy mayde seruaunte thou shalte do lyke wyse. And let yt not greue thyne eye, when thou lettest hym go oute fre from ꝑ, for he hath bene worth a double hyred seruaunte to ꝑ in hys serupce syxe yeares. And ꝑ Lorde thy God shal blesse ꝑ in all that thou doest. D

* All ꝑ fyrste gendred ꝑ come of thyne oxen, and of thy shepe ꝑ are males, thou shalte halowe vnto the Lorde thy God. Thou shalte do no worcke wꝑ ꝑ firste gendred of thyne oxen, nor shere the fyrste gendred of thy shepe: Thou shalte eate it before ꝑ Lord thy God yeare by yere, in ꝑ place which ꝑ Lorde hath chosen both ꝑ and thyne householde. Yf ther be any deformite therin, as if it be lame or blind, or haue any other euel fauoredneſſe ꝑ shalte not offer it vnto ꝑ Lorde thy God: But shalt eate it wꝑin thyne owne * gates, ꝑ vncleane and ꝑ cleane indifferently, as ꝑ roe and ꝑ hert. Onely eate not ꝑ bloude therof, but powre it vpon ꝑ grounde as water.

¶ The .xvi. Chapter.

¶ Of Easter, wytsontyde, and the feast of tabernacles what offerers ought to be ordered.

A Obserue ꝑ * moneth of new corne ꝑ thou mayest offer ‡ passeouer vnto ꝑ Lord thy God. For in the moneth whan corne begynneth to rype, the Lorde thy God brought ꝑ out of Egypte by nyghte. Thou shalte therfore offer passeouer vnto ꝑ Lorde thy God (& shepe & oxen) in ꝑ place whyche ꝑ Lorde shall chuse to put his name there. Thou shalte eate no leuened breade with it: but seuen dayes shalte ꝑ eate vnleuened bread therw: euen ꝑ bread of tribulaciõ (for ꝑ cammest out of ꝑ land of Egypte in haste) ꝑ that mayest remembre ꝑ daye when ꝑ cammest out of ꝑ land of Egypt, all dayes of thy lyfe.

And there shalbe no leuened bread sene in all thy coastes seuen dayes longe, nether shall there remayne any thynge of the fleth whych ꝑ offredest the fyrst daye at euen, vntyll the morynge.

* Exo. xxiii.b
‡ Exo. xii.a

B Thou mayest not offer passeouer wtin
Deu. xviii. c. and. xvi. b any of thy gates, whiche the Lord thy God
geueth the: but * in the place which ꝑ Lorde
thy God shall chose, to set his name in, there
thou shalte offre passeouer at euen aboute ꝑ
goinge downe of ꝑ sonne, euen in the season
that thou camest out of Egypte. And thou
shalte sethe and eate yt, in the place whych ꝑ
Lorde thy God hath chosen, and departe on
the morowe, and get the vnto thy tente.

Sixe dayes shalte ꝑ eate swete breade,
and the. vii. daye is a gatherynge together
before ꝑ Lorde thy God: ꝑ shalt do no wor-
Leu. xxiii. c ke therin. * Seuen wekes shalte ꝑ nombre
vnto the, and begynne to nombre the seuen
wekes, when ꝑ begynnest to put thy syckell
Actes. ii. a to the corne, * and kepe ꝑ feaste of wekes vn
to the Lord thy God, with a frewilloffering
of thyn hande, whyche ꝑ shalte geue vnto ꝑ
Lorde thy God, accordinge as the Lord thy
God hathe blessed the. And reioyce before
the Lorde thy God, thou and thy sonne, thy
daughter, thy seruaunt and thy mayde, and
the Leuyte ꝑ is wythin thy gates, and the
straunger, the fatherlesse, and the wydowe,
ꝑ are amonge you, in the place whyche the
Lorde thy God hath chosen to put his name
there. And remembre ꝑ thou waste a serua-
unte in Egypte: and thou shalt obserue and
do these ordinaunces.

C Thou shalte also obserue the feaste of
tabernacles seuen dayes, after ꝑ thou haste
gathered in thy corne and thy wyne. And ꝑ
shalte reioyce in ꝑ thy feaste: thou and thy
sonne, thy daughter, thy seruaunte, and thy
mayde, the Leuite, the straunger, and the fa
therlesse & the wydowe, that are wythin thy
Leu. xxiii. g gates. * Seuen dayes shalt thou kepe holy
daye vnto the Lorde thy God, in the place
whyche the Lorde shall chose: for the Lorde
thy God shall blesse the in all thy frutes, & in
all ꝑ workes of thyne hãdes, therfore shalt
Exo. xxiii. c thou be glad. * Thre times in the yeare shal
all thy males appere before ꝑ Lord thy God
in the place whyche he shall chose: In the fe-
aste of swete breade, in the feast of wekes, &
in ꝑ feaste of tabernacles. And they shal not
Exo. xxiii. b. * appere before the Lorde emptie but euery
man accordynge to the gyfte of his hande, &
accordynge to the blessynge of the Lord thy
God whyche he hath geuen the.

D Judges & officers shalt thou make the
in all thy cyties, whych the Lorde thy God
geueth the thorowout thy trybes: and they
Leui. xix. c. shal iudge the people rygheteously. * Wreest
not thou the lawe, nor knowe any persone,
Exo. xxiii. a Eccle. xx. b. nether take any rewarde: † for gyftes blinde
the wyse, & peruerte the wordes of the righ-
tous. That whych is iuste & ryghte: shalte
thou folowe, ꝑ thou mayest lyue, and enioye
the lande, whych the Lorde thy God geueth
the.

Thou shalt plant the no groue of what
soeuer trees it be, nye vnto the aulter of
Lorde thy God, which thou shalt make the.
Thou shalte set the vp no * pyller, wych
the Lorde thy God hateth.

C The. xvii. Chapter.

C The punyshemente for Idolatrye. The punyshemente of a rebell. The Institucyon of a Kynge.

Thou shalte offer vnto the Lorde
thy God no oxe nor shepe * wher
in is blemyth or any deformyte:
for that is an abhomynacyõ vn
to the Lorde thy God.

If there be founde amonge you wythin
any of thy gates, which the Lorde thy God
geueth the, man or woman ꝑ hath wrought
wyckednesse in the syghte of the Lorde thy
God so ꝑ they haue gone beyonde hys appo-
intemente, and gone & serued straunge God
des, and worshyped them * the Sonne or
Moone or any of the hoost of heauen, which
I haue not commaunded, & it is tolde ꝑ, and
thou haste heard of yt: then shalte thou en-
quyre dylygently. And yf yt be trewe, and ꝑ
thynge of a suertie, ꝑ soche abhomynacyõ is
wrought in Israel, then shalt ꝑ bryng forth
ꝑ man or ꝑ woman (whyche haue commyt-
ted ꝑ wycked thynge) vnto the gates, and
shalte stone them wyth stones, till they dye.
* At the mouthe of two or thre wytnesses
shall he ꝑ is worthy of death, dye: and at the
mouth of one wytnesse, let no man dye. The
handes of the wytnesses shalbe fyrste vpon
hym, to kyll hym, and afterwarde the han-
des of all the people, and thou shalte put the
wycked awaye from the.

If there rise a matter to harde for the in
iudgement betwene blonde and blonde, be-
twene ple & ple, betwene plage and plage, &
the matters come to stryfe wythin thy ga-
tes, Then shalte thou aryse, and get the up
vnto the place whych ꝑ Lord thy God hath
chosen and come vnto the Preastes ꝑ Leuy-
tes, and vnto the iudge ꝑ shalbe in those day
es, and aske * and they shall shewe the, the
sentence of iudgemente, and thou muste do
accordynge to that, whyche they of ꝑ place
(whyche the Lorde hath chosen) shew ꝑ, and
thou shalte obserue to do, accordynge to all
ꝑ they enkourme the. Accordynge to the sen-
tece of ꝑ lawes which they teache ꝑ, and ac-
cordinge to ꝑ iudgement which they tell the
shalt ꝑ do, and * bow not from ꝑ which they
shewe ꝑ, nether to ꝑ right hand nor to ꝑ left.

And that man ꝑ wyl do presumptuous-
ly, and wyll not herken vnto the Preaste (ꝑ
standeth there before the Lorde thy God to
mynystre) or vnto the iudge, ꝑ man shal dye
and thou shalte put awaye euell from Is-
raell. And all the people shall heare and fe
are, and shall do no moare presumptuously.

When

When thou art come vnto the lāde whych the Lorde thy God geueth the, and enioyest it, and dwellest therin: and yt thou shalt say: * I wyll set a kynge ouer me: lyke as all the nacyons that are about me: Thē thou shalt make him kinge ouer the, whom the Lorde thy God shall chose: euen one from amonge thy brethrē shalt thou make kynge ouer the, and thou mayst not set a straunger ouer the, wych is not of thy bretheren. * But he shal not multiplye horses to him selfe, nor bringe the people agayne to Egypte thorowe the multytude of horsses, for as moch as ꝑ Lord hath sayde vnto you: ye shall hence forth go no more agayne that waye. Also he * ought not to multiplye wyues to him selfe, lest hys hert turne awaye, nether shall he gether him siluer and golde to moch.

And when he is set vpon the seate of his kyngdome, he shall wryte hym oute a coppe of this lawe in a boke, before the Preastes ꝑ Leuites. And it shalbe with hym, & he ought to reade therin * all dayes of hys lyfe, that he maye learne to feare the Lorde his God, & to kepe all ꝑ wordes of thys lawe, and these ordinaunces, for to do thē: and that his herte aryse not aboue hys brethrē, & that he turne not from the commaundement: to the ryght hande or to the lefte, but ꝑ he maye prolonge hys dayes in his kyngdome: he, and hys children in Israel.

¶ The. xviii. Chapter.

¶ The Leuites had no possessiōs. Idolatrye muste be fled. The prophet Christ is promised. The false prophet must be slayne, & howe he maye be knowen.

The Preastes, the Leuites, and all the tribe of Leui * must haue no part nor enherytaunce wyth Israel: but shal eate the offrynges of the Lorde, and his enheritaunce: Therfore shal they haue no enheritaunce amonge their brethren: but the Lord, he is their enheritaunce, as he hath sayd vnto them. And this is the preastes duty of the people, and of thē that offer sacrifice, wheter it be ore or shepe: They muste geue vnto the preast, the shoulder and the two chekes, and the mawe, the fyrste frutes also of thy corne, wyne and oyle, and the fyrst of the wooll of thy shepe shalte thou geue hym: * For the Lorde thy God hath chosē hym out of al thy trybes, to stāde and to mynistre in the name of the Lorde: he and his sonnes for euer. If a Leuite come out of any of the cyties of al Israel, where he is a sojourner, and come with al the luste of his herte vnto the place which the Lorde hath chosen: he shall minystre in the name of the Lorde hys God, as his other brethrē the Leuites do, which remaine there before the Lorde. And they shall haue lyke porcyons to eate, beside that whyche commeth to hym of the patrimonye of hys elders.

* When thou art come into the lande which the Lorde thy God geueth the, se that thou lerne not to do after the abhomynacyons of those nacions. Let ther not be founde amōge you any one, that maketh his sōne or daughter to go thorowe the fire, or ꝑ vseth witchcrafte, or a choser oute of dayes * or that regardeth ꝑ flyenge of foules, or a sorcerar, or a charmar, or that counceleth wyth spirites, or a sothsayer, or ꝑ asketh ⊶ (the truth) at thē ꝑ be dead. For all that do such thynges, are abhominacyon vnto the Lorde, and because of these abhominacyons the Lorde thy God doeth caste them out before the. Thou shalte be perfecte therfore ⊶ (& without blemyshe) in the syghte of the Lorde thy God. For these nacions which thou shalte conquere, herken vnto chosers out of dayes, and vnto sorcerars: But the Lorde thy God hath not suffred the so to do.

The Lorde thy God wyll * sterre vp vnto the a Prophete amonge you: euen of thy bretheren, lyke vnto me: vnto hym ye shall herken, according to all that thou desyredest of the Lorde thy God in Horeb, in the day of the gatheringe together, whā thou saydest: * Let me heare the voyce of my Lorde God nomore, nor se this greate fyre any more, ꝑ I dye not. And the Lord sayde vnto me: they haue wel spokē, I wyl rayse them vp a prophet from amonge theyr brethren lyke vnto the, and wyll put my wordes in his mouth, and he shall speake vnto thē all that I shall commaunde hym. And whosoeuer wyll not herkē vnto the wordes which he shal speake in my name, I wyll requyre it of hym.

* But the prophete wyche shall presume to speke a worde in my name, wych I haue non cōmaunded him to speake, or that speaketh in the name of straūge Goddes, ꝑ same prophete shal dye. And yt thou saye in thyne hert: howe shal we knowe the worde which the Lorde hath not spoken? ⊶ (Thys token shalt thou haue.) Euē when a prophet speaketh in ꝑ name of the Lord, yt the thynge folowe not, nor come to passe, ꝑ is the thynge whiche the Lord hath not spokē. But the prophete hath spoken it presumptuously: Thou shalte not therfore be afrayed of hym.

¶ The. xix. Chapter.

¶ The fraunchesed townes. The punyshmente of hym that bearetb false wytnesse.

When the Lorde thy God * hath roted oute the nacyons, whose lande the Lorde thy God geueth the, and thou succedest in their enheritaūce, and dwellest in their cyties, & in their houses: thou shalte * appoynte. iii. cyties for the in the myddes of the lande wych the Lorde thy God geueth the to possesse it: thou shalt prepare the waye, and deuyde the coastes of

thy lande, wyche the Lord thy God geueth
*Exod.xxi.b the to enheret, into thre partes, that * whosoeuer cōmytteth murther, may flee thyther
B For this cause muste the slayer flye thyther, that he maye lyue. Whoso kylleth his neighboure ignorantly, ād hated him not in tyme passed: And when a man goeth vnto the wood wyth his neyghboure to hewe wood,
or (thynkynge no harme.) and as his hād ketcheth a stroke wyth the axe to cut downe the tree, the head slyppeth from the helue, and smyteth hys neyghboure ý he dyeth: ý same shal flye vnto one of the same cyties & lyue. Leste ý executer of bloude folowe after the slayer whyle hys hert is whote, & ouertake him, be
C cause the waye is lōge, and slaye hym, & yet there is no cause worthy of death in hym, in as moche as he hated hym not in tyme passed. Wherfore I cōmaūde the, saying: thou shalte appoynte out thre cyties for the.

And yf ý Lorde thy God enlarge thy coastes (as he hath sworne vnto thy fathers) ād geue the all the lāde wyych he sayde he wold geue vnto thy fathers, ý shalt kepe all these commaundementes to do them, wyych I cōmaūde the this day, that thou loue the Lord thy God, and walke in hys wayes euer, and adde thre cyties mo for the vnto those thre ý innocent bloud be not shed in thy lād, which the Lord thy God gyueth the to enheret, ād
*Num.xxv.c so bloude come vpon the. * But ād yf a man hate hys neyghbour, ād laye wayte for him and ryse agaynste hym, and smyte hym that he dye, and then flyeth vnto any of these cyties: the elders of his cytie shall sende and fet che him thēce, and delyuer hym into the handes of the iustyce of bloude, that he maye dye. Thyne eye shal not spare him, but thou shalt put awaye innocente bloude from Israel, that it maye go wel with the. * Thou
*Iob.xxxviiii.a shalte not remoue thy neyghbours marke, wyych they of olde tyme haue set in thyne enherytaunce, that thou shalte enheret in the lande, wyych the Lorde thy God geueth the to enioye it.

*Nu.xxxv.d * One wytnesse shall not ryse agaynst a man for any maner trespace, or for any maner synne, or for any maner faute, that he offendeth in. * But at the mouth of two wytnesses or of thre wytnesses shall the matter be stablysched.

*Deu.xvii.a Matth.xviii.c Joh.viii.c ii.Cor.xiii.a i.Tim.v.c Heb.x.c
‡ If an vnryghteous wytnesse ryse vp agaynst a man to accuse him of trespace: then both the men wyche strywe together, shall stande before the Lorde, before the Preastes and the iudges, wyych shalbe in those dayes, & the iudges shall make diligent inquysitiō. And yf the wytnesse be founde false, ād that he hath geuen false witnesse agaynst his brother thē shal ye do vnto hi, as he had thought to do vnto hys brother, and thou shalte put euell awaye frō the. And other shall heare,
‡Susan.i.g

and feare, & shal hēce forth commyt no more any such wickednesse amōg you. And thyne eye shall haue no compassion, but * soule for soule, eye for eye, toth for toth, hāde for hāde, fote for fote.

¶ The.xx. Chapter.

¶ Who ought to go to batell. The lawe of armes. The Canaanites must they kyll.

Whē thou goest out to batel against thyne enemies, & seest horses & charettes, & people mo then thou, be not * afraied of thē, for the Lorde thy God is wyth the, wyych brought the oute of ý lande of Egypte. And when ye are come nye vnto batell, ý Preaste shal come forth to speake vnto the people, & shal saye vnto them: Heare O Israel, ye are come vnto batel agaynst your enemyes * let not your hartes faynte, neyther feare, nor be amased nor adread of them. For the * Lorde your God goeth wyth you, to fyght for you agaynst your enemyes, and to saue you.

And let the officers speake vnto the people, sayinge: If any man haue buylt a newe house, and haue not dedicate it, let hym go & returne to hys house, lest he dye in ý batell, and an other man dedicate it And yf any man haue planted a vyneyard, ād haue not made it comen
or (and lawfull for euery man to eate of)
let hym go & returne agayne vnto his house lest he dye in the battell, and another maketh comen. * And yf any man be betrauthed vnto a wyfe, and haue not taken her, let him go and returne agayne vnto his house, least he dye in the battell, & another man take her.

And let the officers speake further vnto the people and saye: * If any man feare and be faynte herted, let hym go and returne vnto hys house, least he make his brothers hart faynte as well as hys. And when ý officers haue made an ende of speakinge vnto ý people, they shal make captaynes of warre ouer them.

Whē thou comest nye vnto a cytie to fyght agaynst it * offre them peace. And yf they answere the agayne peasably, and open vnto the, then let all the people that is founde therin, be trybutaryes vnto the, and serue the. And yf they wyll make no peace wyth the, but make warre agaynst the, thou shalt besege it. And when the Lord thy God hath delyuered it in to thyne handes, thou shalt smyte all the males therof wyth the edge of the swerd: But the wemen and the chyldren, * and the cattell, and all that is in the cytie, and all the spoyle therof, shalt thou take vnto thy selfe, and eate the spoyle of thyne enemyes wyych the Lorde thy God hath geuen the. Thus shalt thou do vnto all the cyties wyych are a greate waye of frō the, & not of the cyties of these nacyons.

D But of the cyties of these nacyōs, whych the Lorde thy God shall gyue the to enherit, thou shalt saue alyue nothyng that bretheth * But shalt destroy them wythout redempcion, namely the Hethites, the Amorites, ꝑ Canaanites, the Pherezites, the Heuithes, & ꝑ Jebusites, as the Lord thy God hath commaunded the, that they teach you not to do after al their abhominacyons, wyche they haue done vnto theyr goddes, & so ye should synne agaynst the Lorde your God.

Whē thou hast besieged a cytie longe tyme ād made warre against it to take it, destroy not ꝑ trees therof, that thou woldest thruste an ore vnto them: But eate of them, and cut them not downe, for the trees of the felders are no men, to come agaynste the, and to besege the. Onlye those trees wych thou knowest that they are not frutefull. ob (but wylde and yet for other vses.) those shalte thou destroye and cut downe, & make bulworkes agaynst the cytie that maketh warre wyth the, vntil thou subdue it.

¶ The.xxi. Chapter.

¶ Inquysicion for murther. Punyshment for chyldren that disobeye father and mother.

A If one be foūde slayne in the lande, whiche the Lorde thy God gyueth the to possesse it, and lyeth in the felde: and it is not knowen who hath slayne hym: Then thyne elders and thy iudges shal come forth, ād mete vnto the cyties that are rounde aboute the slayne. And let the elders of that cytie which is next vnto the slayne man, take out of the droue, an heyfer that is not laboured wyth, nor hath drawen in the yocke, ād let the elders of that cytie bryngе the heyfer vnto a harde valeye, which is neyther eared nor sowen, ād stryke of the heyfers neck ther in the valeye.

B * And the preastes the sonnes of Leui (whom the Lord thy God hath chosen to ministre, and to blesse in the name of the Lord) shall come forth, and at theyr mouth shall al stryke and plage be tryed: And all the elders of ꝑ cytie that come forth to the slayne man, shall washe their handes ouer the heyfer ꝑ is beheaded in the valeye, and shall answere and say: our hādes haue not shed this bloud, neyther haue our eyes sene it. Be merciful Lorde vnto thy people Israel, wyche thou hast delyuered, * and lay no innocent bloud vnto thy people of Israels charge: and the bloude shall be forgyuen them. And so shalt thou put innocent bloud from the, whē thou shalt haue done that wyche is ryght in the syght of the Lorde.

When thou goest to warre agaynst thyne enemyes, and the Lorde thy God hath delyuered them into thyne handes, and thou hast taken them captyue, and seest amonge the captyues a bewtyful woman, and hast a desyre vnto her, that thou woldest haue her to thy wyfe. Thou shalte bryngе her home to C thyne house, and let her shaue her heed, & let her nayles growe, and put her rayment that she was taken in, from her, and let her remayne in thyne house, and beweepe her father and her mother a moneth longe, and after that shalt thou go in vnto her, and marye her, & she shall be thy wyfe. And yf thou haue no fauoure vnto her, then let her goo whyther she lusteth: and sell her not for money, nor make cheuesaunce of her, because ꝑ hast humbled her. * If a man haue two wyues, one loued and an other hated, and they haue borne hym chyldren, both the loued ād also the hated: Yf the firste borne be the sōne of the hated: then when the tyme commeth that he dealeth hys goodes amōge hys chyldren, he maye not make ꝑ sonne of the beloued fyrstborne, before the sonne of the hated whiche is in dede the fyrstborne: But he shal knowe the sonne of the hated for the fyrste borne, and gyue hym double porcion of all that he hath. For he is the firste of his strēgth and to hym belongeth the ryght of the fyrste borne.

* gentes. xxix. and. xxx

D * Yf any man haue a sonne that is stoburne & dysobedyente that he wyll not herken vnto the voyce of hys father, and voyce of his mother, and they haue chastened hym and he wolde not herken vnto them: Then shall his father and his mother take hym, & bringe hym out vnto the elders of that cytie, and vnto the gate of that same place, & saye vnto the elders of the cytie: This our sonne is stubburne and disobedient, and wyll not herken vnto our voyce. he is a ryotour, and a dronkarde: And all the men of that cytye shal stone hym with stones vnto death. And thou shalt put euyll awaye from the, and all Israel shal heare and feare. * If a man haue committed a trespasse worthy of death, and is put to death for it, & thou hangest hym on tree: hys body shall not remayne all nyghte vpon the tree, but thou shalt burye hym the same daye. For the * curse of God is on him that is hanged. Defyle not thou thy lande, wych the Lorde thy God gyueth the to enheryte.

* Deut. xxi. b

* Iosu. viij. f and. x. e

* Gala. iiij. e

¶ The.xxii. Chapter

¶ What thou oughtest to do when ꝑ syndest thy neyghbours beast goyng astray, A mā shall not were womens clothing, or a womā māns clothyngе. To weare a cote of wool & of flaxe is also forbydde. The punyshment of hym that accuseth a man vnryghteously: of an aduoutrere also: and of hym that rauysheth a mayde.

A Thou shalt not se thy brothers ore or shepe go astray, & withdrawe thy selfe from them: But shalte bryng thē agayne vnto thy brother. And yf thy brother be not nye vnto ꝑ, or yf thou knowe hym not, then bringe

brynge it vnto thyne owne house, ād it shall remayne wyth the, vntyll thy brother aske after them, & then delyuer him thē agayne. In lyke maner shalt thou do wyth his asse, & so shalt thou do with his rayment: & with al lost thynges of thy brother whyche he hath lost & thou hast founde, shalte thou do lykewyse, for thou mayest not hyde it.

* Exo. xxiii. a. Matth. xii. a Luke. xiiii. a * Thou shalt not se thy brothers asse or ore fal downe by the waye, and withdrawe thy selfe from them: but shalt helpe hym to heue hym vp agayne.

The woman shall not weare that whych pertayneth vnto the man, neither shall a mā put on womans raymēt. For all that do so, are abhominacion vnto the Lorde thy God.

If thou chaunce vpon a bydes nest by the waye, in whatsoeuer tree it be, or on the grounde, whet her they be younge or eggeſ, and the damme syttynge vpon the younge, or vpon the eggeſ: Thou shalt not take the damme wyth the younge. But shalt in any wyse let the damme go, and take the yonge to the, that thou mayest prospere & prolonge thy dayes.

When thou buyldest a newe house, thou shalt make a bateimente on the rouffe, that thou lade not bloud vpō thyne house, yf any man fall therof.

* Lev. xix. d * Thou shalte not sowe thy vyneyarde wyth dyuerse sedes: lest the frute of the sede whych thou hast sowen, and the frute of thy vyneyarde be defyled.

Thou shalte not plowe wyth an ore & an asse together. Thou shalt not weare a garment made of woll and flaxe together.

* Nume. xv. d * Thou shalt make ý gardes (in the hemmes.) vpon the. iiii. quarters of thy vesture, wherwyth thou couerest thy selfe.

Yf a man take a wyfe, and when he hath lyen with her, hate her, and laye shamefull thynges vnto her charge, and bringe vp an euyll name vpon her, and saye: I toke this wyfe, and when I came to her, I foūde her not a mayde: Then shall the father of the damsell and the mother brynge forth the tokens of the damsels virginitie vnto the elders of the cytye in the gate. And the damsels father shall saye vnto the elders: I gaue my daughter vnto this man to wyfe, and he hateth her: and lo, he layeth shamefull thynges vnto her charge, sayinge: I founde not thy daughter a mayde. And yet these are the tokens of my daughters virginitye. And they shall spreade the vesture before the elders of the cytie. And the elders of the cytye shall take that man and chastyce hym, and mearce hym in an hundred syeles of syluer, and gyue them vnto the father of the dāsell, bycause he hathe brought vp an euyll name vpon a mayde of Israel. And she shalbe his wyfe, and he maye not put her awaye all his dayes. But and yf the thynge be of a sooth, that the damesel be not foūde a virgin, they shall brynge the damsell to the dore of her fathers house, and the men of that cytie shall stone her wyth stones to death, because she hath wrought folye in Israel, to playe the whore i her fathers house. And so thou shalt put euell awaye from the.

* Yf a man be founde lynge wyth a woman that had a wedded husbande, they shall dye ether other of them: both the mā that lay with the wyfe, and also the wyfe: ād so thou shalt put awaye euyll from Israel.

Yf a mayde be handfasted vnto an husbāde, and then a man fynde her in the towne and lye wyth her, ye shal brynge them both out vnto the gates of the same cytie, ād shall stone them wyth stones to death: The damsell, because she cryed not, beyng in the cytye. And the man, because he hath humbled his neyghbours wyfe, and thou shalt put awaye euyll from the.

But yf a man fynde a betrouthed damsell in the felde, and force her, and lye wyth her: Then the man that laye wyth her shall dye alone, but vnto the damsell thou shalt do no harme: because there is in the dāsell no cause of death. For as when a man ryseth agayne his neyghboure and slayeth hym, euen so is this matter. For he founde her in the feldes, and the betrauthed damsell cryed: and there was no man to suckour her. * Yf a mā fynde a mayde that is not betrouthed, & take her, and lye wyth her, and they be founde: Then the man that laye with her, shall gyue vnto the damsells father fyftye syeles of syluer. And she shalbe his wyfe, because he hath humbled her: and he maye not put her awaye all his dayes.

* No man shall take his fathers wyfe, nor vnhele his fathers couerynge.

¶ The. xxiii. Chapter.

¶ What maner of mē may not be admitted into ý congregacion. Pollucions that happen in the nyght. Vsury.

NOne * that is geelded or hath his preuy membres cut of, shall come into the cōgregacion of the Lorde. And he that is borne of a common woman, shall not come into the congregacyon of the Lorde, no, in the tenth generacyon he shall not entre into the congregacyon of the Lorde. * The Ammonites and Moabites shall not come into the congregacyon of the Lorde, no, not in the tenth generacyon, no, they shall neuer come into the congregacyon of the Lorde: because they mette you not wyth bread and water in the waye, when ye came oute of Egypte, and because they hyred agaynste the * Balam the sonne of Beor, of Pethor, of Mesopotamia, to curse the. Neuertheless ý Lorde thy God wolde not herken vnto Balam,

but the Lorde thy God turned the curse to a
blessyng vnto ý, because the Lorde thy God
loued the. Thou shalt not seke ý prosperyte
or wealth of them all thy dayes for euer.
.xxiii.c * Thou shalt not abhorre an Edomyte, for
he is thy brother: neither shalt thou abhorre
an Egyptian, because thou wast a straũger
in his lande. The chyldren that are begottē
of them shall come into the congregacion of
the Lorde, in the thyrde generacyon.
Whē thou goest out with the host against
thyne enemyes, kepe ý from al wykednesse.
If there be amōge you any mā ý is vncleane
by the reason of vncleannesse that chaunceth
hym by nyght, let him go out of the hoost, ⁊
not come in agayne into ý hoost, but at euen
let him wash him selfe with water, and thē
when the sonne is downe, let hym come into
the host agayne. Thou shalt haue a place al
so without the hoost, whyther thou shalt re-
sorte to, ⁊ (for thy natural necessitie) ⁊ thou shalt
haue a sharpe poynte vpon thy wepon, and
when thou wylt ease thy selfe, dygge there
with, and turne and couer that which is de-
parted from the. For ý Lorde thy God wal-
keth in the myddest to thyne hoost, to ryd ý,
and to set thyne enemyes before the. Ther-
fore shal ý place of thyne hoost be pure, that
he se no vncleane thynge in the, and so turne
hym selfe from the.
Thou shalt not delyuer vnto his master
the seruaunt which is escaped from his ma-
ster vnto the. He shall dwell wyth the, euen
amonge you, in what place he hym selfe ly-
keth best, in one of thy cyties where it is
good for hym, and thou shalt not vere hym.
There shalbe no whore of the daughters of
Israel, nor whore keper of the sonnes of Is-
rael. Thou shalt neyther bryngе the hyre of
an whore, nor the prycе of a dogge into the
house of the Lord thy God, in any maner of
vowe: for euen both of them are abhomina-
D cion vnto the Lorde thy God.
.xxiii.b. * Thou shalt not hurt thy brother by vsu-
.xv.c. rye of money, or by vsurye of corne, nor by
vsurye of any thynge that he maye be hurte
withall. Unto a straunger thou mayest lēde
vpon vsurye, but not vnto thy brother that
the Lorde thy God maye blesse the in al that
thou settest thyne hande to, in the lāde why-
ther thou goest to conquere it.
.xxiii.b * When thou hast vowed a vowe vnto
.xv.a. the Lorde thy God, thou shalte not slacke
.xxiii.a. to paye it. For the Lorde thy God wyll sure
ly requyre it of the, and it shalbe sinne in the
Yf thou shalt leue vowig, it shalbe no synne
in ý: but that which is once gone out of thy
lyppes, thou must kepe and do, according
as thou hast vowed vnto the Lord thy God
of a frewyll: and as thou hast spoken wyth
thy mouth.
When thou cōmest vnto thy neyghbours
vyneyarde, thou mayst eate grapes thy bel-
ly ful at thyne owne pleasure: but thou shalt
put none in thy vessell. Euen so when thou
commest into thy neyghbours corne, * thou *Math.xii.a
mayest plucke the eares with thyne hande,
but thou shalt not moue a sycle vnto thy
neyghbours corne.

¶ The.xxiiii.Chapter.

¶ Deuorcement is permitted. He that is newly ma-
ryed shall not be compelled to go to warre.

When a man hathe taken a wyfe B
and maryed her, yf she fynde no
fyuoure in hys eyes, because he
hath espyed some vncleannesse in
her. * Then let him wryte her a *Jerem.iii.a
byll of deuorcement, and put it in her hande, Malach.ii.b
and sende her out of hys house. And whē she Math.xix.a
is departed out of his house, let her go, ād be
an other mannes wyfe. And yf the seconde
husbande hate her, let hym wryte her also a
letter of deuorcement, and put it in her hāde
and sende her out of his house: or yf ý seconde
man dye whych toke her to wyfe, her fyrste
man whych sent her awaye, maye not take
her agayne to be hys wyfe, after that she is
defyled. For that is abhomination in ý sight
of the Lorde. And thou shalte not cause the
lāde to synne, which the Lord thy God shall
gyue the to enheret.
* When a man taketh a newe wyfe, he B
shall not go a warfare, neyther shalbe char- *Deut.xxb.b
ged w̄ any businesse: but shal be free at home
one yere, ⁊ reioyse with his wyfe whyche he
hath taken: * No man shall take the nether *Exo.xxii.a
or the vpper mylstone to pledge, for then he
shall hurt a mans lyfe. * If any mā be foūde *Exod.xxi.b
stealyng any of his bretheren the chyldren of
Israel, and abuseth him, or selleth hym, the
thefe shall dye. And ý shalt put euyl a waye
from the. Take heade to thy selfe as concer-
nyng the plage of leprosy, that thou obserue
diligently. And ye shall do according to
all that the preastes the Leuites shall teache
you. Euen as I cōmaunded them so ye shall
obserue to do. Remembre what the Lorde
thy God dyd vnto * Mir Iam by the waye *Num.xii.a
after that ye were come out of Egypt.
When thou doest lende thy brother any
thyng, ý shalt not go into his house to fetche
a pledge from thence: but shall stande wyth-
out, and the mā that borowed it of the, shall
bryngе the pledge out vnto ý: Forthermore
yf it be a pore body, thou shalt not slepe wyth
his pledge, but delyuer hym the pledge a-
gayne whē the sonne goeth downe, ý he may
slepe in hys owne rayment, and blesse the.
And it shalbe rygheteousnesse vnto the, be-
fore the Lorde thy God * Thou shalt not de- *Lev.xix.g
fraude an hyred seruaunte that is nedye and Tob.iiii.c
poore, whether he be of thy brethren, or of the Eccle.xii.c.
straungers that are in thy lande wythin thy
gates

Leui.xix.c gates. But shalt geue hym his hyre ꝑ same
daye and let not the sonne go downe theron.
For he is nedye, and therwith sustcineth his
lyfe: lest he crye agaynst the vnto the Lorde,
Jere.xxxi.c and it be sinne vnto the. The fathers shall
iiii reg.xxiiii b not dye for the chyldren, nor the chyldre for
Ezech.xviii.c the fathers: but euery man shall dye for hys
owne synne.

Thou shalt not hyndre the rygdte of the
straunger nor of the fatherlesse, nor take a
wydowes rayment to pledge. But remem-
bre that thou waste a seruaunte in Egypte,
and howe the Lorde thy God delyuered the
thence: And therfore I commaude the to do
thys thynge.

D *When thou cuttest downe thyne harueste
*Leuit.xix.b in the felde, and hast forgotten a shefe in the
felde, ꝑ shalt not go agayne to fet it. But it
shalbe for the straunger, the fatherlesse & the
wydowe, that the Lord thy God may blesse
the in all the workes of thyne hande. When
thou beatest downe thyne olyue tree, ꝑ shalt
not turne agayne to gather vp ꝑ thou lettest
behynde the: but it shalbe for the straũger, ꝑ
fatherlesse and the wydowe. When thou ga
therest thy vyneyarde, thou shalt not gather
the grapes cleane after the: but leaue them
for the straunger, the fatherlesse and the wy
dowe. And remembre that thou also wast a
seruaunt in the lãde of Egypt: and therfore
I commaunde the to do thys thynge.

¶ The.xxv.Chapter.

¶ The punyshment of the offenders. The lawe of reryynge sed to the brother that is dede. Measure and weyghtes.

A If there be stryfe bytwene mẽ, they
shall come vnto the lawe, and lett
the iudges geue sentence bytwene
them, and iustyfie the rygdtuous,
and cõdempne the vngodly. And yf any mã
be vngodly, and worthy of stryppes, then let
the iudge cause to take hym downe, and to
*ii.Cori.xi.c beate hym before hys face, accordyng to his
trespasse, vnto a certayne nombre * forty
stryppes he shall gyue hym, and not past: lest
yf he shulde excede and beate hym aboue: ꝑ
wyth many stryppes, thy brother shoulde ap
peare vngodly before thene eyes.

B *Thou shalt not mosel the ore that tred-
*i.Cor.ix.a deth out the corne. (in the barne.)
i.Tim.v.c

*Yf brethren dwell together, and one of
Iohan.xii.b them dye and haue no chylde, the wyfe of the
Math.iiii.b deed shall not marye without vnto a straun-
ger: but his brother shal go in vnto her, and
take her to wyfe, and occuppye the rowme of
his kynsman. And the eldest sonne which she
beareth, shall succede in the name of his bro-
ther wyych is deed: that his name be not put
out of Israel.

And yf the mã wyl not take hys brothers
wyfe, then let her goo vp to the gate vnto
the elders, and saye: My husbandes brother
refuseth to styre vp vnto his brother a name
in Israel, nether wyll he mary me.
Then the elders of hys cytie shall call him, a
comen wyth hym. And yf he stande and say:
I wyll not take her, then shall hys kynswo-
man come vnto him in the presence of the el-
ders, ãd loose hys shoe of his foote, & spye in
hys face, and answere, & saye: So shall it be
done vnto that man, that doth not buyld vp
hys brothers house. And hys name shalbe
called in Israel, the vnshodhouse.

Yf when men stryue together, one wyth
another, the wyfe of the one ronne to, for to
ryd her husbande out of the handes of hym,
that smyteth hym, and put forth her hande,
& take hym by the secretes: Thou shalte cut
of her hande, and let not thyne eye pytie her.

Thou shalt not haue in thy bagge * two
maner of weyghtes, a great and a small: no-
ther shalte thou haue in thyne house dyuers
measures, a great & a small. But thou shalt
haue a rygdt, and iust weyght, and a perfyte
and a iust measure shalt thou haue, that thy
dayes maye be lengthened in ꝑ lande, which
the Lorde thy God geueth the. For all that
do suche thynges, and all that do vnrygdte,
are abhominacion vnto the Lorde thy God.
*Remember what Amaleth dyd vnto the by
the waye, whẽ ye were come out of Egypte,
howe he mette ꝑ by the waye, ãd smote the
hyndmoost yf you, al that were feble & came
behynde, when thou wast faynted and we-
ry, and he feared not God. Therfore when
the Lorde thy God hath geuen the rest from
all thyne enemyes rounde aboute, in the lãd
wyych the Lorde thy God geueth the to en-
herite and possesse: se that thou put oute the
remembrauce of Amaleth from vnder heu-
uen, and forget not.

¶ The.xxvi.Chapter.

¶ The first frutes and tythes to the Leuites, fathe-
lesse, wydowes, and straungers.

When thou art come into the lãd
wyych ꝑ Lorde thy God gyueth
the to enherite, ãd hast enioyed it
and dwellest therin: * Take of ꝑ
first of al the frute of the earthe,
and bryngе it out of the lande that the Lord
thy God gyueth the, and put it in a maunde,
and go vnto the place wyche the Lorde thy
God shall chose to set hys name in it. And
shalt come vnto the preast, ꝑ shalbe in those
dayes, and say vnto hym. I knowledge this
daye vnto the Lorde thy God, ꝑ I am come
vnto the countrey which the Lord sware vn-
to our fathers for to gyue vs.

And the preast shall take the maunde out
of thyne hande, and sette it downe before the
altare of the Lorde thy God, and thou shalt
answere and saye before the Lord thy God:
The Syrians went aboute to destroye my
father, * and he went downe into Egypte,

and so sojourned there wyth a fewe folke, & grewe there vnto a nacion greate, myghty, and full of people. * And the Egyptians vexed vs, and troubled vs, and laded vs wyth most cruel bondage. And whā we cryed vnto the Lorde God of our fathers, * ꝑ Lorde hearde oure voyce, and loked on oure aduersytie, labour and oppressyon. And the Lord * brought vs oute of Egypte in a myghtye hand, and a stretched out arme, and in great terreblenesse, and sygnes, and wonders. ✠ And he hath brought vs into this place, and hath gyuen vs thys lande that floweth wyth mylke & honye. * And nowe ✠ loo, I haue brought the fyrst frutes of the lande wych thou (O Lorde) hast geuen me. And ꝑ shalte set it before the Lord thy God, and worshyp before the Lorde thy God, and reoyse in all the good thynges wych the Lorde thy God hath gyuē vnto the and to thyne house, thou and the Leuite, and the straunger that is amonge you.

¶ When thou hast made ād ende of tything all the tythes of thyne encrease: the thyrde yere, which is the yere of tything: thou shalte gyue it vnto the Leuite, the straungers, the fatherlesse and the wydowes, that they may eate within thy gates, and fyll them selues. And ꝑ shalt sayde before the Lorde thy God. * I haue brought the halowed thynges oute of myne house, and haue gyuen them vnto ꝑ Leuytes, the straungers, the fatherlesse ād the wyddowes, accordynge to all thy commaundemētes which thou hast cōmanded me: I haue not ouerskypped thy commaundementes, nor forgotten them. I haue not eaten therof in my mournynge, nor suffred ought to perish thorowe vnciennesse, nor gyuen ought therof for the deed, but haue herkened vnto the voyce of the Lorde my God, and haue done * after all that thou hast commaunded me. ✠ * ✠ Loke downe therfore from thy holy habitacion, euen from heauē and blesse thy people Israell, and the lande wych thou hast gyuen vs (as thou swarest vnto our fathers) a lāde that foloweth with mylke and hony.

D This daye the Lorde thy God hath commaunded the to do these ordynaunces, and lawes, kepe thou them, and do them withal thyne herte, and all thy soule. * Thou hast set vp the Lorde thys daye to be thy God, and to walke in hys wayes, and to kepe hys ordynaunces, hys commaundementes & his lawes, and to herken vnto hys voyce. * And the Lorde hath set the vp thys daye, to be a seuerall people vnto hym (as he hath promised the) and that thou kepe his commaundementes, and to make the hygh aboue al nacions (which he hath made) in prayse in name and honoure: * and that thou mayest be an holy people vnto the Lorde thy God, as he hath sayde. ✠

¶ The. xxvii. Chapter.

¶ They buylde an altare. The blessynges in the hyll Garizim. The curses in the hyll Ebal.

AND Moses wyth the elders of Israel cōmaunded the people: sayyng: kepe all the commaundemētes, wych I cōmaunde you this daye. * And whē ye be come ouer Iordan vnto the lande wyche the Lord thy God gyueth the, thou shalt set the vp greate stones, and plaster them with plaster, and wryte vpon thē all the wordes of this lawe, when thou art come ouer: because thou arte come into the lāde wych the Lord thy God geueth the: a lande that floweth with milke and hony, as the Lorde God of thy fathers hath promised the. Therfore whē ye become ouer Iordane, ye shall set vp these stones, wych I commaunde you this daye in mōt Ebal, and thou shalt plaster them wyth plaster. * And there shalt thou buylde vnto the Lord thy God, ‡ an altare of stones, and lift vp no yron vpon them: Thou shalt make ꝑ altare of the Lorde thy God of whole stones, and offre burntofferynges thereon vnto the Lorde thy God. And thou shalt offre peaceofferynges, and shalt eate there, and reoyce before the Lorde thy God. And thou shalt wryte vpon the stones all the wordes of thys lawe, manifestly and well.

And Moses and the preastes the Leuites spake vnto al Israel, sayyng: take hede and heare (O Israel) thys daye thou art become the people of the Lord thy God. Thou shalt herken therfore vnto the voyce of the Lorde thy God, and do hys commaundementes, & hys ordynaunces wyche I commaunde the thys daye. And Moses charged the people the same daye, sayynge: These shall stande vpon * mount Garizim, to blesse the people, when ye are come ouer Iordane: Symeon, Leui, Iuda, Isachar, Ioseph, and Ben Iamin. And these shall stāde vpō mount Ebal to curse: Ruben, Gad, Aser, Zabulon, Dan, and Nepheali. And ꝑ Leuites shall answere and saye vnto all the men of Israel wyth a loude voyce.

* Cursed be the man that maketh any carued or molten ymage (an abhominacyō vnto the Lorde, the worke of the handes of the craftesman) and putteth it in a secrete place: and all the people shall answere, & say: Amen.

* Cursed be he ꝑ curseth his father & hys mother, and all the people shall saye: Amen.

* Cursed be he that remoueth his neygbours marke, & al ꝑ people shall saye: Amen.

* Cursed be he ꝑ maketh the blynde go out of his waye: & all ꝑ people shall saye: Amen.

* Cursed be he that hyndreth the ryghte of the straunger, fatherlesse and wydowe, and al the

all the people shall saye: Amen.

*Leu.xviii.a * Cursed be he that lyeth with his fathers wyfe, and vnhealeth his fathers couerynge: and all the people shall saye: Amen.

*Leu.xviii.c * Cursed be he that lyeth wyth any maner of beast: and all ꝑ people shall saye Amē.

*Leu.xviii.d * Cursed be he that lyeth with his sister, ꝑ daughter of his father, or the daughter of his mother, & al the people shall saye: Amen.

*Leu.xviii.d * Cursed be he that lyeth with his mother in lawe, & all the people shall saye: Amen.

*Exo.xxi.b * Cursed be he ꝑ smyteth hys neyghboure secretely, and all the people shal saye: Amen.

Cursed be he that lyeth with his neyghbours wyfe: and all the people shall saye: Amen.

*Exer.xxii.c * Cursed be he that taketh a rewarde to slaye the soule of innocent bloude: and all the people shall saye: Amen.

*Galat.iii.d * Cursed be he that continueth not in all the wordes of thys lawe, to do them: and al the people shall saye: Amen.

¶ The.xviii.Chapter.

¶ The promyses of the blessynges vnto them that regarde the commaundmentes, and the curses to the contrarye.

*Leui.xxvi.a IF * thou shalt herken dylygently vnto the voyce of the Lord thy God and obserue and do all hys commaundementes, wyche I commaunde the this day, The Lorde wyll set the on hyghe aboue all ꝑ nacions of the earth.

*Deute.xi.b. * And all these blessynges shall come on ꝑ, and ouertake the, yf thou shalt herken vnto the voice of the Lord thy God. Blessed shalt thou be in the towne, and blessed in the feldes: blessed shall be the frute of thy body, ād the frute of thy grounde, and the frute of thy catell, the encrease of thyne ore, and the flockes of thy shepe: blessed shall be thy basket, & thy store: Blessed shalt thou be, when thou goest oute, and blessed when thou comest in.

*Deute.xx.a * The Lord shall gyue ouer thyne enemyes that rise agaynst the, that they maye fal before thy face. They shall come out agaynste the one waye, and flye before the seuen wayes. The Lorde shall put the blessynge vpon the in thy store houses, & in all that thou settest thyne handes to, & wyll blesse the in al the lande which the Lorde thy God gyueth the.

The Lorde shall make the an holy people vnto hym selfe, as he hath sworne vnto the: yf thou shalt kepe the commaundementes of the Lorde thy God, and walke in hys wayes.

And all nacions of the earth shal se, that the name of ꝑ Lord, is called vpō ouer the, & they shalbe afrayd of the. And the Lord shal make the plentuous in goodes, in the frute of thy body, in the frute of thy cattel, & in the frute of thy grounde, in the lande wyche the Lorde sware vnto thy fathers, to gyue the.

The Lorde shall open vnto ꝑ hys good

*Deut.xi.b treasure, euen the heauen * to gyue rayne vnto thy lande in due season, and to bless the laboures of thy handes * And thou shalt lende vnto many nacyons, but shalt not borowe thy selfe. And the Lord shall set the before and not behynde, & thou shalte be above only, and not byneth: yf that thou herken vnto the commaundementes of the Lorde thy God, wyych I commaunde the this daye, to kepe and to do thē. And se that thou * bowe not a syde from any of these wordes, which I cōmaunde the this day, eyther to the right hande or to the lefte, that thou woldest go after straunge goddes to serue them.

* But and yf thou wylt not herken vnto the voyce of the Lorde thy God, to kepe and to do all his commaundementes and hys ordinaunces which I commaunde ꝑ this daye, * all these curses shall come vpon the, and ouertake ꝑ: Cursed shalt ꝑ be in the towne, and cursed in the feld: cursed shall thy basket be, and thy store. Cursed shall be the frute of thy body, and the frute of thy lande, and the frute of thyne oxen, and the flockes of thy shepe. Cursed shalt thou be when thou goest in, and cursed whē thou goest out. The Lord shall sende vpon the curseynge, destruccyon, & rebuke, in all that thou settest thy handes to, and that thou doest: vntyll he destroye the, and bryngе the to nought quyckely: because of the wyckednesse of thyne inuentions, and bycause thou haste forsaken me. The Lord shall make the pestylence cleaue vnto the, vntyll he haue consumed the from of the lande, whyther thou goest to enioye it. * The Lord shall smyte the with swelling, wyth feuers, heet, burnynge, and wyth the swerde, with wetherynge, and wyth blastynge. And they shall folowe the vntyll thou perysshe.

* And the heauen that is ouer thy head shalbe brasse, and the erth that is vnder the, yron. The Lorde shal turne the rayne of thy lande vnto powdre and dust: euen from heuen shall they come downe vpon the, vntyll thou be brought to noughte. And the Lord shall plage the before thyne enemyes: Thou shalt come out one waye agaynst them, and flye seuen wayes before them, and shalte be scattred amonge all the kyngdomes of the earth. And thy carkasse shalbe meate vnto all maner fowles of the ayre, ād vnto the beastes of the earth, and no man shal fraye them awaye.

* The Lord wyll smyte ꝑ wyth ꝑ botches of Egypt, and the emarodes, scalle, & mangynesse, ꝑ thou mayest not be healed therof. And ꝑ Lord shall smyte the wyth madnesse, and blindenesse, and dasynge of hertes. Thou shalt grope at noone dayes, as ꝑ blinde gropeth in darknesse, and shalt not prosper in thy wayes. Thou shalte be oppressed with wronge, and be polled euermore, and no man shal sucker the. * Thou shalt be betrothed

vnto a wyfe, & another man shall lye wyth
her. * Thou shalt buylde an house, and not
dwell therin. Thou shalte also plante a vy-
neyarde, and shalte not gather the grapes.
Thyne oxe shalbe slayne before thyne eyes,
and thou shalte not eate therof. Thyne asse
shalbe violently taken awaye euen before
thy face, and shal not be restored to ꝑ agayn-
ne. Thy shepe shalbe geuen vnto thyne ene-
myes, and noman shall rescue them. Thy
sonnes & thy daughters shalbe geuen vnto
another nacyon, & thyne eyes shall se it, and
dase vpon them all the daye long, and there
shalbe no myghte in thyne hãde. The frute
of thy lande and all thy labours shall a na-
cyon whiche thou knowest not, eate, & thou
shalte continually suffre violence onely, and
be oppressed alwaye: so ꝑ thou shalte be cle-
ane besyde thy selfe, for the syghte of thyne
eyes whyche thou shalte se.

The Lorde shall smyte ꝑ in the knees &
legges, with a myscheuous botche that can
not be healed: euen from the sole of thy fote
vnto the toppe of thy head.

* The Lorde shall bryngе the & thy kin
ge (whyche thou shalte set ouer the) vnto a
nacyon, whiche nether thou nor thy fathers
haue knowne, ꝑ there ꝑ mayeste serue strã-
ge Goddes: euen wood and stone. And thou
shalte be wondred at, spoken of, and tested at
amonge all nacyons, whether ꝑ Lorde shall
carye the. Thou shalt carye moche seed out
into the felde, and shalte gether but lytle in:
for the grethopers shall destroye it. Thou
shalte plante a vyneyarde and dresse it, but
shalte nether bryncke of ꝑ wyne, nether ge-
ther the grapes, for the wormes shall eate
yt. Thou shalt haue olyue trees thorowout
all thy coastes, but shalte not annoynte thy
selfe wyth ꝑ oyle, for thyne olyue trees shal-
be roted out. Theu shalte beget sonnes, and
daughters, but shalt not haue them: for they
shalbe carped awaye captyue. All thy trees
and frute of thy lande shalbe marred wyth
blastynge.

The straunger ꝑ is amonge you, shall
clyme aboue the vp on hye, and thou shalte
come downe beneth alowe. He shall lende, ꝑ
and thou shalte not lende hym: he shalbe be-
fore, and thou behynde.

Moreouer, all these curses shall come
vpon the, and shall folowe ꝑ and ouer take
ꝑ, tyll thou be destroyed: because thou herke-
nedest not vnto the voyce of the Lorde thy
God, to kepe hys commaundementes, and
hys ordinaunces, whych he commaunded ꝑ,
and they shalbe vpon the as myracles and
wonders, and vpon thy seed for euer, becau-
se thou seruedest not the Lorde thy God w
toghtlinesse and wyth a good herte, whan ꝑ
hadest a boundance of all thynges, therfore
thou shalte serue thyne enemye, whyche the
Lorde shall sende vpon the: in hunger and
thyrste, in nakednesse, & in nede of all thyng
& he shal put a yocke of yron vpon thy necke
vntyll he haue broughte the to naughte.

And ꝑ Lorde shall bryngе a nacyon vpõ
the from farre, and from the ende of ꝑ world
as swyfte as an Egle flyeth: a nacion whose
tonge thou shalte not vnderstande: a harde
fauored nacyon, whyche shall not regarde
the parsone of the olde, nor haue compassy-
on of the younge. The same shall eate the
frute of thy catell, and the frute of thy lande
vntyll he haue destroyed the: and shall lea-
ue the: neyther corne, wyne, nor oyle, nether
the encrease of thyne oxen, nor the flockes
of thy shepe: vntyll he haue broughte the to
noughte. And he shall kepe the in, in all
thy cyeyes, vntyll he haue caste downe thy
hye walles and stronge holdes, wherin thou
trustedest, thorowe out all the land. And he
shall besege the in all thy cyties thorowout
all thy lande, whiche ꝑ Lorde thy God hath
geuen the.

* And ꝑ shalte eate the frute of thyne
owne bodye: the flesche of thy sonnes, and of
thy daughters, whyche the Lorde thy God
hathe geuen the, in that straytnesse and sege
wherwyth thyne enemye shall besege the: so
that yt shall greue the man (that is tender &
exceadynge delycate amonge you,) to loke
on hys brother and vpõ hys wyfe that lyeth
in hys bosome, and on the remnaunte of hys
children, which he hath yet lefte, for feare of
geuynge (vnto any of them) of the flesche of
hys chyldren, whom he shal eate, because he
hath not ynge, lefte hym in that straytnesse
& sege, wherwith thyne enemye shall besege
the in all thy cyties.

Yea, and ꝑ woman that is so tender and
delycate, that she dare not aduenture to set
the sole of hyr foote vpon the grounde, (for
softenesse and tendernesse) shalbe greued to
loke on her husbande that lyeth in her bosо-
me, & on her sonne and on her daughter: and
on hyr after hyrth (that is to come out from
betwene her legges,) & her chyldren whyche
she shall beare: For when al thynges lacke,
she shall eate them secretly, in the sege and
straytenesse, wherwyth thyne enemye shall
besege the in thy cyties.

* Yf thou wylte not kepe and do all the
wordes of thys lawe (that are wrytten in
thys booke,) and feare thys glorypus and
fearfull name of the Lorde thy God: ꝑ Lord
wyll sende vnto the and thy seed, great pla-
ges and of alonge continuãce, euell sycke-
nesses and of longe durauncе. Moreouer,
he wyll bryngе vpon the all the dyseases of
Egypte, and those whyche ꝑ waste afrayd
of shall cleaue vnto the. And all manner syck-
nesses, and all manner plagues wych are not
wrytten in the boke of thys lawe, wyll the

Lorde bryngе vpon ꝑ, vntyll he bryngе the to naughte. And ye shalbe lefte fewe in nom
*Deute.c.d. bre, where before ye were as the * starres of heauen in multitude: because thou woldeste not herken vnto the voyce of the Lorde thy God.

*Iere.xxxi.c G * And it shal come to passe, ꝑ as the Lord reioyced ouer you, to do you good, & to multiplie you, euen so he wyll reioyce ouer you, to destroye you, & bryngе you to naughte. And ye shalbe wasted from of ꝑ lande, whether thou goeste to enioye it. And the Lorde shall scatter the amonge all nacyons, from the one ende of the worlde vnto the other, & there ꝑ shalte serue straunge goddes wyych ꝑ nor thy fathers haue knowne: euen wood and stone.

And amōge these nacyōs thou shalte fynde no ease, neyther shall the sole of thy foote haue reste. But the Lorde shall gyue ꝑ there an vnquyet herte, & dalynge eyes, & sorowe of mynde. And thy lyfe shall hange before ꝑ and thou shalte feare bothe daye, and nyght & thou shalte haue no truste in thy lyfe. In ꝑ morynynge ꝑ shalte saye wolde God yt were nyghte. And at nyghte thou shalt saye: wolde God it were morninge: for feare of thyne herte, whiche thou shalte feare and for the syghte of thyne eyes, which thou shalte se.

And the Lorde shall bryngе ꝑ into Egypte agayne w̄ shyppes, by the waye whyche
*Exo.xiiiii.d I had the, that thou sholdest * se yt nomoare. And there ye shalbe solde vnto youre enemyes, for bondmen & bondwemen. & noman shall bye you.

¶ The.xxix.Chapter.

¶ The people are exhorted to obserue the commaundementes, which yf they breake they are threatened to be plagеd.

*Exo. xix.a. THese are the wordes of the *appoyntemente, which ꝑ Lorde commaunded Moses, to make wyth the chyldren of Israell in the lande of Moab, besyde the appointment wyych he made w̄ them in Horeb and Moses called all Israell, and sayde vnto them: Ye haue sene all ꝑ the Lorde dyd before youre eyes in ꝑ lande of Egypt: vnto Pharao and vnto all hys seruauntes, & vnto all hys land ꝑ great temptacyons wyych thyne eyes haue sene, those greate myracles & wonders: & yet ꝑ Lorde hath not geuen you an herte to perceaue, & eyes to se, & eares to heare, vnto thys daye.

*Deu. viii.a And I haue led you .xl. yeare in the wylderness: and youre * clothes are not wared olde vpon you, and thy showe is not wared olde vpon thy foote. Ye haue eaten no bread nor drincke wyne or stronge drincke, that ye myght knowe, howe that I am ꝑ Lorde youre God.

* And ye came vnto this place & Sihon the kynge of Hesbon, & Og kynge of Basan came out agaynste vs vnto battell, and we smote them: and toke theyr lande, & gaue it for an inheritaunce vnto the Rubenites and Gadites, & to the halfe tryde of Manasse. * kepe therfore the wordes of this appoyntemente & do them, ꝑ ye maye understande all ꝑ ye oughte to do. Ye stande this daye euery one of you before ꝑ Lorde youre God: youre captaynes, youre trybes, youre elders, youre officers, and all the men of Israell: youre chyldren also, youre wyues, and the straunger ꝑ is in thyne hoofte * from the hewer of thy wood, vnto the drawer of thy water: ꝑ thou shuldeste go into the appoyntemente of the Lorde thy God, and into hys othe * wyyche the Lorde thy God, maketh wyth the thys daye. For to make the a people vnto hym selfe, and ꝑ he maye be vnto the a God, as he hath sayde vnto the, and as he hathe sworne vnto thy fathers Abraham, Isaac, and Jacob.

I make not thys bonde and thys oth w̄ you onely but bothe with hym ꝑ standeth here wyth vs this daye before ꝑ Lorde our God, and also wyth hym ꝑ is not here wyth vs thys daye. For ye knowe, howe we haue dweite in the lande of Egypte, and howe we came thorowe the myddes of the nacyons wyyche ye passed by. And ye haue sene theyr abhomynacyons and theyr idolles: (wood and stone, siluer & golde) which were amonge them.

Lest there be amōge you man or woman kynred or tryde, whose herte turneth away thys daye from the Lorde youre God, to go and serue the Goddes of these nacyons: and lest there be amonge you somme root ꝑ bareth gall and wormewood, so ꝑ when he hareth the wordes of thys othe, he blysse hym selfe in hys herte sayinge. * I shall haue peace. I wyll walke in the meanynge of mynne owne hert, (To put the dronken to the thirstie). And so the Lorde wyll not consente to be mercyfull vnto hym, but then the wrathe of the Lorde and hys gelously shall smoke agaynste that man, and all ꝑ curses that are wrytten in thys boke, shall lyghte vpon hym, and the Lorde shall do out his name from vnder heauen, and the Lorde shall seperate hym vnto euell oute of all the trybes of Israell, accordynge vnto all the curses of the appoyntement, that are wrytten in the boke of thys lawe.

So that ꝑ generacyon to come of youre chyldren, that shall ryse vp after you, & the straunger that shall come from afarre lande shall saye, when they se the plages of the lande, and the diseases wherwith the Lorde hath smytten it, howe all ꝑ landes is burnt vp w̄ brymstone & salt, and that it is not sowen

sowen nor beareth, nor any grasse groweth therin, lyke as in ꝑ place of ꝑ ouerthrowynge of * Sodome, Gomor, Adama, and Zeboim: whyche the Lorde ouerthrewe in hys wrath and angre, Euen then shall all nacyons saye: * wherfore hath ꝑ Lorde done of thys facyon vnto thys lande? O howe fearfe is thys great wrath: And men shall saye: beacuse they lefte ꝑ Testament of the Lord God of theyr fathers, whyche he made with them, when he brought them out of ꝑ land of Egypte. For they wente & serued straunge Goddes and worshypped them: Goddes whych they knowe not, and whiche had geuen them naughte. And ꝑ wrathe of ꝑ Lord waxed whote agaynste thys lande, to bryngе vpon yt all ꝑ curses ꝑ are wrytten in this boke. And the Lorde cast them oute of theyr land in angre, wrath, & great indignacyō, & cast them into a straunge lāde as thys daye beareth wytnesse. The secrettes of the Lorde oure God * are opened vnto vs, & to oure chyldren for euer, ꝑ we maye do all the wordes of thys lawe.

¶ The .xxx. Chapter.

¶ The worde of God is at hande.

When all these wordes are come vpō the, the blessynge & the curse which I haue set before the, thou shalt turne vnto thyne herte, amonge all the nacyōs whether ꝑ Lorde thy God hath thruste the, and come agayne vnto the Lorde thy God, and herken vnto hys voyce in all these thynges that I commaunde the thys daye: thou and thy chyldren wyth all thyne herte & all thy soule. And ꝑ Lorde thy God wyll turne the captiuyte, and haue compassyon vpon ꝑ and wyll turne, and fet the agayne from all ꝑ nacyons, amonge whych ꝑ Lord thy God shall haue scatared the. Though thou wast cast vnto ꝑ extreme partes of heauen: euen from thence wyll the Lorde thy God gather the, & from thence wyll he fet the, & the Lorde thy God wyll bryngе the into the lande whych thy fathers possessed, and thou shalt enioy it. And he wyll shewe the kyndenesse, and multiplye the aboue thy fathers. * And the Lorde thy God wyll cyrcumcyse thyne herte, & the herte of thy seed, that thou mayeste loue the Lorde thy God wyth all thyne hert, & all thy soule ꝑ thou mayest liue. And the Lorde thy God wyll put all these curses vpon thyne enemyes, and on them that hate the, and that persecute the.

But thou shalte turne, & herken vnto ꝑ voyce of ꝑ Lorde, and do all hys commaundementes, whyche I commaunde ꝑ this day And the Lorde thy God will make the plentyous in all the worches of thyne hāde, in ꝑ frute of thy bodye, and in the frute of thy catell, & in ꝑ frute of thy lāde for thy weithe. * For the Lorde wyll turne agayne & reioyce ouer the to do the good, as he reioysed ouer thy fathers. If thou herken onelye vnto the voyce of the Lorde thy God, to kepe hys cōmaundementes and his ordinaunces which are wrytten in the boke of thys lawe, and ꝑ thou turne vnto ꝑ Lorde thy God wyth all thyne herte & all thy soule.

* For ꝑ commaundemente whyche I commaunde ꝑ thys daye, is not seperated frō ꝑ, nether farre of ꝑ. It is not in heauen, ꝑ thou nedest to (complayne and) saye: who shal go vp for vs to heauen, & fet yt vs, that we maye heare yt, and do it? Nether is it beyonde the see: that thou shuldeste saye: who shal go ouer the see for vs, and fet yt vs, that we maye heare yt, and do yt? But the worde is very nye vnto the: euen in thy mouth and in thyne herte, that thou do yt.

* Beholde I haue set before ꝑ this daye lyfe and good, deathe and euell: For where as I commaunde the thys daye, to loue the Lorde thy God, to walke in hys wayes, and to kepe hys commaundementes, hys ordynaunces, and hys lawes (ꝑ thou so do) thou shalte lyue and multyplye, & the Lorde thy God shal blesse the in ꝑ lande, whether thou goeste to possesse yt.

But & ꝑ thyne herte turne awaye, so ꝑ thou wylte not heare: but shalte go astray and worshyppe straunge goddes, and serue them, I pronounce vnto you also thys daye that ye shall surely perysche, & that ye shall not prolonge youre dayes vpon the lande whether thou passest ouer Jordan, to go and possesse yt.

* I call heauen and erth to recorde this daye agaynste you, ꝑ I haue set before you lyfe & death, blessynge & cursynge. Therfore chose lyfe, ꝑ both thou & thy seed maye lyue, that thou mayest loue the Lorde thy God, and be obedyent to hys voyce, & cleaue vnto hym. For he is thy lyfe, and ꝑ length of thy dayes, ꝑ thou mayest dwell vpon the earthe whych the Lorde sware vnto thy fathers: Abraham, Isaac and Jacob, to geue them.

¶ The .xxxi. Chapter.

Moses beynge readye to dye, ordereth Josua to rule the people in his stede. This boke Deuteronomye is wrytten and layde, in the tabernacle besyde the Arche. The Leuites are charged to reade it to the people.

And Moses wēt & spake these wordes vnto all Israell, & sayde vnto them: I am an hundred & twentye yeare olde thys daye, and can nomoare go oute and in. Also the Lorde hathe sayde vnto me * thou shalte not go ouer thys Jordan. The Lorde thy God he wyll go ouer before the, and he wyll destroye these nacyons before the, and thou shalte conquere them. * And Josua, he shall go before the, as the Lorde hath sayde. And the Lorde shall do vnto them, as he dyd to * Sehon and Og kynges of ꝑ Amo-

rytes, and vnto the lande of them: whom he destroyed. And the Lorde shall geue them ouer before youre face, that ye maye do vnto them accordynge vnto all the commaundementes whych I haue commaunded you. Plucke vp youre hertes therfore & be stronge, dreade not, nor be aferde of them: for the Lorde thy God hym selfe doth go wyth the. He shal not fayle the, nor forsake the.

B And Moses called vnto Josua, & sayde vnto hym in ꝓ syghte of all Israell: * Be stronge & bolde, for thou must go wyth this people vnto the lande, whyche ꝓ Lord hath sworne vnto theyr fathers, to geue them, & thou shalt geue yt them to enheret. And the Lord he doth go before ꝓ: He shall not fayle the, neyther forsake the: feare not therfore, nor be disconforted: And Moses wrote this lawe, and delyuered it vnto ꝓ Preastes the sonnes of Leui (which * bare ꝓ Arcke of the testamente of the Lorde) and vnto all the elders of Israell, & Moses commaunded them sayenge: * At ꝓ poynt of seuen yeares in the solempnite of the free yeare, euen in ꝓ feaste of Tabernacles, when all Israel is come to apeare before the Lorde thy God, in the place, whych he hath chosen: ꝓ shalt reade thys lawe before all Israell in theyr eares. Gather the people together: men, wemen, & children, and the straunger that is wythin thy gates, that they maye heare, & learne & feare the Lorde youre God, and kepe, & obserue al the wordes of thys lawe, & that theyr chyldren whyche knowe nothynge, maye heare, & learne to feare ꝓ Lorde youre God, as longe as ye lyue in ꝓ lande, whether ye go ouer D Jordan to possesse it.

* Josue i.b
iii.reg.ii.a
* Num.iii.b.
C
* Eth. viii.a

And ꝓ Lorde sayde vnto Moses: Beholde thy dayes are come, ꝓ thou muste dye. Call Josua therfore, and stande ye in the tabernacle of wytnesse, that I maye geue him a charge. And Moses and Josua wente, & stode in the tabernacle of wytnesse. And the Lorde apeared in the tabernacle, euen in the pyller of the cloude. And the * pyller of the cloude stode ouer the dore of the tabernacle. And the Lorde sayde vnto Moses: beholde thou shalte slepe wyth thy fathers, and this people wyll ryse vp, and go a whorynge after straunge Goddes of the lande) whether they go) and wyll forsake me, & breake the appoynt mente, whyche I haue made wyth them. And then my wrath wyl wax whote E agaynste them, & I wyll forsake them, and wyll hyde my face from them, & they shalbe consumed. And moche aduersyte and trybulacyons shal come vpon them, so ꝓ then they wyll saye: Are not these troubles come vpō me, because God is not wyth me? And I also wyll surely hyde awaye my face in that daye, for all the eueles sake which they shall haue wrought, in ꝓ they are tourned vnto

Deut. xxxiii.b

straunge goddes. Nowe therfore wryte thys songe for you & teache it the chyldren of Israell, & put it in theyr mouthes, ꝓ this maye be my witnesse agaynste ꝓ chyldren of Israell For I wyll bryng them into ꝓ lande (whych I sware vnto theyr fathers) ꝓ flowe eth w mylcke & honye, & they shall eate, & fill them selues, and waxe fat, and tourne vnto straunge Goddes, and serue them, and blaspheme me, and breake my couenaunte. And then when moche myscheke & trybulacyons come vpon them, thys songe shall answere them as a wytnesse. For it shall not be forgotten out of the mouthes of theyr seed: for I knowe theyr imagynacyon, whyche they go aboute euen nowe, before I haue brought them into ꝓ lāde whyche I sware. Moses therfore wrote thys songe ꝓ same season & taughte it ꝓ chyldren of Israel. And he gaue Josua the sonne of Nun a charge, & sayde * be bolde, & stronge, for ꝓ shalte bryng the chyldren of Israell into the lande, whyche I sware vnto them, & I wyll be wyth the.

And when Moses had made an ende of wrytinge oute of the wordes of thys lawe in a boke vnto ꝓ ende of them, Moses commaunde the Leuytes, which bare the Arcke of ꝓ testamente of ꝓ Lorde, sayinge: take ye ꝓ boke of thys law, * & put it in ꝓ syde of the Arcke of ꝓ testament of ꝓ Lorde youre God ꝓ it maye be there for a wytnesse agaynst ye. For I knowe thy stobournesse * & thy stynecke: whyle I am yet a lyue wyth you this daye, ye haue bene dysobedyent vnto ꝓ Lorde: & howe moche moare after my death?

Gather vnto me all the elders of youre trybes & youre offycers, that I maye speake these wordes in theyr eares, & call heauen & earth to recorde agaynst them. For I am sure ꝓ after my death, ye wyll vtterly be corrupte, & turne from the waye whych I haue commaunded you: & trybulacyon will come vpō you in the latter dayes, because ye shall haue wrought wyckednesse in the syghte of the Lorde, to prouoke hym thorow the wyckes of youre hādes. And Moses spake in eares of all ꝓ congregacyō of Israell ꝓ wordes of this songe, vntill he had ended them.

¶ The. xxxii. Chapter

¶ The songe of Moses.

Eare O ye heauens, and I shall speake, & let the earth the heare ꝓ wordes of my mouthe. * My doctryne shall droppe as doth ꝓ rayne, & my speache shall flowe as doth ꝓ dewe, as ꝓ shower vpon the herbes, & as droppes vpon the grasse. For I wyll call on the name of the Lorde: Ascrybe ye honoure vnto oure God.

*Perfecte is the worcke of ꝑ most mygh-
tye God: for all hys wayes are iudgemente.
He is a God of truth, wythout wyckednesse:
ryghteous, and iust is he.

Frowardly hane they done against him
thorow theyr forfaytes: not his owne chyl-
dren, but a wycked & frowarde generacyon.
Wo ye so rewarde the Lorde, O foolyshe na-
cion & vnwyse? * Is not he thy father, & thy
ne owner? hath he not made the, and ordey
ned the? Remembre the dayes of the worlde
that is past: consydre the yeares frō tyme to
tyme. * Aske thy father, and he wyll shewe
the: thy elders, & they wyll tell the. Whē the
most hyghest deuyded the naciōs, and whan
he separated the sonnes of Adam, he put the
borders of the naciōs, fast by the multitude
of the chyldren of Israel.

B For the Lordes parte is hys folke, & Ja-
cob is the porcion of hys enherytaunce.

He founde him in a deserte lāde, in a voyde
grounde, and in a roryngе wylderness. He
led hym aboute, he gaue hym vnderstan-
dynge, & kept hym as the apple of hys eye.

As an egle that stereth vp her nest & flote-
reth ouer her poūge, & stretcheth out her win
ges, so doth he take them vp, & beareth them
on his shoulders. The Lorde alone was hys
gyde, & there was no straunge God w̄ him.

He caryed hym vp to an hye lande, that he
myght eate the encrease of the feldes. * And
he fed hym wyth honye out of the rocke, and
with oyle out of the most harde stone. Wyth
butter of kyne, & mylke of the shepe, wyth
fat of the lambes and of fat rammes and he
C goates, with ꝑ fat, of most pleteous wheate
& that thou myghtest drynke the moost pure
blonde of the grape.

But he that shulde haue bene vprygh̄te,
whan he waxed fat, spurned wyth his hele.

Thou art wel fed, thou art growen thick:
thou art euen laden wyth fatnesse.

And he forsoke God hys maker, & regar-
ded not the God of his saluacion. They pro-
uoked hym to angre wyth straunge goddes:
euē w̄ abhominacions prouoked they hym.
* They offred vnto deuels, and not to God,
euē to goddes whō they knewe not: to newe
goddes that came newly vp, whō theyr fa-
thers feared not. Of God that begate the
thou arte vnmyndful, & hast forgoten God
that made the. The Lorde therfore sawe it,
and was angry, because of the prouokynge
of hys sonnes and of hys daughters.

And he sayde: I wyll hyde my face from
them, & wyll se what their ende shalbe. For
they are a very frowarde generaciō, chyldrē
in whom is no fayth. They haue angred me
wyth that whych is no God, and prouoked
me wyth their vanyties. * And I also wyll
prouoke them with those whych are no peo-
ple, I wyll anger them wyth a foolyshe na-
cion. * For fyre is kyndled in my wrath, & D
burneth vnto the botome of hell. And hath *Jerem.xb.c
cōsumed the earth with her encrease, and set
a fyre the botoms of the mountaynes. I wyl
heape mischeues vpon them, & wyll destroye
them wyth myne arowes.

They shalbe burnt with hunger, and con
sumed w̄ heate, and with bitter destruccyon
* I wyl also sende the teeth of beastes vpon *Jerr.b.d
them, with the furiousnes of serpētes in the Joel.i.b
dust. Without forth shal ꝑ swerde robbe thē
of their chyldren: and within in the chamber,
feare both younge men and younge wemen,
and the suckelynges wyth the men of graye
heades. I haue said: I wil skater thē abrode
and make the remembraunce of thē to cease
from amonge men. Were it not that I fea-
red the wrath of the enemie, lest their aduer-
saries shulde vtterly wythdrawe thē selues
and lest they shulde saye: our hye hande hath
done all thys, and not the Lorde.

For it is a naciō without forecast, nether
is there any vnderstandyng in them: O that
they were wyse, and vnderstode thys, that
they wolde consyder theyr later ende.

Howe shulde one chace a thousande, and
two put ten thousande to flyghte: excepte
theyr maker had solde them, and excepte the
Lorde had shut them vp?

For theyr God is not as oure God * oure *1.reg.b.d
enemyes also them selues are iudges.

For their wyne is of the vyneyard of So
dome, and of the feldes of Gomorra: Theyr
grapes are grapes of gall, and their clusters
be bytter.

Their wyne is the poyson of draggons, &
the cruell Gall of aspes. Is not thys layde in
store with me, & sealed vp amonge my trea-
sures? * Vengeaunce is myne, ād I wyll re- *Jerem.xii.d
warde: their fete shal slyde in due tyme: For Deu.f.f
the daye of theyr destruccion is at hande, ād
the thynges that shall come vpon thē, make
haste.

* For the Lorde shall iudge hys people, *1.Mac.vii.a
and haue compassyon on his seruātes: whā
he seyth that their power is gone, and that
they be in a maner shut vp, or bracughte to
naught and forsaken. F

And he shall saye * where are theyr god- *Jerr.c.b
des, theyr God in whom they trusted.

The fat of whose sacrifyces they dyd eate
and dracke the wyne of theyr drinkeoffrin-
ges: let them ryse vp and healpe you, and be
your protection ✠ (in necessitie.) ✠6

Se nowe howe that I, * I am God, and *Deu.xxx.f
there is none but I: & I kyll, and wyll make 2.Mac.ii.c
alyue: I wounde, and I wyl heale: * neither *Job.v.b
is there any that can deliuer out of my hāde.

For I wyll lyft vp myne hand to heauen,
and wyll saye: I lyue euer.

If I whet the edge of my sweard, & myne
hande take holde to do iustice, I wyll re-

 compēce

compence vengeaunce on myne enemyes, & wyll rewarde them that hate me.

I wyll make myne arowes droncke wyth bloude, & my swerde shall eate flesche, & that for the bloude of the slayne, & for their captiuitye, sens the begynnynge of the wrath of the enemye.

*Rom.xii.b *Praysse ye hethen his people, for he wyll auenge the bloude of his seruauntes, & wyll auenge him of his aduersaries, and wyll be merciyfull vnto his lande, and to his people.

G And Moses came and spake all the wordes of thys songe in the eares of the people, he and Josua the sonne of Nun. And Moses spake all these wordes vnto the ende to all ý people of Israell, and sayde vnto them:

*Deute.vi.b and,xi,c *Set your hertes vnto al ý wordes whych I testifye vnto you thys daye: and ye shall commaude them vnto youre chyldren, that they maye obserue and do all the wordes of thys lawe. And let it not be a vayne worde vnto you: for in it is youre lyfe, and thorowe thys worde ye shall prolonge youre dayes in the lande whether ye go ouer Jordan, to conquere it.

And the Lorde spake vnto Moses ý selfe same daye, saying: get the vp into this mountayne Abarim. ✠ (That is to say a passage) vnto the mounte Nebo, whyche is in the lande of Moab ouer agaynste Jericho. And beholde the Lande of Canaan, which I geue vnto ý chyldren of Israel to possesse: And dye in the mount whych thou goest vp vnto, and thou shalt be gathered vnto thy people. *As Aaron thy brother dyed in mout Hor, & was gathered vnto his people, because ye trespased agaynst me amonge the chyldren of Israel *at ý waters of stryfe, at Cades in the wyldernesse of zin: for ye sāctified me not amōge the chyldren of Israel. Thou shalte therfore se the lande before the, and shalt not go thyther vnto the land whych I geue the chyldrē of Israel.

*Nume.xx.d and,xxxiii.e *Num.xx.a

¶ The.xxxiiii.Chapter.

¶ Moses dyynge blesseth all the trybes of Israel.

THis is the blessynge wherwyth Moses the man of God blessed ý chyldrē of Israel before his deth, and sayde: *The Lord came frō Sinai and shewed hys beames ‡from Seir vnto them, and appeared from mounte Pharan, and he came wyth thousādes of sayntes, and in his ryght hāde a lawe of fyre for thē. And he loued the people. *All hys sayntes also are in thy handes. They were smytten to go after thy fete, and to receaue of thy wordes. Moses gaue vs a lawe to be an heritaunce of the congregacyon of Jacob. And he was in Israel kynge whē the heades of the people, and ý trybes of Israell were gathered together

*Exod.iii.a ‡Exo.xix.a *Sapi.xii.a

Let Ruben lyue, and not dye: and be fewe in nombre. This same also happen to Juda. And he sayde: heare Lorde the voyce of Juda, and bryngge him vnto hys people: his handes shalbe good ynough for him, yf thou helpe hym agaynst hys enemyes.

And vnto Leui he sayde: Thummim and Urim shalbe wyth the, & wyth euery man is godly in ý. Thou dyddest proue hym at in the tentacyon & strinedest with him at the waters of stryfe. He that hath sayde vnto hys father & to hys mother: I haue not seen hym, And he that knowe not hys brethren, nor knewe hys owne chyldrē, those are they that haue obserued thy worde, and shal keepe thy couenaunt. They shall teache Jacob thy iudgementes, and Israel thy lawe. They shall put cens before thy nose, and the burnt sacrifice vpon thyne altare. Blesse Lord his fyrst frutes and accept the worke of his hōdes, smyte ý loynes of thē that rise agaynst him, and of thē that hate hym, that they rise not agayne.

And of Ben Jamin he sayde. The Lord derlynge shall dwell in saketye vpon hym, the Lorde shall couer hym al the daye long, and he shall dwell betwene hys shoulders.

And of Joseph he sayde: blessed of Lord is his lande for the frutes of heauē, thorowe the dewe and sprynges that lye beneth, and for the swete frutes of the encrease of the sonne and rype frutes of the moone: for the best frutes of the princypall moūtaynes, and for the frutes ý the hylles bryngge furth for ever and for the frutes of the earth, and fulnesse therof: & for the good wyll of him ý dwelt in the *bushe, shal the blessynge come vpon the heade of Joseph, & vpon the toppe of the heade of him ý was separated frō amōge his brethren hys fyrstborne ore hath bewtye, & hys hornes are as the hornes of an vnycorne. And wyth them he shall trouble the nacions together, euen vnto the endes of the worlde. These are also ý many thousādes of Ephraim, and the thousandes of Manasses.

And vnto Zabulon he sayde: Reioyce Zabulon in thy goynge oute, and thou Jachar in thy tentes. They shall call the people vnto the hyll and there they shall offer offeryngs of ryghteousnes. For they shall suche of the abundaūce of the see, and of treasure hyd in the sande.

And vnto Gad he sayde: blessed be ý rome maker Gad: he dwelleth as a Lyon, that catcheth the arme wyth the heade. He sawe therfore hys begynnynge, & that there was a porcyon there to hyde the lawgeuer, and he came wyth the heades of the people, and executed the ryghteousnes of the Lorde and his iudgementes with Israel.

And vnto Dan he sayde: Dan is a Lyons whelpe, he shall flowe from Basan.

And vnto Nephthali he sayde: Nephthali

hath abundance of Gods good pleasure, & is
fylled with the blessinge of the Lorde, & shall
haue his possessiõs towarde the southwest.
And to Aser he sayde: Aser shalbe blessed
with children: he shalbe acceptable vnto hys
brethren, & shall dyppe his fote in oyle. Thy
dwellyng be yron and brasse, and thyne age
be as thy youth.
There is none like vnto the God of Israel:
which though he syt vpon the heauē as vpõ
a horse, yet is he thy helper, whose glorye is
in the celestiall places. The eternal God is
thy refuge, & vnder the armes of the Euerla-
stynge God shalt thou lyue. He shal cast out
the enemye before the, and saye: destroye. Is-
rael then shall dwell in saftye, & alone. And
the eye of Jacob shalbe vpon a land of corne
and wyne, and hys heauens shall droppe the
dewe. Happy art thou o Israel, who is lyke
vnto the? O people that art saued in ꝑ Lorde
whiche is the shylde of thy helpe, & swerde of
thy glory. Thyne enemyes haue lost theyr
strength to the warde, and thou shalt tread
vpon the heygth of them.

¶ The.xxxiiii.Chapter.

¶ Moses dyeth. Israel weepeth. Josua succeedeth in Moses rowme.

And * Moses went from the playne
of Moab vp into moũte Nebo and
vnto the toppe of * the hyll that is
ouer agaynst Jericho. And ꝑ Lord
shewed hym all the lande of Gilead, euen vn
to Dan, and all Nephthaly and the lande of
Ephraim and Manasse, and all the lande of
Juda: euen vnto the vtmost see, & the south,
and the regyon of the playne of Jericho the
cytie of paulmetrees, euen vnto Zoar. And B
the Lord sayde vnto hym. * This is the lãde * Gen.xii.b
whych I sware vnto Abraham, Isahac and and.xv.b
Jacob sayinge: I wyll gyue it vnto thy seed
I haue caused the allo to se it wt thyne eyes,
* but thou shalt not go ouer thither. * Deut.iiii.c
So Moses the seruaunt of the Lorde dy-
ed there in the lande of Moab accordynge to
the worde of the Lorde. And he buryed hym
in a valey in the lãde of Moab ouer agaynst
the house of Peor, but no man knoweth of C
his sepulchre vnto this daye. Moses was an
hũdred and twẽtye yere olde when he dyed:
hys eye was not dymme, nor hys naturall
coloure abated. And the chyldren of Israel
* wepte for Moses in the playne of Moab * Num.xx.b
thyrty dayes. And the dayes of weppyng and
mournynge for Moses were ended.
And Josua the sonne of Nun was full of
the spryte of wysdome: * for Moses had put * nu.xxvii.b
hys handes vpon hym. And the chyldren of D
Israel were obedient vnto hym, and dyd as
the Lorde commaunded Moses. And there
arose not a prophet sence in Israel lyke vn-
to Moses, whom the Lorde knewe face to
face, accordynge vnto all the myracles and
wonders wych the Lorde sent hym to do in
the lande of Egypte, vnto Pharao and all
hys seruauntes and before all his lande: and
accordynge to all that mygtye hande, and
all the greate visions, which Moses shewed
in the syght of all Israel.

¶ The ende of the fyfth booke,

of Moses, called in the Hebrue. Elle-
ddebarim, and in the Latin:
Deuteronomium.

The seconde parte of the Bybleconteynynge these bookes.

The booke of Josua.
The booke of the Judges.
The booke of Ruth.
The fyrst booke of Samuel.
The.ii. booke of Samuel.
The.iii. booke of the kynges.
The.iiii. booke of the kynges.
The.i. booke of the chronicles.
The.ii. booke of the chronicles.
The fyrst booke of Esdras
The.ii. booke of Esdras.
The booke of Hester.
The booke of Job.

¶ The boke of Josua

whom the Hebrues call Jehosua.

¶ The fyrst Chapter.

¶ The Lorde courageth Josua to inuade the lande of promesse, and commaundeth hym continually to reade Deuteronomie.

I AFter the death of Moses the seruaũt of the Lorde, it happened also that the Lorde spake vnto Josua the sonne of Nun, Moses minister sayinge: Moses my seruaunt is dead.

Now therfore vp and go ouer Jordan thou and all this people, vnto the lande the which I geue vnto the chyldrẽ
2.M.c. of Israel. * All the places that the sooles of your fete shal treade vpon haue I geuẽ you as I sayd vnto Moses from the wylderness and this Libanon vnto ꝑ greate ryuer Euphrates: all the lande of the Hethites, euen vnto the great see towarde ꝑ goyng downe of the sonne, shalbe your coaste. There shall not a man be able to wythstande the all the
Ex.iii.b dayes of thy lyfe. * For as I was with Mo-
B ses so wyll I be with the, ‡ and wyll not fayl
Jm.c the, nor forsake the. * Be stronge therfore &
Ps.lii.a bolde: for vnto this people shalt thou deuide the lande which I sware vnto theyr fathers to geue them. Onely be thou stronge and as bold as thou canst, that thou mayst obserue and do accordinge to al ꝑ lawe, which Mo-
Ad.g ses my seruaunt cõmaunded the. * Tourne therfrom nether to the ryght hande, not to the lefte: that thou mayest do wysely in al ꝑ
Ps.iii.b thou takest in hande: * let not the booke of
C thys lawe departe out of thy mouthe: But recorde therin daye and nyght ꝑ thou mayst obserue, & do accordynge to all that is wrytten therin. For then shalt thou make thy waye prosperous, & then thou shalt do wysely. Haue not I commaũded the, that thou shuldest be strõge & hardy and not feare ner be faynt harted? For I the Lorde thy God am with the, whether soeuer thou goest.

Then Josua commaunded the officers of the people, sayeng: Go thorowe the mydddes of the hoosste, & cõmaunde the people, sayeng prepare you vytayles: for after thre dayes ye shall passe ouer this Jordan, to go in and entoye the lande, which the Lorde your God geueth you to possesse it.

And vnto ꝑ Rubenites, Gadites, & halfe the tryde of Manasses spake Josua sayeng:
* Remember the worde, whyche Moses
D the seruaunt of the Lorde cõmaunded you, sayeng: the Lorde your God hath geuen you reast, and hath geuen you this lande: Youre wyues, your chyldren, and your catell shall remayne in the lãde which Moses gaue you on this syde Jordane: but ye shall go before your brethren, armed all ꝑ be men of warre, and helpe them vntyll the Lorde haue geuẽ your brethren reast, as he hath you, and vntyll they also haue obtayned the lande, whiche the Lorde your God geueth them. And then shall ye returne vnto the lande of your possession and entoye it, whych land Moses the Lordes seruaunt gaue you on thys syde Jordane towarde the sonne rysynge. And they answered Josua sayinge: * All ꝑ thou
* Deute. b. & Jere. xlii. a hast commaunded vs, we wyll do, and whether soeuer thou sendest vs, we wyll go. Accordyng as we obeyed Moses in al thynges so wyll we obey the, only the Lord thy God be wyth the as he was w Moses. And whosoeuer he be that doth dysobeye thy mouth & wyll not herken vnto thy wordes in al that thou commaundest him, let him dye: Onlye be stronge and of good courage.

¶ The.ii. Chapter.

¶ Josua sendeth spyes to Jericho, whych were hyd of Rahab.

I AND Josua the sonne of Nun sent oute of Settim two men to spye secretely sayinge: go and vewe the lande and also Jericho. And they went, and came into a harlotes house, named Rahab, and lodged there. And it was tolde the kinge of Jericho and said: Beholde, ther came men in hyther to nyght, of the chyldrẽ of Israel, to spye out the countreye.

And ꝑ kynge of Jericho sent vnto Rahab sayinge: bryng forth ꝑ men that are come to the, & whych are entred into thyne house for they be come to searche out all the lande.

And the woman toke the two men * and
* Hebre. xi. f Jacob. ii. d. hyd them. And sayd thus in dede there came men vnto me, but I wyste not whence they were. And about the tyme of the shuttynge
B of the gate whẽ it was darcke, the men wẽt oute, whether the men went I wote not. Followe ye after them quyckly, for ye shall ouer take them. But she brought them vp to the rooffe of the house, and * hyd them wyth the
* Josue. vi. c stalckes of flaxe, which she had lyinge abroade vpon the rooffe. And the men of the cytie pursued after thẽ, the waye to Jordan, euen vnto the ferye, and as sone as they wyche pursued after them were gone out, they shut the gate.

And or euer they were a slepe, she came vp vnto them vpon the roofe, and sayde vnto ye men: I knowe that the Lorde hathe geuen you the lande, * for the feare of you is fallen vpon vs, & the inhabyters of the land faynt at the presence of you. For we haue hearde, howe the Lord * dried vp the water of ye reed see before you, when you came out of Egypt and what you dyd vnto the two kynges of the Amorytes, that were on the other syde Jordan * Sehon, & Og, whom ye vtterlye destroyed. And as sone as we had heard these thynges ❧ (we were sore afrayed, &) oure hertes dyd faynte. And there remayned no moare courage in any man at the presence of you. For the Lorde youre God, he is the God in heauen aboue, and in earth beneth.

* Deutero. xxviii. a Josue. v. a
* Exo. xiiii. c
* Num. xxi. f and. g.
❧

Now therfore (I pray you) sweare vnto me * by ye Lorde, that as I haue shewed you mercye, ye shall also shewe mercye vnto my fathers house, ād geue me a true token. And that ye shall saue alyue, both my father, and my mother, my brethren, and my systers, ād all that they haue. And that ye shall deliuer our soules from death.

* Deu. f. d
C

And the men answered her: our lyues for you to dye, yf ye vtter not thys oure busynes. And when the Lorde hath geuen vs the lād * we wyll deale mercifully & truly with the. And then she let thē downe by a coarde, * thorowe a wyndowe: For her house was by the towne wall. And she dwelte by the towne wall. And she sayd vnto them, gette you into ye moūtayne, lest the pursuers mete you, and hyde youre selues there thre dayes vntyll the pursuers be retourned, and then shall ye go your owne waye.

* Josu. vi. c
* 1. Reg. xix. c Actes. xi. d

And the men sayde vnto her: we wyll be blamelesse of this thy othe, whych thou hast made vs sweare. Behold, when we come into the lande, thou shalt bynde thys purple coarde in the wyndowe, whiche thou lattest vs downe by. And thou shalt bryngе thy father and thy mother, thy brethrē, and all thy fathers housholde, euen into thy house.

D

And then whosoeuer dothe go out at the dores of thy house, into the streat, his bloud shalbe vpon his owne heade, and we wylbe gyltlesse. And whosoeuer shalbe with the in the house, hys bloude shall be on oure heade, yf any mannes hande touche hym: And yf thou vtter these our wordes, we wilbe quite of thy oth which thou hast made vs sweare. And she sayde: according vnto youre wordes, so be it: and she sent them awaye to departe. And she bounde the purple coarde in the windowe.

And they departed, & came into ye mountayne, and there aboade thre dayes, vntyll the pursuers were returned. And the pursuers sought them thorowout all the waye but founde them not. And the two men returned, and descended from the mountayne and passed ouer, and came to Josua the sone of Nun, and tolde hym all that had chanced them. And they sayde vnto Josua: the Lorde truly hath delyuered vnto oure handes all the lande, and all the inhabyters of the contrey faynte at the presence of vs.

C The. iii. Chapter.

C Josua with the people passe ouer Jordan.

AND Josua rose early: and they remoued from Sittim, and came to Jordan, he and all the children of Israel, and lodged there, before they went ouer.

And after thre dayes it fortuned, that the officers went thorow out the hoste, & commaunded the people sayinge: when ye se the arke of the testamēt of the Lorde your God and the prestes that are Leuites bearing it ye shall departe from youre place, & go after it. So yet that ther shal be a space betwene you and it, aboute a two thousande cubytes by measure. And ye shal not come nye vnto it, that ye maye knowe the waye, by whych ye must go: for ye haue not gone thys waye in tymes past ❧ (and beware, that ye approche not nye vnto the Arke.) And Josua sayde vnto the people: * Sāctifie your selues, for tomorrow the Lorde shall do wonders amonge you.

And Josua spake vnto the preastes, sayinge: Take vp the arke of the couenaunt and go before the people. And they toke vp the arke of the Testament and went before the people.

And the Lorde sayd vnto Josua: this day wyll I begynne to magnifye the in the sight of all Israel, that they maye knowe howe * as I was wyth Moses so wyll I be wyth the. And thou shalt commaūde the preastes that beare the arke of the couenaunt sayinge: when ye are come to the edge of the waters of Jordan, ye shall stande styll in it.

And Josua sayd vnto the chyldren of Israel: come hyther, and heare the wordes of ye Lorde your God. And Josua sayde: Herby ye shall knowe that the lyuynge God is amonge you, and that he wyll without fayle cast out before you, the Cananites, and the Hethithes, the Heuytes, the Pherezytes, the Gergesites, the Amorites, and the Jebusites: Beholde, the arke of the apoyntment of the Lorde of all the world goeth before you into Jordā. Nowe therfore take fro amonge you twelue men out of the trybes of Israel, out of euery tryde a man.

And as sone as the sooles of the fete of the preastes (that beare the arke of the Lorde ye Gouernoure of all the worlde) treade in the waters of Jordane, the waters of Jordane ❧ (that are beneth, shall ronne downe, and) shalbe vpyded: and ye waters that come from aboue, shall stande

shall stande styll vpon an heape. And it fortuned, that when the people were departed frō their tentes to go ouer Jordan, the preastes bearyng *the arke of the appoyntment went before the people. And as sone as they that bare the arke came vnto Jordan, & the fete of the preastes that bare the arke were dypped in the brym of the water. *(For Jordan vseth to fyll all hys banckes all the tyme of harueste) the waters also that came downe frō aboue, dyd ryse vp vpon an heape (and appeared as great as a mountayne,) & departed fare frō the cytie of Adā, ý was besyde Zarthan. And ý waters ý were beneth towarde the see of the wyldernes, fell away & departed into the salt see, and the people * went ryght ouer agaynste Jericho. And the preastes that bare the arke of the appointemēt of the Lorde, stode drye within Jordane redy prepared, & all the Israelites went ouer thorowe the drye, vntyll all the people were gone cleane ouer thorowe Jordan.

¶ The.iiii.Chapter.

¶ Josua setteth vp twelue stones in Jordan.

And it fortuned, that whan the people were all gone *ouer Jordan, the Lorde spake vnto Josua, sayinge: Take you twelue men out of the people out of euery trybe a man. And commaunde you them sayinge: take you hence oute of the myddes of Jordane (euen out of the place where the preastes stode in a redynes) twelue (of the most harder) stones, which ye shall take away wyth you, and leaue them in the place, wher you shall lodge this nyght.

And Josua called ý twelue mē, whyche he had prepared of the chyldren of Israel, oute of euery trybe a man, and Josua sayde vnto them: get you before the arcke of the Lorde your God, euen thorowe the myddes of Jordan *and take vp euery man of you a stone vpon his shulder accordynge vnto the nombre of the trybes of the chyldren of Israel, that this maye be a sygne amōge you. That whē your chyldren aske their fathers in tyme to come, sayinge: what meane these stones wyth you? Ye maye answere them how that the waters of Jordane deuyded at the presence of the arcke of the appoyntment of the Lorde. For whan it wente ouer Jordan, the waters of Jordā deuided. And these stones are become a memorypall vnto the chyldren of Israel for euer.

And the chyldren of Israel dyd euen so as Josua commaunded, and toke vp * twelue stones oute of the myddes of Jordan, as the Lorde sayde vnto Josua, accordynge to the nōbre of the trybes of the chyldren of Israel and caried them away with them vnto the place where they lodged, & layed thē downe there. And Josua set vp twelue stones also in the myddes of Jordan, in the place where the fete of the preastes which bare the arke of the testament, stode.

And there haue they continued vnto this daye. For the preastes whyche bare the arke stode in ý myddes of Jordan, vntyll all was fynyshed that the Lorde cōmaunded Josua to saye vnto the people, according to al that Moses charged Josua. And ý people hasted and went ouer. It fortuned also, that whan all the people were cleane ouer, the arcke of the Lorde wente ouer also, and the preastes before the people. * And the chyldren of Ruben, & the chyldren of Gad, & halfe the trybe of Manasses went before the chyldren of Israel armed, as Moses charged them. Euen fourty thousande prepared for warre, wente before the Lorde vnto battell, thorowe the playne of Jericho, *that daye the Lord magnifyed Josua in the syght of all Israel, and they feared hym, as they feared Moses all dayes of his lyfe.

And the Lorde spake vnto Josua, sayinge: cōmaunde the preastes that beare the arke of wytnesse, to come vp oute of Jordan. Josua therfore commaunded the preastes, sayinge: Come ye vp out of Jordā. And when ý preastes that bare the arke of the appoyntement of the Lorde were come vp oute of the myddes of Jordan, & as sone as the sooles of the preastes fete were set on the drye land, ý waters of Jordane retourned agayne vnto their place, and went ouer al their banckes as they dyd before. And the people came vp out of Jordan the tenth daye of the first moneth, and pytched in Gilgal, euen in the east border of the cytie Jericho.

And the twelue stones whych they toke out of Jordan, dyd Josua pytche in Gilgal. And he spake vnto the chyldren of Israel, sayinge: *Yf your chyldrē aske their fathers in tyme to come and saye: what meane these stones? ye shall shewe your chyldren, & saye, Israel came ouer this Jordan on drye land. For the Lorde youre God dryed vp ý water of Jordane before you, vntyll ye were gone ouer, as the Lorde youre God dyd the red see *whych he dryed vp before vs, tyll we were gone ouer: that all the people of the worlde maye knowe the hande of the Lorde, howe myghtye it is, and that ye myght feare the Lorde youre God for euer.

¶ The.v.Chapter.

¶ The Canaanites are feareful.

And it fortuned that whē all ý kynges of the Amorites whyche are beyonde Jordan westwarde, & all the kynges of the Canaanites which were by ý see, heard howe the Lorde had dryed vp the waters of Jordan before the chyldren of Israel vntyll they were gone ouer, * their hertes fayntedfor feare. And ther was no spyrete in thē any moare for the presence of ý childrē of Israel.

That same tyme the Lorde sayde vnto Jo-
*Exod. iiii. f sua: *Make the sharpe knyues (of stone) & go to agayne and circumcyse the children of Israel the seconde tyme.

B And Josua made him sharpe knyues (of stone) & circũcised the chyldren of Israel in ꝑ toppe of the foreskinnes. And this is ꝑ cause why Josua circumcised all the people ꝑ cam out of Egipte: Namely, suchas were males because that al the men of warre, dyed in the wylderness by the waye, after they came out of Egypte. For all the people that came out were circumcysed. But al the people ꝑ were borne in the wylderness by the waye after they came out of Egypte, were not circumcised. For the chyldren of Israel walked forty yeares in the wylderness, tyll all the people of the men of warre that came out of Egypt were consumed because they harkened not vnto the voyce of the Lorde.

Wherfore the Lorde sware, that he wold
Numer. xiiii. f not shewe them the lande *whych the Lorde sware vnto theyr fathers, ꝑ he wolde gyue
f Num. xiii. d vs, euen a lande ‡ that floweth wyth mylke
C and hony. And theyr chyldren whom he set vp in theyr stede: them Josua circumcised: for they were vncircũcised, because they circumcysed them not by the waye.

And when they had circumcised al ꝑ people they abode styll together in the hoost tyl they were whole. And the Lorde sayde vnto Josua: this daye I haue taken a waye ꝑ shame of Egypte from you: wherfore the name of the same place is called Gilgal vnto this daye. And the childrẽ of Israel abode in Gil
*Exo. xi. a gal *and held the feast of passeouer the fourtene daye of the moneth at euen in ꝑ playne of Jericho. And they dyd eate of ꝑ corne of ꝑ lande on the morowe after passeouer swete cakes & parched corne in the selfe same daye.
*Exo. xvii. g For the *Manna ceased on the morowe af-
D ter they had begonne to eate of the corne of the lande, nether had the chyldren of Israel Manna any more, but dyd eate of the corne of the lande of Canaan that yeare.

And it fortuned that whẽ Josua was nye to Jericho, he lyft vp his eyes and loked: ãd beholde, there stode a man agaynst hym, hauyng a swearde drawen in hys hande. And Josua went vnto him, and sayde vnto hym: art thou on our syde or on oure aduersaryes.

And he sayde: Naye, but as a captayne of the hoost of the Lord am I nowe come. And Josua fell on his face to the earth, & dyd reuerence, and sayd vnto him, what sayth my Lord vnto hys seruaunt? And the captayne
*Exod. iii. b of the Lordes hoost sayde vnto Josua, * do
Actes. vii. d thy sho of thy fote, for the place wheron thou standest, is holy. And Josua dyd so.

¶ The. vi. Chapter.

¶ The walles of Jericho fall, and it is destroyed.

AND Jericho was shut vp, & locked be-
cause of the chyldren of Israel nether
myght any man go out or in. And the
Lorde sayde vnto Josua: behold, I haue gi-
uen into thyne hand Jericho and her kyng
and the stronge men of warre.

And ye shall compasse the cytie, al ye that
be men of warre, & go rounde aboute it once
and so shall you do syxe dayes. And seuen
preastes shall beare before the Arke, seuen
trompettes of rammes hornes (that be bloweth
the Iubyle.) And the seuenth daye, ye shal ca-
passe the cytie seuen tymes, and the preastes
shall blowe with the trompettes.

And when they make a longe blaste with
the rammes horne, & ye heare the sounde of
the horne, all the people shall showte with a
great showte. And then shal the wal of the
cytye fal downe, and the people shall asceud
vp, euery man streyght before him. And Jo-
sua the sonne of Nun, called the preastes &
sayd vnto them: take vp the arke of the ap-
poyntement, and let seuen preastes beare se-
uen trompettes of rãmes hornes before the
arke of the Lorde. And he sayde vnto ꝑ peo-
ple, go and compasse the cytie: and let hym ꝑ
is harnessed, go before the arke of the Lorde.
And when Josua had spoken vnto the peo-
ple, the seuen preastes bare the seuen trom-
pettes of rammes hornes, and went forth be-
fore the arke of the Lorde and blewe wyth
the trõpettes, and the arke of the couenaunt
of the Lorde folowed them.

And all the men of armes went before the
preastes, that blewe wyth the trompettes,
and the commen people came after the arke
and the preastes that went blewe with the
pettes. And Josua commaunded the people
sayinge: Ye shall not showte, ner make any
noyse wyth youre voyce, neyther shall any
worde procede out of youre mouthe, vntyl
the daye I byd you showte, then shal ye
wte. And so the arke of the Lord compassed
the cytie, and wente aboute it once: and they
retourned into the hoost, and lodged there.

And Josua rose early in the morning, and
the Preastes toke vp the arke of the Lorde,
and seuen Preastes bare seuen trompettes
of rammes hornes, and went before the arke
of the Lorde, and blewe wyth the trompet-
tes. And all the men of armes went before
them, but the commen people came after the
arke of the Lorde, whych went before wyth
the blowynge of the trompettes. And the se-
conde daye they cõpassed the cytie once, and
retourned agayne into the hoste, and so they
dyd syxe dayes.

And whẽ the seuẽth daye came, they rose
early: rose wyth the dawnynge of the daye,
and cõpassed the cytie after the same maner
seuen tymes: only that daye they compassed
the cytie seuen tymes.

And

And at the seuenth tyme, whan ꝑ preastes blewe ẃ the trõpettes. Josua sayd vnto the people, showt, for the Lorde hath geuen you the cytie. And the cytie shalbe damned both it and all that are therin, vnto the Lord: onlye Rahab the harlot shall lyue, and al that are with her in the house, because she *hyd ꝑ messengers that we sẽt. And in any wyse be ye ware of the excommunicate thynges, lest ye make your selues excommunicate, & take of the excommunicate thynges, and make ꝑ hoost of Israel excommunicate and trouble it. But all the sylver, golde, vessels of brasse and yron shalbe consecrate vnto the Lorde, and all shall come into hys treasurie.

And the people showted, and blewe with trompettes. And when the people heard the sounde of the trõpe, they showted ẃ a great showt: & the *wall fell downe, so that ꝑ people went vp into ꝑ citie, euery man streyght before hym, & toke the cytie. And they vtterly destroyed all that was in the cytie, bothe man and womã, younge and olde, oxe shepe and asse, wyth the edge of the swearde.

Then Josua sayde vnto the two mẽ that had spyed out the contreye: *go into the harlottes house, and bryngе out thence the woman, and all that she hath, * as ye sware to her. And the younge men that were spyes, wente in, and brought oute Rahab, and her father and mother and her brethren, and all ꝑ she had. And they brought out all her kynred, and put thẽ without the hoste of Israel.

And they burnte the cytie wyth fyer, and al that was therin. Only the sylver and the golde, the vessels of brasse and yron they put vnto the treasure of the house of the Lorde. *And Josua saued Rahab the harlot, & her fathers houshold, and all that she had, and she dwelt in Israel, euen vnto this daye because she hyd the messengers, wych Josua sent to spye out Jericho.

And Josua sware at that tyme, sayinge: cursed be the man before the Lorde, that ryseth vp, & byldeth thys cytie Jericho: he shal laye the foundacion *in his eldest sonne, and in his yongest sonne shal he set vp the gates of it. And so the Lorde was with Josua, and his fame was noysed thorowe out al lãdes.

¶ The. vii. Chapter.

¶ That is spyed out. Acan is stoned.

BUt yet the children of Israel trespassed in the *excõmunicate thinges: And *Acan the sonne of Carmy, the sonne of Zabdi, the sonne of Zareth of ꝑ trybe of Juda toke of the excõmunicate thynges. And ꝑ wrathe of the Lorde waxed whote agaynst the chyldren of Israel.

And Josua sent men frõ Jericho to Hai, wych is beside Bethauen, on the east syde of Bethel, and spake vnto them, saying: get you vp, & vewe the countreye. And the men went vp, & spyed out Hai. And retourned to Josua, and sayde vnto hym, let not all the people go vp, but let as it were two or thre thousande men goo vp, and smyte Hai, and make not all the people to laboure thyther, for they are but fewe.

And so there went vp thether of the people, about a thre thousande mẽ, and they fled before the men of Hai. And the men of Hai smote of them vpon a thyrtye and syxe men: for they chased them frõ before the gate euẽ vnto Sebarim, and smote thẽ in the goyng downe. Wherfore, the heartes of the people *for feare, melted awaye lyke water. And Josua rent hys clothes, and fell to the earth vpon hys face before the arke of the Lorde, vntyll the euentyde, he and the elders of Israel, and put earth vpon theyr heddes. B Psal. xii. c.

And Josua sayde: *Alas, O Lorde God wherfore hast thou brought this people ouer Jordan, to delyuer vs into the hande of the Amorites, and to destroye vs: wold to God we had bene content, and dwelt on the other syde Jordane. Oh Lorde what shall I saye, when Israel turneth theyr backes before theyr enemyes: Surely the Cananites, and all the enhabiters of the lande shall heare of it, & shal conspyre agaynst vs, & destroye the name of vs out of ꝑ worlde: And what wilt thou do vnto thy myghtye name? *Deute. ix. d

And the Lorde sayde vnto Josua, get the vp, wherfore lyest thou thus vpon thy face? Israel hath synned, and they haue trãsgressed myne appoyntment, wych I cõmaunded them, for they haue taken of the excommunicate thynges, and haue stolen, and dyssembled, & put them vnto theyr owne stuffe. And therfore is it that the children of Israel cannot stande before their enemies, but shal turne theyr backes before theyr enemyes because they be excommunicate. Neither wyll I be with you any moare, except ye rote out the excommunicate from amonge you. C

*Up therfore, and sanctifye the people, and saye: sanctifye youre selues agaynste to morowe, for so sayd the Lord God of Israel There is a damned thynge amonge you (O Israel) & therfore ye cannot stande agaynst your enemyes, vntyll ye haue put the damned thynge from amonge you. To morowe morninge therfore ye shalbe brought accordinge to your tribes. And the trybe which ꝑ Lorde taketh, shal come accordinge to ꝑ kinreds therof. And the kynred which the Lord shall synde gyltie, shal come by houshoides. And the houshoide which ꝑ Lorde shal finde sautye, shal come man by man. And he that is founde in ꝑ excõmunicacyõ, shalbe burnt wyth fyre, he and all that he hathe, because *Exod. xix. c

he hath transgressed the couenaunt of ý Lorde and wrought folye in Israel.

And so Josua rose vp early in ý morynyng and brought Israel by theyr trybes: and the trybe of Juda was caught. And he brought the kynredes of Juda, and toke the kinred of the zarehites. And he brought the kynred of the zarehites, man by man, and zabdi was caught. And he brought hys houshold man by man, and Acan the sonne of Carmy, the sonne of zabdi, the sonne of zareth in ý trybe of Juda was caught.

D And Josua sayde vnto Acan: my sonne, I beseche the, geue glorye to the Lorde God of Israel, and geue hym prayse, and shewe me what thou hast done, hyde it not from me.

And Acan answered Josua, & sayde: of a truthe I haue synned agaynst ý Lorde God of Israel, & thus & thus haue I done. I sawe amonge the spoyle a goodlye Babylonyshe garmēt, & two hundred sicles of siluer, and a tonge of golde of fyftye sycles weyghte, and I coueted them, and toke them. And beholde they lye hyd in the earth in my tente and the syluer is ther vnder.

And so Josua sent messengers: which whā they ranne vnto his tent, beholde, they were hyd in his tent, and the syluer ther vnder.

Therfore, they toke them out of the myddest of his tent and brought them vnto Josua, and vnto all the chyldren of Israel, and layed them out before the Lorde.

And Josua toke Acan the sonne of zareth and the syluer, & the garment, and the tonge of golde, and hys sonnes and his daughters, hys oxen, & hys asses, hys shepe, & his tent, & all ý he had: & all Israel with him brought them vnto the valeye of Acor.

And Josua sayde: In as moche as thou haste troubled vs, the Lord shal trouble the thys daye. And all Israel stoned hym wyth stones, and burned thē wyth fyre, and ouerwhelmed them wyth stones. And they caste vpon hym a great heape of stones vnto this daye. And so the Lorde turned frō the wrath of his indignaciō. And the name of the place is called the valeye of Acor vnto thys daye.

¶ The. viii. Chapter.

¶ The sege and wynnynge of Hai. The kynge therof is hanged. Josua setteth vp an altare. He diuideth the people.

A ✱Deu. vii. c

And the Lorde sayd vnto Josua ✱feare not, nether be thou faint harted: Take all ý mē of warre wyth the and vp, and get the to Hai. Beholde, I haue geuen into thy hande, the kynge of Hai, and hys people, hys cytie and his lande.

And thou shalt do to Hai & her kynge, as ✱Josue. vi. a thou dydest vnto ✱Jericho and her kynge. ✱Deut. ii. c. Neuertheleſſe, the spoyle and ✱catell therof, shall ye take vnto youre selues: And lye a watch vnto the towne, on ý backside therof.

And so Josua arose, & all the mē of warre to go vp agaynst Hai. And Josua chose out thyrtye thousande stronge men of warre, & sent thē awaye by nyght. And he commaunded them, sayinge: beholde, ye shall lye a wayte vnto the towne on the backsyde therof. Go not very farre from the cytie but be all readye.

And I and all the people that are with me wyl approche vnto the cytie. And when they come out against vs, as they dyd at the first tyme, then wil we flee before them. For they wyl come out after vs and we wyll bryng them out of the cytie. For they wyl say: they flee before vs, as at the fyrst tyme & we wyll flee before them. In the meane tyme shal ye ryse vp from lyinge awayte, & destroye the cytie: For the Lorde your God wyll deliuer it into your hande. And whan ye haue taken the cytie, ye shal set it on fyre.

Accordynge to the commaundement of ý Lorde shall ye do: beholde, I haue charged you. Josua therfore sent them forth, & they went to lye awayte, and abode betwene Bethel and Hai, on the westsyde of the cytie of Hai. But Josua lodged that nyght amonge the people.

And Josua rose vp earlye in ý morynyng and nombred the people and went vp, he and the elders of Israel before the people agaynst Hai. And all the mē of warre that were wyth hym, went vp and drue nye, and came agaynst the cytie, and pytched on the northsyde of Hai, and ther was a valeye betwene thē and Hai. And he toke vpon a fyue thousande men, and put them to lye awayte, betwene Bethell and Hai, on the westsyde of the cytie. And they put the people (euen all ý hoolte that were on the northsyde) agaynst the cytie, and the lyers awayte on the west. And Josua walked the same nyght in the myddes of the valeye. And it fortuned, that when the kynge of Hai sawe it, they hastened and rose vp earlye, and the men of the cytie wente out agaynst Israel to battell, he and al his people at a tyme apoynted, ruē before the playne, and wyst not that ther were lyers awayte on the backesyde of the cytie.

And Josua and al Israel fayned them selues to be put to the worse before them & fled towarde the wylderneſſe. And al the people of the towne were called together, to follow after them. And they followed after Josua & were drawen awaye frō the cytie: And there was not a man left in Hai and in Bethel, that went not out after Israel. And they left the cytie open, and followed after Israel.

And the Lorde sayde vnto Josua: stretche out the spere ý is in thine hād towarde Hai, for I wyll geue it into thy hand. And Josua stretche

stretched out the spere ý he had in his hand, towarde ý cytie. And ý lyers awayte arose quyckly out of theyr place, and ran assone as Josua had stretched out his hande, and they entred into the cytie and toke it, & hasted, & set the cytie on fyre. And wyen ý men of Hai loked backe after thē, they sawe the smoke of the cytie ascende vpto heauē. And they had no leysure to flye, eyther this way or that, & the people that fled to the wyldernes, tourned backe agayn vpō the folowers.

C And when Josua and al Israel sawe that the lyers awayte had taken the citie, & that the smoke of it ascended, they turned agayn and layde on the men of Hai. And the other yssued out of the citie agaynst them. And so were they in ý myddest of Israel: for these were on the one syde of them, and the rest on the other syde. * And they layde vpon them so that they let none of them escape, nor remayne. And the kynge of Hai they toke aliue, and brought hym to Josua. And when Israel had made an ende of sleyeng, al the inhabiters of Hai in the felde of the wyldernesse, where they chased thē, and when they were al fallen on the edge of the sweard, vntyll they were wasted, all the Israelites returned vnto Hai, and smote it in the edge of the swearde. And al that fell that day, both of men and women, were twelue thousand, euen all the men of Hai.

F For Josua plucked not his hande backe agayn, which he stretched out vpon ý spear vntyl he had vtterly destroyed al the enhabytours of Hai. * Onely the cattell and the spoyle of the cytie, Israel toke vnto thē selues, accordyng vnto the word of the Lord, whiche he commaunded Josua. And Josua set Hai on fyre, & made it an heape for euer, and a wyldernysse, euen vnto this day. And the kyng of Hai he hanged on a tree, vntyll euen. And assone as the sunne was downe, Josua commaunded * that they shulde take the carkasse downe of the tree, and cast it at the entryng of the gate of the cytie, & * laye theron a greate heape of stones, that remaineth vnto this day.

Then Josua * buylte an altare vnto the Lorde God of Israel, in mounte Eball, as Moses the seruaunt of the Lorde commaūded the chyldre of Israel, and as it is wrytten in the * boke of the lawe of Moses: an altare of whole stones, ouer which no man hath lyft any tole of yron. And they sacrificed theron burnt sacrifices vnto the Lord, and offered peace offrynges. And he wrote there vpon the stones, a rehersall of ý lawe of Moses, and wrote it in the presence of the chyldren of Israel.

G And all Israel and the elders therof, and theyr officers & Judges stode, parte on this syde the arke, and parte on that syde, before the prestes that were Leuytes, whiche bare the arke of the appoyntment of the Lorde: as well the straunger, as they ý were borne among them: halfe of them on the forfront of the mount Garizim: and halfe of them on the forefront of mount Ebal: as Moses the seruaunt of the Lorde had commaunded before, that they shulde blesse the people Israel. Afterwarde, he red all the wordes of the lawe, the blessynges and cursynges, accordyng to all that is wrytten in the boke of the lawe: And there was not one word of all that Moses commaunded, whiche Josua red not before all the congregacyon of Israel: The women and chyldren, (and the straungers that were come) standynge amonge them.

¶ The.ix. Chapter.

¶ The Gibeonites obtayne peace of Josua:

AND it fortuned that when all the kynges that dwell on thys syde Jordan in the hylles and valeyes and alonge by all the coastes of the greate see ouer agaynst Libanon. (Namely the Hethites, ý Amorites, the Cananites, the Pherezites, the Heuites and the Jebusites) harde therof, they gathered the selues togyther, to fyght agaynste Josua, and agaynst Israel with one accorde:

* And the enhabytours of Gibeon harde what Josua had done vnto Jericho, and to Hai: And they dyd worke wilily, and went and made them selues embassadours, and toke (them vitayles, and) olde sackes vpō their Asses, and wyne bottelles old, and rent and worne, & olde clouted shoes vpon theyr fete and theyr rayment was olde, and all theyr prouision of breade was dryed vp, & hored. And they came vnto Josua into the host, to Gilgal, and sayd vnto him and vnto al the men of Israel: we be come frō a fat countrey and nowe make ye agrement with vs. And the men of Israel sayde vnto the Heuite: peradūture thou dwellest among vs: and then howe can I make peace with the?

And they sayde vnto Josua: we are thy seruauntes. And Josua sayde vnto them agayne: what are ye? and whence come ye? They answered him: frō a very farre countrey thy seruauntes are come, for the name of the Lorde thy God: for we haue harde the fame (of the power) of him, and al that he dyd in Egypte, and all that he dyd to the two * kynges of the Amorytes ý were beyonde Jordane, Sehon kyng of Hesbon, and Og kyng of Basan, which was at Astharoth. Wherfore, oure elders and all the enhabytours of our countrey spake to vs, sayeng: take vitayles wō you to serue by the way, & goo mete them, and saye vnto them: we are your seruauntes. And now make ye a coue-

naunt of peace with vs. Thys our foode of
breade, we toke with vs out of our houses
whot, the daye we departed to come vnto
you. But nowe beholde, it is dryed vp and
hored. And these bottelles of wyne wyche
we fylled, were newe: and se they be rent.
And these oure garmentes and shoes, are
worne for oldenesse, by the reason of the ex-
ceadyng long iourney.

¶ And the men toke of theyr vitayles, and
counceled not with the mouth of the Lord.
iii. Reg. xxi. a And Josua made peace w̃ them, and * made
a couenaunt with them, that they shulde be
suffered to lyue: and the Lordes of the con-
gregacyon sware vnto them: And it fortu-
ned, ꝑ. iii. dayes after they had made peace
with them, they harde that they were theyr
neyghbours, and that they dwelte amonge
them. And the chyldre of Israel toke theyr
iourney, & came vnto theyr cyties ꝑ thyrde
day: and theyr cyties were Gibeon, & Ca-
phira, Beroth and Kariat Jarim. And the
chyldren of Israel slewe thē not, because the
Lordes of the congregacyon had sworne
vnto them by the Lord God of Israel. And
al the multitude murmured agaynst ꝑ Lor-
des. But all the Lordes sayde vnto all the
congregacyon: we haue sworne vnto thē by
the Lord God of Israel, & therfore we may
not hurte them. But this we wyl do to thē.
D We wyll let thē lyue, least wrath be vpon
vs, because of the othe which we sware vn-
to them. And the Lordes sayd vnto them a
Deute. xxix. b gayne: Let them lyue, * and hewe wod, and
drawe water vnto al the cōgregacion, and
they dyd as the Lordes sayde vnto them.

And Josua sent for thē, and talked with
them, and sayde: wherfore haue ye begyled
vs sayeng: We dwel farre from you, whan
ye dwell amonge vs? and nowe are ye cur-
sed, & there shal not cease to be of you, bonde
men and hewers of woode and drawers of
water for the house of my God.

And they aunswered Josua and sayd: it
was tolde thy seruaūtes, howe ꝑ the Lord
thy God had cōmaunded his seruaunt Mo-
ses to geue you al the lande, and to destroye
al the enhabitours therof out of your sight
and therfore we were exceedyng sore afraid
of (and dyd prouide) for our lyues at ꝑ presence
of you, and haue done this thyng: & behold
we are in thyne hand, as it semeth good and
ryght in thyne eyes to do vnto vs, so do.

And euen so dyd he vnto them, and ryd
them out of the hande of the chyldren of Is-
rael, and they slewe them not. And Josua
made them that same daye hewers of wod,
and drawers of water for the congregacyō
and for the aulter of God vnto thys day, in
the place which God shulde chose.

¶ The. x. Chapter.

¶ The Amorites are ouercome of Josua. It raineth stones. The sonne standeth styll. The. v. kynges are hanged.

AND it fortuned, that when Adonizedec kyng of Jerusalem had
harde howe Josua had taken Hai
and had destroyed it, and had done
that * as he had done to Jericho
and her kynge, men so he had done to Hai
her kyng, and howe the enhabitours of Gi-
beon had made peace with Israel, and were
amonge them, they feared exceedyngly, for
Gibeon was a greate cytie, as any cytie of
the kyngdome, and was greater then Hai,
and all the men therof were very mygty.

Wherfore Adonizedec kyng of Jerusalem
sent vnto Hoham kyng of Hebron, and vnto
Piria kyng of Jarmuth, & vnto Jafia
kyng of Lachis, and vnto Debir kyng of
Eglon, sayeng: Come vp vnto me, & help
me, ꝑ we may smyte Gibeon: for they haue
made peace with Josua and with the chyldren
of Israel. Therfore the fyue kynges of the
Amorites, the kyng of Jerusalē, the kyng
of Hebron, the kyng of Jarmuth, the kyng
of Lachis, and the king of Eglon gathered
thē selues togither: they w̃ al their hostes
besieged Gibeō, and made war agaynst it.

And the mē of Gibeō sent vnto Josua
to the hoste of Gilgal, sayeng: withdraw
not thy hande from thy seruaūtes, come vp
to vs, to saue vs: and to helpe vs. For all
kinges of ꝑ Amorites which dwel in ꝑ mo-
taynes, are gathered togyther agaynst vs.

And so Josua ascended from Gilgal, he
and all the people of warre with hym, & all
the men of myght, and the Lord sayde vnto
Josua: feare them not, for I haue deliuered
them into thyne hande. Neither shal any of
thē stand agaynst the. Josua therfore came
vnto thē sodeynly, and went vp from Gil-
gal al nyght. And the Lorde troubled them
before Israel, and slewe them with a great
slaughter at Gibeon, and chased thē along
the waye that goeth vp to Bethoron, and
smote them to Efaka and Makeda. And
fortuned, that as they fled from Israel, and
were in the goyng downe to Bethoron, the
Lorde cast downe great stones from heuen
vpon them, vntyll Efaka. And there were
mo dead with hayle stones, thā they were
whō ꝑ chyldre of Israel slewe w̃ the swerde.

Then spake Josua before the Lorde in
the day whē the Lorde delyuered the Amo-
rites before the chyldren of Israel, and
sayde in the syght of Israel. * Sunne stande
thou styl vpon Gibeon, and thou Moone
Aialon. And the sunne abode, & the Moone
stode styl, vntyll the people auenged them-
selues vpō theyr enemies. Is not this wri-
ten in the boke of the ryghteous? The sunne
(I say) abode in the myddest of heauen, and
hasted

hasted not to go downe by ý space of an hole daye. And there was no day lyke that, before it, or after it, that the Lorde heard the voyce of a man. For the Lorde fought for Israel.

D And Josua returned, and al Israel with hym vnto the hoste of Gilgal: but the fyue kynges fled, and were hyd in a caue at Makeda. And it was told Josua of one, saieng: the fyue kynges are founde hyd in a Caue whiche is at Makeda. And Josua sayde rolle greate stones vpon the mouthe of the caue, and set men by it, for to kepe them.

And stande ye not styll, but folowe after your enemies, and smyte al the hyndemost: And suffre them not to entre into theyr cyties for the Lorde your God hath deliuered them into your hand. And it fortuned when Josua and the children of Israel had made an ende of sleyeng them with an exceedyng greate slaughter tyl they were wasted, the rest that remayned of the, entred into walled cyties.

And all the people returned to the hoste, to Josua at Makeda in peace, neyther dyd any man moue his tonge agaynst the chyldren of Israel. Then sayde Josua: open the mouth of the caue, and bryng out these fyue kynges vnto me out of the caue. And they dyd so, and brought those fyue kynges vnto him out of the caue, euen the kyng of Jerusalem, the kynge of Hebron, the kynge of Jarmuth, the kyng of Lachys, and ý kyng of Eglon.

E And it fortuned, that when they brought out those kinges vnto Josua: Josua called for all the men of Israel, and sayd vnto the chefe of the men of warre, which went with hym: come nere, and put your fete vpon the neckes of these kinges. And they came nere and put theyr fete vpō the neckes of them. And Josua sayd vnto thē. Ye shal not feare nor be faynt herted: But be strong & pluckе vp your hertes, for thus shall the Lorde do to al your enemies against whom ye fight.

And then Josua smote them, and slewe them, and hanged them on fyue trees. And they hanged styll vpon the trees vntyll the euenynge. And at the goyng downe of the sunne, it fortuned that Josua gaue cōmaūdement, and they toke them downe of the
Iosu.x. * trees, and cast them into the caue, (where in they had bene hyd) and layed stones in the caues mouth, which remaine vntyl this daye.

And that same day Josua toke Makeda and smote it with the edge of the swearde,
Iosu.xv. and the kyng therof also * destroyed he vtterly, with all the soules that were therin, and let nought remayne. And he dyd to the
Iosu.xi. kyng of Makeda * as he dyd vnto the king of Jericho.

Then Josua went from Makeda, and al Israel with him vnto Libna, and fought a gaynst Libna. And the Lorde delyuered it and the kynge therof into the hande of Israel: and he smote it with the edge of the swearde, and all the soules that were therin. He let nought remayne in it, but dyd vnto the kyng therof as he dyd vnto the kyng of Jericho.

And Josua departed from Libna, and al F
Israel with hym vnto Lachys, & besieged it, and assaulted it. And the Lord delyuered Lachys into the hand of Israel, which toke it the seconde daye, and smote it with the edge of the swearde, and all the soules that were therin, doyng accordynge to all, as he had done to the cytie of Libna.

Then horam kyng of Geser came vpto helpe Lachys: And Josua smote hym and his people, vntyl nought remayned of him.

And from Lachys Josua departed, vnto Eglon, and all Israel with hym, and they besieged it, and assaulted it, and toke it the same day, and smote it with the edge of the swearde, and al the soules that were therin he vtterly destroyed ý same day, accordyng to all that he had done to Lachys.

And Josua departed vp from Eglon and al Israel with him, vnto Hebron. And they fought agaynst it, and when they had takē it, they smote it with ý edge of the swearde, and the king therof, and al the townes that perteyned to it, and all the soules that were therin, and he lefte nought remaynyng: but dyd accordyng to all as he had done to Eglon, and destroyed it vtterly, and all the soules that were therin.

And Josua returned, and al Israel with G
him to Dabir, and fought agaynste it. And when he had taken it, and the kyng therof, and all the townes that perteyned therto, they smote thē with the edge of the sweard, and vtterly destroyed all the soules ý were therin, neyther let he ought remayne. Euen as he dyd to Hebron, so he did to Dabir and the kyng therof, as he had done also to Libna and her kyng.

Josua therfore smote all the hyll countreyes, and the southe countreyes, and the valleyes, and the hyll sydes, and all theyr kynges, and let nought remayne of them, but vtterly destroyed al that * breathed, as * Deute.xx.a
the Lorde God of Israel commaūded. And Josua smote them from Cades barne vnto Asah, and all the countrey of Golan, euen vnto Gibeon. And those kynges and theyr lande dyd Josua take at one tyme: because the Lord God of Israel fought for Israel. And Josua and all Israel retourned vnto the hoste that was in Gilgal.

¶ The.xi.Chapter.

¶ The battle of Josua with diuers kynges.

And

A And it fortuned, that when Jabin kynge of Hazor had harde those thinges: he sent to Jobab kyng of Madon, & to the kyng of Simron, and to the kyng of Achsaph, and vnto the kynges that are by the north in the mountaynes, and playnes towarde the southsyde of Ceneroth, and in the lowe countreys: and in the borders of Dor westwarde, and vnto the Cananites both by easte and west, and vnto the Amorites, Hethites, Pheresites, and Jebusites in the mountaynes: and vnto the Heuites that were vnder Hermon in the lande of Mizpa: And they came out and al their hostes with them, a multitude of folke, euē as the sande that is on the see shore in a greate nombre with horses & charettes exceedynge many. And all these kynges met togyther, and came and pytched togyther at the waters of Merō, for to fyght agaynst Israel.

And the Lorde sayde vnto Josua: be not afrayde at the presence of thē: for to morow aboute thys tyme wyll I delyuer them all sleyne before Israel: thou shalt hough their B horses, and burne their charettes with fyre And so Josua came, and all the men of war with hym agaynste them by the waters of Merom, and sodenly fell vpon them. And the Lorde delyuered them into the hande of Israel: and they smote them, and chased thē vnto great Sidon, and vnto the whot waters, and vnto the valey of Mizpa which is Eastward: and smote them vntyl they had none remaynyng of them. And Josua dyd vnto thē, as the Lorde bad him: he houghed their horses, & burnt their charettes with fyre.

And Josua at that tyme turned backe, & toke Hazor, and smote ý kyng therof with the swearde. And Hazor before tyme was the head of all those kyngdomes. And they smote all the soules that were therin with the edge of the swearde, vtterly destroyeng al: and nothynge that breathed, was let remayn. And he burnt Hazor with fyre. And all the cyties of those kynges, and all the kynges of them dyd Josua take, and smote them with the edge of the swearde, and vtterly destroied thē *as Moses the seruaunt of the Lorde commaunded.

* Exo. xxiii. d and. xxxiiii. b. Deut. vii. a.

C But Israel burnt none of the cyties that stode styll in their strēgth, saue Hazor only that Josua burnte. And al the spoyle of the sayde cyties & the cattel, the chyldren of Israel caught vnto them selues. But the mē onely they smote with ý edge of the sweard vntyl they had destroyed them, neither left they ought that had breath. As the Lorde commaunded Moses hys seruaunt, so dyd Moses commaunde Josua, and euen so dyd Josua *so that he mynysshed no worde, of all that the Lorde commaunded Moses.

* Deut. x. c

And so Josua toke all the lande, the hilles and all the south countrey, and all the land of Gosan, and the lowe countrey, and the playne, and the mountayne of Israel, and the lowe countrey of the same, euen fro the mount of partyng, ý goeth vp to Seir vnto the playne of Gad in the valey of Libanon, vnder mount Hermon. And all the kynges of the same he toke, and smote thē. And slewe them.

Josua made war longe tyme with those kynges: neyther was there any cyte that made peace with the chyldre of Israel, saue those Hethites that enhabited Gibeon, and therfore all other they toke with battayle, for it came of the Lorde, whiche dyd harden their hertes that they shulde come agayns Israel in battayle and that they shulde destroy them vtterly, & shewe them no mercy, but to bryng them to nought. As the Lord commaunded Moses.

And that same season came Josua and destroyed the Gnakites out of the mountaynes: Namely out of Hebron, Dabir, Anab, and out of all the mountaynes of Juda, and out of all the mountaynes of Israel. And Josua destroyed them vtterly, with their cyties. There was not one Enakite left in the lande of the chyldren of Israel, onely in Ashab, * Geth, and Asdod, there remayned of them.

And Josua toke the hole land, according to al that the Lord sayde vnto Moses, and Josua gaue it for a possession vnto Israel *according to their partes and tribes: and the lande rested from warre.

C The. xii. Chapter.

C What kynges Josua and the chyldren of Israel kylled, whiche were in nombre. xxxi.

These are the kynges of the lande, which the chyldren of Israel smote and possessed their lande, on the other syde Jordan eastwarde from the ryuer Arnon, vnto mount Harmon, and all the playne eastwarde: * Sehon kyng of the Amorites, that dwelte in Hesbon, and ruled from Aroer, whiche is beyde the ryuer of Arnon, and from the middle of the ryuer, and from halfe Gilead vnto the ryuer Jabok, which is in ý borde of the chyldren of Ammon: And from the playne vnto the see of Ceneroth eastwarde, and vnto the see in the playne: euen the salte see eastwarde, the way to Beth Jesymoth, & from the south vnder the sprynges of the hyl.

And the coast of Og kyng of Basa which was of the remnannt of the Gyaunts, and dwelte at Astharoth, and Edrai, and reyned in mount Harmon, and in Salcah, and in all Basan, vnto the borde of the Gesurites,

rites & the Wachathites, & halfe mount Gi
lead, vnto ꝑ borders of Sehon kyng of Hes
bon. *Moses ꝑ seruaunt of the Lord, & the
chyldre of Israel smote them, ‡and Moses
the seruaunt of the Lorde, gaue theyr lande
for a possessyon vnto the Rubenites, Gad-
dites, and halfe the trybe of Manasses.

These are ꝑ kynges of the coũtrey which
Josua and the chyldren of Israel smote on
this syde Jordã, eastward, from the playne
of Gad, whiche is in the valey of Libanon:
euen vnto the partyng mounte that goeth
C vpto Seir. Which lande Josua gaue vnto
the tribes of Israel to possesse, to euery mã
hys parte: in the vpper lande, and nether
lande, in playnes, and hyll sydes, in the wyl
dernesse, and south countrey: the Hethytes,
the Amorytes, the Canaanites, the Phere-
sites, the Heuites, and the Jebusites.

*The kyng of Jericho: was one. ‡The
kynge of Hai which is besyde Bethel: one.
The *kynge of Jerusalem: one. The kynge
of Hebron: one. The kyng of Jarmuth: one
The kyng of Lachys: one. The kyng of E-
glon: one. The kynge of Gaezer: one. The
kynge of Debir: one. The kynge of Geder:
one. The kyng of Horma: one. The kyng of
Arad: one. The kynge of Libna: one. The
kyng of Adullam: one. The kynge of Ma-
keda: one. The kynge of Bethel: one. The
kyng of Thaphuah: one. The kynge of He-
pher: one. The kyng of Aphek: one. The
kyng of Lazaron: one. The kyng of Madõ:
one. The kyng of Haloz: one. The kynge of
Simrõmeron: one. The kyng of Achsaph:
one. The king of Thaenach: one. The king
of Megiddo: one. The kyng of Kaedes: one
The kynge of Jokneam of Charmel: one.
The kynge of Doz, in the countrey of Doz:
one. The kyng of the naciõs of Gilgal: one.
The kynge of Thirza: one. All the kynges
togyther: thyrty and one.

C The.xiii.Chapter.

Josua is cõmanded to deuyde ꝑ land to ꝑ chyldre of Israel

JOsua was olde, and stryken in yeres,
and the Lorde sayde vnto hym thou
art old & strycken in yeres, and there
remayneth yet excedyng muche lande to be
possesyd. This is the lande that yet remai-
neth: al the regyons of the Philistynes: and
all Gesuri: from Nilus which is on the out-
warde parte of Egypt: vnto the borders of
Ekron northwarde, which lande is coun-
ted vnto Cananie, euen fyue lordeshyppes
of the Philistines, the Asathites, Asdothi-
tes, Ascalonetes, Gethites, Akaronites, &
the Eupites. And from ꝑ south: al the lande
of the Cananites, and the caue that is be-
syde the Sydonianes, euen vnto Aphek &
to the borders of the Amorytes. And the
lande of the Gibletes, and all Libanon, to-
warde the sunne rysyng, from the playne of
Gad vnder mounte Hermon, vntyll a man
come to Hemath: all the enhabitours of the
hyl countrey from Libanon vnto the whot B
waters: and al the Sidonianes, wyl I cast
out from before the chyldren of Israel: only
se that thou in anywyse deuide it by lot vn
to the Israelites, to enherite, as I haue cõ-
maunded the. Nowe therfore deuyde thys
lande to enherite, vnto ꝑ nyne trybes & the
halfe trybe of Manasses. For with ꝑ other
halfe the Rubenites and ꝑ Gaddites haue
recepued theyr enheryptaunce, *which Mo- *Nu.xxxii.f
ses gaue them beyonde Jordan eastwarde: Deute.iii.b
euen as Moses the seruãt of ꝑ Lord gaue
them: from Aroer that lyeth on the brym
of the ryuer Arnõ, and from the cytie ꝑ is in
the myddest of the ryuer. And all the playn
of Medeba vnto Dibon, & all the cyties of
Sehõ kyng of the Amorytes, which rayg-
ned in Hesbon, euen vnto the borde of the
chyldren of Ammon: and Gilead, & the bor-
der of Gesuri and Machati, and al mounte
Hermõ, with all Basan vnto Salecah: euẽ
all the kyngdome of Og in Basan, which
reygned in Astharoth & Edrai: which same
remayned yet of the rest of the Giauntes.
These dyd Moses smyte, and caste thẽ out.

Neuertheless, the chyldren of Israel ex-
pelled not ꝑ Gesurites and the Wachathi-
tes: But the Gesurites and the Wachathi-
tes dwell among the Israelites euen vntyl
this day. Onely vnto the trybe of Leui, he
gaue none enheritaunce: *But the offryng *Nu.xviii.c.
of the Lorde God of Israel is theyr enheri-
taunce, as he sayde vnto them.

Moses gaue vnto the trybe of the chyl- C
dren of Ruben enheritaunce, accordyng to
theyr kynredes. And theyr coast was from
Aroer that lyeth on the bancke of the ryuer
Arnon, & frõ the cytie ꝑ is in the myddest of
the ryuer, and all the playne whiche is by
Medeba, Hesbon, with all theyr townes
that lye in the playne: Dibon and the hyll
places of Baal, and ꝑ house of Baalmeon:
and Jahazah, and Kedemoth & Mephaah
Kiriathaim, Sabamath, and zarath zahar
in the mount of ꝑ valley, the house of Peor,
and the spryngyes of the hylles: and Beth-
peor, and the spryngyes of Phasgah: and
Bethiesimoth: & al the cyties of the playne.
And all the kyngdome of Sehon kynge of
the Amorites, whiche reygned in Hesbon,
whiche Moses smote *with the Lordes of *Nu.xxxi.a
Madian, Eui, Rekem, zur and Hur and
Reba, the whiche were dukes of Sehon,
dwelling in the coũtrey. And Balaam also
the sone of Beor the sothsayer, dyd the chyl
dren of Israel slaye wꝯ the swearde, among
other of them that were slayne. And the bor
der of the chyldren of Ruben was Jordane
with the coũtrey ꝑ lyeth therein. This was
the enheritaunce of the chyldren of Ruben

after

after theyr kynredes, cyties and vyllages
pertrynyng therto.

D And Moses gaue enheritaunce vnto the
trybe of Gad, euen vnto ꝑ chyldren of Gad
he gaue by theyr kynredes. And theyr coa-
stes were Jazer: and al the cyties of Gilead
and halfe the lāde of the chyldrē of Ammon
vnto Aroer ꝑ lyeth before Rabba. And frō
Heshon vnto Ramoth, Mazphah, & Beto
nim: & frō Mahanaim vnto ꝑ borders of
Lidir. And in ꝑ valey they had Betharam
Bethnimra, Socoth, and zaphon, ꝑ rest of
the kyngdome of Sehon kynge of Heshon,
vnto Jordā and the coastes that lye theron
euen vnto the edge of ꝑ see of Ceneroth, on
the other syde Jordan eastewarde. This is
the enheritaunce of ꝑ chyldren of Gad, after
theyr kynredes, theyr cyties and vyllages.

And Moses gaue enheritaunce vnto the
halfe trybe of Manasses. And this was the
possessyon of ꝑ halfe trybe of Manasses by
theyr kynredes. Theyr coast was frō Ma-
hanaim, cuē al Basan, & all ꝑ kyngdome of
Og kynge of Basan, and all the townes of
Jair which lye in Basan, euen threscore cy
ties, & halfe Gilead, Astaroth, & Edrai, cy-
* Nu. xxxii. g ties of ꝑ kyngdome of Og in Basā * which
pertrynye vnto the chyldren of Machir the
sonne of Manasses, euen ꝑ halfe porcion of
the chyldren of Machir by theyr kynredes.

These are the thynges which Moses did
distribute in the feldes of Moab on ꝑ other
syde Jordā ouer against Jericho eastwarde.
Jos. xviii. b. * But vnto the trybe of Leui, Moses gaue
none enheritaunce, for the Lord God of Is-
* Nu. xviii. c rael is theyr enheritaunce, * as he sayde vn
to them.

¶ The. xiiii. Chapter.

¶ Caleb requyreth the heritage that was promysed
hym, and Hebron was gyuen hym.

I ANe these are the countreys which the
chyldren of Israell enherited in the
* nu. xxxiiii. d lande of Canaan, * whiche Eleazer
the prest, and Josua the sonne of Nun and
the auncyent heades of the trybes of ꝑ chil-
dren of Israel, distributed to them.

* Nu. xxvi. f. and. xxxiii. g. * By lot they receyued theyr possessyons,
as the Lorde commaunded, by the hande of
Moses, to gyue vnto the nyne trybes, and
vnto the halfe trybe. For Moses had gyuē
enheritaūce vnto two trybes and an halfe,
* Gen. xlviii. c on ꝑ other syde Jordā. But vnto ꝑ Leuites
he gaue none enheritaūce among thē. * For
the chyldrē of Joseph were two tribes, Ma
nasses & Ephraim. And therfore they gaue
no parte vnto the Leuites in the land, saue
cyties to dwell in, with the suburbes of the
* Nu. xxxv. a same, for theyr beastes and cattel. * As the
Lorde cōmaunded Moses: euen so the chil-
dren of Israel dyd whē they deuided ꝑ land.

II And the chyldren of Juda came vnto Jo
* Nu. xiiii. d. sua in Gilgal. * And Caleb the sonne of Je-
phune the Kenesite sayde vnto hym: thou
wottest what the Lorde sayde vnto Moses
the man of God, about my matter & thyne
in Cades Barne. * Forty yere olde was I
when Moses the seruaūt of the Lorde sent
me from Cades barne to espye out the lande.
And I brought him worde agayne euen as
it was in myne herte. Neuertheless my
brethren that went vp with me, dyscoura-
ged the herte of the people. And I followed
the Lorde God.

And Moses sware the same day, sayeng
* the land wheron thy fete haue trode, shal
be thyne enheritaunce and thy chyldren for
euer, bycause thou hast followed the Lorde
God. And behold, the Lord hath kepte me
alyue (as he sayde) * this forty & fyue yere
euen syns the Lorde spake this worde vnto
Moses, whyle the chyldren of Israel wan-
dered in the wyldernesse. And nowe lo I am
this daye fourscore and fyue yere olde: and
yet am as stronge at thys tyme, as I was
when Moses sent me: loke howe stronge I
was then, so stronge am I nowe, whether I
go to warre, or to come agayne.

Nowe therfore gyue me this mountayne
wherof ꝑ Lorde spake in that day, for thou
hardest in that day, howe the Enakims are
there, and the cyties great & walled. Peradu-
uenture the Lord wyll be with me, & I shal
be hable to dryue thē out, as the Lorde sayde.
And Josua blessed him, & gaue vnto Caleb
the sōne of Jephune, Hebrō to enherit. And
Hebron therfore became the enheritaūce of
Caleb the sōne of Jephune the Kenesite, vnto
this daye: bycause he followed the Lorde
God of Israel. And the name of * Hebron
was called in olde tyme, Kariah Arbe. For
the same was a great man among the Ena-
kims. And the lande ceased from warre.

¶ The. xv. Chapter.

¶ The lot of the chyldren of Juda, and the names
of the cyties and vyllages of the same.

THis was the lot of ꝑ trybe of the
chyldrē of Juda by their kynredes.
Namely, towarde the borders of
Edom in the wyldernesse of Zin
southwarde, euen from the vtte-
most parte of the south coaste. * And theyr
south coast was from the brynke of the salt
see, from a roche that leaneth southward.
And it went out to the south syde towarde
the goyng vp to Acrabim and went along
to Zinna, and ascendyd vp on the south syde
vnto Cades barne: and went along to Hes-
ron, and wet vp to Adar, and fet a compasse
to Karca. From thence went it along to
Azmon, & reached vnto the ryuer of Egypt
and the ende of that coast was on the west
syde. And this is theyr south coast.

Theyr east coast is the salt see, euen vnto
the edge of Jordā. And theyr border in the
north

north quarter was from the rocke of the see and from the edge of Jordan. And the same border went vp to Bethhagala, and went a longe by the northsyde of Batharabah, and vp from thence to the stone of Boben the sone of Ruben. And againe, the same border wēt vp to Dabir from the valeye of Acor, and so northewarde, turnynge towarde Gylgall, that lyeth before the goynge vp to Adonim, whiche is of the southsyde of the ryuer.

And the same border wēt vp to the waters of the fountayne of the Sonne, and ended at
15. the * well of Rogell. And then went vp to the valey of the sonne of Hennon, euen vnto the southe syde of Jebusy: the same is Jerusalem. And then went vppe to the toppe of the hyll that lyeth before the valey of Hennon westewarde, and by the edge of the valeye of the gyauntes northwarde: and then it cōpasseth frome the toppe of the hyll vnto the fountayne of the water of Nephthoah, and goeth oute of the cyties of mounte Ephron: and draweth to Baala, whyche ys
60 Kiriathiarim ✠ (That is a cytie of wordes) and then yt compasseth from Balah westwarde vnto mounte Seir, & then goeth a long vnto the syde of mounte Jarim, (whych is Chesalon) on ý northsyde. And commeth downe
C to Bethsames, and goeth to Thamneth, & goeth oute agayne vnto the syde of Akaron northward: And then draweth to Secron & goeth a longe to mounte Balah, and goethe oute of Jabnell: & the endes of the coastes leaue at the weste see. And the weste border was the greate see, & the same coast was the coaste of the chyldren of Juda round aboute in theyr kynredes.

And vnto Caleb the sone of Jephune dyd Josua geue a parte amonge the chyldren of Juda, accordynge to the mouthe of ý Lorde, euen * Kiriatharbe of ý father of Enock,
16. whyche cytie is Ebron. And Caleb drove thence the thre sonnes of Enack, Sesai, and Ahman, and Thalmi, whyche were the sonnes of Enack. And he wente vp thence, to the enhabytoures of Dabir. And the name of Dabir in the olde tyme wys Kariath Sephar. ✠ (That is a cytie of letters.) And Caleb
d sayde: * he that smyteth Kariath sephar, and
Num. c taketh yt: to hym wyll I geue Acsah my
D daughter to wyfe. And Othniell, the sonne of Kenes, the brother of Caleb toke yt. And he gaue hym Acsah hys daughter to wyfe. And as she wente in vnto hym she moued hym to aske of her father a feilde. And she alyghted of her asse. And Caleb sayde vnto her, what ayleth the? Who answered: gene me a blessynge, for ý haste geuen me a southe
✠ ✠ (and dry) lande, geue me also syrynges of water. And he gaue her syrynges of water, bothe aboue and benethe. Thys ys the inherytaunce of the trybe of the chyldren of of Juda by theyr kynredes.

And the vtmoste cyties of the trybe of the chyldren of Juda, towarde ý coastes of Edom Southwarde, were: Kabzel, Eder & Jagur: Kinah: Dimonah, and Adada: Kedes, Hazor, and Jethnan: ziph, Telem, and Baloth, Hazor, Hadathah, Kariyoth, Hesrō (whych is Hazor) Eman, Sami, and Moladah: Hazargadah, Hasmon, and Bethpheleth: Hazarsual, Barsabe, and Bazothah: Baalah, Jim, and Azen: Eltholad, Cecill, and Hozma, zikclag, Medemenah and Sēsenah: Labaoth, Selhim, Ain, and Rimon: all the cyties are twentie & nyne wyth theyr vyllages. And in the lowe countrey they had E
Esthaol, zareah, and Asenah: zoneah, Enganim, Thaphuah, and Enam: Jarmuth, Adulam, Socoh, and Azkah: Saarem, Adithaim, Gederah, & Gederothaim: Fourtene cyties wyth theyr vyllages.

Zenan, Hadazah, and Mydalgad, Deleam, Mizpa, and Jektheel: Lachis, Bazcath, and Eglon: Cabon, Lehamam, & Cethlis, Gaderoh, Bethdagon, Naamah, and Makedah: Syxtene cyties wyth theyr vyllages.

Lebnah, Ether, & Asan: Jephthah, Asnah, and Nezib: Keilah, Kahezib and Ma- F
resah: nyne cyties, wyth theyr vyllages.

Akron wyth her townes & vyllages. From Akron & from the west, all that lieth aboute Asdod with theyr vyllages. Asdod with her townes & vyllages. Azah wyth her townes & vyllages, euen vnto the ryuer of Egypte & the greate see was theyr coaste.

And in the mountaynes, they had Samir Jathir, & Socoh, Danah: & kariah, Senah, whych is Dabir: Anab, Esthemoh, and Anim. Gozen, Holon, & Gilod, a leuen cyties wyth theyr vyllages. Arab, Dumah, and Esean: Jamin, Bethtaphuah, & Apheah: Humatah, & Kariatharbe: whych is Hebron G
& zior: nyne cyties wyth theyr vyllages.

Maon, Carmell, Siph, & Jutah: Jesraell, Jukadan, and Sanoeh Cain, Gabaah, and Thamnah: ten cyties wyth theyr vyllages. Halhull, Bethzur, & Gedor: Maarath, Bethanoth, & Eltheco, Syxe cyties wyth their vyllages, Kariah, Baall which is Kariath, Jarim, ✠ (the cyties of wordes) & Harabba: two ✠ cyties wyth theyr vyllages.

In the wyldernesse they had Betharabah, Meddin, & Sadecah: Nebson, the cytie of salte, & Engaddi: Syxe cyties wyth their vyllages. Nevertheles, the Jebusites that were the enhabiters of Jerusalem, could not the chyldren of Juda caste out, But the Jebusytes dwell wyth the chyldre of Juda at Jerusalem vnto thys daye.

¶ The. xvi. Chapter.

¶ The lotte of parte of Ephraim.

And

A And the lotte of the chyldren of Joseph
felle from Jordã by Jericho, vnto the
water of Jericho Eastewarde, and to
the wyldernesse that goeth vp from Jericho
thorowout mounte Bethell: and goeth oute
from Bethell to Lus, and runneth a long vn
to the borders of Arcimataroth: and goethe
downe agayne westwarde euen to the coast
of Japheithi, and vnto the coaste of Bethho-
B ron the nether, and to Gasor, and the endes
of theyr coostes leane at the West see. And so
the chyldren of Joseph Manasses & Ephra-
im toke theyr enherytaunce.

And the border of ꝑ chyldrẽ of Ephraim
was by theyr kynredes. Theyr bordet on the
Easte syde was: Ataroth, Ador, euen vnto
C Bethhorõ ꝑ vpper, & wẽt out Westwarde to
Machmathah on ꝑ Northsyde, and return-
eth Estwarde vnto Thaanath Silo, and
past it on the Estsyde vnto Jonoah, & went
downe from Jonoah to Atharoth and Naa-
rath, & came to Jericho, & wente out at Jor-
dã. And theyr border went from Thaphuah
westwarde vnto the ryuer Kanah, and the
endes were the West see. Thys is the enhe-
rytaũce of ꝑ trybe of the childrẽ of Ephraim
by theyr kynredes. And the seperate cytyes
for the chyldren of Ephraim, were amonge
D the enherytaunce of the chyldren of Manas-
ses: euen the cyties with their vyllages. And
they draue not out ꝑ Cananites that dwelte
in Gasor: but the Cananites dwelt amonge
the Ephraites vnto thys daye, and serue vn-
der trybute.

¶ The. xvii. Chapter.

¶ The Lotte or porciõ of the halfe trybe of Manasses. The Cananites are become trybutaryes to the Israelites. Manasses and Ephraim requyre a greater porcyon of heryta-ge.

A This was the lotte of the trybe of Ma-
nasses, wyche was the * Eldest sone
* ge. xlviii. c. of Joseph. And Machir the Eldeste
sonne of Manasses wyche was the father of
Gilead (and a mã of warre) had Gilead and
Basan. Thys is the possessyon of the reste
of the chyldren of Manasses by theyr kyn-
redes: Namelye, of the chyldren of Abiezer:
the chyldren of Helek: the chyldren of A-
riell: the chyldren of Sichem, the chyldren
of Hepher: the chyldren of Semida: for these
were the male chyldren of Manasses, the
* Nu. xxvi. d. xxvii. a and. xxxvi. a sonne of Joseph by theyr kynredes. * But
B zelaphead the sonne of Hepher, the sonne of
Gilead, the sonne of Machir, the sonne of
Manasses, had no sonnes but daughters
whose names are these: Mahela, Noa, Ha-
gla, Melcha, & Thirza: wyche came before
Eleasar ꝑ Preaste & before Josua the sonne
* Nu. xxvii. d and. xxxvi. a of Nun, and before the Lordes, sayinge: * ꝑ
Lorde commaũded Moses to geue vs an en-
heritaunce amõge out bretherne. And ther-
fore accordynge to ꝑ commaũdement of the
Lord, he gaue thẽ an enherytaunce amonge
the brethren of theyr father. And there fell
ten porcyons to Manasses, besyde the lande
of Gilead & Basan, wyche is on the other
syde Jordan: because the daughters of Ma-
nasses dyd enheret amonge his sonnes. The
Manasses other sonnes, had the lande of
Gilead.

And the coaste of Manasses was from
Aser to Machmathath that lyeth before
them and went a longe on the ryght hande
euen vnto the enhabyters of Entaphuah. For
the lande of Thaphuah belõged to Mana-
sses, wyche Thaphuah is besyde the borders
of Manasses, and besyde the border of the
chyldren of Ephraim. And the coaste bele-
ded vnto the ryuer Canah southwarde, and
to the ryuer of the cyties of Ephraim, and
betwene the cyties of Manasses. The coaste
of Manasses wente also on the northsyde of
the ryuer, and the endes of it go out at ꝑ sea:
so that the south pertayned to Ephraim, and
the northe to Manasses, and the see is their
border. And they mette togeather in Aser
northwarde, and in Jsacar eastwarde. And
Manasses had in Jsacar and in Aser. Beth-
sean, ãd her townes: Jiblean, and her tow-
nes: and the enhabytoures of Dor, wyth the
townes pertaynynge to the same: ãd the en-
habytoures of Endor wyth the townes of the
same: and the enhabytoures of Thanach
wyth her townes: and the enhabytoures of
Magedo wyth the townes of the same, euen
thre contreys. Yet the chyldrẽ of Manasses
coulde not ouercome those cyties. But the
Cananites presumed to dwell in the same
lande. Neuertheleſſe, allone as the chyldren
Israel were waxed stronge, they put ꝑ Ca-
nanites vnder tribute, but expelled thẽ not.

And the chyldren of Joseph spake vnto
Josua sayinge: why hast thou geuen me but
one lotte and one porcyon to enheret, seyng
I am a greate people, & for as muche as the
Lorde hath blessed me hytherto? and Josua
answered them: yf ꝑ be moch people, then
get the vp to the wodde contreye and pre-
pare for thy selfe there in the lãde of the Pe-
resites and of the Giaunts, yf mounte Ephra-
im be to narowe for the. And the chyl-
dren of Joseph sayd: The hyll is not ynough
for vs: and all the Cananites that dwell in
lowe contrey haue charettes of yron, and
haue they that enhabyte Bethsean, and
townes of the same, and they also that dwell
in the valleye of Jezreel. And Josua sayd
vnto the house of Joseph, Ephraim & Ma-
nasses: ye be moch people, and haue great
power, and shal not therfore haue one lotte.
Therfore the hyll shalbe poures, & ye shal cut
downe the wod that is in it: & the endes of it
shalbe poures, yf ye cast out the Cananites
which haue yrõ charettes, & are very strong.

¶ The

¶ The.xviii.Chapter.

¶ Seuen are sent to deuyde the lande to the other seuen tryes. The lotte of the chyldren of Ben Jamin.

1 AND the whole congregacyon of the chyldren of Israel came together at Silo, & set vp the tabernacle of wytnesse there, and the lande was in subiecyon before them. And there remayned amonge ꝑ chyldren of Israel seuen tryes, whych had not yet receaued theyr enheritaũce. And Josua sayde vnto the chyldren of Israel: howe longe are ye so slacke to come, and possesse ꝑ lande which the Lorde God of your fathers hath geuen you? Geue out from among you for euery tryde thre men, that I maye sende them. And that they maye ryse, and walke thorowe the lande and dystrybute it accordynge to the enheritaunce therof, and come agayne to me.

5 And let them deuyde it vnto them into seuen partes. And Juda shall abyde in theyr coaste on the south, and the house of Joseph shall stande in theyr coastes on the northe. Descrybe ye the lande therfore into seuẽ partes, and bryngе the descripcion hether to me and I shall cast lottes for you here before ꝑ Lorde our God. * But the Leuites haue no parte amonge you, for the preasthode of the Lorde is theyr enheritaunce. * And Gad, & Ruben, & halfe the tryde of Manasses haue receaued theyr enheritaũce beyonde Jordan eastwarde, whyche Moses the seruaunt of the Lorde gaue them.

And the men arose, & wente theyr waye. And Josua charged them ꝑ wẽt to descrybe the lande, sayinge: departe, and go thorowe the lande, and descrybe it, & come agayne to me, ꝑ I maye here cast lottes for you before the Lorde in Silo. And the men departed, & walked thorowe the lande, and descrybed it ¶ by cyties into seuẽ partes in a booke, and returned to Josua into ꝑ hoost at Silo. And Josua caste lottes for thẽ in Silo before the Lorde, and there Josua deuyded the lãde vnto the chyldren of Israel, to eche theyr porcion. And the lotte of the tryde of the chyldrẽ of Ben Jamin came vp accordynge to theyr kynredes. And the coast of theyr lotte came betwene the chyldren of Juda and the chyldren of Joseph. And theyr north coast was from Jordan, and went vp to the syde of Jericho on the northsyde, and wẽt vp thorowe the mountaynes westwarde, and they ended at the wyldernesse of Bethauen: and wente from thence towarde Lus euen to the south syde of Lus (the same is Bethel) and descended agayne to Atrothadar, vnto the hyll that lyeth on the southsyde of the neyther Bethoron. And the coast turneth thence, and compasseth the corner of the see southwarde, euen from the hyll that lyeth before Bethoron southwarde, and goeth oute at Kiriathbaal whiche is Kiriath Jarim a cytye of the chyldren of Juda: thys is the west quarter: and the south coast goeth from the edge of Kiriathiarim, and goeth oute west D warde, and thence it turneth to ꝑ water wel of Nephthoah, and commeth downe againe to the edge of the hyll, that lyeth before the valeye of the sonne of Hennon, euen in ꝑ valeye of the Giauntes northwarde and descẽdeth into the valey of Hennon besyde Jebusy southwarde, and gothe downe to the well of Rogell, and compaseth from the north, & goeth forth to the well of the sonne, and departeth from thence to the places of Geliloth, which are towarde the goyng vp vnto Adomim: & goth downe to the stone of Bohan the sonne of Ruben: & then goth alonge towarde the syde of the playne northwarde: and gothe downe into the feldes: and gothe alonge to the syde of Bethhaglah northwarde, and endureth at the poynt of the salt see north therfrom, euen at the south ende of Jordan. This is the south coast.

And Jordan kepeth in thys coaste on the eastsyde, and this is the enheritaunce of the chyldrẽ of Beniamin by theyr coastes rouide aboute thorowe out theyr kynredes. These were the cyties of the tryde of the chyldren of Beniamin thorowe out theyr kynredes: Jericho, Bethaglah, and the playne of Kasiz, Betharabah, zamarim, and Bethel: Auim, Pharah, and Ophrah: Chepar Ammona, Ophni, & Gabai, twelue cities wyth theyr vyllages. Gibeon, Ramah, and Beroth: Mazphah, Caphairah, and Mozah: Rekẽ, Jarephel, and Tharelah, zela, Eleph, and Jebusi, whyche is Jerusalem, Gibeath, and Kiriath, fourten cyties with theyr vyllages. This is the enheritaunce of the chyldren of Beniamin thorowe out theyr kynredes.

¶ The.xix.Chapter.

¶ The lottes or partes of Zabulon, Ysachar, Aser, Nephthali, Dan, and Josua.

1 AND the seconde lotte came out for the tryde of the chyldren of Simeon by their kynredes. And their enheritaũce was in the myddes of the enheritaũce of the chyldrẽ of Juda. And they had in theyr enheritaũce, Bersabe, Sabe, and Moladah, Hazorsual, Balah, and Azẽ, Eltholad, Bethul and Hormah, zikelag, Bethmarcaboth and Hazersusah, Bethlebaoth, and Saruhen, thyrtene cyties wyth theyr vyllages. Aim, Remon, Ether, & Asan, foure cities wꝯ theyr vyllages: and thereto all the vyllages that were rounde aboute these cyties, euen vnto Balasath, Beor, and Ramath, southward. this is the enheritaũce of ꝑ tryde of the chyldren of Simeon thorow out their kinredes. Out of the lotte of the chyldrẽ of Juda, cam

the enheritaunce of the chyldren of Simeon. For the parte of the chyldren of Juda was to moche for them: and therfore the chyldren of Simeon had their enherytaunce in the enheritaunce of them.

And the thyrde lotte arose for the chyldrē of zabulō thorowe out their kynredes. And the coastes of their enheritaūce cam to Sarid, and went vp westwarde, and to Mariaлah, & reached to Dabaseth, and came thence to the ryuer that lyeth before Jokneuen: ād turned from Sarid eastwarde towarde the sonne rysynge vnto the border of Chisloth Thabor: and then goeth oute to Dabereth, and goth vp to Japhia: & from thence goeth a lōge eastwarde, to Gethah, Jepher, Ithah and Jazin, and goth to Remon, Methoar, and Neah. And compasseth it on the northe syde to Nathan, and endeth in the valeye of Jephthahel. And Jatath, Nahalol, Seron, Idalah, and Bethlehē: twelue cyties with their villages. Thys is the enheritaunce of the chyldren of zabulon thorowe oute their kynredes, and these are the cyties with their vyllages.

And the fourth lot came out for ꝑ chyldrē of Isachar by their kiredes. And their coast was Jesraelah, Casuloth, and Sunem. Hapharaim, Sion, and Anaharath: Harabith kision, and Abez: Rameth, Enganim, Enhadah, & Bethphazez. And hys coaste reacheth to Thabor, and Sahazimah & Bethsames, and endeth at Jordan, Syxtene cyties with their villages. This is the enheritaunce of the trybe of ꝑ chyldren of Isachar by their kynredes. And these are the cyties with their vyllages.

And the fyfte lotte cam out for the trybe of the chyldren of Aser by their kynredes. And their coast was: Helkath, Hali, Betē & Achsap: Alamelech, Amaad and Miseal: & came to Carmel westwarde, and to Sihor, Labanath, and turneth towarde the sonne rysynge to Bethdagon, and commeth to zabulon & to ꝑ valeye of Jephthahel, towarde the northsyde of Bethemek and Negel, and goth out on the lyfte syde of Cabul: & to Hebron, Rohob, Ramon, & Kanah, euen vnto great Sidon. And then the coast turneth to Ramah and to the stronge cytie of zor, and turneth to Hozah, & endeth at the see, by the possession of Achzibah: Amah also & Aphek and Rohob: Twentye and two cyties with their villages. This is ꝑ enheritaunce of the chyldren of Aser by their kynredes: These are the cyties with their vyllages.

And the syxte lotte cam out for the chyldren of Nephthali by their kynredes. And their coast was from Heleph & from Elom to zaenanim, Adami, Nekeb and Jabneel, euen to Lakum, and doth go out at Jordan. And then the coaste turneth westwarde to Asanoth Thabor, and then goeth out from thence to Hukokah, and reacheth to zabulon on the southsyde, & goeth to Aser on ꝑ northsyde, and to Juda vpon Jordan toward the sonne rysynge. And their stronge cyties are zidin, zer, Hamath, Racath and Cenereth, Adamah, Hermah & Hazor, Kedes, Edrei, and Enhazor: Iron, Magdeiel: Horē, Rethanah and Bethsames: nynetene cyties with their villages. This is the enherytaunce of the tribe of the chyldrē of Nephthali by their kynredes: these also are the cyties and their vyllages.

And the seuenth lotte came out for ꝑ tribe of the chyldren of Dan by their kynredes. And the coaste of their enherytaunce was zaraah, Esthaol, * Irsames, Saelabin, Ajalon Jethlah: Eglon & Thēnathah, and Ekron: Elthekeh, Gibethō & Baalath: Jehud Banebarak & Gathermon, Meierion and Aarcon, wꝗ the border that lyeth before Japho. And ꝑ coastes of the chyldrē of Dan went out from thē. And the chyldren of Dan went vp to fyght agaynst Lesen, and toke it, and smote it with the edge of ꝑ swearde, and conquered it, & dwelt therin, & called it * Dan after the name of Dan their father.

This is the enheritaunce of the trybe of ꝑ chyldren of Dan in their kinredes: these also are the cyties with their villages. When they had made an ende of deuydyng ꝑ lande by her coastes, the chyldrē of Israel gaue an enheritaunce vnto Josua the sonne of Nun amōge them, accordinge to the worde of the Lorde they gaue him the cytie whych he asked, euē * Thānath serah in mōut Ephraim. And he bylte ꝑ cytie & dwelt therin. * These are the enherytaunces whyche Eleazar the preast and Josua the sonne of Nun, and the auncient fathers of the trybes of the chyldren of Israel deuyded by lotte in Siloh before the Lorde, in the dore of the Tabernacle of wytnesse, and so they made an ende of deuydynge the contreye.

¶ The. xx. Chapter.

¶ The cyties of refuge or Sanctuaryes.

THe Lorde also spake vnto Josua sayinge: speake to the chyldren of Israel and saye: * Appointe out frō amonge you cyties of refuge, whereof I spake vnto you by the hande of Moses, that the slayer ꝑ kylleth any person vnwares & vnwytynglye, maye flee thether. And those cyties shall be your refuge from the auenger of blode. And he that doeth flee vnto one of those cyties, shall stande at the entrynge of the gate of the cytie, and shall shewe hys cause in the eares of the elders of the cytie.

And they shal take him into the cytie vnto them, and gene hym a place, that he maye dwell

dwell amonge them.

B And yf the auenger of bloude folowe after him, they shall not delyuer the slear into his hande: because he smote his frende ignorantlye, and hated him not before tyme.

And he shall dwell in the sayd cytie vntyl he stande before the congregacion in iudgement, * & vntyll the death of the hye preaste that shalbe in those dayes: for then shall the slear retourne, and come vnto his owne cytie, and vnto hys owne house, and vnto the cytie from whence he fled. And they sanctifyed kedes in Galile, in mounte Nephthali, and Sichem in mount Ephraim, and Kiriatharbe (which is Hebron) in the mountayne of Juda. And on the otherslyde Jordan ouer against Jericho eastwarde, they appoynted Bozor in the wyldernesse vpon the playne, out of the trybe of Ruben: and Ramoth in D Gilead out of the trybe of Gad: and Golan in Basan out of ý trybe of Manasses. These were the cyties appoynted for all the chyldren of Israel, and for the straunger that sojourned amonge them, that whosoeuer kylled any person ignorantly, the same myght flee thether, & shulde not dye by the hande of the auenger of bloude, vntyll he stode before the congregacion. & (to declare his cause.)

¶ The. xxi. Chapter.

¶ The cyties geuen to the Leuites, in nombre. xlviii.

I And then came the principall fathers of the Leuites vnto Eleazar ý preste and vnto Josua the sonne of Nun, & vnto the aunciēt fathers that were ouer the trybes of the chyldren of Israel, and spake vnto them at Silo in the lande of Canaan, saying: * the Lorde commaūded by Moses, to geue vs cyties to dwel in, with the suburbes therof, for our catell. And the chyldrē of Israel gaue vnto the Leuites, oute of theyr enherytaunce at the byddynge of the Lorde these cyties folowinge with theyr suburbes.

And the lotte came oute for the kynred of the Cahathites: and the chyldren of Aaron the preaste, whyche were of the Leuites, had geuen them by lotte, out of the trybe of Juda, out of the trybe of Simeon, and oute of ý trybe of Beniamin: thirtene cyties. And the reast of the children of Cahath had by lotte, out of the kynredes of the trybe of Ephraim out of the trybe of Dan, and out of the halfe trybe of Manasses: ten cyties. And the chyldren of Gerson had by lotte oute of the kynredes of the trybe of Issachar, and out of the trybe of Aser, out of the trybe of Nephthali, and out of the other halfe tribe of Manasses in Basan: thyrtene cyties. And the chyldren B of Merari by theyr kynredes, had out of the trybe of Ruben, and out of the trybe of Gad and out of the trybe of Zabulon, twelue cyties. And the chyldren of Israel gaue by lot vnto the Leuites these cyties with theyr suburbes, as the Lord cōmaunded by Moses.

And they gaue out of the trybe of ý chyldren of Juda, and out of the trybe of the chyldren of Simeon, these cyties by name whyche the chyldren of Aaron beyng of the kynredes of the Cahathites, and of the chyldren of Leui, obtayned: for theyrs was the fyrste lotte.

And they gaue them Kariath Arbe of the father of Enack (whyche is Hebron) in the hyll contrye of Juda, wyth the Suburbes of the same rounde about it. But the lande that pertayned to the cytie, and the vyllages therof, gaue they to * Caleb the sonne of Jephune, to be his possession. * Jos. xiiii. B

And thus they gaue to ý children of Aaron the preast, a cytie, to the whiche ý slayer myght flye: euen Hebron wyth her Suburbes: Libna with her Suburbes: and Jathir wyth her Suburbes, and Estimoa with her Suburbes: Holon with her Suburbes, Dabir wyth her Suburbes: Ain with her Suburbes: Jutah wyth her Suburbes: Bethsames with her Suburbes: nyne cyties out of those two trybes. And out of the trybe of Beniamin, they gaue Gibeon with her Suburbes: Gaba wyth her Suburbes: Anatoth wyth her Suburbes: Almon wyth her Suburbes: foure cyties. All these cyties of C the chyldrē of Aaron preastes, were thirtene cyties with theyr Suburbes. And the kynredes of the chyldrē of Cahath that were Leuites: that is to saye, the other chyldren of Cahath, had cyties geuen thē for their lotte, out of the trybe of Ephraim. For they gaue them the cytie that the slear myght flye vnto: Sichem with her Suburbes, in mounte Ephraim: and Gazer wyth her Suburbes: and Kabzaim with her Suburbes: & Bethoron wyth her Suburbes: foure cyties.

And oute of the trybe of Dan: Eltheke w̄ her Suburbes: Gibthon with her Suburbes: and Ialon with her Suburbes, Gathremon with her Suburbes: foure cyties.

And oute of the halfe trybe of Manasses, Thanach with her Suburbes: and Gathremon wyth her Suburbes: two cyties. All the cyties for the other kynredes of the chyldren of Cahath, were ten wyth theyr Suburbes.

And vnto the chyldren of Gerson whych were of the kynredes of the Leuites, they gaue out of the other halfe trybe of Manasses, the cytie of refuge for the slear: Golan in Basan wyth her Suburbes: and Beestherah with her Suburbes: two cyties. And out of the trybe of Issachar, Kision with her Suburbes: and Daberah with her Suburbes: and Jarimoth with her Suburbes: Enganim wyth her Suburbes: foure cyties.

And out of the trybe of Aser, Misael wyth her Suburbes: Abdon with her Suburbes Halakath with her Suburbes: and Rohob wyth her Suburbes: foure cyties. And out of the trybe of Nephthali, the cytie for the slear to flee vnto: Kedes in Galile wyth her Suburbes: and Hamothdor wyth her Suburbes: ¶ Carthã with her Suburbes: thre cyties. All the cyties of the Gersonites thorowe out theyr kynredes, were thyrtene cyties wyth theyr Suburbes.

D And vnto the other kynredes of the chyldren of Merari, the rest of the Leuites, they gaue out of the trybe of Zabulon: Jecnam wt her Suburbes: and Carthah wyth her Suburbes: Damna wyth her Suburbes, and Nahalal wyth her Suburbes: foure cyties, And out of the trybe of Ruben, Bozor with her Suburbes: and Jahelah with her suburbes: Kedmoth with her suburbes, and Mephaath wyth her Suburbes: foure cyties. And out of the trybe of Gad, they gaue the cytie for the slear to flee vnto: Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes, Hesbon wyth her suburbes: and Jaser wyth her suburbes, foure cyties in all, so that al the cyties of the chyldrẽ of Merari thorow out their kynredes (whiche were the rest of the kynredes of the Leuites) were by their lot, twelue cyties. And all the cyties that the Leuites had amonge the possession of ẏ chyldrẽ of Israel were. xlviii. with their suburbes. And these cyties laye euery one seuerallye, haynge theyr suburbes rounde aboute them thorow out all the sayd cyties. And the Lorde gaue vnto Israel all the lande which * he sware to geue vnto theyr fathers. And they conquered it, and dwelt therin. And the Lorde gaue them rest rounde aboute, accordynge to all ẏ he sware vnto theyr fathers: and there stode not a man of all theyr enemyes before them. The Lorde also delyuered all theyr enemyes into theyr handes. * There skaped nothynge of all the good thynges, wyych the Lord had sayd vnto the house of Israel. But all came to passe.

*Gen.xlvii.a

*Jos.xxiii.b

¶ The.xxii.Chapter.

¶ Ruben, Gad, and the halfe trybe of Manasses are sent agayne to theyr possessions. They buylde an altare for a memoriall.

THen Josua called vnto the Rubenites, the Gaddites ¶ to the halfe trybe of Manasses, and sayde vnto them: * ye haue kepte al that Moses the seruaunt of the Lorde commaunded you, and haue obeyed my voyce in all that I commaunded you: ye haue not lefte youre brethren of a longe season vnto this daye, but haue kepte the commaundemente of the Lorde youre God.

*Nu.xxxii.c

And now that the Lorde hath geuen rest vnto youre brethren as he promysed them, therfore retourne ye, and go vnto your tentes, and vnto the lande of youre possession, which Moses the seruaũt of the Lord gaue you on the otherslyde Jordan.

But in any wyse take dyligent hede, and do the commaundement and lawe, wyych Moses the seruaunte of the Lorde charged you: * that ye loue the Lorde your God, and walke in all hys wayes, and kepe hys commaundementes, and cleaue vnto hym, and serue hym wyth all youre heartes, and all your soules. And so Josua blessed them and sent them awaye. And they went vnto their tentes.

Vnto the one halfe of the trybe of Manasses Moses gaue possession in Basan: but vnto the other halfe thereof gaue Josua amonge theyr brethren on this syde Jordane westwarde. And Josua sent them awaye also vnto theyr tentes, and blessed them, and sayde vnto them: retourne wyth mocheryches vnto youre tentes, and wyth a great multytude of catell, wyth syluer and golde wyth brasse, and yron, and wyth much raiment and * deuyde the spoyle of youre enemyes wyth your brethren.

And the coyldren of Ruben, the chyldren of Gad, and halfe the trybe of Manasses, returned, and departed from the chyldren of Israel out of Silo (whiche is in the lande of Canaan) to go vnto the contrey of Gilead to the lande of theyr possession, wyche they had optayned, accordinge to the word of the Lorde by the hãd of Moses. And when they came vnto the place of Geliloth besyde Jordan (that is in the lande of Canaan) there the chyldren of Ruben, the chyldren of Gad and the halfe tribe of Manasses, buylt an altare faste by Jordane, and that a great altare to see to. Wyche when the chyldren of Israel hearde of, they sayde: beholde, the chyldren of Ruben, the chyldren of Gad, and the halfe trybe of Manasses haue buylte an altare in the forefronte of the lande of Canaan even in Geliloth besyde Jordan on the syde of the chyldren of Israel. And when the chyldren of Israel hearde of it, the whole congregacyon of the chyldren of Israel gathered them together to Silo, to make batell agaynst them. And the chyldren of Israel sente vnto the chyldren of Ruben, and to the chyldren of Gad, and to the halfe trybe of Manasses into the lande of Gilead, Phinehes the sonne of Eleazar the Preaste, and wyth hym ten Lordes, of euerye chefe house a Lorde, throw out all the trybes of Israel, which were heades of theyr fathers householdes amonge the thousandes of Israel. And they wet vnto the chyldren of Ruben, and to the chyldren of Gad, ¶ to the chyldren of the halfe trybe of Manasses, vnto the lande of Gilead, and they

they spake wyth them, sayinge.

D Thus saye the hole congregacyon of the
xxi.b Lorde * what transgressyon is thys that ye
haue transgressed agaynst the God of Israel, to turne awaye this daye from the Lorde
in that ye haue bylded you an altare for to
rebelle this daye agaynst the Lorde? Is the
xxii.a *wycked dede of Peor to lyttel for vs, wher
of we are not yet cleansed vnto thys daye,
and for the which there was in the congre-
gacion of the people a plage of the Lord? Ye
also are turned awaye thys daye from the
Lorde. And seynge ye rebelle to daye aga-
ynst the Lorde, it wyl come to passe, that to
morow he shall be wroth wyth all the con-
gregacion of Israel. Notwythstandynge yf
ye thynke, that the lande of your possessyon
is vncleane, then come ouer vnto the lande
of the possessyon of the Lorde, where in the
Lordes tabernacle dwelleth, and take pos-
sessyon amonge vs. But transgresse not a-
gaynst the Lorde, nor prouoke vs, to buyld
you any other aulter, saue the aulter of the
xxii.a Lord our God. * Dyd not Acan the sonne of
zareth trespasse in the excōmunicate thynge
and wrath fell on all the congregacion of Is
rael, which notwythstandynge that he was
but one mā, yet he alone perysshed not for his
wyckednesse?

E Then the chyldren of Ruben and the chyl
dre of Gad, and halfe the trybe of Manasses
answered, and sayde vnto the heades ouer
the thousandes of Israel: The God of god-
des, the Lorde God of goddes, euen ý Lorde
he knoweth, and also shall Israel knowe. Yf
it be to rebelle, or to transgresse agaynst the
Lorde, thē thou Lorde saue vs not this day.
Or elles yf we haue bylte vs an aulter to
turne from folowynge the Lorde, or to of-
fer theron burnt offrynge or meat offrynge, or
to offer peaceoffrynges theron: let the Lord
requyre it. ✠ (and iudge.) And yf we haue not
rather done it of a carefulnes and of a sure oc
casion, sayenge: In tyme to come your chyl-
dren myght saye vnto oures: what haue ye
to do with the Lorde God of Israel? ý Lord
hath made Jordan a border betwene vs ād
you (ye chyldren of Ruben and of Gad) ye
haue no parte therfore in the Lorde: and so
shal your chyldren make our chyldren ceasse
from fearynge the Lorde.

✠ Therfore we ✠ (take better aduisement ✠) sayd:
F We wyl make vs an aulter, not for burnt-
xxiii.a offrynge, nor for sacrifyce, but for a * wyt-
xxiii.b nesse betwene vs and you, and oure genera-
cyons after vs, that we shulde serue the
Lorde, wyth oure offrynges, sacrifyces and
peaceoffrynges before hym: and that youre
chyldren shulde not saye to oures in tyme to
come: ye haue no parte in the Lorde.

Therfore sayde we, that yf they shulde
so saye to vs or to our generacyons in tyme
to come, that we wolde saye agayne: Be-
holde the fassyon of the aulter of the Lorde,
wyych oure fathers made, nether for burnt-
offrynges nor sacrifyces, but for a wytnesse
betwene vs and you. God forbyd, that we
shulde rebell agaynste the Lorde, and turne
thys daye frō after hym, & buylde any other
aulter for burnt offrynges, oblacions, or sa-
crifyces, saue the altare of the Lorde oure
God, that is before his tabernacle.

And when Phinehes the preaste, and the G
Lordes of the congregacyō and heades ouer
the thousandes of Israel wyyche were with
hym, heard these wordes that the chyldren
of Ruben, and the chyldren of Gad and the
children of Manasses spake, they were well
cōtent. And Phinehes the sonne of Eleazar
the preast sayd vnto the chyldren of Ruben
and to the chyldren of Gad, and to the chyl-
dren of Manasses: this daye we perceaue, ý
the Lord is amonge vs, because ye haue not
done this trespasse agaynst the Lorde: Now
ye haue rydde the chyldren of Israel oute of
the hande of the Lorde.

And Phinehes the sonne of Eleazar the
Preast with the Lordes, retourned from the
children of Ruben, and from the chyldren of
Gad out of the lande of Gilead vnto ý lande
of Canaan, to the chyldren of Israel, and
brought them thys worde agayne. And the
sayenge pleased the chyldren of Israel, and
they blessed God, and dyd not entende to go
agaynst them in batell, and to destroye the
lande which the children of Ruben and Gad
dwelt in. And the chyldrē of Ruben and the
children of Gad called the aulter: Our wyt-
nesse, that the Lorde is God.

¶ The.xxiii.Chapter.

¶ Josua exhorteth the people, that they sorye not them selues to the Gentiles.

AND it came to passe a longe ceason af- A
ter that the Lorde had geuen rest vn-
to Israel frō al theyr enemyes roūde
about, that Josua waxed olde, and was stric
ken in age. And Josua called for all Israel,
and for theyr elders, theyr heades theyr iud-
ges and officers, and sayd vnto them: I am
olde and stryken in age.

And ye haue sene all that the Lorde your
God hath done vnto al these nacions before
you, how the Lorde youre God hath fought
for you. Beholde, I haue subdued vnto you
these nacions ý remayne, to be an enheritance
for your tribes: euen from Jordan, and (frō
the lande) of all the nacions that I haue de-
stroyed, euen vnto the great see westwarde.
✠ (And there remayne yet many nacions.) And ý Lor- ✠
de your God shal expel them before you, and
cast thē from out of youre syght, and ye shal
conquere theyr lāde, as the Lorde your God
hath sayde vnto you. B

Go to therfore * as strongly as ye maye, * Deu.xxxi.b

that ye take hede and do all that is wrytten
‡Deut. xii.d. in the booke of the lawe of Moses, ‡ that ye
and.xxviii.b bowe not asyde therfrō, to the ryghte hande
Prouer.iiii.b or to the lefte: and lest that whan ye come a-
monge these nacyons, (euen amonge these
that are left with you) ye make mencyon or
sweare by the names of theyr goddes: and ꝓ
ye nether serue them nor bowe youre selues
vnto them. But that ye stycke fast vnto the
Lorde your God, as ye haue done vnto this
C daye. So shal the Lorde cast out before you
great nacions and mighty, as no man hath
bent able to stande before you hytherto.
Deut. xxxii.d * One man of you shal chase a thousand: for
the Lorde your God he fyghteth for you, as
he hath promysed you. Take good hede ther
fore vnto your selues, that ye loue the Lorde
youre God.

Els, yf ye go backe and cleaue vnto the
rest of these nacions that remayne with you
and shall make marryages with thē, and go
in vnto thē, and they to you: be ye sure: that
the Lorde your God wyll nomore cast oute
Nu. xxxiii. g all these nacions frō before you. * But they
shalbe snares and trappes vnto you & scour
ges in your sydes, and thornes in your eyes,
vntyl ye perysche frō of this good lande, whi-
che the Lorde your God hath geuen you.

D And behold, this daye, do I entre into ꝓ
waye of all the worlde, and ye knowe in all
*Iosu.xxi.d your hertes & in all youre soules, that * no-
thynge hathe fayled of all the good thynges
which the Lorde youre God promysed you:
But all are come to passe, & nothynge hathe
fayled therof. Therfore, as al good thynges
are come vpon you, whiche the Lorde youre
God promysed you, so shall ꝓ Lorde bryngе
vpon you all euell, vntyll he haue destroyed
you frō of thys good lande, which the Lorde
youre God hathe geuen you, when ye haue
transgressed the appoyntment of the Lorde
youre God, which he commaunded you: and
haue gone and serued straunge goddes, and
bowed youre selues to them. Then shall the
wrath of the Lorde wax whote vpon you,
and ye shall perysche quicklye frō of the good
lande, which he hath geuen you.

¶ The.xxiiii.¶ Chapter.

¶ Josua exhorted the people to the keppynge of the lawe. He dyed. The bones of Joseph are buryed. Eleazar dyed.

A And Josua gathered all the trybes of
Israel to Sichem, and called for the
elders of Israel, and for theyr heades
Judges and officers, and they presented thē
selues before God. And Josua sayd vnto all
the people: thus sayth the Lorde God of Is-
*Gene.xi.d rael: * youre fathers dwelt on the other syde
of the floude in olde tyme: euen Thareh the
father of Abraham and of Nachor, and ser-
ued straunge goddes.

And I toke youre father Abraham from
the other syde of the floude, & brought him
thorowe out al the lande of Canaan, & mul-
tiplyed his seed, and * gaue hym Isaac.
And I gaue vnto Isaac, Jacob & Esau.
* And I gaue vnto Esau mounte Seir, to
possesse it. But Jacob and his chyldren dy-
downe into Egypte.

I sent Moses also & Aaron. And I plo-
ged Egypte: & when I had so downe amonge
them, I brought you oute, and I brought
youre fathers oute of Egypte. And as they
came vnto the see, the Egyptians followed
after your fathers wyth charettes & horses
vnto the redd see. * And whā they cryed vnto
to the Lorde, the Lorde putte darcknesse be-
twene you and the Egyptiās, and brought
the see vpon them, and couered them. And
youre eyes haue sene what I haue done to the
Egyptians. And ye dwelt in the wylderness
a longe season.

And * I brought you into the land of the
Amorites, whyche dwelte on the other syde
Jordane. And they fought wyth you: and I
gaue them into youre hande, that ye might
conquere theyr contre. And I destroyed them
from out of your syght.

* Then Balak the sonne of Ziphor, kyng
of Moab arose and warred agaynst Israel,
and sent & called Balaā the sonne of Beor
for to curse you. But I wolde not herken
vnto Balaā, and therfore he rather blessed
you: And so I delyuered you out of his hande.
And ye went ouer Jordane, and came vnto
Jericho, and the men of Jericho fought a-
gaynst you: the Amorites, Pherezites, Ca-
naanites, Hethites, Girgosites, Heuites, &
Jebusites, and I delyuered them into your
hande.

And I sent * hornettes before you, which
caste them out of youre syght: euen the two
kynges of the Amorites: but not wyth your
owne swearde, or wyth youre owne bowe.
And I haue geuen you a lande, in wyche ye
dyd no laboure, and cyties wyche ye bylt
not, and wyych ye dwell in: vyneyardes also
and olyue trees wyche ye planted not, and
wherof ye do eate.

* Nowe therfore feare the Lorde, & serue
hym in perfectnesse and truthe: And put a-
waye the goddes, wyche youre fathers ser-
ued on the other syde of the floude, and in
Egypte, and serue ye the Lorde. And yf it
seme euell vnto you to serue the Lorde, then
chose you thys daye whom you wyll serue:
whether the goddes wyche youre fathers
serued (ꝓ were on the other syde of the floude)
ether the goddes of the Amorites, in whose
lande ye dwell. As for me and my house, we
wyll serue the Lorde.

The people answered and sayde: God for-
byd, that we shulde forsake the Lorde, and
serue

serue straunge goddes. For the Lorde oure God, he it is that brought vs & oure fathers out of the land of Egypte, and frō the house of bondage, and which dyd those great mytracles in oure syght, and preserued vs in all the waye that we went, and amonge all the nacions whych we came thorow. And ý Lord dyd cast out before vs all the nacions, specially the Amorites whych dwelt in the land. And therfore wyll we also serue the Lorde, for he is our God.

And Josua sayde vnto the people. Ye can not serue the Lorde: for he is an holye God, and a gelous God, and cannot beare youre iniquite and synne. Yf ye forsake the Lorde and serue straunge goddes, *he wyl turne & do you euell, and consume you, after that he hath done you good. And ý people sayde vnto Josua: naye, but we wyl serue the Lorde.

And Josua sayde vnto the people: ye are wytnesses youre selues, that ye haue chosen you the Lorde, to serue hym: and they sayde: we are wytnesses. Thē put a waye (sayd he) the straunge goddes whiche are amōge you, and bowe your hertes vnto the Lorde God of Israel. The people sayd vnto Josua: the Lord our God wyll we serue, and hys voyce wyll we obeye. And so Josua *made a couenaunt wyth the people the same daye, and set an ordynaunce and lawe before them in Sichem.

And Josua wrote these wordes in ý boke of the lawe of God, and *toke a great stone, and pitched it on ende in the sayd place, euen vnder an oke that was in the sanctuarye of the Lorde. And Josua sayde vnto all ý people: beholde, * thys stone shalbe a wytnesse vnto vs, for it hath heard all the wordes of the Lorde which he spake wyth vs. It shalbe therfore a witnesse vnto you, lest ye deny *(and dyssemble wyth) your God. And so Josua let the people departe, euery man vnto hys enheritaunce.

And after these thynges it came to passe, that Josua the sonne of Nun, the seruaunte of the Lorde dyed, beynge an hundreth and ten yeares old. And they buryed hym in the contrey of hys *enheryptaunce, euen in Thānath Sareth, which is in mount Ephraim, on the northside of the hyll of Gaas.

And Israel serued the Lord *al the dayes of Josua, and all the dayes of the elders that ouer lyued Josua, and whyche had knowne all ý workes of the Lorde that he had done for Israel. And the *bones of Joseph, which the children of Israel brought out of Egypte buryed they in Sichē* in a parcell of groude whych Jacob bought of the sōnes of Hemor the father of Sichem, for an hundreth peces of syluer, and it became the enheritaunce of the chyldren of Joseph. And Eleazar the sonne of Aaron dyed, whom they buryed in a hyll that pertayned to Phinehes his sonne, whiche (hyl) was geuē hym in mount Ephraim.

*Gen. xxxi. g Josue. xxiii. c

*Josu. xix. b

*ii. Para. xxxiiij. g

*Gen. l. a Exod. xiii. b

*Ge. xxxiii. b

¶ The ende of the boke of Josua, whom the Hebrues call Iehosua.

¶ The booke of Judges, called in the Hebrue Sophtim and in Latin Judicum.

¶ The fyrst Chapter.

¶ After Josua was dead, Juda wás constitute Lorde ouer the armye.

1 After the death of Josua it came to passe, that the chyldrē of Israel asked ꝓ Lorde sayinge: who shall go vp for vs agaynst the Cananites, ād who shall fyrste fyght agaynst thē. And ꝓ Lorde sayd: Juda shall go vp, * beholde I haue delyuered the lande into his handes. And Juda sayd vnto Simeō his brother: come vp with me in my lotte, that we maye fyght agaynste the Cananites: And I lykewise wil go with ꝓ into thy lotte. And so Symeon went with hym.

*Jos. xviii. a

2 And Juda went vp, and the Lorde delyuered ꝓ Cananites & Pherelites into theyr handes. And they slewe of thē in Bezek ten thousand men. 3 And they found Adonibezek in Bezek. And they fought agaynste hym, and slewe the Cananites and Pherelites. 4 But Adonibezek fled, & they folowed after hym, and caught hym, and cut of his thōbes 5 and his great toes. And Adonibezek sayde: thre score and ten kynges hauing their thōbes and greate toes cut of, gathered theyr meate vnder my table: * as I haue done, so God hathe done to me agayne. And they brought him to Ierusalē, and there he dyed.

*Leu. xxiiii. c
Judi. xv. a

6 The children of Juda fought agaynst Ierusalem, and toke it * and smote it wyth the edge of the sweard, and set the cytie on fyre. 7 After warde the chyldren of Juda wente to fyght agaynst the Cananites, that dwelt in the mountayne, and towarde the south, & in the lowe contreye. 8 And Juda went agaynst the Cananites that dwelt in Hebron, which before tyme was called Kariath Arbe. And slewe Sesai, Ahiman & Thalmai. 9 And frō thēce they went to the inhabiters of Dabir, whose name in olde tyme was called Kariathsepher, ¶ (that is a cytie of letters.)

‡Deut. xx. c

10 And Caleb sayd: * he that smyteth Kariathsepher, and taketh it, to him wyll I gyue Acsah my daughter to wyfe. 11 And Othoniel the sonne of Kenez Calebs younger brother toke it: to whome he gaue Acsah his daughter to wyfe, & as they went, she counseled hym to aske of her father a felde. 12 And then she lyghted of her asse: and Caleb sayde vnto her: What ayleth the? She answered vnto him geue me a blessynge: for thou hast geuen me a Southward (or drye) land, geue me also springes of water. And Caleb gaue her springes both aboue and beneth. 13 And the chyldren of the Kenite, Moses father in law, wente vp * oute of the cytie of ‡ palme trees wyth the chyldren of Juda into the wyldernesse of Juda, that lyeth in the South of Arad, and they went and dwelt amonge the people.

14 And Juda went with Simeon his brother, and they slewe the Cananites that inhabited zephath, and vtterlye destroyed it, * and called the name of the cytie Horma. 15 And at the laste Juda toke Azah wyth the coastes therof, and Askalon wyth the coastes therof, and Akaron wyth the coastes therof. And the Lorde was wyth Juda, and he conquered the mountaynes, but could not dryue out the enhabiters of the valeys, because they had charettes of yrō. 16 And they gaue * Hebron vnto Caleb, as Moses sayde. And he expelled thence the thre sonnes of ‡ Enak.

* And the chyldren of Benjamin dyd not cast out the Jebusites, that enhabited Ierusalem, but the Jebusites dwel wyth the chyldren of Ben Jamin in Ierusalem vnto this daye.

17 * And in lyke maner they that were of the house of Joseph went vp to Bethel, and the Lorde was wyth thē, & the house of Joseph serched out Bethel, which before tyme was called Lus. 18 And the spyes sawe a man come out of the cytie, & they sayd vnto him: Shewe vs the waye into the cytie, * and we wyll shewe the mercy. 19 And whan he had shewed them the waye into the cytie, they smote it with the edge of the sweard, but let the man and all hys houshold go free. 20 And the man went into the land of the Hethites, and buylde a cytie, and called ꝓ name therof Lus which is the name therof vnto this daye.

* Nether dyd Manasses expelle Bethsan with her townes, Thaanach with her townes, the enhabitoures of Dor with her townes, the enhabitoures of Jebleam wyth her townes, nether ꝓ enhabitoures of Megido wyth her townes, but the Cananites were bolde to dwell in the lande. But it came to passe ꝓ as sone as Israel was waxed mighty, they put the Cananites to trybute and expelled them not.

*Jo.

*Jo.

*In lyke maner Ephraim expelled not the Cananytes that dwelte in Gazer, but the Cananytes dwelt styl in Gazer among them.

Neyther dyd Zabulon expell the enhabytoures of Ketron, neither the enhabitoures of Nahalol: But the Cananytes dwelte amongt them, and became trybutaries.

Neither dyd Aser cast out the enhabitoures of Acho, neither the enhabitoures of Zidon, & of Ahalab, Aczib, & Halbah, Aphek, ner of Rohob, but ý Aserites dwelt among the Cananites the enhabytoures of ý land, for they myght not dryue them out.

Neyther dyd Nephthalim dryue out the enhabytoures of Bethsames, nor the enhabytoures of Bethanath, but dwelt amongst the Cananytes the enhabitours of the lande. Neuertheleſſe the enhabytoures of Bethsames and of Bethanath became trybutaries vnto them.

And the Amorites troubled the chyldren of Dan in the mountayne, and suffered them not to come downe to the valeye. And the Amorites were content to dwell in mounte Heres (whiche is by interpretacyon: a wyrcrafftyng) in Hailon and in Salabim. And the hande of Joseph preuayled, so that they became tributaryes: and the coaste of the Amorytes was from the goyng vp to Acrabim, and from the rocke vpwarde.

¶ The.ii.Chapter.

¶ The Angell reduk.eth the people, because they had made peace with the Cananites. Idolatres ner punyshed.

AND the angell of the Lorde came vp from Gilgal to Bochim, and sayde: I made you to goo out of Egypte, & haue brought you vnto the lande whiche I sware vnto your fathers. *And I sayd: I wyl not break myne appoyntment that I made with you. And ye also shal make no couenaut with the enhabytoures of thys lande, but shall breake downe theyr aultares: Neuertheles ye haue not herkened vnto my voyce, why haue ye this done? Wherfore, I haue lykewyse determyned, that I wyl not cast them out before you: but they shalbe thornes vnto you, and theyr goddes shalbe a snare vnto you. And whē the angel of the Lorde spake these wordes vnto all the chyldren of Israel, the people cryed out and wepte: And called the name of the sayde place. *Bochim, and offered sacrifices vnto the Lorde.

And when Josua had sente the people away, the chyldrē of Israel went euery man into hys enheritaunce to possesse the lande. *And the people serued the Lorde all the dayes of Josua, and all the dayes of the elders that out lyued Josua, and had sene all the greate workes of the Lorde that he dyd for Israel: and Josua the sonne of Nun the seruaunt of the Lorde *dyed, when he was an hundred & ten yeres olde: whom they buryed in the coastes of his enheritaunce: euen in Thamnath Hares in mounte Ephraim on the northside of the hyl Gaas. And euen so all that generacyon were put vnto theyr fathers, and there arose another generacyō after them which neither knewe the Lorde, nor yet the workes whiche he had done for Israel.

And then the chyldren of Israel *dyd wyckedly in the syght of the Lorde, and serued Baalim, and forsoke the Lorde God of theyr fathers, whiche brought them out of the lande of Egypte, and kolowed straunge goddes, euen of the goddes of the nacyons that were rounde aboute them, and bowed them selues vnto thē, and angred the Lord. They forsoke the Lorde, and serued Baal and Astharoth, and the wrath of the Lorde wared hote agaynst Israel, and he delyuered them into the handes of raueners, that spoyled them, and solde thē into the handes of theyr enemyes rounde aboute thē, so that they had no power any longer to stande before theyr enemyes. But whethersoeuer they went out, the hande of the Lorde was agaynst them with euell lucke, euen as the Lorde promised them, and as he sware vnto them. And he punyshed them sore.

Neuertheleſſe the Lorde rayled vp Judges, which delyuered them out of the hādes of theyr oppressers, and yet for all that they wolde not harken vnto theyr Judges: But rather went a whorynge after strauge goddes, and bowed them selues vnto them, and turned quickely out of the way, which their fathers walked in, obeyng the cōmaundementes of the Lorde: But they dyd not so.

And when the Lord rayled them vp Judges, he was with the Judge, and delyuered them out of the handes of theyr enemyes al the dayes of the Judge *for the Lorde had compassion ouer theyr sorowynges, which they had, by the reason of them that oppressed them and vexed thē: yet for all that *as sone as the iudge was dead, they turned and dyd worse then theyr fathers, in kolowyng straung goddes, and in seruyng them, and ceased not from theyr owne inuencions, nor from theyr malycious way.

And the wrath of the Lorde was moued agaynst Israel, & he sayde: because this people hath transgressed myne appoyntement which I commaūded theyr fathers, & haue not herkened vnto my voyce, I wyll hence forth not cast out before thē one man of the nacions, which Josua lefte when he dyed, ý through them I maye *proue Israel, whether they wyll kepe the waye of the Lorde, & walke therin, as theyr fathers dyd or not

And so the Lorde leafte those nacyons, and drove them not out ymmediatly, neyther delyuered them into the hande of Josua.

¶ The.iii.Chapter.

¶ Othoniel delyuereth Israel. Ahud kylleth kyng Eglon. Samgar kylleth the Philistines.

A THese are the nacions whiche the Lord lefte, that he myght proue Israel by them: euē as many of Israel as had not knowen al the warres of Canaan: Onely for ÿ lernyng of the generaciō of ÿ chyldrē of Israel: ÿ he also myght teach thē warre, in asmuch as they ÿ were before them, knewe no thyng therof. Of those whom he left, there were fyue lordes of the Philistines, & all the Cananites, & the Sodonites, and the Heuites ÿ dwelt in moūt Libanō: euen frō moūt Baal Hermon vnto Hemath. Those remained to proue Israel by, & to wete, whether they wolde herken vnto the cōmaundementes of the Lorde, which he cōmaunded theyr fathers by the hand of Moses.

And the chyldren of Israel dwelt among the Cananites, Hethites, Amorites, Pherezites, Heuites, and Jebusites, *and toke the daughters of thē to be theyr wyues, & gaue theyr owne daughters to theyr sōnes, and serued theyr goddes. And the chyldrē of Israel dyd wickedly in the syght of the Lord, and forgat the Lord theyr God, and serued B Baalim and Aseroth. Therfore the Lorde was angry with Israel, & delyuered thē into the hādes of Chusan Risathaim kyng of Mesopotamia, and the chyldren of Israel serued Chusan Risathaim. viii. yeres.

*Deut.vii a

And when the chyldrē of Israel cryed vnto the Lord, the Lord styred vp a sauer, to ÿ chyldrē of Israel, & saued thē: one Othoniel the sonne of Kenes, Calebs ponger brother And the spirite of the Lord came vpon him. And he iudged Israel, and went out to war. And the Lord deliuered Chusā Risathaim kyng of Mesopotamia into hys hande, and his hande preuayled agaynst Chusan Risathaim. And the lande had *rest forty yeres, and Othoniel the sonne of Kenes died. And the chyldren of Israel went to agayne, and cōmitted wickednes in the syght of ÿ Lord. And the Lord strengthed Eglon the kynge of the Moabites, agaynst the chyldrē of Israel, because they had cōmytted wickednes before ÿ Lorde. And this (Eglon) gathered vnto hym the chyldren of Ammon, and the Amalekites, and wente and smote Israel, and conquered the cytie of Paulme trees. And so the chyldren of Israel serued Eglon the kyng of Moab. xviii. yeres. But when they cryed vnto the Lorde, the Lord styred them vp a sauer, Ahud the sōne of Gera the sonne of Gemini, a man that coulde do nothyng handsomly with his syght hande.

*ii.par.xb.d

And by him the chyldren of Israel sent a present vnto Eglon the kyng of Moab. Ahud made hym a dagger with two edges of a cubyte length, and he did gyrde it vnto his rayment vpon his syght thygh, and bare the present vnto Eglon the kyng of Moab: And Eglon was a very fatte man. And it fortuned that whē he had presented the present, he sent the people that bare it away, but he hym selfe turned agayne from the place of grauen ymages, that was by Gilgal) and sayde: I haue a secret errande vnto the, O kyng. Which sayd: kepe silence. And all that stode before hym, went out from him.

And Ahud came vnto hym, & in a sumer parler, which he had, sat he him selfe alone, and Ahud sayd* I haue a mesage vnto the from God. And he arose out of hys seat. And Ahud put forth hys lefte hande, & tooke the dagger from his right thygh, & thrust it into his bely, and the hafte went in after the blade. And the fatte, closed the hafte for he myght not drawe the dagger out of his bely, but the dyrte came out. Ahud gat him out at a posterne dore, and shut the doores of the parler about him, and locked them.

When he was gone out, hys seruantes came, and whan they sawe that the doores of the parler were locked, they sayde: perauenture he couereth hys fete in hys sumer chamber. And they taryed tyll they were ashamed, and beholde: seyng he opened not the dores of the parler: they toke a key, and opened them. And beholde, theyr Lord was fallen downe dead on the earth. And Ahud escaped (whyle they taryed) and was gone beyonde, to the place of the grauē ymages, and escaped into Seirath.

And when he was come* he blewe a trumpet in mount Ephraim. And the children of Israel went downe with him from the hill, and he went before them. And he sayd vnto them, folowe me: for the Lord hath delyuered your enemyes the Moabytes into your hande. And they descended after hym, and toke the passages of Jordā, toward Moab, and suffered not a man to passe ouer. And they slewe of the Moabites the same tyme vpon a ten thousande men, whiche were all fatte and men of war, and there scaped not a man, * so Moab was subdued that day vnder the hande of Israel: and the land had rest. lxxx. yeres.

After hym was Samgar the sonne of Anath, whiche slewe of the Philistines. vi. hundred men with an oxe goade, and delyuered Israel also.

¶ The.iiii.Chapter.

¶ Debora and Barak delyuer Israel: Sisara is kylled of Jael.

Jae

I And the chyldrē of Israel began a gayne to do wickedly in the sight of the Lord, whē Ahud was dead And the Lord sold them into the hande of Jabin kyng of Canaan, that reigned in Hazor, whose captayne of war was called Sisara, which dwelte in Haroseth of the gentiles. And ꝑ chyldren of Israel cryed vnto the Lord: for he had nyne hundred charettes of yron, and twēty yeres he troubled the chyldren of Israel very sore.

And Debora a Prophetysse, the wyfe of Lapidoth Judged Israel the same tyme, and ꝑ same Debora dwelte vnder a paulme tree betwene Ramath & Bethel, in mounte Ephraim.

And the chyldren of Israel came vp to her for iudgement. And she sent & called * Barak ꝑ sonne of Abinoā, out of Kedes Nephthalim, and sayde vnto him. Hathe not the Lord God of Israel cōmaūded the, to leade with fayre wordes men to mount Thabor, and take with the ten thousand men, of the chyldrē of Nephthalim and of ꝑ chyldren of zabulon? And I wyll bryng vnto the to the * ryuer kysō, Sisara, ꝑ captayne of warre B vnto Jabin, w̄ hys charettes, & hys people, and wyl deliuer him into thyne hādes. And Barak sayd vnto her: if thou wylt go with me, I wyl go: But & if thou wylt not come with me, I wyll not go: She sayde: I wyll surely go with the, but thys iourney ꝑ thou takest, shal not be for thyne honour, for the Lorde shall sell Sisara into the hande of a woman. Debora went with Barak to Kedes. And Barak called zabulon and Nephthalim to Kedes, & led after hym ten thousande men: and Debora went vp with him.

But Haber the Kenite (which was of the chyldren of * Hobab the father in lawe of Moses) remoued from the other Kenytes, and pytched hys tente vntyll the playne of zaanaim, whiche is by Kedes.

And they shewed Sisara, ꝑ Barak the sonne of Abinoam was gone vp to mounte Thabor. And Sisara gathered together al his charettes, euen. ix. hundred charettes of yron, and all the people ꝑ were w̄ hym from of Haroseth of the gentyles, vnto the ryuer C of Kyson. And Debora sayde vnto Barak: vp, for thys is the day in whiche the Lorde hath deliuered Sisara into thyne hand: Is not the Lorde gone out before the? And so Barak went downe from mount Thabor, and ten thousande men after him.

But the Lorde destroyed Sisara and all his charettes, & all hys hoste with the edge of the swearde, before Barak: so ꝑ Sisara lyghted downe of his charet, and fled away on his fete. But Barak folowed after the charettes and after the host, euen vnto Haroseth of the gentyles. And all the hoste of Sisara fell vpon the edge of the swearde, and there was not a man leafte. Howbeit Sisara fled away on his fete to the tente of Jael the wyfe of Haber the kenite: for there was peace betwene Jabin the kyng of Hazor, and the houshold of Haber the Kenite.

And Jael went out to mete Sisara, and sayde vnto him: turne in my lord, turne into me, feare not. And whan he had turned in vnto her into her tent, she couered him with a mantell. And he sayde vnto her, geue me a lytle water to dryncke, for I am thyrsty. And she opened * a bottle of mylke, & gaue him dryncke, and couered hym. And agayne D he sayde vnto her: stande in the dore of the tente, and whan any man doth come and enquere of the, whether ther be any man here, thou shalte say: naye.

Then Jael Habers wyfe toke a nayle of the tente, and an hammer in her hande, and wente softly vnto him, and smote the nayle into the temples of hys heade, and fastened it into the ground, for he slombred sore, and was wery: And so he dyed.

And beholde, as Barak folowed after Sisara, Jael came out to mete him, & sayde vnto him: come, & I wyl shewe the the man, whom ꝑ seketest. And when he came into her tente: Behold, Sisara lay dead, & the nayle was in his tēples. And so God brought Jaben the kyng of Canaā into subiection that day before the chyldren of Israel. And the hande of the chyldren of Israel prospered, & preuayled agaynst Jaben the kyng of Canaā, vntil they had brought him to nought

¶ The. v. Chapter.

¶ The songe and thankes gyuyng of Debora and Barak after the victory.

Then Debora & Barak ꝑ sonne of A- A binoam sange the same day, sayeng: Prayse ye the Lord, for the auengyng of Israel, and for the people that became so wyllyng. Heare O ye kynges, herken O ye princes: I, euen I, wil syng vnto the Lord, I wyll prayse the Lorde God of Israel.

Lorde, * whan thou wentest out of Seir, whan ꝑ departedst out of ꝑ felde of Edom, the earth trimbled, & the heauēs rayned: the cloudes also dropped water. * The mountaynes melted before the Lord, euen as dyd Sinai, before the Lorde God of Israel.

In the dayes of * Samgar the sonne of Anath, in the dayes of ‡ Jael the hye wayes were vnoccupied: And the ronners of the pathes walked thorowe by wayes.

The inhabiters of ꝑ townes were gone, they were gone in Israel, vntyll I Debora came vp, which came vp a mother in Israel

They chose newe Goddes, and then had they (the enemy) in the gates, though there were shylde and spearr. Therr was not a shylde or spearr sene amonge fourty thou- B sande

lande of Israel.

My hart loueth the gouerners of Israel, and them that are wyllyng among the people. O prayse ye the Lorde.

Speake ye ý ryde on fayre asses, & ý syt vppermost i iudgemēt, & walke by ý waies

At the cryeng of the archers amonge the drawers of water, there shall they speake of the rygheteousnes of the Lorde, his rygheteousnesse in the vnkenced places of Israel: then shall the people of the Lord go downe to the gates.

Up Debora vp, get the vp, and syngea

Iud.iiii.a songe: *Arryse Barac, and leade the captiuite captyue, thou sonne of Abinoam.

Then shall they that remayne, haue dominion of the proudest of the people (of Jabin:) The Lorde shall for my sake haue do-

Iud.iii.d. miniō ouer the myghtie. Out of *Ephraim was there a rote of them agaynst Imeleck, and after the Beniamin among thy people. Out of Machir came rulers, and out of zabulon they that gouerne the penne of the wryter.

And of Jsachar, there were prynces with Debora, Jsachar alsoand Barac were sent on theyr fete into the valley, whan in the departyng away of Rubē there were great men, and wyse of herte.

C Why abodest thou among the shepe folde, to heare the bleatynges of the flockes, and to separate thy selfe away with greate men and wyse of herte.

Gilead also abode beyonde Jordane: and why doth Dan remayne in shyppes?

Aser contynued on the see shore, and tarried in his decayed places.

But the people of zabulon haue ieoperde their lyues euē vnto the death, lyke as dyd Nephthalim in the hye places of the felde.

The kynges came & fought, then fought the kynges of Canaan in Thannah, by the waters of Megiddo, and wanne no money.

They fought frō heauen, euen the starres in theyr courses fought agaynst Sisera.

The ryuer of Cyson remoued them, that auncient ryuer, the ryuer Cyson: My soule shall treade (him) downe myghtely.

D Then were the horse hottes smytten asunder by the meanes of the praunsynges that theyr myghty men made.

Curse ye the cytie of Meros (sayde the angell of the Lorde) curse the inhabitours therof, because they came not to helpe the Lorde, to helpe the Lorde with the myghty

Jael the wyfe of Haber the kenyte shal be blessed aboue other wemen, blessed shall she be aboue other wemen in the tente.

Iud.iiii.c * He asked water, & she gaue hym mylcke, she brought forth butter in a lordly dysshe.

Iud.iiii.d. * She put hir hande to the naple, and hir ryght hande to the smythes hammer: wō the hammer smote the Sisera, and smote hys heade, woūded hym, & pearced his temples.

He bowed hym downe at hir fete, he fell downe & lay styll: At hir fete he bowed hym downe, and fell. And when he had sonke downe, he lay styll desolate.

The mother of Sisera loked out at a wyndowe, and cryed thorowe the latesse: Why is hys charret so longe a commyng? Why tary the wheles of his cartes?

Jl the wyse ladyes answered her, ye and her owne wordes answered her selfe.

Surely they haue found, they deuyde the spoyles: euery mā hath a dāsell or two: Sisera hath a pray of dyuerse couloured gummētes, euē a pray of raymēt dyed wō sondry coloures, & ý are made of nedle worke: raiment of dyuerse coloures & of nedle worke which is mete for him ý is chefe in distributyng of ý spoyles. So perysshe all thine enemyes: O Lord: but they ý loue hym, let the be as the sōne whan he rysetb in his myght.

And the lande had rest forty yeres.

C The. vi. Chapter.

C Jsrael is oppressed of the Madianites: Gedeon is sent of God to be theyr deliuerer.

AND the chyldren of Jsrael *cōmitted wyckednes in the syght of the Lord. And the Lorde deliuered thē into the hādes of Madiā seuen yeres. And the hand of Madian preuayled agaynst Jsrael, and because of ý Madianites, the chyldrē of Jsrael made them dennes in the moūtaynes & caues and strong holdes. And when Jsrael had sowē, the Madianites, ý Amalechites & they of the east coūtrey came vp together agaynst thē: & pytched theyr tētes agaynst thē, and destroyed the encrease of the earth, euen tyl thou come vnto Azah: & lefte no sustinaūce for Jsrael, nether shepe, oxe or asse. For they went vp, they and theyr cattel, and came wō theyr tentes as a multitude of grasshopers: so ý both they & also theyr camels were wōut nōbre. And they entred into the land to destroy it. And so was Jsrael greatly impouerished in ý sight of ý Madianites, & cryed vnto ý Lorde. And when the chyldrē of Jsrael cried vnto ý Lord because of the Madianites, ý Lorde sent vnto them a prophet, which sayd vnto thē: Thus sayth ý Lord god of Jsrael: J fet you frō Egypte & brought you out of the house of bondage, and J ryd you out of the hande of the Egyptians, & out of the hand of al that oppressed you & cast thē out before you, and gaue you theyr land. And J sayd vnto you: J am the Lorde your God, * feare not the goddes of the Amorytes in whose lande you dwell. But you haue not obeyed my voyce. And the Angel of the Lorde came, & sate vnder an Oke which was in Ephrah, that pertayned vnto Joas ý father of ý Esrites. And

his sōne Gedeō pressed out wheat out of the
rares in a presse, to hyde it from the Madia-
nites: & the angel of the Lord apeared vnto
C hym, and sayde: the Lorde is with the, thou
mightie man of warre. And Gedeon answe
red hym: Oh my Lord, if the Lorde be with
vs, why is all this come vpō vs? ye & where
be all his myracles which our fathers tolde
vs of, and sayde: Dyd not the Lorde bryng
vs out of Egypt? But nowe the Lord hath
forsaken vs, & delyuered vs into the hādes
of the Madianites. And ꝑ Lord loked vpō
him, & sayd: Go hēce in this thy myght, and
thou shalte delyuer Israel out of ꝑ hādes of
the Madianites: Haue not I sent the? And
he answered him: Oh Lord, wherwith shal
I saue Israel? Beholde, my kinred is poore
in Manasses, and I am lytle in my fathers
house. The Lord sayde vnto him: I wyll be
with the: and thou shalt smyte the Madia-
nites, as they were but one man. And he an-
swered him: Oh: if I haue foūde grace i thy
syght, thā shewe me a sygne, that it is thou
that talkest wō me. Departe not hence, vn-
tyl I come agayne vnto the, & tyll I bryng
myne offryng, and haue set it before the.
D And he sayde: I wyll tary vntyll thou
come agayne. And Gedeon went in, & made
redy a kyd, and swete kakes of an Epha of
floure, & put it with the flesche in a basket, &
put ꝑ broth in a pot, & brought it out vnto
him vnder the Oke, & presented it. And the
angell of God sayd vnto him: take the flesh
& the swete kakes, & lay thē vpō this rocke,
& powre out the broth. And he dyd so. Thā
the angel of the Lorde put forth the ende of
the staffe ꝑ he helde in hys hande, & touched
the flesche and the swete kakes. And * there
arose vp fyre out of ꝑ rocke, & consumed the
flesh & the swete kakes. But ꝑ angell of the
Lord vanished out of hys syght. And when
Gedeon perceyued that it was an angell of
ꝑ Lorde, he sayd: Alas, O Lord god, * haue
I therfore sene an angel of the Lord face to
face, that I shulde dye? And the Lord sayde
vnto him: peace be vnto the, feare not, thou
E shalt not dye. Thā Gedeō made an aultare
there vnto the Lord, & called it: The Lorde
of peace. And vnto this daye it is yet in E-
phrath, that perteyneth vnto the father of
the Eserites. And it fortuned that the same
nyght ꝑ Lord sayde vnto hym: take a yong
bullock out of thy fathers droue, & another
of. vii. yeres olde, & destroye the aultare of
Baal ꝑ thy father hathe, & cutte downe the
groue ꝑ is by it, & make an aultare vnto ꝑ
Lord thy God vpō the top of this rocke in a
conuenient place. And take the seconde bul-
locke, & offer burnt sacrifice vpon ꝑ wod of
ꝑ groue, which ꝑ shalt cut downe. Thā Ge-
deō toke ten mē of his seruantes, & dyd as ꝑ
Lord bad him. But because he durst not do
it by day for feare of hys fathers houshold
and of the men of ꝑ cytie, he did it by nyght.
And when the mē of the cytie were vp erly F
in ꝑ morynyng: Behold, the aultare of Baal
was broken, and the groue cut downe that
was by it, & the second bullock offered vpō
the aulter that was made. And they sayde
one to another: who hath done this thing: &
whā they enquered & asked, they sayde: Ge-
deon ꝑ sonne of Joas hath done this thyng.
Then the men of the cytie sayd vnto Joas:
bryng out thy sonne, that he maye dye: be-
cause he hath destroyed ꝑ aulter of Baal, &
cut downe the groue that was by it. And
Joas sayde vnto al that stode by him: wyl
ye pleade Baals cause? or wil ye be hys de-
fenders? he that hath medled agaynst hym,
let him dye or the morynyng. If he be a God
let him be auenged of him that caste downe
his aulter. And from ꝑ day was Gedeō cal-
led: Jerobaal, because his father had sayde:
Let Baal be auenged of him, that hath bro
ken downe his aulter.
All the Madianites therfore, and the A- G
malekites and they of the east, were gathe-
red to gether, and wente, and pytched in the
valey of Jesrael: but the spryte of the Lord
came vpon Gedeon. * And he blewe a trom- * Num. x. a
pet, & called ‡ Abiezer to folowe hym, & sent ‡ Jud. viii. a.
messengers thorowe out al Manasses, and
called thē, which also dyd folowe him. And
he sent messengers vnto Aser, zabulon and
Nephthalim, and they came to mete him.
And Gedeon sayd vnto God: wilt ꝑ saue
Israel in my hand, as ꝑ hast sayd: Behold,
I wyl put a fleece of wolle in the threashing
place. And if ꝑ dewe come on the fleece onely,
and it be drye vpō all the earth beside, then
shall I be sure, that ꝑ wylte saue Israel by
my hād, as ꝑ saidest. And it came so to passe
For he rose vp early on the morowe, and
thrusste the fleece together, and wronge the
dewe therout, & fylled a bowle of water: &
Gedeon sayd agayne vnto God: be not an-
gry wō me, that * I speak once moar. For I * Gen. xviii. d
wyll proue once agayne by the fleece. Let it
be drye onely vpon the fleece, and dewe vpon
all the grounde. And God dyd so that same
nyght: For it was drye vpon the fleece only,
and there was dewe on all the grounde.

¶ The. vii. Chapter.

¶ Gedeon with. iii. hundred men ouercometh the Madianites. Oreb and Zeb are slayne.

THen * Jerobaall (otherwyse cal- * Jud. viii. g.
led Gedeon) and al the people that I
were wyth hym, rose vp early,
and pytched besyde the wel of Ha-
rad, so that the hoste of the Madianites
were on the Northsyde of the Rocke that
boweth towarde the valley. And the Lord
sayde vnto Gedeon: the people that are
with the, are to many for me to geue the
Madia-

Madianites into theyr handes, lest Israel make theyr vaunte agaynste me and saye: myne owne hande hathe saued me. Nowe therfore make a proclamacion in ye eares of the people, & saye: *if any man dreade or be aferde, let hym returne. And ye people arose early. And there departed & returned of the people whiche were at mount Gilead. xxii. thousande, and there abode ten thousande.

*Deut. xx. d
i. Mach. iii. g

B And the Lorde sayde vnto Gedeon: the people are yet to many, bryng them downe vnto the water, and I wyll tryc them vnto the there. And of whom I saye vnto the, this shal go with the, the same shal go with the. And of whom soeuer I saye vnto the, this shall not go with the, the same shal not go. So he brought downe the people vnto the water, and the Lorde sayde vnto Gedeon: as many as lappe ye water with theyr tonges, as a dogge doth, them put by them selues, and so do the that knele downe vpon theyr knees to dryncke. And the nombre of them that put theyr handes to theyr mouthes & lapped, were. iii. hundred men. But all the remnaũt of the people kneled downe vpon theyr knees to dryncke water. And the Lorde sayd vnto Gedeon: By these thre hũdred men that lapped water, wyll I saue

C you: and delyuer ye Madianites into thyne hande. And let all the other people go euery man vnto his place.

They therfore of the people toke vitailes with them, and theyr trompettes. And he sent all the reste of Israel, euery man vnto his tente, and comforted those thre hundred with him. And the host of Madian was beneth hym in a valey. And it fortuned that the same nyght the Lorde sayde vnto him: Arise, get ye downe vnto ye hoste, for I haue delyuered it into thyne hand. But & if thou feare to go downe, the go ye and Pharah thy ladde downe to the hoste, and thou shalt herken what they say, and so shall thyne handes be strong, to go downe vnto the hoste.

Then wente he downe and Pharah hys ladde, euen harde vnto ye men of armes that were in the hoste. And the Madianites, the Amalekites, and all they of the East, lay a long in the valey, lyke a multitude of grashoppers, and theyr camelles were without nombre, euen as the sande by the see syde in multitude. And when Gedeon was come:

D Behold, there was a man ye tolde a dreame vnto his neyghbour, and sayde: Beholde, I dreamed a dreame, and me thought that a lofe of barley breade, tombled into the host of Madian, & came vnto a tente, and smote it that it felle, and ouertourned it, that the tente lay a longe. And hys felowe answered and sayde: this is nothing elles saue the swearde of Gedeon the sone of Joas a man of Israel: for into his hande hath God delivered Madian, and all the hoste.

When Gedeon harde the tellyng of the dreame, and the interpretacion of the same he worshypped, and returned vnto the hoste of Israel: and sayde: vp, for the Lorde hath delyuered into your hande the hoste of Madian. And he deuyded the thre hundred men into thre companies, and gaue euery man a trompet in his hande, w̃ an empty pytcher and lampes therin, and sayde vnto them: Lo on me, and do lyke wyse: that when I come to the syde of ye host, euen as I do, so do you. When I blowe with a trompet and all that are with me, blowe ye with trompettes also on euery syde of the hoste, and say: here is the swearde of the Lorde and of Gedeon.

And so Gedeon and the thre hundred men that were with hym, came vnto the syde of the hoste in the begynnynge of the myddle watche, and reised vp the watche men. And they blewe with theyr trompettes, & brake the pytchers that were in theyr hãdes. And al the thre companyes blewe with trompettes and brake the pytchers, and held the lampes in theyr lefte handes, and the trompettes in theyr right, to blowe withal. And they cryed: the swearde of the Lorde and of Gedeon. And they stode styll, euery man in his place rounde about the hoste. And they within the hoste, ranne, and cryed and fled. And the thre hũdreth blewe with trompettes, and the Lord set *euery mãnes swearde vpon hys neyghbour, throwe out all the hoste. And the hoste fled to Bethsitah, to Zerrath, and to the edge of the playne of Abelmolah vnto Tabath. And the men of Israel beyng gathered together out of the tribe of Nephthalim, of Aser, and of all Manasses folowed after the Madianites. And Gedeon sente messengers vnto all mount Ephraim, sayeng: come downe agaynste the Madianites, and take before them the waters vnto Bethbarath & to Jordan. Then all the men of Ephraim gathered together and toke the waters vnto Bethbarath and to Jordan. And they toke two captaynes of the Madianites, Oreb and zeb, and slewe Oreb vpon the rocke Oreb, and zeb at the pressle zeb, and folowed after Madian. And brought the heades of Oreb and zeb, to Gedeon on the other syde Jordan.

¶ The. viii. Chapter.

¶ Ephraim maketh insurrection agaynst Gedeon, but is sone pacyfyed.

And the men of Ephraim sayde vnto him: why hast thou dealed vs thus, that thou called vs not, whẽ thou wentest to fight with ye Madianites: and they chode with hym a good. ❧ (and had all moste with hym violence.) And he sayde vnto them: What dede haue I done lyke vnto youres: is not a cluster

not a cluster of Ephraim better, then the
wyne harnest of Abiezer? God hath delyue-
red into your hãdes the Lordes of Madiã,
Oreb and zeb. And what was I able to do
lyke as you haue done? And then theyr spi-
rites abated from of him, when he had sayd
that. And Gedeon came to Jordan to passe
ouer, he and the thre hũdred men that were
with him, very sayntie, and yet folowed the
chace. And he sayd vnto the men of Socoth
B gene I praye you kakes of breade vnto the
people that folowe me: for they be sayntie,
that I maye folowe after zebah, and zal-
mona kynges of Madian. And the Lordes
of Socoth sayde: are the handes of zebah
and zalmona nowe in thyne handes, that
we shulde gene breade vnto thyne armye?
Gedeon sayde, therfore whẽ the Lord hath
delyuered zebah and zalmona into myne
hande, I wyll teare the flesshe of you with
the thornes of the wylderness and w̃ breers.
And he went vp thẽce to Phanuel, & spake
vnto them lykewyse. And the men of Pha-
nuel answered hym, as dyd the men of So-
coth. And he sayde also vnto ꝑ men of Pha-
nuel: when I come agayne in peace, I wyll
C breake downe thys towre. zebah and zal-
mona were in Carkar, & theyr hostes with
them, vpon a. xv. thousande men, whiche
were all that were lefte of all the hostes of
them of the Easte: For there was slayne a
hundred and twenty thousande men, that
drewe swardes.

D And Gedeon wente thorowe them that
dwelt in tarbernacles on the Easte syde of
Nobah and Jebahah, and smote the hoste:
for the hoste dyd cast no perylles. And whã
zebah and zalmona fledde, he folowed after
them, and toke the two kynges of Madiã,
zebah and zalmona, and discomforted all
the hoste.

And Gedeon the sonne of Joas returned
from battell, afore the sunne was downe,
and caught a ladde of the men of Socoth,
and enquered of hym. And he wrote hym of
the lordes and elders of Socoth. lxxvii. mẽ
And he came vnto the men of Socoth, and
sayde: Beholde, here I haue zebah and zal
mona, w̃ which ye dyd caste me in the tethe,
sayeng: are the handes of zebah & zalmona
alredy in thyne hande, that we shulde gene
breade vnto thy sayntie men? And he toke
the elders of the cytie, & thornes of the wyl-
dernesse & breers, & made the mẽ of Socoth
E tofele them. And he brake downe the towre
x.xi.t of* Phanuel, and slewe the men of the cytie
And thẽ sayd he vnto zebah & zalmona,
what maner of mẽ were they whom ye slew
E at Thabor? and they aunswered: the lyke-
nesse of the and them is all one, euẽ after the
fashyon of the chyldren of a kynge. And he
sayde: they were my brethren, euen my mo-
thers chyldren. As truly as the Lord lyueth
if ye had saued theyr lyues, I wold not slep
you. And he sayde vnto Jether hys eldest
sonne: vp and slepe them: But the lad drue
not hys swarde, for he feared, because he
was yet ponge. Then zebah and zalmona
sayde: Ryse thou, and falle vpon vs: for as
the man is, so is his strength. And Gedeon
arose and slewe zebah and zalmona, and
toke away the ornamentes, that were on
theyr camels neckes.

Then the men of Israel sayde vnto Ge-
deon: Reygne thou ouer vs, bothe thou, thy
sonne & thy sonnes sonne, for thou hast de-
lyuered vs out of the hand of Madiã. And
Gedeon sayd vnto them: I wyll not reygne
ouer you, nether shal my chyld reygne ouer
you, but the Lorde shall reygne ouer you.

And agayne Gedeon sayde vnto them: I F
wold desyre a certayne request of you, euen
ꝑ you wold gene me euery man ꝑ *earinges *Gen. xxxii. a
of his prayy. For they had golden earynges,
because they were Ismaelites: and they an-
swered: We wyll gyue thẽ. And they spred
a mantell, and dyd cast there in euery man
the earynges of his prayye: and the weyghe
of the golden earynges ꝑ he required, was
a thousand & seuen hundred sycles of golde,
besyde cheynes, pommaunders and purple
rayment that was on the kynges of Ma-
dian, & besyde the cheynes, that were about
their camels neckes. And Gedeon made an
Ephod therof, & put it in hys cytie Ephrah
And all Israel wente a *whorryng after it, *Exo. xxiii. b and. xx. b
in the same place, whiche thynge became a
ruyne vnto Gedeõ and to his house. Thus
was Madian brought lowe before ꝑ chyl-
dren of Israel, so that they lyfte vp theyr
heades no moare. And the countrey was in
quietnes forty yeres in the dayes of Gedeõ.

And Jerobaal the sonne of Joas went, G
and dwelte in his awne house. And Gedeon
had* .lxx. sonnes of hys body begotten, for *iii. Reg. x. a
he had many wyues. And his cõcubine that
was in Sichẽ, bare him a sonne also, whose
name he called Abimelech. And Gedeõ the
sonne of Joas dyed, in a good age, and was
buryed in the sepulchre of Joas hys father,
euen in Ephrah, that pertained vnto the fa-
ther of the Ezrites.

But it fortuned, that as sone as Gedeon
was dead, ꝑ chyldren of Israel turned away
& went a whorryng after Baalim, & made a
couenaũt w̃ Baal to be theyr God, & ꝑ chyl
drẽ of Israel thought not on ꝑ Lorde theyr
god, which had deliuered thẽ out of ꝑ hãdes
of al theyr enemyes on euery syde. Neyther
shewed they mercy on ꝑ house of Jerobaal,
otherwyse called Gedeõ, accordyng to all ꝑ
goodnes which he had shewed vnto Israel.

¶ The. ix. Chapter.

¶ Abymelech is made kyng.

Abime-

A Abimelech the sonne of Jerobaal wẽt to Sichem, vnto hys mothers Bre-
thren, and comuned with them and
with all his mothers fathers kired, sayeng
saye I praye you, in the eares of all the en-
habytoures of Sychem: whether is better
for you, ꝑ all the sonnes of Jerobaal (which
are.lxx.personnes) reygne ouer you, eyther
that one reigne ouer you? Remembre, that
I am of your bone, and of your flesche. And
his mothers brethren spake of him in the au
dience of the men of Sichem all these wor-
des, and they harts were moued to folow
Abimelech. For they sayde: he is our bro-
ther. And they gaue hym.lxx.peces of syl-
ver out of the temple of Baal Berith, wher
with Abimelech hyred vayne and light per
sons whiche went with hym. And he wente
vnto hys fathers house at Ephrah * and
slewe all hys brethren, the sonnes of Jero-
baal, euen.lxx.persons with one stone. Not
withstandynge, yet Joatham the yongeste
sonne of Jerobaal escaped, for he hyd hym
selfe. And all the men of Sichem gathered
togyther, and all the house of Mello, and
came and made Abimelech kynge in the
playne, where the greate stone was by Si-
chem.

ii. Par. xxi. a

And when they tolde it to Joatham, he
went and stode in the toppe of mount Gari-
zim, and lyfte vp hys voyce, and cryed, and
sayde vnto them: Herken vnto me you men
B of Sechim, that God may herke vnto you.
* The trees went forth to anoynt a kynge
ouer them, and sayde vnto the Olyue tree:
reygne thou ouer vs. But ꝑ olyue tree said
vnto the: shuld I leaue my fattenes, which
bothe goddes and men prayse in me, and go
to be promoted ouer ꝑ trees? And the trees
sayde to the fygge tree: come thou, and be
king ouer vs. The figge tree answered the:
shuld I forsake my sweteness, and my good
fruite, & go to be promoted ouer the trees?
Then sayde the trees vnto the vyne: come
thou and be kyng ouer vs. The vyne sayde
vnto them: shuld I leaue my wyne wherby
I cheare both goddes and men, and go to be
promoted ouer the trees? Then sayde al the
trees vnto the fyre bushe: come thou and
reygne ouer vs. And the fyre bushe sayde
vnto the trees: if it be true that ye wyll a-
noynt me kynge ouer you, then come, & put
your trust vnder my shadow. If no, the fyre
come out of the fyre bushe, and waste the
Cedre trees of Libanon.

a iiii. Cedre.
iiii. b.

C Nowe therfore, if ye do truly and vncor-
ruptly, to make Abimelech kynge: and yf
ye haue dealte well with Jerobaal and hys
house, & haue done vnto hym accordyng to
the deserueyng of hys handes, iudge ye. For
euen he (my father) fought for you, and ad-
uentured hys lyfe, and rydde you out of the
hande of Madian. And ye are rysen vp
gainst my fathers house this day, and
sleyne his children, euen.lxx.persones
one stone, and haue made Abimelech
sonne of hys mayde seruaunt, kynge
the men of Sichem, because he is your
ther, if ye then haue dealte truly and
with Jerobaal and with his house
the reioyce ye with Abimelech, and
reioyce with you. But if you haue not
alte truly, then I praye God a fyre
come out of Abimelech, and consume
men of Sichem & the house of Mello.
that there may come a fyre from among
men of Sichem, & out of ꝑ house of
and consume Abimelech. And Joat
ranne away, and fledde, and went to
and dwelte there, for feare of Abimelech
brother. Whē Abimelech had reygned
yere, God sent a spyrete of hate betwene
melech, and the men of Sichem. And
tezens of Sichem rayled vpon Abime
and willed that the wickedness done to
lxx. sones of Jerobaal mygte come on
and that God wolde lay the blood of
vnto Abimelech their brother which
them, and vpon the other men of Sichem
which ayded him in the kyllyng of his
thre. And ꝑ cytezens of Sichē set me
a wayte for him in the toppe of the
nes, which men (whyle they tarried for
robbed all that came a longe the way
them. And it was tolde Abimelech.

And Gaal the sonne of Abed came
hys brethren, and they gat the to Sichem.
And the men of Sichē put their
in him. And they went out into the
gathered in their grapes, and trode
and made mery: and went into the
their goddes, and dyd eate & drynke
curled Abimelech. And Gaal the sonne
Abed sayde: what is Abimelech? and
is Sichem? that we shulde serue him?
not the sonne of Jerobaal? and zebul
officer? Serue such as come of Hemor
father of Sichē, for what reason is it
we shulde serue him? wold God this
were vnder my hand, thā wold I take
melech out of ꝑ way. And he spake
Abimelech: make thyne hoste greater
out. And when zebull the ruler of the
harde the wordes of Gaal the sone of
he was wrothe, and sent messengers
Abimelech priuely, sayeng: Behold,
the sonne of Abed and hys brethren
to Sichem: and beholde, they set the
gaynst the. Now therfore vp by nyght
and al ꝑ people that is with the, and
wayte in ꝑ felde. And rise early in the
nynge as soone as the sunne is vp,
vpō the cytie. And if he and the people
is with him, come out agaynst ꝑ, do to

E what thine handes shalbe able. And Abimelech roase vp, & all the people ý were wó hym by night. And they layd awayt against Sichē in foure cōpanyes. And Gaal ý sonne of Ased wēt out, & stode in ý entringe of ý gate of the cytie. And Abimelech rose vp, and the folcke ý were wó him, frō laying awayt. And whē Gaal sawe the people, he sayde to zebul beholde, ther come people downe from ý top of ý mountaynes. And zebul said vnto him: the shadow of the hylles seme men vnto the (& by ý errour art thou disceaued.) & Gaal answered agayn, & said: se, ther come folcke downe by the myddel of the land, & another cōpany come a lōge by ý playne of ý charmars. Thē sayde zebul vnto hym: where is nowe thy mouth ý sayd: what felowe is Abimelech, ý we shuld serue him? Is not this ý people ý ý hast despysed? Go out now & fyght wó them. And Gaal went oute before the cytezens of Sichem, & fought wó Abimelech. And Abimelech chased hym, that he fled before hym (ý he drove him into the cytie) & many were ouer throwen & woūded, euē vnto ý enteringe of ý gate. And Abimelech dwelt at Arumah.

And zebul thruste oute Gaall & hys brethren that they shulde not dwell in Sichem (& suffered thē not to tarye therin.) And on the morow, it happened ý the peple went out into ý F felde. And they told Abimelech. And he toke the people, & deuyded thē into thre cōpanies and layd awayte in the feldes, and loked, ād beholde, the people were come out of the cytie, and he ranne vpon them, and smote thē.

And Abimelech, & the cōpanies ý were wó hym, reached further, & stode in the entrynge of the gate of the cytie. And ý two other companies ranne vpō all the people ý were in ý feldes, & slewe them. And when Abimelech had fought agaynst the cytie al that daye, he toke it, & slewe the people ý was therin, & destroyed ý cytie & sowed salt thorow it. And when all the men of the towre of Sichem heard that, they entred into a stronge holde of the house of theyr God Baall Berith, (where they made a bonde with him: & therof dyd ý place take the name, which place was exceadynge stronge.) And it was told Abimelech, that all the men of ý tower of Sichem were gathered together, and Abimelech gat hym to mounte zelmon, both he & al the people that were with hym, & toke axes with him & cut downe bowes of trees, & toke thē and bare them on his shulder, & sayde vnto the folcke that were wyth hym *what ye haue sene me do, spede youre selues, and do lyke wise as I haue done. And al the men that were amonge the people, cut downe bowes, & folowed Abimelech, & put them into the holde, and set the holde a fyer by thē: so that (with smoke and fyre) all the mē of the tower of Sichem were slayne, vpon a thousande men and wemen.

Then went Abimelech to Thebez, and beseged it, and toke it. But there was a strōge towre wythin the cytie, & thyther ranne all the men and wemen, and all the chefe that were in the cytie, and shut it to them, & got them vp (by the bulworkes) to the toppe of the towre. And Abimelech cam vnto the towre and fought agaynst it, and went harde vnto the dore of the towre to set it on fyre. And a certayne woman *caste a pece of a mylstone vpon his head, and all to brake hys brayne panne. *ii.Re.xi.b

Then Abimelech called hastelye vnto the young man that bare his harnesse, and sayd vnto hym: *drawe thy swearde and slee me, ý mē saye not of me: a womā slew him. And hys lad thrust him thorowe and he dyed. *i.Re.xxi.b i.Para.x.a

And when the men of Israel saw ý Abimelech was dead, they departed euery man vnto hys owne house. And thus * the wyckednesse of Abimelech whiche he dyd vnto his father, in sleynge hys seuentye brethren and therto all the wyckednesse of the men of Sichem, dyd God bryngе vpō theyr heades And vpon them came the curse of Joathan the sonne of Jerobaal. *Judi.ix.c

The.x.Chapter.

Thola and Jair are Judges of Israel.

A After Abimelech there arose, to defēd Israel, one Thola (ý sōne of Phuah) hys vncles sonne, a man of Issakar which dwelt in Samir in mount Ephraim. And he iudged Israel.xxiii. yeare and dyed, and was buryed in Samir. And after hym arose Jair a Gileadite, and iudged Israel. xxii. yeare. And he had thyrtye sonnes that *rode on thyrtye Asse coltes, and they had thyrtie cyties, whych are called the townes of Jair vnto this daye, and are in the lande of Gilead. And Jair dyed and was buried in Kamon. Judi.xii.d

B *And ý chyldren of Israel wrought wyckednesse yet agayne, in the sight of the Lord, & serued Baalim and Astaroth, and the goddes of Siria, the goddes of Sidon, and the goddes of Moab, the goddes of the chyldren of Ammon, and the goddes of the Philystynes, and forsoke the Lorde & serued not him. And the Lord was wroth wyth Israel, and solde thē into the handes of the Philistines, & into the handes of the children of Ammon: which frō that yere forth, pylde & oppressed the chyldren of Israel. xviii. yere. all ý were on the other syde Jordan: in the lande of the Amorites whiche is in Gilead. Moreouer, ý C children of Ammō wēt ouer Jordan to fyght agaynst Juda, Ben Jamin, and the house of Ephraim: so ý Israel was sore cōbred. And the children of Israel cryed vnto the Lorde, sayinge: we haue synned agaynst the: for we haue forsaken oure owne God, and haue serued Baalim. And the Lorde sayde vn- *Judg.ii.b iii a. iiii a. b. a b iii g. & xiii. a

C to the

to ye chyldren of Israel: dyd not ye Egipcians
the Amorites, ye chyldrē of Ammō, ye Phili-
stines, ye Sidonytes, the Amalekites, and ye
Maonites, oppresse you? And ye cried to me
and I delyuered you out of their hādes. And
for all that ye haue forsaken me, and serued
straunge goddes, wherfore I wyl helpe you
nomore. Go and crye vnto the goddes wyp-
che ye haue chosen and * let them saue you in
Deut. xxxii. c
Jere. ii. e
D the tyme of your tribulacion. And ye chyldrē
of Israel sayd vnto ye Lord: We haue sinned
do ye vnto vs whatsoeuer please the, delyuer
vs onely this daye. And they put away the
straūge goddes frō thē & serued ye Lord. And
his soule had pyte on the miserye of Israel.

Then the chyldrē of Ammon gathered to
gether, & pytched in Gilead. And ye chyldren
of Israel gathered them together, & pytched
in Mizpa. And the Lordes of Gilead sayde
eche to other: Whosoeuer will beginne ye bat-
tell against the chyldren of Ammō, the same
shalbe head ouer al ye enhabiters of Gilead.

¶ The. xi. Chapter.

¶ Jephthah deliuereth Israel from the Ammonites.

A AND ther was one Jephthah a Gi-
leadite, a strong mā, ye sonne of an
harlott: and Gilead begat Jeph-
thah. And Gileads wife bare him
sonnes, whiche when they were come to age
thrust out Jephthah, and sayde vnto him, ye
shalt not enheret in oure fathers house, for ye
arte the sonne of a straunge woman. Then
Jephthah fled from his brethren, & dwelt in
the lande of Tob. And there gathered ydle
CD men (& theuyshe) mē to Jephthah, and went out
with him. And it chauced in processe of time
that the chyldren of Ammon made warre a-
gaynst Israel. And whan ye chyldren of Am-
mon fought thus agaynst Israel, the elders
of Gilead wēt to fet Jephthah out of ye lāde
CD of Tob (to deliye them) & sayd vnto him: come
and be our captayne, ye we maye fyght with
the chyldren of Ammon. Jephthah answered
ye elders of Gilead: dyd not ye hate me & ex-
pel me out of my fathers house? howe happe
neth it then, ye you come vnto me now in ty-
me of your tribulaciō? And the elders of Gi-
lead sayd vnto Jephthah: Therfore we tur-
ne agayne to the nowe, that thou mayest go
with vs, & fyght agaynst the chyldrē of Am-
mon & be our head ouer al the inhabiters of
B Gilead. And Jephthah sayd vnto the elders
of Gilead: If ye bryngе me home agayne to
fight with the chyldren of Ammon, then yf
the Lord delyuer them before me, shall I be
your head? And the elders of Gilead sayd to
Jephthah: ye Lorde be wytnesse betwene vs
yf we do not accordyng to thy wordes. Thē
Jephthah went wyth the elders of Gilead.

And the people made hym head and ruler
ouer them. And Jephthah rehearsed all hys
wordes before the Lorde in Mizpa.

And Jephthah sēt messēgers vnto ye king
of the chyldrē of Ammō sayng: what hatte
to do wī me, ye thou art come agaynst me to
fyght in my land? The king of ye chyldren of
Ammon answered vnto the messengers of
Jephthah: Because Israel toke away my
lād, when they came out of Egypt: euen fro
Arnon vnto Jabok, and vnto Jordā. Now
therfore restore those lādes agayne wī fayre
meanes. And Jephthah sent messengers a-
gayne vnto ye kinge of ye chyldrē of Ammō &
sayd vnto him: thus sayth Jephthah: * Is-
el toke not away ye land of Moab, nor ye lād
of ye chyldrē of Ammō. But whē Israel came
out of Egypt, & walked thorow the wilder-
nesse, euē vnto ye redd see they cam to Cades
* and sēt messengers vnto ye kyng of Edom,
sayng: let me (I praye ye) go thorow thy lād.
But ye kyng of Edō wolde not agre therto.
And in lyke maner they sent vnto ye kyng of
Moab, but he wold not consent. And so Is-
rael abode stil in Cades. And thē they went
a lōg thorow the wildernesse, & cōpassed the
lād of Edō, & the land of Moab, & cam a lōg
by the east syde of ye land of Moab, & pytched
on ye other syde of Arnon, & wolde not come
with in ye coast of Moab: * for Arnon was ye
vtmoost border of Moab. And then Israel
* sent messēgers vnto Sehō, king of ye Am-
rites, & kyng of Hesbō, & sayd vnto him: Let
vs passe thorow thy lād vnto our owne coun-
trye. But Sehon cōsented not to Israel, ye
he shulde go thorow his coast: but gathered
all hys people together, & pytched in Jaza
& fought with Israel. And the Lord God of
Israel delyuered Sehō & all his folke into ye
handes of Israel. And so Israel smote thē &
cōquered all the lād of the Amorites, the in-
habiters of the sayd contrey. And they con-
quered al the coastes of the Amorites, from
Arnō vnto Jabok, & frō the wyldernesse
to Jordā. So nowe, seyng the Lord God of
Israel hath cast out ye Amorites before hys
people Israel, shuldest thou possesse the lād?
Naye, but what people Camos thy God
dryueth out, that land possesse thou. Euē so
whatsoeuer nacion the Lorde oure God ex-
pelleth, that lande ought we to enioye.

* And art thou better then Balac the son
of zephor kynge of Moab? dyd he stryue with
Israel or fyght agynst them, all the wyle
Israel dwelt in Hesbon and her townes, in
Aroer & her townes, & in all the cytes ye be
longe by the coostes of Arnon, thre hundre
yeres? why diddest thou not recouer them in
all that space? Wherfore, I haue not sy-
ned agaynst the. But thou doest me wrong
to warre agaynste me. The Lorde ther-
fore whiche is a Judge, be Judge this day
betwene the chyldren of Israell, and the
chyldren of Ammon. Howbeit, the kyng of
the

of the chyldrē of Ammō, harkened not vnto
the wordes of Jephthah, which he sent him.
Then the spryte of the Lorde came vpon
Jephthah. And he passed ouer to Gilead and
to Manasses, and cam to Mazphah ꝑ lyeth
in Gilead, and from thence vntō ꝑ chyldren
of Ammon. And Jephthah vowed a vowe
vnto the Lorde, and sayd: * If thou shalt de-
lyuer the children of Ammon into my han-
des, then that thyng that cometh out of the
dores of my house against me, when I come
home in peace, from the children of Ammon,
shalbe the Lordes, and I wyll offer it vp for
a burntoffrynge: And so Jephthah went vn
to the chyldrē of Ammon to fyght wyth thē.
And the Lord delyuered them into his han-
des. And he smote thē from Aroer tyll thou
come to Menith, euen. xx. cities: and so forth
to the playne of the vyneyardes, with an ex-
cedyng great slaughter. And thus the chyl-
dren of Ammon were brought vnder before
the chyldren of Israel.
When Jephthah came to Mazphah vnto
his house, se, his daughter came out against
him, with tymberelles & daūses, which was
his onely chyld: so that besyde her, he had ne-
ther sonne, nor daughter. And when he sawe
her, he rent his clothes, and sayde: Alas my
daughter, thou hast brought me low, ād art
one of them that troubleth me. For I haue
opened my mouth vnto ꝑ Lord & cannot go
backe. And she sayd vntō him: my father ꝑ
thou haue opened thy mouth vnto the Lord
then do wī me accordyng to it that proceded
out of thy mouth, for as much as the Lorde
hath aduenged ꝑ ⁊ (& reuen the vpcorse) of thyne
enemyes the chyldren of Ammon. And she
sayde vnto her father: do this much for me:
let me alone two monethes, that I maye go
downe to the mountaynes, and bewayle my
virginyte, I and my felowes. And he sayde
go and he sent her awaye two monethes.
And so she went wyth her companions, and
lamented her maydenheed vpon the moun-
taynes. And after the ende of two monethes
she turned agayne vnto her father, wyche
dyd with her accordinge to his vowe which
he had vowwed, and she had knowne no mā.
And it grewe to a custome in Israel. The
daughters of Israell came yere by yere to la
ment the daughter of Jephthah the Gylea-
dite, foure dayes in a yere.

¶ The. xii. Chapter.

¶ The battayll of Jephthah against Ephraim. After the death of Jephthah succeedeth Elon. After Elon Abdon.

AND the men of Ephraim
gathered them selues toge
ther, and went northwarde,
and sayd vnto Jephthah: *
Wherfore wentest thou to
fyght wī the chyldren of Am
mon, & dydest not call vs to
go wī the? we will therfore burne thine house
vpon the wī fire: & Jephthah sayd vnto thē:
I and my people were at great stryfe wī the
chyldren of Ammō. And when I called you,
ye delyuered me not out of their hādes. And
when I sawe ꝑ ye delyuered me not, * I put
my lyfe in my hādes, & went vpō the chyldrē
of Ammō. And the Lorde deliuered thē into
my handes. Wherfore then are ye come vpō
me nowe, to fyght wī me? Jephthah therfore
gathered together all the mē of Gilead, and
fought wī the Ephraites. And ꝑ men of Gi-
lead smote ꝑ Ephraites because they sayde:
ye Gileadites are but rūneagates of Ephra
im amonge ꝑ Ephraites & the Manassites.
Moreouer, the mē of Gilead toke the passa-
ges of Jordā before ꝑ Ephraites. And when
those Ephraites ꝑ were escaped, sayd: let vs
go ouer, then ꝑ men of Gilead sayd vnto thē:
Art thou an Ephraite? they sayd: nay. Thē
sayd they vnto him: then saye: Schibboleth
⁊ (which is by interpretacyon, an eare of corne.) And he
sayde: Sybboleth: for he coulde not so pro-
nounce. And then they toke hym, and slewe
hym at ꝑ passages of Jordā. And ther were
ouerthrowen at that tyme of the Ephraites
xlii. M. And Jephthah iudged Israel. vi.
yeare, & dyed, & was buryed in one of the cy-
ties of Gilead. After this man, iudged Isra-
el one Abezan of Bethlehē, and he had. xxx.
sonnes and. xxx. daughters, whō he sent out,
and toke. xxx. other in, for hys sonnes. And
when Abezan had iudged Israel. vii. yeare,
he dyed, and was buryed at Bethlehem.
After him, Elon a zabulonite iudged Is-
rael. x. yere, & Elon ꝑ zabulonite dyed, & was
buryed in Aialon, in the coūtre of zabulon.
After hym, Abdon the sonne of Hellel a
Pharathonite iudged Israel. And he had. xl
sonnes, and thyrty neuews, that rode on. lxx.
asse coltes. And when Abdon the sonne of
Hellel the Pharathonite had iudged Israel
eyght yeare he dyed, & was buryed in Phar-
thon in the lande of Ephraim, in the mounte
of the Amalekites.

¶ The. xiii. Chapter.

¶ Israel beyng an idolater is oppressed of the Philistynes. The byrth of Samson. The sacri-
fyce of Samsons father.

AND the chyldren of Israel began
agayne to commytte wickednes
in the syght of ꝑ Lorde. * And the
Lord delyuered them into the hā
des of the Philistines. xl. yeare.
And ther was a man in zaraah of the kyn-
red of Dan, named Manoah, whose wyfe
was barrē, & bare not. And ꝑ Aungell of the
Lord apeared vnto the woman: & sayde vn-
to her: Beholde, thou art barrē, and beareſt
not: But thou shalt cōceaue, & beare a sonne
And now beware * ꝑ thou drincke no wyne,
ner stroge drincke, nether eate any vncleane

Job. xiii. c
Psal. cxix. B.

Judi. x. b

Num. vi. A

thynge: for se, thou shalt conceaue & beare a
*1. Reg. i. b sonne. And ther may no *rasor come on hys
*Num. vii. a head. For the ladd shalbe an *abstayner vn-
or to God, euē frō his or (infancye & from his) byrth.
And he shall begynne to delyuer Israel out
of the handes of the Phylistines.

Then the wyfe came, & tolde her husband
sayenge: a man of God came vnto me, & the
fashis of hym was lyke the fashion of an An-
gel of God, exceadyng fearful. But I asked
B hym not whence he was, nether tolde he me
*Gene. xvi. c hys name, but sayd vnto me: *behold, thou
Luke. i. c shalt be wyth chylde & beare a sonne, & now
dryncke no wyne nor strong drincke, nether
eate any vncleane thing: for the ladd shalbe
an abstayner to God euē from hys or (infancye
or and from hys) byrth, to the daye of his death.

Then Manoah made intercessyon to the
Lorde, and sayde: I prayye the my Lorde, let
the mē of God which thou sēdest, come once
more vnto vs, and teache vs what we shall
do vnto the ladd when he is borne. And God
heard the voyce of Manoah, and the Angel
of God came agayne vnto ý wyfe as she sat
in the felde. But Manoah her husband was
not with her. And the wyfe made haste and
ranne, and shewed her husbande, & sayde vn-
to hym. Beholde, the man apeared vnto me
that came vnto me to daye.

And Manoah arose and went after hys
wyfe, and came to the man, and sayde vnto
hym: art thou the mā that spakest vnto my
C wyfe? And he sayde: I am. Manoah sayde:
now whē thy sayeng is come to passe: what
shalbe the maner of the chylde, & what shall
he do? And the angell of the Lord sayd vnto
Manoah: thy wyfe muste abstayne from all
that I sayde vnto her: she maye eate of no-
thing ý cometh of the vyne tree, ner drincke
wyne or strōg drincke, nor eat any vncleane
thynge: But must obserue al that I bad her.
Manoah sayd vnto the angel of the Lorde:
*Tob. xii. b we wyll kepe the styl, vntyl *we haue made
redy a kyd, and haue set it before the. And ý
Angell of the Lorde sayde vnto Manoah:
*gen. xviii. a though thou make me abyde. * I wyll not
Tob. xii. b eate of thy breade. And yf thou wylt offre a
burntoffrynge, thou must offer it vnto the
Lorde. For Manoah wyst not that it was
an angell of the Lorde. And Manoah sayde
agayne vnto the angell of the Lorde: what
is thy name, that when thy sayenge is come
to passe we maye do the some worshyppe?
And the angel of the Lorde sayd vnto hym:
*Ge. xxxii. g *why askest thou after my name, whych is
secrete.

D And so Manoah toke a kyd with a meat-
offrynge and offred it vpon a rocke vnto the
Lorde. And the angell dyd wonderoustye.
Manoah and hys wyfe lokynge vpon. And
when the flame came vp towarde heauē frō
the aultare, the angel of the Lorde ascended
vp in the flame of the aulter. And Manoah
and hys wyfe loked vpon it, and fell flat on
theyr faces vnto the groūde. But the angel
of the Lorde dyd nomore apeare vnto Ma-
noah & his wyfe. And then Manoah knew
that it was an angel of the Lorde, and sayd
vnto hys wyfe *we shall surely dye, because
we haue sene God. But hys wyfe sayde vnto
to hym: Yf the Lorde woldkyll vs, he wolde
not haue receaued a burntoffrynge & a meat-
offryng of our handes, nether wolde he have
shewed vs al these thinges, nor wolde now
haue told vs any suche. And the wyfe bare a
sonne, and called his name Samson. And ý
ladd grewe, and the Lorde blessed him. And
the spryte of ý Lorde begāne to moue him in
the host of Dā, betwene Zaraah & Esthaol.

¶ The. xiiii. Chapter.

¶ The mariage of Samson. He kylleth a lyon. He poundeth a ryddle. He kylleth thrytye. His wife forsaketh him and taketh another.

SAmson went downe to Thānath
and sawe a woman in Thamnath
of the daughters of ý Phylistines,
and he came vp, and told his father
and his mother, and sayd: I haue sene a wo-
man in Thamnath of the daughters of the
Philistines. And nowe geue me her to wife.
Then his father and mother sayd vnto him:
*Is ther neuer a woman among the daugh-
ters of thy brethren, and amonge al my peo-
ple, but that thou muste go, and take a wife
of the vncircumcised Philistines? And Sam-
son sayd vnto his father: geue me thys wo-
man, for she pleaseth me wel. But his father
and mother wyste not that it was ý Lorde
doyng, & that he sought an occasion against
the Philistines, for at that tyme the Phi-
stines raygned ouer Israel.

Then went Samson and hys father and
his mother downe to Thamnath, and came
to ý vyneyardes of Thānath. And behold,
a yonge or (wood) lyon roared vpon him. And
the spryte of the Lord came vpon him. And
he tare hym, as he wolde haue rent a kyde,
and yet had nothynge in hys hande, neyther
tolde his father & mother what he had done.
And he went downe, & talked wyth the wo-
man, which semed well fauored in the syght
of Samson.

And within a shorte space after as he
thyther agayne to take her to wyfe, he tur-
ned out of the waye, to se the carkasse of the
lyō. And behold, ther was a swarme of bees
and hony in the carkasse of the lyon. And he
toke of the honye in hys handes, and went
eatyng, and came to hys father and mother
and gaue thē also. And they dyd eate. But
he tolde not them, that he had taken the hony
out of the carkasse of the lyon.

And so his father came vnto the woman

and Samson made there a feast, for so vsed
the ponge men to do. And when they (the cy-
tizens of that place) sawe him, they brought. xxx
companions to be with hym. And Samson
sayd vnto thē: I wyll nowe put forth a ryd-
dle vnto you. And yf you can declare it me
within. vii. dayes of the feast, & fynde it out.
I wyll geue you. xxx. shyrtes, & .xxx. chaūge
of garmentes: But & yf you cannot declare
it me, then shall ye geue me. xxx. shertes and
xxx. chaūge of garmentes. And they answe-
red hym: put forth thy ryddle, that we maye
heare it. And he sayd vnto them: Out of the
eater came meate: & out of the stronge came
swetnes. And they coulde not in. iii. dayes
expounde the ryddle. And when the seuenth
daye was come, they sayde vnto Samsons
wyfe: flater thyne husbād, (and perswade him)
that he maye declare vs the ryddle, least we
D burne the and thy fathers house wyth fyre.
Haue ye called vs hyther, to make vs beg-
gers? And Samsons wyfe wept before him
(displayned) and said: Surely thou hatest me
and louest me not: for thou hast put forth a
ryddle: vnto the chyldren of my folcke, and
hast not tolde it me. And he sayde vnto her:
Beholde, I haue not tolde it my father and
my mother, and shall I tell it the?

And Samsons wyfe wepte before hym
vii. dayes, whyle the feast lasted. And ý. vii.
daye he told her, because she laye so sore vpō
hym. And she tolde it the childrē of her folke.
And the men of the cytie sayd vnto hym the
seuenth daye, before the sonne went downe.
What is sweter then honye, & what is strō-
ger then a lyon? Then sayde he vnto thē: Yf
ye had not plowed wyth my caulfe, ye had
not founde out my ryddle. And the spryte of
the Lord cam vpō him. And he went downe
to Askalon, and slewe thyrtye men of them,
and spoyled them, and gaue chaunge of gar-
mentes vnto them which expoūded the ryd-
dle. And he was wroth, and wente vp to hys
fathers house. But Samsons wyfe was ge
uen to one of hys companyons, that he had
taken vnto hym.

¶ The. xv. Chapter.

¶ Samson tyeth fyrebrandes to the fore taples. With ý Jawe bone of an asse he kylleth a thousande men. Out of a great roche in the Jawe, God geue hym water.

I BUt it chaunced within a while af
ter, euen in the tyme of whete her-
uest, ý Samson vysyted his wyfe
wyth a kyd, sayenge: I wyll go
into my wyfe into the chaumber: but her fa-
ther wolde not suffre hym to go in. And her
father sayde: I thought that thou haddeste
hated her, & therfore gaue I her vnto one of
thy chpanions. Is not her pōger syster fay-
rer then she? Take her in stede of the other,
Samson sayde vnto thē: Nowe am I more
blameleste thē the Philistines, and therfore
wyll I do them displeasure.

And Samson went out, and caught thre
hundred foxes, & toke fyrebrandes, and fa-
stened tayle to tayle, and put a fyrebrand in
the myddes betwene two tayles. And whan
he had set the brādes of fyer, he sent thē oute,
(that they mysht runne abrode, which wēt immediatly)
into ý standynge corne of the Philistines, &
burnt vp bothe the reped corne and also the
standing, with the vyneyardes and olyues.
Then the Philistines sayde: who hath done
thys? And it was tolde them that Samson
the sonne in lawe of the Thamnite, because
he had taken his wyfe, and geuen her to hys
companyon. And the Philystines came vp
and burnt her and her father with fyre.

And Samson sayde vnto them: Though
ye haue done this, yet wyll I be aduenged of
you and then I wyl cease. And he smote thē
legge and thygh with a myghtie plage. And
then he wente and dwelte in the caue of the
rocke Etam.

Then the Philistines came vp, & pytched
in Juda, and laye in (a place, that was afterward
called) Lehi (that is a Jawe bone, wher they hoot was
scatered abrode.) And the mē of Juda sayd, why
are ye come vp vnto vs? They answered: to
bynde Samson are we come vp, ād to do to
hym as he hath done to vs. Then thre thou-
C sande men of Juda wente downe to the caue
of the rocke Etam, and sayde to Samson:
wottest thou not that ý Philistines are ru-
lers ouer vs? Wherfore then hast thou done
thus vnto vs? He answered them * as they
dyd vnto me, so haue I done vnto them. * Leu. xxiiii. & Iudi. i. d

And they sayd vnto hym agayne: we are
come downe to bynde the, and to delyuer the
into the hāde of the Philistines. And Sam-
son sayd vnto them: swere vnto me (ý pro-
mes me) that ye shal not fal vpon my pour sel-
ues. They answered hym, sayenge: No, but
we wyl bynde the, and delyuer ý vnto theyr
handes: But we wyl not kyll the. And they
bound him with two new cordes, & brought
hym from the rocke. And when he came to
Lehi, the Philistines showted agaynst him.
And the spryte of the Lorde came vpō hym,
and the cordes that were vpon hys armes,
became as flaxe that was burnte wō fyer, for
the bandes lowsed from of hys handes. And
he founde a rotten Jawe bone of an asse, and
put forth hys hande, and caught it, and slue
a thousande men therwith.

And Samson sayde: wyth the Jawe of D
an asse, haue I made heapes of them: wyth
ý Jawe of an asse haue I slayne a thousande
men. And whē he had left speakynge, he cast
awaye the Jawe bone out of hys hande, and
called the place: Ramath Lehi (That is by in
terpretacyon the lyftynge vp of the Jawe bone.) And he
was sore a thyrst, and called on ý Lorde, and
sayde: Thou hast geuen this great victory.

in the hād of thy seruaūt. And nowe I must dye for thyrst, and fall into the hādes of the vncircūcised. But God brake a greate toth that was in the Jawe, and ther came water therout. And when he had dronke, his spryte came agayne, & he was refressched, wherfore the name therof was called vnto thys daye the well of the caller on, whyche came of the Jawe. And he iudged Israel in the dayes of the Philistines, twenty yeares.

¶ The. xvi. Chapter.

¶ Samson lyfteth vp the gates of Gaza. He was deceaued by Dalila: He puttetb downe the house vpon the Philistines, and dyeth wyth them.

A THen went Samson to Azath, * and sawe ther an harlot, and went in vnto her. And it was tolde the Azathites, sayēg: Sāson is come hyther. And they went aboute, & layde a wayte for hym there, all nyght in the gate of the cytie, & were styll all the nyght, saying: in the morynyge whā it is daye, we shall kyll hym. And Samson toke his rest tyll mydnyght, & arose at mydnyght, and toke the dores of the gate of the citie, and the two syde postes, and rent them of, with the barre and all, and put thē vpon his shoulders, and caryed them vp to ý top of an hyll, that is before Hebron.

* Otherwyse called Gaza.

And after thys, it fortuned, that by the ryuer of Sorek, he loued a woman, called Dalila: vnto whome came the lordes of the Philystines, and sayde vnto her: perswade hym, and se wherin his great strength lyeth and by what meane we maye ouercome him that we maye bynde him, to bryng hym vnder, and euery one of vs shall geue the aleuen hundred sylyerlynges.

B

And Dalila sayde to Samson: Oh, tell me where thy great strength lyeth, and how thou myghtest be bounde, and brought vnder. Samson answered vnto her: Yf they bynde me wyth seuen grene wythes ý were neuer dryed, I shalbe weake as other men.

And then the Lordes of the Philystines brought her seuen wythes ý were yet grene and neuer dryed, & she bound hym therwith. Notwythstandynge she had men lyenge in wayte with her in the chaūbre. And she sayd vnto hym: the Philistines be vpon ý Samson. And immediatly he brake the cordes as a strynge of towe (that is twyned) breaketh, when it fealeth fier. And so his strēgth was not knowen.

And Dalila sayde vnto Samson: Se, ý hast mocked me & tolde me lyes. Now therfore tel me, wherwith ý myghtest be bounde. He answered her: yf they bynd me with new ropes that neuer were occupyed, I shall be weake, and as another mā. Dalila therfore toke new ropes, and bounde hym therwyth and sayd vnto hym: the Philistines be vpon the Samson. And ther were lyers of wayte in the chamber, and he broke them from hys armes, as they had bene but a threde. And Dalila sayde vnto Samson, hyther thou hast begyled me, and tolde me lyes: yet tell me, howe thou myghtest be bounde. He sayde vnto her: Yf thou plattedest the locks of my head wyth an heare lace. And she fastened them with a nayle, and sayde vnto him: ý Philistines be vpō the Samson. And he awaked out of his slepe, & plucked away the nayle, that was in the plattynge with ý heare lace. And she sayde vnto him agayne: How canst thou saye that ý louest me, when thyne hearte is not with me? behelde, ý hast mocked me this thre tymes, & hast not tolde me, wherin thy great strength lyeth.

And as she laye vpō him with her wordes contynually vexyng of hym, hys soule was encombred euen vnto the death. And he tolde her al his hert, & sayd vnto her: * there neuer came raser vpō myne heed, for I have bene an abstayner (that is to saye consecrated) vnto God, euen frō my mothers wombe: therfore whan I am shauen, my strength will go from me, & I shall ware weake, and be like all other men. And when Dalila sawe that he had tolde her al his heart, she sent and called for the lordes of the Philistines, saying: come vp yet this once, for he hath shewed me all his hearte.

C

Then the lordes of the Philistines came vp vnto her, & brought ý money in their hādes. And she made hym slepe vpō her knees (& to laye his head downe in her lappe,) & she lyft him a man, & he dyd shaue of the seuen locks of his head, & begāne to vexe him, & his strength was gone frō him. And she sayde: the Philistines be vpon the Samson. And he awaked out of his slepe, & sayd: I wil go out now as at other tymes before, & shake my seife, & wist not ý the Lord was departed frō hym. But the Philistines toke hym, and put out his eyes, & brought hym downe to * Azath, and bounde him with two fetters of brasse. And he dyd grynde in the prison house, how beit the heare of his head beganne to growe agayne after that he was shauen.

Then the lordes of the Philistines gathered them togeather, for to offer a solemne offrynge vnto Dagon their God, and to reioyse: for they sayde, oure God hath delyuered Samson oure enemye into oure handes. And when the people sawe hym, they praised their God: for they sayde: our God hath delyuered into oure handes our enemy, and destroyer of oure countreye, whych slew many of vs. And when their hertes were merry, it fortuned, that they sayd: send for Samson that he maye make vs laugh.

And they set Samson out of the prison house, and he played before them, and they set hym betwene the pyllers. And Samson

sayd vnto the ladd that leed hym by ꝑ hand: set me that I maye touche the pyllers, that the house stand vpō, and that I maye leane to them. And the house was full of men and women. And there were all the lordes of the Philistines. And there were vpon the roufe a thre thousande men and wemē, that beheld whyle Samson played.

And Samson called vnto the Lorde, and sayde: O Lorde God, thyncke vpon me, and strengthen me, at thys tyme onlye, O God that I maye be aduenged of the Philistines for my two eyes. And Samson caught the two middel pillers on which the house stode and on whych it was borne vp, ꝑ one in hys ryght hande, and the other in hys lefte, and sayde: my soule shall dye wyth the Philistines, and bowed them wyth all hys myght. And the house fel vpon the lordes and vpon all the people that were therin. And so the dead wyche he slewe at hys death, were mo then they which he slewe in his lyfe. And thē his brethren & all ꝑ house of his father came downe, and toke him vp, & brought him and buryed him betwene Zarah & Estahol, in the buryinge place of Manoah his father. And he iudged Israel twentye yeares.

¶ The. xvii. Chapter.

¶ Of Micah whose mother made hym an Idoll of syluer.

I There was a mā in moūt Ephraim named Micah, and he sayde vnto hys mother: the leuen hūdreth syl uerlynges that were taken from the, aboute wyych thou cursedst, & spakest it in myne eares. Behold, the syluer is wyth me, I toke it awaye. And hys mother sayde: blessed be ꝑ my sonne, in ꝑ Lorde. And when he had restored the leuen hundred syluerlynges to his mother agayne, his mother sayde: I vowed the syluer vnto ꝑ Lord of myne hande for the my sonne: that ꝑ thuldest make a grauen ymage and an ymage of metall. Now therfore, I wyll geue it the a-
B gayne. And when he restored the moneye agayn vnto his mother, his mother toke two hundreth syluerlynges, and gaue them to a goldsmyth, whiche made therof a grauen ymage, and a ymage of metall,, and it was in the house of Micah. And the man Micah had a temple of goddes, and made an Ephod and Theraphim, (That is to sayē, a garment for the preaste, and Idoles.) And fylled the hande of
C one of his sonnes which became hys preaste. *In those dayes ther was no king in Israel but euery man dyd that which was good in his owne eyes.

And there was a ponge mā out of Bethlehem Iuda, of the kynred of Iuda: wyche ponge man was a Leuite, & soiourned ther. And the man departed oute of the cytye of Bethlehē Iuda, to go dwell wher he couldē fynde a cōuenīēt place. And he came to moūt Ephraim, to the house of Micah as he tour-
D neyed. And Micah sayd vnto him. Whence commest thou? The Leuite answered him. I am of Bethlehem Iuda, & go to dwel where I maye finde a place. (& whence I maye syye it to
E be for my preyer.) And Micah sayde agayne vnto hym: dwell with me, and be vnto me a father and a preaste. And I wyll geue the ten syluerlynges by yeare, two garmentes, and thy meate and dryncke.

And the Leuite was cōtent to dwel with the man and was vnto hym as one of hys owne sonnes. And Micah cōsecrated ꝑ hāde of the Leuite, and the ponge mā became hys preest, and was in the house of Micah. Then sayd Micah: now I am sure, that the Lorde wyl be good vnto me, seing: I haue a Leuite to my preaste.

¶ The. xviii. Chapter.

¶ The chyldren of Dan take the goddes and the preast of Micah awaye. They destroye Lais, and after byld it agayne.

A N those dayes * there was no kynge in Israel. And in those dayes the trybe of Dan sought thē an enheritaūce to dwell in, * for vnto that tyme there fell none enherytaunce vnto them amonge the trybe of Israel.

*Iud. xvii.

*Iosu. xix.

And the childrē of Dan sent of their kynred fyue actyue mē in feates of warre out of theyr coastes, euen out of Zaraah and Estahol, to vewe the land and searche it out, and sayde vnto thē: go, and searche out the lande Which whā they came to moūte Ephraim, euen to ꝑ house of Micah, they lodged there. And when they were in the house of Micah, they knewe the voyce of ꝑ yong man the Leuite: and when they turned in thyther, they sayde vnto hym: who brought the hyther? what makest thou in thys place? and what hast thou here? And he answered them: thus and thus dealeth Micah with me, and hath
B hyred me, and I am become hys preast. And they sayde vnto hym agayne: Aske counsell now of God, that we maye knowe, whether the waye wyche we go, shalbe prosperous, or no. And the preast sayde vnto them go in peace, for the Lorde gydeth your waye wyche ye go.

Then the fyue men departed, and came to Lais, and sawe the people that were therin, howe they dwelt careles, after ꝑ maner of ꝑ Sydons, styll, and without castynge of pa-
C relles: and that noman made any trouble in the lande, or vsurped any dominiō, but were farre from the Sidons, and had no busynes wyth other men. And they came vnto theyr brethrē to Zaraah & Estahol. And theyr brethren sayd vnto them: what haue ye done?

And they answered: Aryse, that we maye

*Nu.xiii.a go vp agaynste them, * for we haue sene the
lande: surely a very good one. And do ye syt
styll: be not slouthful to departe. But come
to cõquere ý lande (it shalbe no labour.) Yf ye
wyll go, ye shall come vnto a people that ca-
steth no pareilles, & it is a very large cõtre:
which God hath geuen into your hãdes. It
is also a place, which doth lacke nothynge ý
is in the worlde.

And there departed thence of the kynred
of the Dannites, euē out of zaraah and Est-
haol, syxe hundred men appoynted wyth in-
strumentes of warre. And they wẽt vp, and
pitched in kariath Jarim which is in Juda.
Wherfore they called the place, the hoost of
D Dan, vnto thys daye: and it is on the back-
syde of kariath Jarim. And they wẽt thẽce
vnto mount Ephraim, & came to the house
of Micah. Then answered ý fyue men that
went to spye out the cõtre of Lais, & sayde
vnto their brethren: wot ye not ý there is in
these houses an Ephod, Theraphim, a grau-
uen ymage, and an ymage of metall? Nowe
therfore consydre what ye haue to do.

And they turned thytherwarde and came
to the house of ý yong man the Leuite, euen
vnto the house of Micah, and salnted hym
peasably. And the syxe hundred men gyrded
wyth weapons of warre, whych were of the
chyldren of Dan, stode by ý enteringe of the
gate. And the fyue men that wẽt to spye out
the lande, went in thyther and toke the ker-
ued Image, and the Ephod, Theraphim, &
E the ymage of metall. And the preast stode in
the enterynge of the gate with the syxe hun-
dred men ý were armed vnto batayl, whyle
the other wente into Micahs house, and fet
the kerued ymage the Ephod, Theraphim:
and the ymage of metal. Then sayd ý preast
vnto thẽ: what do ye? They answered hym:
holde thy peace, laye thyne hande vpon thy
mouth, and come with vs, to be our father &
preaste. Is it better for ý to be a preast vnto
the house of one man, thẽ to be a preast vnto
a trybe or kynred in Israel? And the preaste
was glad and toke the Ephod, and Thera-
phim, and the grauen ymage, & went with ý
people. And they turned and departed, and
put the chyldren, the catell and theyr other
substaunce before them.

F And when they were a good waye from
the house of Micah, the mẽ that were in the
houses, and in Micahs house, made an oute
cryc, and folowed after the chyldren of Dan,
and called vnto thẽ. And they turned theyr
faces, and sayde vnto Micah: what ayleth
the, ý thou makest an outcryc? And he sayde
ye haue taken awaye my goddes wyche I
made, and also the preast, & go youre wayes
with thẽ. And what haue I more? how then
saye ye vnto me, what ayleth the? And the
chyldren of Dan sayde vnto hym let not thy
voyce be heardc amonge vs, lest angry fel-
lowes runne vpon the, & thou loose thy life
with the lyues of all thyne houshold. So
so the chyldren of Dan went theyr wayes.

And when Micah sawe that they were to
stronge for hym, he turned and wente back
vnto hys house agayne.

And they toke the thynges which Micah
had made, & the preast which he had, & came
vnto Lais, euen vnto a people that were at
rest & without mystrust, & smote them with
the edge of the swerd, & burnt the cytie with
fyre. And ther was noman to helpe because
Lais was farre from Sidon, & they had no
medelyng with any other mã. And the cytie
stode in the valey that lyeth by Bethrehob.

And they buylt thẽ there a cytie, & dwelt
therin. * And called it Dan, after the name
of Dan theyr father which was borne vnto
Israel. Howbeit, in very dede the name of
cytie was Lais at the begynnynge.

And the chyldren of Dan set them vp the
grauen ymage. And Jonathan the sonne of
Gerson, the sonne of Manasses and his so-
nes were the preastes in ý trybe of Dan vn-
tyll they were caryed awaye out of the land
captyue. And they set them vp the kerued
mage which Micah made, all the while that
the house of God was in Silo.

¶ The.xix. Chapter.

¶ Of the Leuyte, whose wyfe was vyllanously kylled in Gibea.

IT chaunced in those dayes, whẽ there
was no kynge in Israel, ý a certayne
Leuyte sogeournynge on the syde of
mount Ephraim, toke to wyfe a concubyne
out of Bethlehem Juda: and hys concubyne
played the whore by him, and wente awaye
from hym, vnto her fathers house to Beth-
lehem Juda, and there continued foure mo-
nethes. And her husbande arose, and went
after her, to speake frendly vnto her, and to
bryngе her home agayne, haynge his lad
wyth hym, and a couple of asses.

And she brought hym vnto her father
house, and when the father of the damosels
sawe hym, he reioyced of hys comynge. And
his father in lawe the damosels father had
hym. And the Leuite aboade with hym thre
dayes, and so they dyd eate and dryncke, and
lodged there.

The fourth daye whan they arose early in
the mornynge, the man stode vp, to depart.
And ý damosels father sayd vnto hys son
in lawe: confort thyne hert wyth a morsel
* of bread, and thẽ go your waye. And they
sate downe, & dyd eate and dryncke both
them togeather. And the damosellis father
sayd vnto the man: Be content I pray the
tarye all nyght, and let thyne hert be merye.
And whẽ the mã stode redy to depart, his
ther in lawe cõpelled hym to turne agayne

and to tary all nyght there. And he rose vp early the fyfth day to departe, and the damo selles father sayd, comforte thyne herte: and they taryed vntyll after mydday. And they dyd eate both of them together.

And when the man arose to departe with
C his concubine and his lad, his father in law the damoselles father sayde vnto hym: beholde, the day goeth fast away and drawetb towarde euen, tary al nyght: at ý least way tary this day here, that thyne herte may be mery. And to morowe get you early vpon your waye, that thou mayest get the to thy tent. Neuertbelater the man wold not tary but arose and departed, and came as far as Jebus, (whiche is Jerusalem) and hys two asses laden, and hys concubyne and hys lad with him. And when they were fast by Jebus the daye was sore spente, and the ponge man sayd vnto hys master: come I pray the ⁊ let vs turne in, into this cytie of the Jebusites ⁊ lodge all nyght there. His master answered him: we wyl not turne into a straũg
D cytie that are not of the chyldren of Israel: we wyll go forth to Gibea. And he sayd vnto hys lad, go forwarde, and we shall come to one of these places to lodge al night ether in Gibea or in Rama. And they went forwarde vpon theyr way, and the sonne went downe vpon them, when they were faste by Gibea which belongeth to them of Ben Jamin. And they turned thytherwarde to go in, and lodge all nyght in Gibea. And when he came, he sat him downe in a streate of the cytie, for there was no man that toke them to lodgyng. And behold, there came an olde man from his worke, out of the felde at euē, which was also of mount Ephraim, ⁊ dwelt as a straũger in Gibea. But the men of the place were the chyldren of Jemini. And whē he had lyfte vp his eyes, he sawe a wayefa-
E ryng man in the streate of the cytie. And the olde man sayde: whether goest thou? And whence comest thou? He answered hym: we come from Bethlehem Juda, towarde the syde of mount Ephraim: from thence am I, and I went to Bethlehem Juda, ⁊ go nowe to the house of the Lorde. And there is no man that receyueth me to house. We haue straw and prouender for our asses, ⁊ bread and wyne for me and thy handemayde, and for the lad that is with thy seruaũt, and we lacke nothyng.

F The olde man sayde: peace be with the, al that thou lackest shalt thou fynde with me: only abyde not in the streate al nyght, and so he brought hym into hys house, and gaue fodder vnto hys asses. And they washed theyr fete, and dyd eate and drynke. And as they were makynge theyr hertes mery, beholde, the men of the cytie which were wycked, beset the house roũde about, and thrust at the dore, and spake to ý man of the house, the olde man, sayeng: bryngeforth the man that came into thyne house, that we maye knowe him.

And * the man of the house, the olde man * Gene. xix. d
went out, and sayde vnto thē, Oh, naye my brethrē, do not so wickedly, seyng that this man is come into myne house: do not so vnmete a thyng. Behold, here is my daughter a mayden, and thys mans concubyne, them I wyl bryng out nowe vnto you, and hūble them, and do with them what semeth you good: but vnto this man, do not so abhominable a thyng. But the men wolde not herken to him. And the man toke his cōcubine, and brought her out vnto thē, which knew her, and abused her, all the nyght, euen vnto the morynyng. And when the day began to spryng, they let her go.

And then came the woman in the da we-
G nyng of the day, and fel downe at the doore of the mans house, where her lorde was, tyl it was daye. And her lorde arose vp in the morynyng, and opened the dores of the house and wente out to go his way. And beholde, the woman, euen his concubine laye a longe before the dore of the house, and her handes stretched out vpon the threshylde. And he
go (thynkyng her to haue bene a slepe) sayde vnto her: go
vp and let vs begoyng. But she answered
not. Thā the man (perceiuyng that she was dead) go
toke her vp vpon an Asse, and stode vp, and gat him vnto his owne home. And when he was come vnto his house, he toke a knyfe, ⁊ caught his concubyne, and deuided her with the bones into twelue peces, and sent her into al quarters of Israel. And all that sawe it sayd: there was no suche dede done or sene sence ý chyldrē of Israel came out of Egypt vnto this day, consyder the matter, take aduisement, and say your myndes.

¶ The. xx. Chapter.

¶ The battel of the Israelites agayns the trybes of Ben: Jamin for the Leuites wyfe which was kylled.

Then all the chyldren of Israel went out: and the congregacō was gathered together as it had bene but one man, euē from Dan to Berseba, ⁊ vnto the lande of Gilead, vnto the Lorde in Mizpa, and there stode folke out of all quarters and of all the trybes of Israel, in the congregacion of the people of God, foure hūdred thousāde fote men that drewe swerdes. And when the chyldren of Ben Jamin harde that the chyldren of Israel were gone vp to Mizpa, and had sayde. O ye chyldren of Israel, tel vs howe thys wickedness happened. And the Leuite, the womans husbande that was slayne, aunswered and sayde, I came into Gibea

that is in Ben Jamin with my cōcubine to lodge all nyght. And the men of Gibea rose agaynste me, and beset the house rounde aboute vpon me by nyghte, and thoughte to haue slayne me: and my cōcubyne haue they so forced, that she is deade. And I toke my concubyne, and cutte her in peces: and sente her thorowe out all the landes of the enheritaunce of Israel. For they haue committed abhominacyon and folly in Israel. Behold ye are all chyldren of Israel. Pondre thys matter, and geue your aduyse in the case.

And al the people arose, as it had bene one man, sayeng, there shall not a man of vs go
B to his tent, nether turne into his house. But this shalbe it that we wyl do to Gibea: We wyl go vp by lotte agaynst it. And we wyll take ten men of the hundred thorowe out al the trybes of Israel, and an hundred of the thousande, and a thousande out of ten thousande, to fet vitayle for the people to make that they may go agaynst Gibea Ben Jamin, because of all the abhominacyon, that they haue wrought in Israel. And so al the men of Israel gathered together agaynste the cytie, knyte together, as it had bene but one man. And the trybes of Israel sent men thorowe al the trybe of Ben Jamin sayeng
* Iosi.xxii.b. * what wyckednesse is thys that is happened amonge you? Nowe therfore deliuer vs the men, those chyldren of Belial which are in Gibea, that we may slay them, and put away euyll from Israel.

Neuerthelater, the chyldre of Ben Jamin wolde not herken vnto the voyce of their brethren the chyldren of Israel: but gathered the selues together out of the cyties vnto Gibea, to come out and fight against the chyldren of Israel. And the chyldre of Ben Jamin were nombred at that tyme, out of the cyties. xxvi. thousande men that drewe swerdes, beside the enhabiters of Gibea, which were nombred seuen hundred chosen men. And amonge al these folke were seuen hundred lefte handed men, which euery one coulde slyng stones at an hear breadeth, and not mysse. And the chyldren of Israel beside
C Ben Jamin, were nombred foure hundred thousande men that drewe swerdes, and were all men of warre.

And the chyldren of Israel arose, & went vp to Bethel, & asked councell of God who shulde begyn the battell agaynste the chyldren of Ben Jamin? And the Lorde sayde Juda shal begyn. And the chyldre of Israel rode vp early and beseged Gibea. And the men of Israel went out to battell agaynst Ben Jamin, and the men of Israel put them selues in aray to fight agaynst them, beside Gibea. And ye chyldren of Ben Jamin came out of Gibea, & destroyed of the Israelites that day. xxii. thousande men, and brought them to the earth.

And the folke of the chyldren of Israel plucked vp their hartes, & went to agayne, and made battel in ye same place where they dyd the fyrst day. And the chyldre of Israel wente vp, and wepte before the Lorde vnto euen, and asked of the Lorde, sayeng: shall we go agayne to battel agaynst the chyldren of Ben Jamin our brethren? And the Lorde sayde: go vp agaynst them. And the chyldren of Israel came out agaynst the chyldren of Ben Jamin the seconde day. And the chyldren of Ben Jamin went against them out of Gibea, the seconde daye, and destroyed to the earthe of the chyldren of Israell once agayne. xviii. thousande men that drewe swerdes euery man of them.

Then the chyldren of Israel and all the people went vp and came vnto Bethel, and wepte and sat there before the Lord, and fasted the same day vnto euen, & offered burnt offerynges and peaceofferynges before the Lorde. And the chyldren of Israel asked the Lorde: for there was ye arcke of the apoynt ment of god, in those dayes. And Phinehas the sonne of Eleazar, the sonne of Aaron waytyng vpon it at that tyme, sayde: shall I get me vp to go out any more to battel agaynst the chyldren of Ben Jamin my brethren, or shall I cease? The Lorde sayde go, for to morowe I wyll deliuer the into your handes. And Israel set liers awayte round about Gibea. And the chyldren of Israel went vp agaynst the chyldre of Ben Jamin the thyrd tyme, and put them selues in aray agaynste Gibea, as twyse before. And the chyldren of Ben Jamin came out agayne the people, and were drawē away from the cytie. And they began to smyte of the people dead (as twise before, by two hye wayes of which one goth vp to Bethel and ye other to Gibea thorowe the felde) vpon a thyrty men of Israel. And the chyldren of Ben Jamin sayde. They are fallen before vs, as at the fyrst. But the chyldren of Israel sayde: let vs flye and plucke them away from the cytie, vnto the hye wayes.

And all the men of Israel rose vp out of their place, and put them selues in aray at Baal Thamar. And lykewyse the liers in wayte of Israel came forth out of their places, euen out of the medowes ye were about Gibea, & came against Gibea: ten thousande chosen men out of all Israel, and there was a sore battel. But the other wist not that the great euyll was so nye them. And the Lord plaged Ben Jamin before Israel, & the chyldren of Israel destroyed of the Benjamites the same day. xxv. thousāde and an hundred men, that drue swerdes euery one of them. And whan the chyldre of Ben Jamin saw that they were put to the worse the men of

Israel gaue roume to the Beniamites, because they trusted vnto the layers in wayte which they had layd besyde Gibea. And the lyers in wayte hasted, and ranne vpon Gibea, and went and smote all the cytie with the edge of the swearde. And an apoyntmēt had the men of Israel frō the lyers in wayte that they shulde make a greate smoke ryse vp out of the cytie. And when the men of Israel fled in the battell: Ben Jamin began to smyte deade of the chyldren of Israel, aboute a thyrty personnes, and sayde: the other are put to the worse before vs, as in the fyrst battell. But whan there began to arryse out of the cytie a pyller of smoke, the Beniamites loked backe: and beholde, the wastyng of the hole cytie began to ascende vp to heauen.

When the men of Israel also turned agayne, the men of Ben Jamin were abas-
G ched, for they sawe that euell aproched thē. And therfore they turned theyr backes before the men of Israel vnto the waye that leadeth to the wyldernesse, but the men of warre ouertoke thē. And besyde that, they which came out of the cytie, destroyed them in the mydle of them. And thus they compassed the Beniamites aboute, and chased them to Menuha, and ouer anne thē to Gibea on the east syde: and there were slaine of Ben Jamin. xviii. thousande, whiche were all men of warre. And they turned and fled to the wildernes warde, and vnto the rocke of Rymmon. And the other slue by the wayes of the rest of them, fyue thousande men, and stycked vnto them, vntyl they came to Gideon, and slue two thousande men of them. So that al that were slayne that same day of Ben Jamin were. xxv. thousande men that drue swearde, whiche were all men of warre: onely. vi. hundred men turned and fled to the wyldernes, vnto to the Rocke of Rymmon, and abode there. iiii. monethes. And the men of Israel turned backe agayn vnto the chyldrē of Ben Jamin, and smote them with the edge of the swearde in the cyties, both man and beaste and all that came to hande, and set on fyre all the cyties that they coulde come by.

¶ The. xxi. Chapter.

¶ The inhabitours of Gilead are bitterly destroyed.

1 And euery man of Israell sware in Mizpa, sayeng: ther shal none of vs geue hys daughter vnto any of Ben Jamin to wife. And the people came to Bethel and abode there tyll euen before God, and lyfte vp theyr voyces, and wepte sore, and sayde. O Lorde God of Israel, why is thys chaſ-
ced in Israel, that there shulde be thys daye one tryde lackynge in Israell? And on the morowe the people rose vp betyme, & made there an aultare, and offered burnt offerynges and peaceofferynges.

And the chyldren of Israel asked, who are they among al the tribes of Israel, that came not vp with the cōgregacion vnto the Lord? for they had made a greate othe concernyng him that came not vp to the Lorde to Mizpa, sayeng: he shall surely dye. And the chyldren of Israel had pyttie on Ben Jamin theyr brethren, and sayde: there is one tribe cut of from Israel this day: what shal we do vnto the remnaūt of them, that they maye haue wyues? we haue sworne by the 8
Lorde, that we wyll not geue them of our daughters to wyues. And they sayde: Is there any of the trybes of Israel, that came not vp to Mizpa to the Lorde? And behold, there came none of the enhabytours of Jabes Gilead vnto the hoolste and congregacyon. For the people were vewed: and beholde: there were none of the enhabiters of Jabes Gilead there. And they sent thyther a multitude, euen. xii. thousande men of the strongest of them, and commaunded them, sayeng: go and smyte the enhabyters of Jabes Gilead with the edge of the swearde, both wemen and chyldren. * And this is it * Nu. xxxi. c.
that ye shall do: vtterly destroy all the males and al the wemē that haue lyen by men. And they founde amonge the enhabiters of Jabes Gilead foure hundred damoselles, virgyns, that had knowē no man, by lyeng with any male. And they brought them vn to the hoolst to Silo, whiche is in the lande of Canaan.

And the hole congregacion sent and spake with the chyldren of Ben Jamin that were in the Rocke of Rymmon, and called peace ably vnto them: and Ben Jamin came agayne at that time, and they gaue them wyues whiche they had saued alyue of the wemen of Jabes Gilead. But they sufficed thē not. And the people had compassyon on Ben Jamin, because that God had made a gappe in the trybes of Israel. And then the elders of the congregacyon, sayde: what shall we do to the remnaunt of them, to get them wyues, seyng all the wyues of Ben-Jamin are destroyed? And they sayde: there muste be an enheritaunce for them that be escaped of Ben Jamin, that a tryde be not destroyed out of Israel: howbeit, we may not geue them wyues of oure daughters. For the chyldren of Israel had sworne, sayeng: cursed be he, that geueth a wyfe to Ben Jamin.

Then they sayde: beholde, there is a feast of the Lorde yearly in Silo, which is on the northsyde of Bethel, and on the east syde of

the way

the way that goeth from Bethel to Sichē and south from Libanon. Therfore they cōmaunded the childrē of Ben Jamin, saying: go and lye in wayte in the vynyardes. And when ye se that the daughters of Silo come out to daunce in a rowe, then come ye out of the vyneyardes, and catche you euery man a wyfe of the daughters of Bē Jamin. And whan their fathers or brethren come vnto vs to complayne, we wyll saye vnto them: haue pitie on vs for their sakes, because we reserued not to eche man hys wyfe in tyme of warre. Neyther haue ye geuē vnto them, that ye shulde synne at thys tyme.

And the chyldren of Ben Jamin dyd euen so: and toke them wyues accordynge to the nombre of them that daunced, whom they caught. And they went, and returned vnto their enheritaunce, and repayred the cyties and dwelte in them.

And the childrē of Israel departed thence at that tyme, and wente euery man to hys tribe, and to his kynred, and went out from thence euery man to his enheritaunce. * In those dayes there was no kynge in Israel: but euery man dyd that which semed ryght in his awne eyes.

* Jud. xvii. b and. xviii a.

¶ The ende of the boke of Judges, called in the Hebrue Sophtim.

¶ The booke of Ruth

¶ The fyrst Chapter.

¶ Elimelec goeth with his wyfe and chyldren into the lande of Moab.

IT fortuned that (in the dayes of a certayne Judge) when ye iudges iudged there fell a darth in the land, and a certen man of Bethlehem Juda went for to soiourne in the countrey of Moab: he and his wyfe, and his two sonnes. The name of the man was Elimelec, and the name of his wyfe, Naomi and the names of his two sōnes were, Mahlon and Chilion, and they were Ephzaites, out of Bethlehem Juda. And when they came into the lande of Moab, they cōtinued there. And Elimelec Naomies husbande dyed, and she remayned with her two sōnes whiche toke them wyues of the nacyons of the Moabites: the ones name was Orpha, and ye others Ruth. And they dwelled there aboute a ten yere. And Mahlon and Chilion dyed also euen bothe of them, and the woman was lefte desolate of her two sōnes and of her husband. Then stode she vp with her daughters in lawe, and returned from the countrey of Moab: for she had harde say in the countrey of Moab, howe ye the Lorde had visited his people, and geuē them bread. Wherfore she departed out of ye place where she was, and her two daughters with her. And they went on their way to returne vnto the lande of Juda. And Naomi sayde vnto her two daughters in lawe: go & returne eche of you vnto your mothers house: and the Lorde deale as kyndly with you, as ye haue dealte with the deade, and with me. And the Lord geue you, that you may fynde reste, eyther of you in the house of her husbande. And whan she kyssed them, they lyft vp their voyce, and wepte, and sayde vnto her: we wyl go with the vnto thy folke. And Naomi sayde: turne agayne my daughters: for what cause wyll you go with me? Are there any mo chyldren in my wombe, to be your husbandes? Turne agayne my daughters, and go: for I am to olde to haue an husbande. And if I sayd, I haue hope, if I take a man also thys nyght: yee and thoughe I had alredy borne sōnes, wolde ye tarye after them, tyll they were of age? or wolde ye for them so longe refrayne from takyng of husbādes? Not so my daughters: for it grieueth me muche for your sakes, that the hande of the Lorde is gone out agaynst me.

And they lyft vp their voyces, and wepte agayne, and Orpha kyssed her mother in lawe, but Ruth abode styl by her. And Naomi sayd: se, thy syster in law is gone backe agayne vnto her people and vnto her goddes: returne thou after her. And Ruth answered entreate me not to leaue the, and to returne from after the: for whether ye goest, I wyll go also, and where thou dwellest, there I wyl dwel: thy people shalbe my people, and thy god my god. Where thou dyest there wyl I dye, and there wyl I be buryed. The Lorde do so and so to me, if ought but death onely departe the and me asondre.

When she sawe ye she was stedfastly minded to go with her, she lefte speakyng vnto her. And so they went both, vntil they came to Bethlehem. And when they were come to Bethlehem, it was noysed of the thorowal the cytie, and the wemen sayd: is not this Naomi? And she answered them: call me not Naomi (that is to sayde, bewtyfull) but call me Mara, (that is to say, bytter.) for the almighty hath made me very bytter. I went out full and ye Lord hath brought me home agayne empty. Why then call ye me Naomi? seyng the Lord hath humbled me, & the almighty hathe brought me vnto aduersyte? And

Naomi & Ruth the Moabitesse her daughter in lawe retourned out of the countrey of Moab, and came to Bethlehem, in the begynnyng of barley haruest.

¶ The. ii. Chapter.

¶ Ruth gathereth corne in the feldes of Booz.

1 AND Naomis husband had a kynsman of strength and might (which was of the kynred of Elimelec) named Booz. And Ruth the Moabitesse sayde vnto Naomi: let me go to the
2 felde, and gather eares of corne (suche as the reapers leaue) after any man in whose syght, I fynde grace. And she sayde vnto her: go my daughter. And she went & came to the felde, and gathered after the reapers, & her chaũce was, that the same felde perteyned vnto Booz, whiche was of the kynred of Elimelec. And beholde, Booz came from Bethlehem, and sayde vnto the reapers: the Lorde be with you. And they answered hym: the Lorde blesse the. Then sayd Booz vnto his
3 yong man that stode by the reapers. Whose damosell is this? And the yonge man that stode by the reapers answered, and sayde: it is the Moabityth damosel, that came with Naomi out of the coũtrey of Moab, and she sayde vnto vs: Oh let me lease and gather after the reapers, the eares that remayne: and so she came, and hathe contynued euen from the mornyng vnto nowe, saue that she tarryed a lytle in the house.

Then sayde Booz vnto Ruth: hearest thou my daughter: go to no nother felde to gather, neyther go from hence: but abyde here by my maydens. Let thyne eyes be on the felde that they may reape, and go thou after the maydens. Haue I not charged the yonge men, that they shall dothe no hurte? Moreouer, when thou arte a thyrste, go vnto the vessels, and drynke of that which the laddes haue drawen. Then she fell on her
iiii.a face and *bowed her selfe to the groũde, and sayde vnto him: howe is it ý I haue founde grace in thyne eyes, and that thou shuldest knowe me, seyeng I am an aliaunt?

¶ And Booz answered and sayde vnto her: al is tolde & shewed me, that thou hast done vnto thy mother in lawe, sence the death of thyne husband, howe thou hast lefte thy father and thy mother, and ý land where thou wast borne, & art come vnto a nacion which thou knewest not in tyme passed. The Lord quyte thy worcke, and a full rewarde be geuen the of the Lorde God of Israell, vnder whose wynges thou art come to abyde. Thẽ she sayde: let me fynde fauour in thy syghte my lorde, thou that hast comforted me, and spoken hartely vnto thy mayde, whiche yet am not lyke vnto one of thy maydẽs. Booz sayde vnto her agayne: in tyme of refection come thou hither, and eate of the bread, and dyp thy soppe in the vineger. And she satte downe by the reapers, & he reached her *parched corne: of the whiche she dyd eate, and was sufficed, and lefte parte. And when she was rysen vp to gather, Booz commaunded his yonge men, sayeng: let her gather euen among the heapes, and forbyd her not. And leaue her some of ý sheues for the nonce and let it lye, ý she may gather it vp, (without shame) and rebuke her not. And so she gathered in the felde, vntyl euen, and threshed that she had gathered, & it was in measure vpon an Epha (that is thre bushels) of barley. And she toke it vp, and went into the cytie: and whã her mother in lawe had sene what she had gathered, she plucked out also, and gaue to her that she had reserued, when she had eaten ynough. And her mother in lawe sayd vnto her: where hast thou gathered to day? and where wroughtest thou? blessed be he, that knewe the. And she shewed her mother in lawe howe she had wroght with him and sayde: the mannes name with whom I wrought to day is Booz. And Naomi sayd vnto her daughter in lawe: blessed be he of the Lorde, for he ceaseth not to do *good to the lyuyng and to the deade. And Naomi sayd agayne vnto her: the man is nye vnto vs, & of our nerte kynne. And Ruth ý Moabite sayd: he sayd vnto me also. Thou shalt be with my yong men, vntyll they haue ended all my haruest: And Naomi answered vnto Ruth her daughter in lawe: it is beste my daughter that ý go out with hys maydens, that they fall not vpõ the in any other felde. And so she kepte her by the maydens of Booz, to gather, vnto the ende of barley haruest, and of wheate heruest also: & dwelt with her mother in lawe.

*Iosua. b. d.

*Eccli. ii. a.

¶ The. iii. Chapter.

¶ Ruth sleapeth at Booz fete, and is knowen his kynswoman.

1 THen Naomi her mother in lawe sayd vnto her: my daughter, shall I not seke reaste for the, that thou mayste prosper? And is not Booz our kynsman, with whose maydens thou wast? Beholde, he wenoweth barley to nyght in the thresshyng floure: wasshe thy selfe therfore, and anoynt the, and put thy rayment vpon the, and get the downe to the barne. But let not a man knowe of the, vntyll he haue leafte eatyng and drynckyng. And when he goeth to sleape, marke the place wheare he layeth hym downe, and then go and lyfte vp the clothes, that are on hys fete, and layt the downe there, and so shall he tell the what thou shalt do. And she answered her: al that
2 thou byddest me, I wyl do. And so she went
3 downe vnto the barne, and dyd accordynge to all that her mother in lawe bade her. And when Booz had eaten & drouncken, and

made

made him mery, & was gone in, to lye down
besyde the heape of corne, she came softely, &
lyfte vp the clothes of his fete, and layd her
downe. And at mydnyght the man was a
frayde and groped. And beholde: a woman
laye at his fete. And he sayd: what art thou?
she answered: I am Ruth thyne handmayd
spreade thy wynge ouer thyne handmayde,
for thou art the nexte of the kynne. He sayd:
blessed be thou in the Lord my daughter, for
thou hast shewed more goodnes in the later
C ende, then at the begynning, in as muche as
thou folowedest not yong mē, whether they
were pore or ryche. And nowe my daughter
feare not, I wyll do to the all that thou re-
quereſt, for all the cytie of my people dothe
knowe, that thou arte a woman of vertue.
And it is true that I am of thy next kynne
howbeit, there is one nyer thā I. Tary this
nyght. And when morynyng is come, if he
wyll mary the, it is good, so let him do. But
and if he wyll not haue the, as sure as the
Lorde lyueth I wyll haue the: lye styll vn-
tyll the morynyng. And so she lay at his fete
vntyl the morning. And she arose vp before
D one could knowe another. And he sayd: let
no man knowe, that there came any womā
into the barne. And he sayde agayne bryng
the mantell ꝓ thou hast vpon the, and holde
it vp. And whan she helde it vp, he mette in
syx measures of barley, and layde it on her
And she gat her into the citie: and whan she
came into her mother in lawe, she sayd how
is it with the my daughter? And she tolde
her all that the man had done to her. And
sayde also: these syx measures of Barley
gaue he me, and sayde: thou shalte not come
empty vnto thy mother in lawe. Thā sayd
she my daughter, syt styl, vntyl thou knowe
howe the matter wyl chaunce. For the man
wyll not be in rest, vntyll he haue fynished
the thynge this same day.

¶ The. iiii. Chapter.

¶ Booz taketh Ruth to wyfe, of whom he begetteth Obed.

A THen went Booz vnto the gate and
sat him downe there: and beholde,
the kynsmā of which Booz spake,
cam by. Unto whō, he sayde: come
and syt downe here, and called hym by hys
name. And he turned in, and sat down. And
he toke ten mē of the elders of the cytie, and
sayd: syt ye downe here. And they sat down
And he sayde vnto the kynsman: Naomi
that is come agayne out of the countrey of
a Lev. xxv.d. Moab * wyl sell a parcel of land, which was
Jere. xxxii.b. out brother Emimeleks. And I thought to
do the to wete, and byd the bye it before the
enhabytours & elders of my people. If thou
be disposed to redeme it, do: but and if thou
wylte not pourchase it, then tell me, that I
may knowe. For there is none to chalenge
it, saue thou, and I nexte the. And he
answered, I wyll pourchase it.

Then sayde Booz, what day thou bye
the felde of the hande of Naomi, thou must
take also Ruth the Moabite the * wyfe
the deade, to stere vp the name of the dead
vpon his enheritaunce. The kynsman an-
swered: I cannot pourchase it, for marryng
of myne owne enherytaunce: take thou my
ryght to the, for I cānot purchase it.
thys was the maner of olde tyme in Israel
concernyng pourches and chaunges, for
to stablyshe all thyng: ꝓ a man must pull
of his shooe, and geue it his neyghbour, and
this was a sure wytnesse in Israel.

Therfore the kynsman sayde to Booz
Bye it thou: and so drue of hys shooe.
Booz sayd vnto the elders and vnto all the
people: ye are witnesses thys daye, that I
haue bought all that was Elimeleks, and
all that was Chilions and Mahlons, of the
hande of Naomi. And moreouer, Ruth the
Moabite the wyfe of Mahlon, haue I pur-
chased to be my wyfe, to stere vp the name
of the dead vpon his enheritaunce, and that
this name be not put out from amonge hys
brethren, and from the gate of his place: ye
are wytnesses this day.

And all the people that were in the gate,
and the elders sayde: we are wytnesses. The
Lorde make the woman that is come into
thyne house, lyke * Rahel and Lea, which
twayne dyd buylde the house of Israel: and
thou also valeauntly in Ephrata, and be
mouse in Bethlehem. Thy house be like
house of Pharez * whom Thamar bare
to Juda, euen of the sede whiche the Lord
shall geue the of this yonge woman.

And so Booz toke Ruth, and she was
wyfe. And whan he wente in vnto her, the
Lorde gaue, that she conceyued, and bare
sonne. And the wemen sayde vnto Naomi
blessed be the Lorde, the which hath not left
the without a kynsman, to haue a name in
Israel, & that shall bryng thy lyfe agayne
and cherysche thine olde age. For thy daugh-
ter in lawe which loueth the, hath borne
to him: & she is better to the thā seuen sonnes.
And Naomi toke the chyld, & layed it in
lappe, and became nourse vnto it. And the
neyghbours gaue it a name, sayeng: there
is a chyld borne to Naomi, & called it Obed.
The same is the father of Ysai, the father of
Dauid. These are the generacions of Pha-
rez: Pharez begat Hezron: Hezron begat
Ram, Ram begat Aminadab, Aminadab
begat Nahson, Nahson begat Salmon,
Salmon begat Booz, Booz begat Obed,
Obed begat Ysai, Ysai begat Dauid.

¶ The ende of the booke of Ruth.

¶ Th

¶ The fyrste booke of Samuel called the fyrste booke of the kynges.

¶ The fyrst Chapter.

¶ Elkana hath .2. wyues, Hanna and Phrenenna.

THere was a man of one of the two Ramathes (of ꝑ kinred of zophim, of mount Ephraim) named *Elkana the sone of Jeroham the sonne of Elihu, the sonne of Thohu, the sone of zuph, an Ephrathite: whiche had two wyues, the one called Hanna, and the other Phenenna. And Phenenna had chyldren, but Hanna had none. *And the sayde man went vp out of his cyte euery feastfull daye, to praye and to offre vnto ꝑ Lorde of hostes in Silo, where were the two sonnes of Eli (Hophny and Phinehes) the Lordes preastes. And it fel on a solempne day, that Elkana offered, and gaue to Phenenna his wyfe and to all her sonnes and daughters porcions. But vnto Hanna he gaue a porcyon with a heuy chere, for he loued Hanna, and the Lorde had made her barren. And her enemy (Phenenna) vexed her sore cõtinually, to moue her, because the Lorde had made her barren. And so dyd she yeare by yeare as ofte as she went vp to the house of the Lord. And so chafed her, which wepte, and dyd not eate. Thã sayd Elkana her husbãd to her: Hãna, why wepest thou? and why eatest thou not? and why is thyne herte troubled? am not I better to the, then ten sonnes? So Hanna rose vp after that they had eaten and droncke in Sylo. And Eli the preaste satte vpon a stole by one of the syde postes of the temple of the Lorde. And she was troubled in her mynd, & praied vnto the Lord, and wepte sore, and vowed a vowe, and sayd: O Lord of hostes, if thou wylt loke on the trouble of thyne hãdmayd and remembre me, & not forget thyne handmayde, but geue vnto thyne handmayde a man chylde: I wyl geue him vnto the Lord all the dayes of his lyfe, *and there shall no raser come vpon his heade. And as she continued prayeng before the Lord, it fortuned that Eli marked her mouthe. For Hanna spake in her herte, and her lyppes dyd but moue onely, but her voyce was not harde: and therfore Eli thought she had bene dronken, and Eli sayde vnto her: Howe longe wylte thou be dronken? put away from the the wyne that ꝑ hast. Hanna answered and sayde: not so my Lorde, I am a woman of a sorowful hert: I haue dronke neither wyne nor stroge drynke, but haue *powred out my soule before the Lorde. Count not thine handmayd to be lyke a daughter of Belial, for out of ꝑ aboundaunce of my heuynes & greife, haue I spoken hytherto.

Eli answered her agayne: and sayd, go in peace: the God of Israel graunt the thy peticion, that thou haste asked of hym. She sayde: let thyne handmayde fynde grace in thy syght. And so the womã went her way, and dyd eate, and loked no more so sad. And they rose vp early, and worshypped before the Lorde, and then returned, and came to theyr house to Ramath. And whã Elkana knewe Hanna his wyfe, the Lord remẽbred her: for in processe of tyme it came to passe, that she conceyued, and bare a sonne, & called his name Samuel (sayeng:) because I haue asked hym of the Lorde. And Elkana and al hys house wente vp to offer vnto the Lord, the offeryng due for the feaste, and al so his vowe: Neuertheles, Hanna went not vp but sayde vnto her husband: I wyl tary vntyll the lad be weyned, and then I wyll bryng hym that he maye apeare before the Lord, and there abyde for euer. Elkana her husband answered her: do what semeth the best: tary at home, vntyll thou hast weined him, and I beseche the Lorde, to make good hys sayeng. And so the woman abode, and gaue her sone sucke vntyl she weyned him. And when she had weined him she toke him with her, with thre bullockes and an Epha of floure, and a bottle of wyne, and brought him vnto the house of ꝑ Lorde in Silo, and the child was yet but tendre of age. And they slue a bullocke, and brought in ꝑ lad to Eli, and she sayd: Oh my Lord: as truly as thy soule liueth my Lord, I am the womã that stode before the here prayeng vnto ꝑ Lord. For thys lad I prayed, and the Lorde hath geuen me my desyre, which I asked of hym: and therfore I haue geuen hym vnto the Lorde, as longe as he is mete for the Lord. And they worshypped the Lorde there.

¶ The .ii. Chapter.

¶ The songe of Hanna. The offence of the sonnes of Eli.

*Iudi. xiii. a
Numer. vi. b.
*psal. xcii. a.

A And Hanna prayed and sayde: myne
herte reioyseth in the Lord, and mine
horne is exalted in the Lorde. My
mouthe is wyde open ouer myne enemyes,
for I reioyce in thy saluacyō. There is none
so holy as the Lorde, for without the, is no-
thyng. Neyther is there any of strength as
is our God. Talke not to muche proudely
let olde thinges depart out of your mouthes
for the Lorde is a God of knowledge, and
his purposes come to passe. The bowe with
the myghtye men are broken: and they that
were weake, haue gyrde them selues with
strength. They that were full, haue hyred
out them selues for breade, and they that
were hungry, cease so to be, tyll the baren
B hath borne seuen: & she ꝑ had many chyldrē,
*Deu.xxxii.f is wared feble. * The Lorde kylleth, and
maketh alyue: bryngeth downe to ꝑ graue
and fetcheth vp agayne. The Lord maketh
poore, and maketh ryche: bringeth lowe, and
* psal.cxiij.b heueth vp on hye. * He reyseth vp the poore
out of the duste, and lyfteth vp the beggar
from the dongehyll: to set them among prin-
ces, and to enherit them with the seate of
glory. For the pylleres of the earth are the
Lordes, and he hathe set the rounde worlde
vpon thē. He wyll kepe the fete of his sayn-
tes, & the wicked shall kepe sylence in darck
*Deut.xiij.d nesse, and * in his owne myght shall no man
be stronge. The Lordes aduersaries shall be
destroyed of him: and out of heauen shall he
thunder vpon euery one of them. The Lord
shall iudge the endes of the worlde, and shal
C gyue myght vnto his kynge, and exalte the
horne of his annoynted. And Elkana went
to Ramath to hys house, & the lad dyd my-
nister vnto the Lorde before Eli the preast.

But the sonnes of Eli were chyldren of
Belial, and knewe not the Lorde. And the
preastes made a lawe for the people, ꝑ whē-
soeuer any man offered any offryng, ꝑ prea-
stes lad came, whyle ꝑ flesshe was a sething
and a flesshoke with thre tethe in his hande,
and thruste it into the panne: kettle, caldron
or potte. And all that ꝑ flesshe hoke brought
vp, that the preaste toke away. And so they
dyd vnto all the Israelites, that came thy-
ther to Silo. Yea, and therto, before they
burnt the fatte, the preastes lad came and
sayde to ꝑ man that offered: geue flesshe that
I maye dresse it for the Preaste, for he wyll
D not haue sodden flesshe of the, but rawe. And
if any man sayde vnto hym: let them burne
the fat according to the day, and then take
as muche as thyne herte desyreth. The lad
wolde answere him, yee, thou shalte geue it
me nowe: and if thou wylt not, I wyll take
it with violence. And the synne of the yong
men was very greate before the Lord. For
men abhorred the offeryng of the Lorde.

But the chylde Samuel ministred be-
fore the Lorde, gyrded aboute with a lyne
Ephod. Moreouer, hys mother made him a
lytle coate, and brought it to him from yere
to yere, when she came vp with her husbande
to offer the offeryng in ꝑ solempne feast.
and Eli blessed Elkana and hys wyfe, and
sayde: the Lorde geue the seede of this wo-
man, for the peticyon that she asked of ꝑ
Lorde. And they wente vnto theyr own
home. And the Lord visited Hanna, so that
she conceyued and bare thre sones and two
daughters. And the chylde Samuel grew
before the Lorde.

Eli was very olde, and herde all that his
sonnes dyd vnto all Israel, and howe they
lay with the wemē that wayted at the dore
of the Tabernacle of wytnesse, and he sayde
vnto them: why do ye suche thynges? for
of all these people I heare euyll reporte of
you. Oh, naye my sonnes: for it is no good
reporte that I hear, howe that ye make ꝑ
Lordes people to trespasse. If one man sin
agaynst another, daysemen may be iudges
but if a man synne agaynste the Lorde who
wyll be his daysman? Notwithstandyng
they herkened not vnto the voyce of their
father, because the Lorde wolde slaye them.
The chylde Samuel profyted * and grew,
and was in fauour both with the Lorde and
also with men.

And there came a man of God vnto Eli,
and sayd vnto him: thus sayeth ꝑ Lorde
not I apeare vnto the house of thy father
whē they were in Egipt subiecte vnto Pha-
raos house? And I chose thy father out of
the trybes of Israel to be my Preast, for to
offre vpon myne aultare, & to burne incense
* and to weare an Ephod before me. And
I gaue vnto the house of thy father all the
burntofferyngs of the chyldren of Israel.
Wherfore tread ye downe my sacrifyce and
myne offeryngs, whiche I commanded
be made in the tabernacle, and honorest thy
chyldren aboue me, to make your selues fat
of the fryste fruites of all the offeryngs of
Israel my people? Wherfore, the Lord
God of Israell sayeth: I sayde, that thy
house & the house of thy father shuld walke
before me for euer. But nowe the Lorde
sayeth: that be farre from me: for them that
worshyp me, I wyl worshyp, and they that
despyse me, shall come to shame. Behold
the dayes come, ꝑ I wyl cut of thyne arme
and the arme of thy fathers house that there
shal not be an elder in thine house. And thou
shalte se thine enemy in ꝑ tabernacle (as the
Lorde), & in al the wealth which God
gyue Israel, & there shall not be an elder
thyne house for euer. Neuertheleſſe, I will
not destroye all the males that come
fro myne aultare. But to make thyne eyes
dase, and to make thyne herte melte. And

they ꝓ be multiplyed in thyne house * shall dye, yf they be men.

And this shalbe a sygne vnto ꝓ, that shal come vpon thy two sonnes * Hophny & Phinehes: euen in one daye they shall dye both. And I wyll stere me vp a kaythful preast, ꝓ shall do accordynge to my herte and minde. And I wyll buylde him a sure house. And he shall walke before myne anoynted for euer. And they ꝓ are left in thine house, shal come and crouch to him for a lytle pece of syluer & a cake of bread, & shall saye: put me (I praye the) in one office or other amonge ꝓ prestes, that I maye eate a morsell of bread.

¶ The.iii.Chapter.

¶ The Lorde called Samuel thre tymes.

AND ꝓ childe Samuel ministred vnto the Lord before Eli: and the word of the Lorde was precious in those dayes, nether was ther any open vision. And it chanced at that tyme, that Eli laye in hys place, & hys * eyes beganne to waxe dymme ꝓ he coulde not se. And yet the lampe of God went out, Samuel layd him downe to slepe in the temple of the Lorde, wher the arke of God was. And the Lorde called Samuel, & he sayd, here I am, & he ran vnto Eli, & said: here am I, for thou calledst me. And he said: I called the not: go agayn, and slepe. And he went, and layd him downe to slepe. And the Lord called once agayne: Samuel, and Samuel arose and went to Eli, and sayd: I am here, for thou dyddest call me. And he answered: I called the not my sonne. Go agayne & take thy rest: Samuel knewe not yet the Lorde, nether was the word of the Lord yet opened vnto hym. And the Lorde went to, & called Samuel ꝓ thyrd tyme. And he arose, and went to Eli, and sayde: I am here for ꝓ thou called me. And Eli perceaued that the Lorde had called the chylde. Therfore, Eli sayd vnto Samuel: go, and lye downe: and yf he cal ꝓ agayne, then saye: speake on Lorde, for thy seruaunte heareth. So Samuel went, & layde hym downe in hys place. And the Lorde cam, and stode, & called as before, Samuel Samuel. Samuel answered: speake on for thy seruaunt heareth. And the Lord sayd to Samuel: behold, I wyll do a thinge in Israel, that both the eares of as many as heareth it, shall tyngle. In that daye I wyl rayse vp agaynst Eli, all thynges whych I haue spoken concernynge hys house fro the beginning to the endyng. I haue tolde hym * that I wyl iudge his house for euer. For ꝓ wyckednes which he knoweth. For when ꝓ people cursed hys sonnes for the same wyckednes, he hath not corrected the. And therfore, I haue sworne vnto the house of Eli, ꝓ the wyckednesse of Elies house, shall not be purged with sacrifyce nor offrynge for euer. Samuel laye tyl the morninge, and opened the dores of the house of the Lorde.

And Samuel feared to shewe Eli the vysion. Then Eli called Samuel, & sayd: Samuel my sone. And he answered: here I am. He sayd: what is that the Lorde hath sayde vnto the? I praye the hyde it not from me. * God do so, and so to the, yf thou hyde any thynge fro me, of all that he sayde vnto the. And Samuel tolde hym euerye whytt, and hyd nothynge from hym. And he sayde: it is the Lorde, let him do what semeth him best.

And Samuel grewe, and the Lorde was with hym, & left none of hys wordes vnperformed. And al Israel from Dan to Berlabe wyste that kaythfull Samuel was made the Lordes prophete. And the Lorde appered agayne in Silo: for ꝓ Lorde opened him selfe to Samuel in Silo, thorow the worde of the Lorde.

¶ The.iiii.Chapter.

¶ The arke of the Lorde is takē. Eli & his chyldre dye.

AND Samuel spake vnto all Israel. (And it fortuned that in those dayes the Philystynes came together to fyght.) And Israell went out agaynst ꝓ Philistines to battayle and pytched beside the * helpe stone. And the Philistynes pytched in Ypheck. And put the selues in araye agaynste Israel. And when they ioyned the battell, Israel was put to ꝓ worse before the Philystines. And the Philystines slue in araye alonge by the feldes, about a foure thousande men.

And when ꝓ people were come into theyr tentes, the elders of Israel sayde: wherfore hath the Lorde caste vs downe this daye before the Philystines? let vs fetch the arke of the appoyntment of the Lorde oute of Silo vnto vs, that when it cōmeth amonge vs, it maye saue vs, out of the hand of our enemy. And so ꝓ people sent to Silo, & fet fro thens the arke of the appoyntmēt of ꝓ Lord of hostes, whych dwelleth betwene ꝓ cherubyns. And there were the two sonnes of Eli, Hophni and Phinehes wꝯ the arke of the appoyntmēt of God. And it fortuned, that when the arke of the appoyntment of the Lorde came into the hoost, al Israel showted a mygtye showte, so that the earth rangge agayne.

And whan ꝓ Philystines herde the noyse of the showte, they sayd: what meaneth the sound of this mygtye showt in ꝓ hoste of the Ebrues? And they vnderstode, how that the arke of the Lorde was come into the hoost. And the Philystines were afrayed, & sayde: God is come into the hoost. And they sayde agayne: Wo vnto vs, for it was neuer so before thys: Wo vnto vs, who shal delyuer vs out of the hande of these mygtye Goddes? these are ꝓ Goddes ꝓ smote ꝓ Egypcians wꝯ so many plages in ꝓ wylderness. Be stronge and quite youre selues lyke men, O ye Philystines, that ye be no seruauntes vnto the

*Iudi.xiii.a Ebrues, *as they haue bene to you. Be of a manly corage therfore & fyght. And the Philistines fought, & Israel was put to ꝑ worse and fled every man into his tente. And there was an exceadyng great slaughter, for there were ouerthrowe of Israel. xxx. M. footemē. And ꝑ arke of God was taken, & ꝑ two sonnes of Eli, *Hophni, & Phinehes were dead

*1.Reg.ii.f And there ran a man of Ben Iamin oute of the arape, & came to Silo ꝑ same daye with his clothes rent & earth vpon his head. And when he came. Eli sate vpon a stole, & loked towarde the wape: for his hert feared for the arke of God. And when the man came into the cytie, and tolde it, all the cytie cryed.

And whē Eli herde the noyse of ꝑ cryeng he sayd: What meaneth this noyse of the rumore? And ꝑ man came in hastely, and tolde

*1.Reg.iii.a Eli. Eli was. xcviii. yeare olde, and * hys syght fayled hym ꝑ he coulde not se. And the man sayd vnto Eli: I am he ꝑ came out of ꝑ arape, & fled this daye out of ꝑ hoost. And he

D sayde: what thynge is fortuned my sonne? The messenger answered, & sayde. Israel is fled before ꝑ Philystines, & there is a greate slaughter chaunced amōge ꝑ people, and thy two sonnes, Hophni & Phinehes are dead, & the arke of God is taken. And it fortuned ꝑ whan he made mencyon of the arke of God, Eli fell from of his stole backwarde vpō the threshold of the gate, and hys necke brake, and he dyed: for he was an olde man and heuye, and iudged Israel fourtye yeares.

And his daughter in law Phinehes wife was wt chylde & nye ꝑ byrthe. And when she heard ꝑ tydynges that ꝑ arke of God was takē, and ꝑ her father in lawe, & her husbāde were dead, she bowed her selfe, and trauled, for her payne came vpon her. And about ꝑ tyme of her death, the wemen ꝑ stode aboute her, sayd vnto her: feare not, for ꝑ hast borne a sonne: but she answered not, nor regarded

*The glorye is gone. it. And she named the childe *Achabod, sayinge: The glorye is departed frō Israel. Because the arcke of God was taken, & because of her father in lawe and her husbande. And she sayde agayne: The glorye is gone from Israel, for the arke of God is taken.

¶ The. v. Chapter.

¶ Dagon the God of the Philystines is cast flat before the arke.

A And the Philystines toke the Arke of God, and carried it frō the helpe stone vnto Asdod, agayne the Philystines toke the arke of God, and brought it into ꝑ house of Dagon, and set it by Dagon. And when they of Asdod were vpin ꝑ nexte daye in the mornynge, beholde, Dagon laye vpō the earth before the Arke of the Lorde. And they toke Dagon, and set hym in hys place agayne. And whē they were vp early in the nexte mornynge, beholde, Dagon laye vpon the groūd before the arke of the Lorde, & his head, and hys two hādes cut of vpō the thresholde, that only the shape of a fysh was left on hym. And therfore is it, that ꝑ preestes of Dagon (nether any man ꝑ cōmeth into Dagons house) treade not on the threshold of Dagon in Asdod, vnto this daye. But the hande of the Lorde was heuy vpon them of Asdod, and he destroyed them, and smote with emerodes, bothe Asdod and in all the coastes therof. ¶ (The vyllages also and the fields in the mydddes of the countre were full, and there cam in a pre, and ther was a confusion of great death in the cytie.) And when the men of Asdod sawe ꝑ it was so, they sayde: the arke of the God of Israel shall not abyde here with vs, for his hande is sore vpon vs & vpō Dagon our God. They sent therfore and gathered all the lordes of Philystines vnto them, and sayd: what shall we do wyth the Arke of the God of Israel? They answered: let the arke of ꝑ God of Israel be carried aboute vnto Gath. And they carried the arke of the God of Israel about. And it fortuned, ꝑ when they had carried it aboute, there was by the hande of the Lorde a myghtye greate noyse in the cytie, and he smote the men of the cytie both small & great, and they had secrete diseases. ¶ (And ꝑ cytie toke counsell, and made thē fryers prey frates of them.) Therfore they sent the arke of God to Ekron. And assone as the arke of God, came to Ekaron, the Ekaronites cryed out sayinge: they haue brought the arke of the God of Israel to vs, to slee vs and our people.

And so they sent, and gathered together all the lordes of the Philystines & sayde: send away the arke of the God of Israel, that it go agayne to hys owne place, that it slee vs not and our people. For ther was great lamentacyon ouer the dead thorowout all the cytie, and the hande of God was exceadyng sore there. And the men that dyed not, were smytten wyth the Emerodes: and the cry of the cytie went vp to heauen.

¶ The. vi. Chapter.

¶ The kyne bryngē home the arke wyth the rewarde.

T He arke of the Lord was in the trey of ꝑ Philystines seuen monthes: and ꝑ Philystines called the preestes ād the sothsayers, sayinge: what shall we do wyth the arke of the Lorde? tell vs where wyth we shall send it home agayne? They sayde. Yf you send the arke of ꝑ God of Israel home agayne, send it not emptye. But rewarde it wyth a trespasse offringe: and then ye shalbe whole, and it shalbe knowen to you, why his hande departeth not from you.

Then sayde they: And what shall be the trespasse offrynge, whiche we shall rewarde hym wt? They answered: fyue golden emerodes

and.v.golden myce, accordyng to the nõbre
of the lordes of ꝑ Philistines. For it is one
maner of plagle on you all, and on your lor-
des. Wherfore ye shal make ymages like to
your arsles, and ymages lyke to youre myce
that corrupt the lãde, and ye shall geue glo-
rye vnto ꝑ God of Israel: that he maye take
his hand from of you, and from of your god-
des, and from of your lande.

B Wherfore do ye harden your hertes as the
Egypcyãs and Pharao hardened theyr her-
tes? wych when he toke on agaynste them,
dyd they not let the people go, & they depar-
ted? Nowe therfore, make a newe carte, and
take two melche kyne: on whose necke ther
hath come no yock. And tye the kyne to the
carte, and bryngе ꝑ calues home from them
And take ꝑ arke of ꝑ Lorde, & laye it vpon ꝑ
cart, & put the iewels of golde (wych ye re-
warde him with for a synofkryng) in a cofre
by the syde therof: and send it awaye, that it
maye go. And yf ye se ꝑ he go vp by the way
of his owne coaste to Bethsames: then it is
he ꝑ dyd vs thys great euyll. Yf no, we shall
knowe then, that it is not hys hand ꝑ smote
vs: but it was a chaunce that happened vs.

C And the men dyd euen so: ãd toke two kyne
that gaue mylke, and tyed them to the carte
and kepte the calues at home, and they layd
the arke of the Lorde vpon the cart and the
cofre wꝯ the myce of gold, and wꝯ the ymages
of theyr arsles. And ꝑ kine toke the streyght
waye to Bethsames, & wẽte on the streyght
waye: and as they went, lowed, & turned ne-
ther to the ryght hande ner to the left. And ꝑ
lordes of the Philistines wente after them,
vntyll the borders of Bethsames.

And they of Bethsames were reapynge
theyr wheate heruest in the valey. And they
lyft vp theyr eyes, and spied ꝑ arke. And re-
oyced when they sawe it. And ꝑ carte came
into the felde of one Jehosua a Bethsamite,
and stode styl there. There was also a great
stone. And they claue ꝑ wod of the carte and
offred ꝑ kyne a burntoffryng vnto the Lord
And the Leuites toke downe the arke of the
Lorde & the cofer that was wyth it, wherin
the iewels of golde were: & put them on the
great stone. And the men of Bethsames sa-
crifyed burntsacrifyce, and offered offeryn-
ges ꝑ same daye vnto the Lorde. And when
the fyue lordes of ꝑ Philystines had sene it,
they returned to Akaron ꝑ same daye. And
these are the golden arsles which the Phily-
stines gaue to amẽdes for a trespasseoffring
to the Lorde: for Asdod one: for *Gaza one:
for Askalon one: for Gath one: and for Ska-
ron one. And golden myce, accordyng to the
nombre of all the cyties of the Philystines,
euen accordynge to the fyue lordes, bothe of
walled townes & of townes vnwalled: euen
vnto the great stone of lamentacyõ, wher on
they set downe the arke of the Lorde: which
stone remayneth vnto thys daye in the felde
of Jehosua the Bethsamite. And he plaged
the mẽ of Bethsames, because they had sene
the arke of the Lorde. And he slue amonge ꝑ
people fyftye thousande and threscore ãd ten
men. And the other people lamented, becau-
se the Lorde had slayne the people wyth so
great a slaughter. Wherfore ꝑ men of Beth
sames sayd: who is able to stande before the
Lorde so holye a God: and to whom shall he
go frõ vs? And they sent messengers to the
enhabiters of Kariathiarim, sayinge: The
Philystines haue brought agayne the arke
of the Lord: come ye downe therfore and fet
it vp to you.

¶ The.vii.Chapter.

¶ The arke is brought to Kariathiarim.

AND so ꝑ men of Kariathiarim cam A
and fet vp the arke of the Lorde: &
*brought it into the house of Ami- *i.Reg.vi.a
nadab in Gibea, and sanctifyed E-
leazar his sonne, to kepe the arke of ꝑ Lorde
and whyle the arke abode in Kariathiarim,
the dayes multiplyed, and there passed ouer
xx.yeares, and al the house of Israel lamen-
ted after the Lorde. And Samuel spake vn
to all the house of Israel, sayinge: yf ye be
come agayne vnto the Lorde wyth all your
hertes, then *put awaye ꝑ straunge goddes *Iosi.xxiiii.c
and Astaroth from amonge you: & prepare
youre hertes vnto the Lorde, and serue hym
*only: for he shall ryd you out of ꝑ hand of ꝑ *Deut.vi.c.
Philystines. Then ꝑ chyldren of Israel dyd Math.iiii.b
put awaye Baalim & Astaroth, and serued
the Lorde onely. And Samuel sayd: gather B
al Israel to Mizpa, and I wil prayе for you
vnto the Lorde. And they gathered together
to Mizpa, and drewe water: and powred it
out before the Lorde, and fasted ꝑ same daye
and sayd there: we haue synned agaynst the
Lorde. And Samuel indged the chyldren of
Israel in Mizpa. Whẽ ꝑ Philystines heard
ꝑ the chyldrẽ of Israel where gathered toge
ther to Mizpa, the lordes of the Philistines
wẽt vp agaynst Israel. And when ꝑ childrẽ
of Israel heard that, they were afrayed of ꝑ
Philistines, & the children of Israel sayde to
Samuel: cease not to crye vnto the Lorde
oure God for vs, ꝑ he maye saue vs out of ꝑ C
hand of ꝑ Philystines. * And Samuel toke *Eccl.xlvi.b
a suckynge lambe, and offred it all together
for a burntoffrynge vnto the Lorde: & cryed
vnto the Lorde for Israel, & the Lord heard
him. And as Samuel offred ꝑ burntoffring
ꝑ Philistines cam to fyght agaynst Israel,
But the Lorde thondered a great thonder ꝑ
same daye amonge the Philystines, & scate-
red thẽ, that they fell before Israel. And the
men of Israel went out of Mizpa, and pur-
sued the Philystines, & folowed vpon them,
vntyll the place that is vnder Bethcar.

D And then Samuel *toke a stone, and pyt
*Jos. xxi. k ched it betwene Mizpa and the mark of the
i. Reg. xiii. c rocke, & called the name therof, the *stone of
helpe, saying: Hitherto hath ꝑ Lorde helped
vs. And so ꝑ Philystines were brought vn-
der, & they came nomore into the coastes of
Israel: & the hãde of the Lord was agaynst
the Philystines all the dayes of Samuel.
Therto, ꝑ cyties whych that ꝑ Philystines
had takẽ from Israel, were restored agayne
to Israel, euen from Acaron to Gath, wyth
the coastes of the same, and Israel plucked
them oute of the handes of the Philystines.
And ther was peace betwene Israel and the
Amorites. Samuel iudged Israel al the da-
yes of his lyfe, & went about yeare by yeare
to Bethel, Gilgal, and Mizpa, and iudged
Israel in all those places, and came agayne
to Rama: for there was hys house, & ther he
iudged Israel also, & there he buylt an aul-
ter vnto the Lorde.

¶ The. viii. Chapter.

¶ The people requyre a kynge.

A When Samuel was old, he made hys
sonnes iudges ouer Israel. The na-
me of his eldest sonne was Joel, and
the name of ꝑ secõde Abia: ãd they were iud-
ges in Beersleba. And hys sonnes walked
not in his wayes: but turned a syde after lu-
*Deut. xvi. d cre, & *toke rewarde, & peruerted the ryght.
Then al the elders of Israel gathered them
together, and cam to Samuel vnto Rama
and sayd vnto hym: beholde, thou art olde, &
thy sonnes walke not in thy wayes. Nowe
*Deu. xvii. c therfore *make vs a kinge to iudge vs as al
i. Reg. xii. c other nacions haue. But the thynge displea
Osee. xiii. c. sed Samuel whẽ they sayd: geue vs a kyng
Actes. xiii. d
B to iudge vs. And Samuel prayed vnto the
Lorde. And the Lorde sayde vnto Samuel:
heare the voyce of the people in al that they
saye vnto the. For they haue not cast the a-
waye, but me: that I should not raygne ouer
them. And as they haue euer done (sence I
brought thẽ out of Egypte vnto thys daye,
and haue forsakẽ me, and serued other god-
des) euen so do they vnto the. Now therfore
herken vnto their voyce: howbeit, yet testi-
*Deu. xvii. e fye vnto them and shewe them *the auctho-
rite of ꝑ kynge that shall raygne ouer them.
And Samuel told al the wordes of ꝑ Lorde
vnto the people, that asked a kynge of hym,
C and he sayde: thys shalbe ꝑ auctoryte of the
*xiii. xx. xv. d kynge that shall raygne ouer you: *he wyll
take your sonnes and put them to hys cha-
retes, & make his horsmen of them, to runne
before his charet: & wyll make him of them,
captaynes ouer thousandes & ouer fyftyes,
and wyll set thẽ to eare hys grounde, and to
gather in his hernest, and to make instrumẽ
tes of warre, and apparell for his charettes.
And he wil take your daughters, and make
them apotycaries, cookes and bakers. And
he shall take the best of your feldes, * and of
your vyneyardes, and of youre olyue trees,
and geue them to hys seruauntes. And he
shall take the tenth of your seed, and of your
vyneyardes, and geue it to hys chamberlai-
nes, and to hys seruauntes. And he shall take
the best of youre menseruauntes and maydẽ
seruaũtes, and yonge men, and of your asses,
and put thẽ to hys worke. And he shall take
the tenth of your shepe, and ye shalbe his se-
uauntes. And ye shall crye out at that tyme
vpon your kynge, whyche ye shall haue chy-
sen you, and the Lorde wyl not heare you in
that daye.

Neuertheles, the people wolde not heare
the voyce of Samuel, but syd say: nay, nay,
so. But there shalbe a kynge ouer vs, that
we maye be lyke other nacyons, & that our
kynge maye iudge vs, and go out before vs,
and fyght our battayllesa. (for vs.) Therefore
when Samuel hearde all the wordes of the
people, he rehearsed them in the eares of the
Lorde. And the Lorde sayd to Samuel: ha-
ken vnto theyr voyce, & make them a kyng.
And Samuel sayd vnto the men of Israel:
go euery man vnto hys cytie.

¶ The. ix. Chapter.

¶ Saul the sonne of Cis is chosen kynge.

T There was a man of Ben Jamin na-
med *Cis ꝑ sonne of Abiel, the sonne
of zeror, the sonne of Bechorath, the
sonne of Aphiah, ꝑ sonne of a man that had
a geminite, a man of strength & myghte. And
the same had a sonne called Saul, a goodly
yong man & a fayre: so that amõge the chil-
dren of Israel ther was none goodlyer than
he. For from ꝑ shoulders vpwarde, he was
hyer then all the other people. And the asses
of thys Cis Sauls father were lost: & Cis
sayde to Saul hys sonne: take one of ꝑ lad-
des wyth the & go vp and seke the asses. And
he went thorowe mount Ephraim, and thro-
rowe the lande of Salisa: but they found
them not. Then they wẽt thorowe the lande
of Salim, and there they were not. Also
they wẽt also thorowe the lande of Jamin,
they found them not. At the last, when they
were come to the lande of zuph, Saul sayde
to his lad ꝑ was w̃ him: come, let vs retorne
lest my father leaue caring for the asses, and
take thought for vs. He sayd vnto him: be-
hold, there is in this cytie a mã of God, and
he is a worshypfull man: all ꝑ he sayth, ful-
meth surely to passe. Nowe then let vs go
thyther: peradueẽture he shal shewe vs what
waye we maye go. Then sayde Saul to his
lad: ꝑ we wyll go, what shall we bryng the
man? For our bread is all spent out of our
vesseis, & there is no nother present to bryng
the man of God: what haue we? And the lad
answered Saul agayne, and sayde: I have
founde about me the fourth parte of a sylu-

that wyll I geue the man of God, to tell vs
oure waye.
Before tyme in Israel when a man wēt
to seke an answere of God, thus wyse he spa
ke, come, and let vs go to the sear. For he
that is now called a prophet, was in the olde
tyme called a sear. Then sayde Saul to hys
lad: well sayde of the: come, let vs go. And so
they went vnto ꝑ cytie wher ꝑ man of God
was. And as they were goynge vp into the
cytie, they met with damosels ꝑ came out to
drawe water, & sayde vnto thē: is there here
a sear? And ꝑ maydens answered them, yet,
(here is one) beholde, he is before you. Make
haste nowe, for he came thys daye to the cytie
for ther is an offrynge of ꝑ people thys daye
in the hyll. When ye be come into ꝑ cytie, ye
shall fynde him straygyt waye, yer he go vp
to the hyl to eat: for the people wyl not eate
vntyll he come, because he doth blesse the of-
frynge. And then eate they that be bydden to
the feast. Now therfore get you vp for thys
daye shall ye fynde hym. And they went vp
into the cytie. And when they were come in-
to the myddes of the cytie: beholde Samuel
cam out agaynst them, for to go vp to ꝑ hyl.
* But the Lorde had tolde Samuel in hys
eare (a daye before Saul came) sayenge: to
morowe thys tyme I wyll sende the a man
out of the lande of Ben Jamin, hym shalt ꝑ
anoynte to be captayne ouer my people Is-
rael, that he maye saue my people out of the
handes of the Philystines: for I haue loked
vpon my people, and their crye is come vn-
to me. When Samuel therfore sawe Saul,
the Lorde answered him: se, this is the man
whome I spake to the of. Thys same shall
rayne ouer my people.
Then wēt Saul to Samuel in the myd-
die of ꝑ gate, & sayd: tell me I praye ꝑ where
the sears house is. Samuel answered Saul
and sayde: I am ꝑ sear, go vp before me vn-
to ꝑ hyll, for ye shall eate wyth me to daye.
And to morowe I wyll let the go, and wyll
tell the all that is in thyne hert. And as for
thyne asses that were lost thre dayes ago,
care not for them for they are founde. And
moreouer, whose shal ꝑ beutysul thynges of
Israel be? belonge they not to the, & vnto al
thy fathers house? But Saul answered and
sayde: am not I the sonne of a Jeminite, of
the smallest trybe of Israel? and my kynred
is ꝑ lest of al the kynredes of ꝑ trybe of Ben
Jamin. Wherfore then speakest ꝑ so to me?
And Samuel toke Saul and hys lad, and
brought them into the parler, & made them
syt in the chefest place amonge them ꝑ were
bydde: which were vpō a thyrtie personnes:
And Samuel sayde vnto the cooke: bryngе
forth the porcyon whych I gaue the, and of
which I said vnto the: kepe it with the. And
the cooke toke vp the shoulder, & that which
was vpon it, & set it before Saul. And Sa-
muel sayd: beholde, that which is left: put it
before the and eat, for hytherto hath it bene
kept for the, of purpose, when I called ꝑ peo
ple. And so Saul dyd eate wō Samuel that
daye. And whē they were come downe from
the hyll into the cytie, Samuel comuned wō
Saul vpon the toppe of the house: and whā
they arose early about the spryngе of ꝑ daye
Samuel called Saul vpon the toppe of the
house, sayenge: vp, that I maye sende the a-
waye. And Saul arose. And they went oute
at the dores, both he and Samuel. And whē
they were come almoost oute of the towne,
Samuel sayde to Saul: byd the lad go be-
fore vs (and he went before) but stande thou
styll a whyle, that I maye shewe the what
God sayeth.

¶ The.x.Chapter.

¶ Saul is anoynted kynge, and prophecyeth.

And then Samuel toke a vessell of A
oyle, and powred it vpon hys head
and * kyssed hym, and sayde: hath * Actes.xiii.b
not the Lorde anoynted the, to be
captayne ouer hys enheryptaunce? (and thou B
shalt deliuer hys people out of the handes of their enemyes,
wych are rounde aboute them. And thys tokē shalt thou
haue, that the Lorde hath anoynted the to be prynce.)
When thou art departed frō me thys daye,
thou shalt find two mē by * Rahels sepulcre * gen. xxxv.c
in the borders of Ben Jamin, euē at zalezah.
And they wyl saye vnto the: ꝑ asses which ꝑ
wētest to seke, are foūde. And lo, thy father
hath left ꝑ care of ꝑ asses, & sorowetb for you
sayeng: what shall I do for my sonne? Then
shalt ꝑ go forth frō thēce, & shalt come to the
plaine of Thabor. And ther shal mete ꝑ thre
men gounge vp, to God to Bethel: one carry-
eng thre kyddes: & another caryeng thre lo-
ues of bread: and another caryeng a botel of
wyne. And they wyll salute ꝑ, & geue ꝑ two
loues of bread: which ꝑ shalt receaue of their
handes. After that shalt ꝑ come to the hyl of B
God, wher ꝑ Philistines kepe their watche.
And when thou art come thyther to the cy-
tie, thou shalt mete a cōpanye of prophetes
cōmynge downe frō the hyll, with a psalter,
a tymbrell, a pype, & a harpe before thē. and
they shal prophesy. And ꝑ spryte of the Lor-
de wyll come vpon the also, and thou shalt

prophecye, wyth them, & shalbe turned into another man. Therfore when *these signes are chaũced the, do what thou hast to do, for God is with the. And ꝓ shalt go before me to Gilgal. And I also wyll come downe vnto the, to sacrifyce burnt sacrifyces, & to offre peace offrynges. * Tary for me seuen dayes, tyll I come to the, & shewe the, what ꝓ shalt do. And assone as he had turned his shoulder to go frõ Samuel, God gaue hym another maner of herte, and all those tokens cam to passe that same daye. And when they came to ꝓ hyll: beholde, the cõpanye of prophetes met hym, and *the spryte of God cam vpon hym also, and he prophecyed amonge them. And all that knewe hym before, when they sawe ꝓ he prophecyed amonge ꝓ prophetes, they sayde eche to other: what is this that is happened vnto the sonne of Cis? * Is Saul also amõge ꝓ prophetes? And one of the same place answered & sayde: who is theyr father? And therof came the prouerbe: what is Saul also amonge ꝓ prophetes? And when he had made an ende of prophecyeng, he cam to ꝓ hyll. And Sauls fathers brother sayde vnto hym and to his lad: whether went ye? He sayd: to seke the asses: and when we saw that they were no where, we cam to Samuel. And Sauls vncle sayd: tel me what Samuel sayd vnto you? Saul answered his vncle: he tolde vs playnely, that the asses were founde. But of the kyngdome wherof Samuel spake, tolde he hym not. And Samuel called the people together vnto the Lorde to Mizpa, and sayd vnto the chyldren of Israel: thus sayde the Lorde God of Israel: I brought Israel out of Egypt, and delyuered you out of the hande of the Egyptcians, and out of the hãdes of al kyngdomes that troubled you. And ye haue this daye cast awaye your God that helped you out of al your aduersyties & tribulacyons. And ye haue sayd vnto hym: *make a kynge ouer vs. Nowe therfore stande ye before the Lorde by your trybes, & your thousandes. And whan Samuel had brought all ꝓ trybes of Israel; the trybe of Ben Jamin was caught. When he had brought ꝓ trybe of Ben Jamin be theyr kynredes, the kinred of Matri was caught: & at ꝓ last Saul ꝓ sonne of Cis was caught And whan they sought hym, he could not be founde. Therfore they asked the Lorde further, yf ꝓ man shulde come thyther. And the Lorde answered: beholde he hath hyd hym selfe amonge the stuffe. And they ranne & fet hym thẽce. And when he stode amõge ꝓ people, he was hyer then any of ꝓ people, from the shoulders vpwarde. And Samuel sayd to all the people: Se ye not hym, whome the Lorde hath chosen, & howe ther is none lyke hym amõge all the people? And all ꝓ people showted & sayd: * God send the kynge lyfe.

*1. Reg. viii. a
1. Par. xviii. a
1. Reg. xiii. d
1. Reg. xi. d
*1. Reg. xix. d.
C
D
*1. Reg. xvi. d
and. xii. c
*1. Reg. i. d

Then Samuel tolde the people * the ordinance of the kyngdom, and wrote it in a boke, and layde it vp before ꝓ Lorde, and sent all the people a waye, euery man to hys house. And Saul also went home to Gibea. And there followed him stroge men, whose hertes God had touched. But the chyldren of Belial sayd: howe shal he saue vs? * and they despysed him, and brought hym no presentes. And he helde his tonge.

¶ The. xi. Chapter.

¶ The people renueth the kyngdome of Saul.

NAhas the Ammonite came, and besieged Jabes in Gilead. And all the men of Jabes sayde vnto Nahas: make a couenaunt wyth vs, and we wylde the seruauntes. And Nahas ꝓ Ammonite answered them: In thys wyll I make a couenaunt with you ꝓ I maye thrust out al your right eyes, & brynge that shame vpon all Israel. To whom ꝓ elders of Jabes sayde: geue vs seuen dayes respite: ꝓ we maye sende messengers vnto all the coastes of Israel. And ꝓ yf there be no man to helpe vs, we wil come out to the. Then cam the messengers to Gibea vnto Saul, and tolde thys tydynges in the eares of the people. And all the people lyfte vp theyr voyces & wept. And behold, Saul came folowynge the catell out of the felde, and Saul sayde: what ayleth this people, that they wepe? And they tolde hym the tydynges of the men of Jabes. And ꝓ spryte of God cam vpõ Saul, when he heard those tydynges, and he was exceadynge angry, and toke a yoke of oxen, and hewed them in peces, and sent them thorow out all the coastes of Israel by the handes of messengers, sayenge: whosoeuer commeth not forth after Saul & after Samuel, so shall hys oxen be serued. And the feare of the Lorde fell on the people, and they came out as it had bene but one man. And when he *nombred them in Bezek, the chyldren of Israel were thre hundred thousande men, and the men of Juda thyrtye thousande. And they sayde vnto the messengers that came: so saye vnto the men of Jabes in Gilead: to morowe by the tyme the sonne be hote, ye shall haue help. And the messengers cam and shewed ꝓ men of Jabes, which were glad. Therfore ꝓ men of Jabes sayde: to morowe we wyll come oute vnto you, and ye shall do wyth vs all that pleaseth you. And on the morowe it tyned, that Saul put the people in three partes. And they came in vpon the hoofte in the morynyng watche, And slue the Ammonites vntyll the heate of the daye. And they that remayned, were scattered: so ꝓ two of them were not left together. And the people sayde vnto Samuel: what is he that dare sayde shall Saul raygne ouer vs? bryng those men that we maye slaye them.

And Saul sayd: ther shal no mã dye this
daye, for to daye ꝑ Lorde hath saued Israel.
Then sayde Samuel vnto the people: come
that we maye go to Gilgal, and renewe the
kyngdome there. And al the people went to
Gilgal, and made Saul kynge there, before
the Lorde in Gilgal. And there they offred
peace offrynges before the Lorde. And there
Saul and all the men of Israel reioyced ex-
ceadyngly.

¶ The.xii.Chapter.

¶ Samuel declareth hym selfe to be an innocent Iudge.

1 SAmuel sayd vnto al Israel: beholde,
I haue herkened vnto your voyce in
all that ye sayde vnto me, and haue
made yon a kynge. Nowe therfore, youre
kynge walketh before you. And I am olde &
graye headed: & behold, my sonnes are with
you, and I haue walked before you from my
chyldehode vnto thys daye. Beholde, here I
am: beare record of me before the Lord and
before his anoynted. * Whose oxe haue I ta
ken, or whose asse haue I takẽ? whom haue
I done wronge to? Whom haue I hurt? Or
of whose hande haue I receaued any brybe,
to blynde myne eyes therwyth, and I wyll
restore it you agayne. They sayde: thou hast
done vs no wronge, nor hurt vs, nether hast
thou taken ought of any mannes hande. He
sayde vnto them agayne: the Lorde is wyt-
nesse agaynst you, and his anoynted is wyt-
nesse thys daye, that ye haue founde naught
in my hãdes. And they answered: he is wyt-
nesse. 5 And Samuel sayd vnto the people: it
is the Lorde, that made Moses and Aaron,
and that brought your fathers out of ꝑ lãde
of Egypte. Nowe therfore stãde styll, that
I maye reason w̃ you before ꝑ Lorde, accor-
dynge to all the ryghteousnesses of ꝑ Lorde,
which he shewed both you & your fathers.

* After ꝑ Jacob was come into Egypte,
and your fathers cryed vnto the Lorde* the
Lorde sent Moses & Aaron, which brought
your fathers out of Egipt, & made thẽ dwel
in this place. * And whã they forgat ꝑ Lord
their God, he delyuered thẽ into the hand of
Sisara captayne of the host of Hazor * and
into the hande of the Philystynes, and* into
the hande of the kynge of Moab, and they
fought agaynst them. And they cryed vnto
the Lorde, & sayde: we haue synned, because
we haue forsaken ꝑ Lorde, and haue serued
Baalim and Astharoth. Nowe therfore de-
lyuer vs out of the handes of oure enemyes
and we wyll serue the. And the Lorde sente
Jerobaal* Badan* Jephthah, & * Samuel
and delyuered you out of the handes of your
enemyes on euery syde, and ye dwelled safe.
And for al that, when you sawe that Nahas
the kynge of the children of Ammon, cam a-
gaynst you, ye sayde vnto me: * not so but a
kynge shal raygne ouer vs, whẽ yet ꝑ Lorde
your God was your kynge. Nowe therfore,
beholde, the kynge whome ye haue chosen, &
whom ye haue desyred: lo, the Lord hath set
a kynge ouer you. Yf ye wyll feare the Lord
and serue hym, and heare hys voyce, and not
disobeye the word of the Lorde: both ye and
the kynge that raygneth ouer you, shall fo-
lowe the Lord your God: Yf ye will not her-
ken vnto the voyce of ꝑ Lorde, but disobeye
the Lordes mouth, then shall the hand of the
Lorde be vpon you & on your fathers. Now
also stande, and se this great thynge: which
the Lorde wyll do before your eyes: is it not
now wheat heruest? I wyl call vnto ꝑ Lor- D
de, and he shall sende thunder and raygne: ꝑ
ye maye perceaue and se, howe that youre
wickednes is great, which ye haue done in ꝑ
syght of the Lorde, in askynge you a kynge.
And so, Samuel called vnto the Lorde, and
the Lorde sente thunder and rayne the same
daye. And all the people feared the Lord and
Samuel exceadyngly. And all the people
sayd vnto Samuel: praye for thy seruãtes
vnto the Lord thy God, that we dye not: for
we haue synned in askynge vs a kynge, be-
syde all the synnes that euer we dyd.

And Samuel sayd vnto the people, feare
not. Ye haue in dede done all thys wycked-
nesse, yet departe not from folowynge of the
Lorde. But serue hym euen wyth all youre
hertes. Nether turne ye after vayne thyn-
ges whyche are not able to profyte you, for
they are but vanytie. For the * Lorde wyll Exo.xxxiiii.b
not forsake hys people, because of hys great Deut.ix.e.
names sake: because it hath pleased the Lor- Josu. viii.b
de, to make you hys people. Moreouer God
forbyd, ꝑ I shulde synne agaynst the Lorde,
and cease praypng for you, but to shew you
the good and ryghte waye. Therfore feare
you the Lorde, and serue hym in the truth, &
wyth all youre hertes: and consydre howe
great thynges he hath done for you. But ãd
yf ye do wyckedly, then shal ye perysche, both
ye and your kynge.

¶ The.xiii.Chapter.

¶ The Philistynes are smytten of Saul & Jonathas.
Saul beynge disobedient to Godes commaundmẽt,
is shewed of Samuel, that he shall not raygne.

SAul had bene kynge one yere (whã A
these thinges came to passe) and he
raygned two yeares ouer Israel.
And Saul chose him thre thousand
men of Israel. Two thousande were wyth
Saul in Michmas & in mount Bethel, and
a thousande with Jonathas in Gibea Ben
Jamin. And the rest of ꝑ people he sent euer
y man to hys owne house agayne. And Jo-
nathas smote the holde of the Philystines,
that was in the dyl, & it came to ꝑ Philysti-
nes eares. And Saul blewe the trompet tho-
rowe out all ꝑ lande, sayẽge: let the Ebrues
heare. And all Israel herde saye, howe that

Saul had destroyed an holde of the Philystines, wherfore Israel stancke before ý Philystines. And the people gathered together after Saul to Gilgal.

B The Philystines also gathered them selues together to fyght wyth Israel, thyrtye thousand charettes & syxe thousande horsemen, wt other people lyke the *sande by the sees syde in multitude, & came vp, & pytched in Michmas eastwarde frō Bethauen. And when the men of Israel sawe it, they were in a strayte, and feare came vpon the people, & they hydd them selues in caues, and in preuye holes, and in rockes, ād in hye places, and in pyttes. And some of the Ebrues wente ouer Jordan to go vnto ý lāde of Gad & Gilead. And Saul was yet in Gilgal, & all ý people that folowed him were astonyed. And he taryed seuen dayes, euen vnto the tyme ý Samuel* had appoynted. But Samuel came not to Gilgal, and the people were therfore skatered from hym. And Saul sayd: bryng a burntsacrifice to me & peaceoffringes. And he offered burntsacrifyce. And as sone as he had made an ende of offrynge ý burntsacrifyce, beholde, Samuel came. And Saul wēt agaynst him, to blesse hym. And Samuel sayde, what hast thou done? Saul sayde: because I sawe that the people skatered from me, ād that thou camest not within ý dayes appoynted, & that the Philistynes gathered them selues together to Michmas: therfore sayde I: the Philystines shall come downe

C nowe vpō me to Gilgal, & I haue not made supplicatiō vnto the Lord. And when I had ouercome my selfe, at ý last I offred a burntoffringe. And Samuel sayd to Saul* thou art become a foole, ý hast not kept the commaūdemēt of the Lord thy God which he cōmaūded the. For at this tyme wold ý Lorde haue stablysched thy kyngdome vpō Israel for euer. But nowe, thy kyngdome shal not continue we. * The Lorde hath sought hym a man after his owne hart, & the Lord hath cōmaūded him to be captayne ouer his people because ý hast not kept that whych ý Lorde cōmaunded ý. And Samuel arose & gat him

D vp from Gilgal to Gibea Bē Jamin, (and the remnaunt of the folke went vp after Saul, to mete the people, whyche fought agaynste them, as they were comynge from Gilgal to Gibea in the hyll of Ben Jamin.) And Saul nōbred ý people that were founde

D with him, & they were about a syxe hundred men. And Saul & Jonathas hys sonne and the people that were founde with them had theyr abydynge in the hyll of Ben Jamin. But the Philystines pytched in Michmas. And there came out of the host of the Philistines thre cōpanyes, to destroye: one companye turned vnto the waye that leadeth to Ophra vnto ý lande of Saul. And another companye turned the waye to Bethoron. And the thyrde cōpanye turned to the waye of the coast that is sene aboue the valeye of Zeboim towarde ý wylderneße. There was no smyth founde thorowe out all the land of Israel. For the Philystynes sayde: Lest happely the Ebrues make them swerdes or speres. But all the Israelites wente down to the Philistines, to mende euery man his share, hys mattock, hys axe & hys necessary toles: And then the edges of the shares, mattockes, donge forkes, and axes were blunt, and also the forkes were to be set in. And in tyme of battel there was nether swerde nor spere founde in the handes of any of the people that were wyth Saul & Jonathas. But wyth Saul and Jonathas hys sonne was there som what founde. And the watch of the Philystines came out, to go ouer to Michmas.

¶ The. xiiii. Chapter.

¶ Jonathas and his harnesse bearer putted the Philystynes to flyghe. He taketh the honye.

AND it fortuned ý same tyme, that Jonathas the sonne of Saul sayde vnto hys yonge man that bare hys harnesse, come, and let vs go ouer to the Philystynes watche that are yonder on the other syde. But he tolde not hys father. And Saul tarye in the vttermoost parte of Gibea vnder a Pomegranate tree, whych is in Migron, and the people that were wyth hym were vpon a syxe hundred men. And Ahia the sonne of Ahitob, Ichabods brother, the sonne of Phinehes, the sonne of Eli, was the Lordes preast in Silo, and ware an Ephod. And the people wyste not that Jonathas was gone.

And in the myddes of ý passage (by whych Jonathas sought to go ouer vnto the Philystines watche) were there two sharpe rockes, euen one on the one syde, and the other on the other syde: the one called Bozez, and the other Senne. The forefront of the one leaned northwarde towarde Michmas, and the other was southwarde towarde Geba. And Jonathas sayde to ý younge man that bare hys harnesse: come and let vs go ouer vnto the watch of these vncircumcised, peradauenture the Lorde wyll worke wyth vs, for it is no hardnesse with the Lord *to saue either in manye or in fewe. And hys harnesse bearer sayd vnto him: do al that is in thy hert: Go whe it pleaseth the: Behold, I am wyth the, as thyne hert lusteth. Then sayde Jonathas: beholde, we go ouer vnto these men, & shall shewe oure selues vnto them. If they saye on this wise to vs, tarye vntil we come to you, thē we wil stād stil in oure place and not go vp vnto thē. But & yf they saye come vp vnto vs, thē we wil go vp, for the Lorde hath delyuered thē into oure handes. And this shalbe a sygne vnto vs. And both he shewed thē selues vnto ý watch of the

Philystines

Philistines. And ý Philistines sayde: se, the Hebrues come out of ý holes where they had hyd them selues in. And ý men of the watch answered Jonathas and hys harnesberer, & sayd: come vp to vs, and we wyll shewe you a thyng. And Jonathas sayde vnto his harnesbearer, come vp after me, for ý Lord hath delyuered them into the hãdes of Israel. And Jonathas clame vp vpõ hãdes & fete, & his harnesberer after him. And so (so whan they had sene Jonathas face) they fell before Jonathas: & his harnesberer slue thẽ after him. And that first slaughter which Jonathas and his harnesberer made, was vpõ a twenty mẽ, within the compasse as it were about an halfe aker of lande. And there was a feare in ý host in the felde, & among all people: in so muche that they ý were gone out of the watche to robbe, were afrayd also: and the earth trimbled, for the fear that was sent of God. And the watchemen of Saul in Gibea Ben Jamin, sawe. And beholde, the people (of the Philistines) were scatered & were smyttẽ as they went. Then sayde Saul vnto the people ý was with him. Searche and se, who is gone away frõ vs. And when they had nombred, beholde, Jonathas & hys harnesbearer were not there. And Saul sayd vnto Ahia: bryng hyther the arcke of God. For ý arcke of God was at that tyme with the children of Israel. And it fortuned ý while Saul talked vnto the preast, ý noyse that was in the hoste of ý Philistines sprede farther abrode & encreased so (by lytle and lytle, and gaue a more cleare sounde.) And Saul sayde vnto ý preast: withdrawe thyne hãdes. And Saul ioyned hym selfe vnto al ý people that were with him, & they came to the battel. And behold * euery mãnes sweard was against his felowe, and there was a very great rumor. Moreouer, the Ebrues ý were with the Philistines before that tyme, and were come with them into all partes of the hoste, turned, to be wõ the Israelites ý were with Saul & Jonathas. And all ý men of Israel also, which had hyd them selues in mounte Ephraim, as sone as they harde howe that the Philistines were fled, they folowed after them in the battell. And so God holpe Israel that day. And the battell continued vnto Bethauen.

And when the men of Israel were kepte downe with honger that daye, Saul charged the people with an othe sayeng: Cursed be the man ý eateth any foode vntyl nyght, tyl I be aduẽged of myne enemyes: And so, none of ý people tasted any sustinaũce. And al the inhabiters of ý lande came to a wood where hony lay vpon the grounde. And the people came into the wood: And behold, the hony dropped, & no man moued hys hand to hys mouth, for ý people feared the oth. But Jonathas heard not when his father charged the people with the oth, wherfore he put forth the ende of the rod that was in his hãd and dypte it in an hony combe, and put hys hande to hys mouth, and hys eyes receyued light. Then answered one of the people and sayd: thy father adiured the people, sayeng: Cursed be ý man that eateth any sustinaũce this day, and the people were fayntly. Then sayde Jonathas: my father hathe troubled the lande: se howe myne eyes hath receyued syght, because I tasted a lytle of this hony: howe muche more then to daye if the people had eatẽ of ý spoyle of theyr enemies which they founde. And had there not bene then a muche greater slaughter amonge the Philistines? And they layed on the Philistines that daye, from Michmas to Ialon. And the people were exceedyng fayntly.

And the people gat them to the spoyle, and toke shepe, oxen, & calues, and slue them on the grounde and the people dyd eate them * with the blonde. Then men tolde Saul, sayeng: Beholde, the people synne agaynst the Lord, in that they eate with the blonde. And he sayde: ye haue trespaced. Rowle a greate stone vnto me this day, & Saul sayd agayne: Go abrode amonge the people and byd them bryng me euery man hys ore and euery man his shepe, and sley them here, and synne not agaynst the Lord in eatyng with the blonde. And the people brought euery man his ore in his hande, by nyght, and slue them there. And Saul made an altare vnto the Lorde. And ý was the fyrst altare that he made vnto ý Lorde. And Saul sayde: let vs go downe after the Philistines by nyght and spoyle them, vntyl it be day in the morynyng, and let vs not leaue one man of them. And they said: do what soeuer thou thinkest best. Then sayde the preaste: let vs come hyther vnto God. And Saul asked of God: shall I go downe after ý Philistines? Wilt thou deliuer them into the hãdes of Israel? But he answered hym not at ý tyme. And Saul sayde: let the people come hyther out of al quarters, and know & se by whom this synne is chaunced this daye: for as truly as the Lorde lyueth whiche saueth Israell, though it be in Jonathas my sonne, he shal dye the deathe. But there was no man amonge all the people that answered him.

Then he sayde vnto all Israel: be ye on one syde, and I & Jonathas my sõne wyll be on the other syde. And the people sayd vnto Saul: what thou thynkest best, ý do. Therfore Saul sayde vnto the Lorde God of Israel: geue a perfect lot so (Lord God, geue thou the iudgement. Howe happeth it, that thou geuest thy seruant no answere to daye? If thys synne be in me or in Jonathas my sonne, shewe it, or if thys iniquitie be in thy people.) And Saul & Jonathas were caught, but ý people scaped free. And Saul sayd, cast lotes betwene me & Jonathas my sonne. And

* Leu. vii. c. 3 and. xix. 9

Jonathas was caught. Then Saul sayd to Jonathas: tel me what thou hast done. And Jonathas tolde hym, & sayd: I tasted a lytle hony with the ende of the rod that was in myne hande: and lo, I must dye.

Ruth.i.c. Saul answered: *God do so and so to me thou shalt dye the death Jonathas. And the people sayd vnto Saul: shal Jonathas dye which hath so mightely helped Israel? God

xii.Ma.xiiii.c forbyd. As truly as the Lord lyueth* there shall not one heere of hys heade fall to the groud, for he hath wrought with God thys day. And so the people deliuered Jonathas, that he dyed not. And then Saul departed vp from folowyng the Philistines. And the Philistines went to theyr owne place. And so Saul helde the kyngdome ouer Israel, & fought against al his enemies on euery side agaynst Moab: agaynst the chyldrē of Ammon: agaynst Edom: agaynste the kynges of Zoba, and agaynste the Philistines. And whethersoeuer he turned hym selfe, there he wanne: and he gathered his host together, &

*Deu.xxv.c smote the *Amaleckites, and rid Israel out of the handes of thē that spoyled them. The sonnes of Saul were: Jonathas, Jesui, and Melchisua. And hys two daughters were thus named: the elder was called Merob, & the yonger Michol. And ý name of Sauls wyfe, was Ahinoa ý daughter of Ahimaaz And the name of his chefe captaine was Ab

*i.Reg.xx.a ner ý sonne of Ner, Sauls vncle. And *Cis

i.Par.viii.c was Saules father. And Ner the father of Abner was the sonne of Abiel. And there was sore warre agaynst the Philistines, al the dayes of Saul. And whomsoeuer Saul sawe to be a stronge man, and mete for the warre he toke him vnto him.

¶ The.xv. Chapter.

¶ Saul is commaunded to slaye Amalecke. He is disobedient to the voyce of God. Samuel mourneth for Saul.

A Samuel sayde vnto Saul: *the

*i.Reg.ix.c Lord sent me to anoynt the, to be kynge ouer hys people Israel. Nowe therfore herken thou vnto the voyce of the wordes of the Lord. Thus sayeth the Lord of hostes: I remembre that

Exo.xvii.d which Amalecke dyd to Israel howe they layed wayte for them in the waye, as they came out of Egypte. Now therfore go, and smyte Amalecke, and destroye ye all that perteyneth vnto them, and se thou haue no

*Nu.xxiiii.d compassion on them *or (and couete nothynge that they haue) slaye both man and woman, infant and sucklyng, oxe, & shepe, camell and Asse.

And Saul gathered the people together,

*i.Reg.xv.c and *nombred thē in Telaim, two hundred thousande foote men, and ten thousāde men of Juda. And Saul came vnto a cytie of Amaleck, & set watche in ý valey. And Saul

B sayde vnto the Kenites: go, & departe, & get you downe from amonge the Amaleckites, lest I destroye you with them: for ye shewed mercy to al the chyldren of Israel, when they came out of Egypte. And so the Kenites departed from amonge the Amaleckites.

And Saul smote the Amaleckites from Heuila, as thou commest to Sur, that lyeth before Egypte, & toke Agag the kyng of the Amaleckites alyue, & vtterly destroyed all the people with ý edge of the sweard. *But Saul and the people spared Agag, and the better shepe, & the fatter oxen, & the lambes and all that was good, & wold not destroye them. But all ý was foule & naught, that they destroyed vtterly. Then came the worde of the Lorde vnto Samuel, sayeng: it *repēteth me, ý I haue made Saul kyng. For he is turned from me, and hath not performed my commaundementes. And Samuel was euell apayed, and cryed vnto the Lorde all nyght. And whan Samuel rose early, to mete Saul in the morning, & was told Samuel, that Saul was come to Carmel, and beholde, he hath made him a place, and is turned, and departed, and gone downe to Gilgal.

And Samuel came to Saul, & (offered burnt sacrifice vnto the Lord of the fyrst of the spoyle which he had brought from Amalec. And whē Samuel was come vnto Saul.) Saul sayd vnto him: Blessed be thou in the Lord. I haue fulfylled the commaundemēt of ý Lord: Samuel sayde: What meaneth then the bleatynge of the shepe in myne eares, and the noyse of the oxen whom I here? Saul answered: they haue brought them from the Amaleckites. For ý people spared the best of the shepe and of the oxen to sacrifice them vnto the Lorde thy God. And ý remnaūt haue we destroyed vtterly.

Samuel sayd to Saul: let me tel the what the Lorde hath sayd to me this nyght. And he sayde vnto him: sayde on. Samuel sayde *when thou wast lytle in thyne owne sight, wast thou not made the heade of the tribes of Israel? And ý Lord anoynted the kyng ouer Israel. And the Lorde sente the on a iourney, and sayde: Go, and vtterly destroye those synners the Amaleckites, and fyght agaynst them, vntyl thou vtterly destroye them. And wherfore hast thou not harkened vnto the voyce of the Lord, but hast turned to the prayes, and haste done that which is wicked in the syght of the Lorde?

And Saul sayde vnto Samuel: yea I haue harkened vnto the voyce of the Lord, & haue gone the way which ý Lord sent me vnto, and haue brought Agag the kyng of Amalecke, and haue vtterly destroyed the Amaleckites. But ý people toke of the spoyle shepe, oxen, and the chefest of the thynges which shulde haue bene destroyed, to sacrifice vnto ý Lorde thy God in Gilgal. And Samuel

muel sayd: hath the Lord as great pleasure
in burnt sacrifices & offeringes, as whan the
voyce of ꝑ Lord is obeyed? Behold, to obey
is better then sacrifice, & to herken is better
then the fat of rammes. For rebellyon is as
the synne of * wytchcrafte, and stoburnes is
as the wyckednesse of Idolatry. Because
thou hast cast away the worde of the Lord,
therfore hath the Lorde cast away the also,
from beyng kyng.

And Saul sayde vnto Samuel: I haue
sinned, for I haue gone farther then the say-
eng of the Lorde and thy wordes, because I
feared ꝑ people, & obeyed theyr voyce. Now
therfore take away my synne, and turne a-
gayne with me, ꝑ I may worshyp the Lord
And Samuel sayde vnto Saul: I wyll not
returne with ꝑ: for thou hast cast away the
worde of the Lorde, and the Lorde hath cast
away the, that thou shalt not be kyng ouer
Israel. And as Samuel turned him selfe to
go away, he caught the lappe of hys coate,
and it rente. And Samuel sayd vnto him: ꝑ
Lord hath rent the kyngdome of Israel frō
the this day, & hath geuen it to a neyghbour
of thyne, that is better then ꝑ. The strength
of Israel wyll not begyle nor repent: for he
is not a man, that can repent.

He sayde: I haue synned. But nowe ho-
nour me before the elders of my people, and
before Israel, & turne agayne with me, that
G I may worshyp the Lorde thy God. And so
Samuel turned agayne, & followed Saul.
And Saul worshypped ꝑ Lord. Then sayd
Samuel: Bryng ye hither to me, Agag the
kyng of the Amaleckites. And Agag came
vnto him dilicately. And Agag sayd: truly
thy bytter death cometh on. And Samuel
sayde: As thy swearde hathe made wemen
chyldlesse, so shall thy mother be chyldelesse
aboue other wemen. And Samuel hewed
Agag in peces before the Lorde in Gilgal.
And thē * Samuel departed to Rama. And
Saul wente home to hys howse to Gibea
Saul. And Samuel came no moare to se
Saul, vntyl the day of his death. Neuerthe
les Samuel mourned for Saul, and the
Lorde repented, that he had made Saul
kyng ouer Israel.

¶ The.xvi. Chapter.

¶ David is annoynted kyng. An euell spryte com-
meth vpon Saul.

I The Lorde sayd vnto Samuel: Howe
long wylt thou mourne for Saul se-
ynge I haue caste hym awaye from
reynynge ouer Israel? Fyll thyne horne
with oyntmēt, and come, that I may sende
the to Isai the Bethlemite, for I haue pro-
uyded me a kynge amonge hys sonnes. And
Samuel sayd: howe can I go? For if Saul
heare it, he wyll kyll me. The Lord answe-
red: Take an heyfer with the and say: I am
come to offer to the Lorde. And call Isai to
the offeryng, and I wyll shewe the what ꝑ
shalt do: And thou shalt anoynt him whom
I name vnto the. And so Samuel dyd as ꝑ
Lord bad him, and came to Bethlehem, and
the elders of the towne were astonied at his
commyng, and sayde: * Commest thou pea-
ceably? He answered: Ye, I am come to offer
vnto the Lord. * Sanctify your selues, and
come with me to the offeryng. And he sancti
fyed Isai and hys sonnes, and bad them to
the offeryng. And when they were come, he
loked on Eliab, and sayde: Surely the Lor-
des anoynted is before him. But the Lorde
sayd vnto Samuel: loke not on his fashion,
or on the heyghthe of hys stature, because I
haue refused him: for God seeth not as man
seeth. For man loketh on the outwarde a-
peraunce: but God beholdeth the hart. Thā
Isai called Abinadab, and made hym come
before Samuel. And he sayde: neyther hath
the Lorde chosen this. Then Isai made Sā
ma come, and he sayde: neyther yet hath the
Lorde chosen him. Agayne Isai made seuē
of his sonnes to come before Samuel. And
Samuel sayde vnto Isai: the Lorde hathe
chosen none of these.

And Samuel sayde vnto Isai: are here
al thy chyldren? He sayd: there is yet a lytle
one behynde, that keepeth ꝑ shepe. And Sa-
muel sayd vnto Isai: sende and fet hym, for
we wyll not syt downe, tyll he be come hy-
ther. And he sent, & brought hym in. And he
was browne, and of an excellent bewty, * &
welfauoured in syght. And the Lorde sayd:
Aryse, and anoynt him, for this is he. Ther
fore Samuel toke the horne with the oynt-
ment, & annoynted him in the middes of his
brethren. And the spryte of the Lorde came
vpon Dauid, from that day forwarde. And
Samuel rose vp, and went to Rama.

But the spryte of the Lord departed from
Saul, and an euell spryte sent of the Lorde
vexed him. And Sauls seruātes sayde vn
to him: Beholde, an euell spryte sent of God
vexed the; let our Lorde therfore cōmaunde
his seruātes (that are before the) to seke a
man, ꝑ is a connyng player with an harpe:
that when the euyll spryte sent of God com-
meth vpon the, he may playe with his hand
and thou shalt be eased. Saul sayd vnto his
seruauntes: prouide me a man thā that can
play well, and bryngе him to me. Then an-
swered one of his seruauntes and sayde: Be
holde, I haue sene a sonne of Isai the Beth-
lehemite, that can play vpon instrumentes,
and is an active felowe, and a man of war
and prudent in doyng of feates, & wel made
and the Lord is with hym. Wherfore Saul
sent mesengers vnto Isai, and sayde: sende
me David thy sonne, which is with ꝑ shepe.
And Isai toke an asse ladē with breade, and
a flacket

* xiii.c. Reg.
* Num.xi.b. Iosua.iii.b. and.viii.c
* Ge.xxxix.b

a flacket of wyne, and a kyd, and sent them by Dauid his sone vnto Saul. And Dauid came to Saul, & stode before him, & he loued him very wel, and he was made hys harnes-bearer. And Saul sent to Jsai, sayeng: let Dauid remayne with me, for he hath found fauour in my syght. And so it fortuned, that when the euel spirite sent of God came vpon Saul, Dauid toke an harpe, & played with his hande, & so Saul was refreshed, & did amende, and the euel spirite departed frō him.

¶ The. xvii. Chapter.

¶ Dauid ouercometh Great Goliath:

A THe Philistines gathered their hoste to battel, and came together to Socoth whiche is in Juda, and pytched betwene Socoth and Azekah, in the cost of Dammin. And Saul and the mē of Jsrael came together, and pytched in the Oke valley, and put them selues in araye, to fyght a gaynst the Philistines. And the Philistines stode on an hyll on the one syde, and Jsrael stode on an hyll on the other syde, and there was a valley betwene thē: And there came a man betwene them both, out of the tentes of the Philistines, named Goliath[z] of Gath syxe cubites and an handbredeth longe, and had an helmet of brasse vpon hys heade, and a coate of mayle about him. And ꝑ weyght of hys coate of mayle was fyue thousande sykles of brasse. And he had bootes of brasse vpon his legges, and a shilde of brasse vpon his shulders. And ꝑ shafte of his speare was lyke a weuers beame. And his speare heade weyed. vi. hundred sykles of yron. And one bearyng a shylde went before him.

[z] Aosa. xi. d.

And he stode and cryed agaynst the hoste of Jsrael, & said vnto thē: Why are ye come out in aray to battel? am not I a Philistine and you seruantes to Saul? chose you a mā from amonge you, & let him come downe to me. And if he be able to fyght with me, & to beate me, then wyl we be your seruauntes. B But if I can ouercome hym and beate hym then shall ye be our seruauntes, & serue vs. And the Philistine sayde: I defye the host of Jsrael thys day, geue me a man, ꝑ we maye fyght together. When Saul and all Jsrael harde those wordes of the Philistine, they were discouraged, and greatly afrayde. Dauid was ꝑ sonne of an Ephrathite (whose mencion is made afore) of Bethlehem Juda, named Jsai, which had eyght sones. And was an olde man in the dayes of Saul, and came to age amonge men: And the thre eldest sones of Jsai went, and folowed Saul to the battell. And the names of hys thre sones that went to battell, were: Eliab the eldest, and the nexte, Abinadab, and the thyrde Samma, and Dauid was the leaste. And the thre eldest went after Saul. Dauid also went, and departed from Saul, to feede hys fathers shepe at Bethlehem. And ꝑ Philistine came forthe in the morynge and euenyng, and continued forty dayes.

And Jsai sayd vnto Dauid his sone: take for thy brethren an Epha of thys parched corne & these ten loaues, and bryng it vnto the hoste to thy brethen. And cary these fresshe cheses vnto the captayne, & loke how thy brethren fare, and fet out their pledge. And Saul and they, and al ꝑ men of Jsrael were in the oke valey, fighting with ꝑ Philistines. And Dauid rose vp early in ꝑ morynyng, and lefte ꝑ shepe with a keper, & tooke and went as Jsai had cōmaunded hym, and came within the compasse of ꝑ host. And ꝑ hoste went out in araye, and shouted in the battell: for Jsrael & the Philistines had put thē selues in araye, the one agaynst ꝑ other. And Dauid toke downe the gere from hym, and put them vnder the handes of the keper of the vessels, & ran into the host, and came and saluted his brethrē. And as he talked with them. Beholde: there stode a mā in the mydes (Goliath ꝑ Philistine by name) of Gath out of the aray of the Philistines, & spake the maner aboue reherised, that Dauid heard it. And all the men of Jsrael, whē they sawe the man, ranne awaye from hym, and were sore afrayd. And euery man of Jsrael sayde: Sawe ye thys man come forth? euen to vnpyle Jsrael is he come. * And to hym that beateth him, wyll the kyng geue great riches, and wyl geue him his daughter to wife, & make his fathers house free in Jsrael.

And Dauid spake to the men that stode by, and sayd: What shalbe done to the man that beateth this Philistine, & taketh away the shame frō Jsrael? And what is thys vncircumcised Philistine, that he shulde reuile the host of the lyuyng God? And the people answered him (after this maner,) saying: So shall it be done to the mā, that beateth him. And Eliab hys eldest brother harde when he spake vnto the men, and Eliab was angry with Dauid, & sayde: Why camest ꝑ hyther? & with whom haste thou left those few shepe in ꝑ wilderness? I know thy pride and the malyce of thyne herte, that thou art come downe to se ꝑ battel. And Dauid sayd

And what haue I nowe done? is there not a
worde? And he departed from hym into the
presence of another, & spake of ꝑ same maner,
& the people answered him agayn, as before.
And they that harde the wordes whiche
Dauid spake, rehearsed them before Saul,
which caused him to be fet, And Dauid said
to Saul: Let no mannes herte fayle him be
cause of him. Thy seruaunt wyl go, & fyght
with yonder Philistine. And Saul sayde to
Dauid agayne: thou arte not able to go a-
gainst yonder Philistine, to fyght with him
For thou arte but a chylde, but he is a man
of warre euen frō his youth. Dauid answe-
red vnto Saul. Thy seruaunt kepte his fa-
thers shepe, and there came *a Lyon & lyke-
wyse a Beare, and toke a shepe out of the
flocke. And I went out after him, and smote
him, and toke it out of his mouth. And whē
he arose agaynste me, I caught hym by the
beard, and smote him, and slue him. And so
thy seruaunt slue the Lyon, and the Beare
(also) hath thy seruaunt slayne. And truly
this vncircumcised Philistine shalbe as one
of them. (Nowe, wyl I go, and take away ꝑ rebuke of
ꝑ people, for what is this vncircumcised Philistine) seyng
he hath rayled on the host of ꝑ lyuyng God.
And Dauid spake moreouer: the Lord that
delyuered me out of the hand of ꝑ Lyon and
out of the hande of the Bear, he shal deliuer
me also out of the hande of the Philistine.

And Saul sayd vnto Dauid: go, and the
Lorde shall be with the. And Saul put hys
rayment vpon Dauid, and put an helmet of
brasse vpon his head, & put a coate of mayle
vpō him, and gyrded Dauid with hys owne
sweard vpō his rayment. And he assayed to
go. And because he neuer proued it, Dauid
said vnto Saul: I cannot go with these: for
I haue not vsed my selfe therto: and Dauid
put them of hym, and toke hys staffe in hys
hande, and chose him fyue smoth stones out
of a broke, and put thē in a shepherdes bagge
which he had, & in a slyng poke: & his slynge
was in his hāde, & he went to the Philistine.

And the Philistine came and drue nere a-
gaynst Dauid, & the man ꝑ bare the shylde
went before hym. And when the Philistine
loked about, and sawe Dauid, he disdayned
him, for he was but ponge, & well coloured,
and goodly to loke vpō. And the Philistine
sayde vnto Dauid: am I a dogge, that thou
comest to me with a staffe? and ꝑ Philistine
cursed Dauid in ꝑ name of his goddes. And
the Philistine sayd to Dauid: come to me, &
I wyl geue thy flesche vnto the foules of the
ayre, & to the beastes of the felde. Then sayd
Dauid to the Philistine: thou comest to me
with a sweard, a speare and a shylde: But I
come to the in ꝑ name of the Lord of hostes
the God of the hoste of Israel, whom thou
hast rayled vpon. This day shall the Lorde
delyuer the into my hande, and I shal smyte
the, & take thyne head frō the, and wyl geue
the karcases of ꝑ host of ꝑ Philistines thys
daye vnto the foules of the ayre, and to the
beastes of the earth, that al they which be in
the worlde, may knowe, that there is a God
in Israel. And all this congregacyon shall
know, that ꝑ Lord saueth not with sweard
and spear. For the battel is the Lordes, and
he shall geue you into our handes.

And whē the Philistine arose to come and
drawnye vnto Dauid. Dauid hasted, & ran
into the battel euen agaynst the Philistine.
And Dauid put his hand in his bagge, and
toke out a stone, and slange it, & smote the
Philistine in his forehead, ꝑ the stone sunche
into his forheade* and he fell grouelyng to
the earth. And so Dauid ouercame the Phi-
listine with a slynge and a stone, and smote
the Philistine, & slue hym, euen whā Dauid
had no sweard in hys hand. But Dauid ran
and stode vpon the Philistine, and toke hys
sweard, and drue it out of his sheth, and slue
hym, & cut of hys head therwith. And when
the Philistines sawe, that they champyon
was dead* they fled. And the men of Israel
and of Iuda arose, and showted, & folowed
after ꝑ Philistines, vntyll they came to the
valey, and vnto the gates of Akaron. And
the Philistines fell downe wounded by the
way to Saaraim, euen vnto Gath & Aka-
ron. And the children of Israel returned frō
chasynge after the Philistines, and spoyled
their tentes. And Dauid toke the heade of
the Philistine, and brought it to Ierusalē:
But he put his armour in his tente.

When Saul sawe Dauid go for the a-
gaynst the Philistine, he sayd vnto* Abner
the captayne of his hoste: Abner, whose sōne
is this yong mā? Abner answered: as truly
as thy soule lyueth (O kyng) I cannot tell.
And the kyng sayde: Enquere thou, whose
sonne the yongelynge is. And when Dauid
was returned from ꝑ slaughter of the Phi-
listine Abner toke him, and brought him be
fore Saul, with the heade of the Philistine
in his hande. And Saul sayd to him: whose
sonne arte thou, thou yong man? Dauid an-
swered: I am the sonne of thy seruant Isai
the Bethlehemite.

*1.Sam.xvii.d

*Iud.xii.b

*1.Mac.xiiii.g

The.xviii.Chapter.

The bonde betwene Dauid and Ionathas.
Saul goeth about to slee Dauid.

And whē he had made an ende
of speakynge vnto Saul, the
soule of Ionathas was knyt
with the soule of Dauid, and
Ionathas loued hym as hys
owne soule. And Saul toke
him that day, and wolde let him go nomore
home to his fathers house. And Ionathas
made a couenaunt with Dauid, because he
loued

loued him as his awne soule. And Jonathas put of his awne coate that was vpon him, & gaue it Dauid, & therto his cloke, his swerd his bowe and his gyrdle. And Dauid wente out whether soeuer Saul sent hym, and behaued him selfe wysely. And Saul set hym ouer his men of warre, and he was accepted in the syght of al the people, and in the syght of Sauls seruauntes.

B And it happened as they went, when Dauid was returned from the slaughter of the Philistine, ꝑ wemē came out of all cyties of Israel syngyng & daunsyng, agaynst kyng Saul, and with tymbrelles, with ioye, and with instrumentes of musick. And ꝑ wemē answered one another in theyr play, & sayd: *Saul hath sleyne his thousande, and Dauid his ten thousande. And Saul was exceedyng wroth, and the sayeng displeased him and he said: they haue ascribed vnto Dauid ten thousand, and to me but a thousnd, and what can he more haue, saue ꝑ kyngdome? Wherfore Saul loked on side of Dauid frō that day forwarde. And it happened on the

*i. Ke. xvi. d and. xxix. b.

C morowe, that the euell spryte sente of God came vpon Saul, and he prophecyed in the myddes of ꝑ house. And Dauid played with his hande lyke as at other tymes, and there was a iauelyn in Sauls hande. And Saul toke the iauelyn, and sayd: I wyl nayle Dauid to the wal with it. And Dauid auoyded out of hys presence two tymes. And Saul was afearde of Dauid, because ꝑ Lord was with hym, & was departed frō Saul. Therfore Saul put him from him, and made him a captayne ouer a thousande, and he wente out & in before the people. And Dauid behaued him selfe wysely in all his wayes, & the

D Lorde was with him. Wherfore whē Saul sawe that he was so exceedyng wyse, he was afrayd of him. But all Israel & Juda loued Dauid, because he went out & in before them And Saul sayde to Dauid. Behold, my eldest daughter Merob, her I wyl geue the to wyfe. Only play the mā with me, & fyght ꝑ Lordes battelles. For Saul thought: mine hande shal not be vpon him, but the hand of ꝑ Philistines. And Dauid answered Saul:

E what am I? and what is my lyfe or the kynred of my father in Israel, that I shulde be sonne in lawe to the kynge? Howbeit, when the time was come ꝑ Merob Sauls daughter shulde haue bene gyuē to Dauid, she was geuen vnto Adriel a Meholothite, to wyfe. Howbeit, Michol Sauls daughter loued Dauid. And they shewed Saul: & the thyng displeased him not. And Saul sayde: I wyl geue hym her ꝑ she may be a snare to hym, & that the hande of the Philistines may be agaynst him. Wherfore Saul sayde to Dauid: thou shalte this day be my sone in lawe in the other daughter. And Saul commaunded his seruauntes, to come with Dauid secretly & to say: Beholde the kyng hath fauour to the, and all his seruauntes loue the, be nowe therfore the kynges sonne in lawe.

And Sauls seruauntes spake these wordes in the eares of Dauid. And Dauid said: semeth it to you a lyght thyng to be kynges sonne in lawe? I am a poore man and of final reputacion. And ꝑ seruantes brought Saul word agayne, sayeng: of this maner spake Dauid. And Saul said: this wil ye say to Dauid: the kyng careth for no other dowry, but for an hundred foreskynnes of the Philistines, to be auenged of the kynges enemies. But Saul thought to make Dauid fall into ꝑ handes of the Philistines. And when his seruantes tolde Dauid these wordes, it pleased Dauid wel to be the kynges sonne in lawe. And or the dayes were expyred, Dauid arose with hys men, & slewe fiue of the Philistines, two hundred men, Dauid brought theyr forestynnes, and tilfyed the kynge therof, to be hys sonne in lawe. * Wherfore Saul gaue him Michol hys daughter to wyfe. And Saul sawe and vnderstode, howe that the Lorde was with Dauid, & that Michol hys daughter loued him, and he was the more afrayde of Dauid, and Saul became alway Dauids enemy. The Lordes of the Philistines vsed to fare forth. And it fortuned that when they went forth, Dauid behaued hym selfe wyselyer then all the seruauntes of Saul: so that his name was muche set by.

The. xix. Chapter.

Saul commaundeth to slee Dauid. Michol hys wyfe saueth hym.

SAul spake to Jonathas hys sonne, and to al his seruauntes, that they shulde kyll Dauid.* But Jonathas Sauls sonne had a great fauour to Dauid, and Jonathas tolde Dauid, sayeng: Saul my father goeth about to slaye the. Nowe therfore take hede to the selfe vntyl the morowe, and abyde in a secret place, and hyde thy selfe. And I wil go out, and stande by my father in the fielde where thou arte, and wyll comon with my father of the, and what soeuer I se, I wil tell the.

And Jonathas spake good of Dauid to Saul hys father, and sayd vnto hym: let not the kynge synne agaynst hys seruant Dauid, for he hath not synned agaynst the, and his workes haue bene to the ward very good. For he dyd * put his lyfe in his hande, and slewe the Philistene, and the Lord brought to passe a greate health for all Israel. Thou sawest it, and thou reioysedest: wherfore then wyle thou synne agaynst the innocent blonde, and slaye Dauid without a cause? And Saul herkened vnto ꝑ voyce of

Jo

Jonathas, and sware: as truly as the Lorde lyueth he shall not dye. And Jonathas called Dauid, and shewed him al those wordes and brought Dauid to Saul. And he was in his presence as in tymes past.

And the warre began agayne, and Dauid went out and fought wt the Philistines, and slue them with a great slaughter, & they fled frõ him. And the euel spirite sent of the Lord was vpon Saul, as he sat in hys house hauyng a Jauelin in his hand, & Dauid plaied with his hand. And Saul entẽded to nayle Dauid to the walle with the Jauelyn. But he ryd hym selfe out of Sauls presence, as he smote the speare (with a beyne stroke) into the walle. And Dauid fled and was saued the same nyght. Saul also sent messengers vnto Dauids house, to watch hym, and to sley hym in the mornyng. And Michol Dauids wyfe tolde it hym, sayeng. Jf thou saue not thy selfe thys nyght, to morowe ꝑ wylte be slayne. And so * Michol let Dauid downe thorowe a wyndowe, and he went and fled, and was saued. And thã she toke an Jmage and layed it in the bed, and put a pyllowe stuffed with goates heare vnder ꝑ head of it, and couered it with a cloth. And whẽ Saul sent messẽgers to fetche Dauid, she sayd, he is sycke. And Saul sent the messengers agayne to se Dauid, sayeng: bryngе hym to me, bed & al, that Jmay sley him. And whẽ the messẽgers were come in: Beholde, there lay an ymage in the bed, with a pyllowe of goates heare vnder the head of it. And Saul sayde vnto Michol: why hast thou mocked me so, and sente away myne enemy that he is escaped? Michol answered Saul. For he sayde vnto me, let me go, or elis Jwyll kyll the. And so Dauid fled, and escaped, & came to Samuel to Rama, and tolde him al that Saul had done to hym. And he & Samuel went and dwelt in Naioth.

And one tolde Saul, sayeng: Beholde, Dauid is at Naioth in Rama. And Saul sent messẽgers to fet Dauid. And whẽ they sawe a company of prophetes prophesyeng, and Samuel standynge faste by them the spirite of God fell vpon the messengers of Saul, and they prophesied to. And when it was tolde Saul, he sent other messengers, and they prophesyed lyke wyse. And Saul sent messengers yet agayne the thyrd tyme, and they prophesied also. Thã went he him selfe to Rama, & came to a greate well that is in Sechu, and he asked and sayde: where are Samuel and Dauid? And one sayd: Beholde, they be at Naioth in Rama, and he went thither, euen to Naioth in Rama, and the spirite of God came vpon hym also, and he went prophesieng, vntyl he came to Naioth in Rama. And he stryppe of his clothes and prophesied before Samuel in lyke manner, and fell naked all that day and all that nyght. * And therof it is, that they saye: is Saul also among the prophetes? *1.kyng.19.c

The.xx.Chapter.

Dauid complayneth vnto Jonathas.

And Dauid fled from Naioth which is in Rama, came, & sayd before Jonathas. What haue J done? wherin am J faulty? what is the synne that J haue cõmytted before thy father, that he seketh my lyfe? He sayde vnto hym: God forbyd, thou shalt not dye. Beholde, my father wyl do no thyng ether great or small, but that he wyl shewe it me. And how shuld my father hyde this thyng from me? He wyll not do it. And Dauid sware agayne, and sayde, thy father knoweth that J haue found grace in thyne eyes, and therfore he sayeth: Jonathas shal not knowe it, least he be sorye. And in very dede, euen as truly as the Lorde lyueth, and as truly as thy soule lyueth, there is but a steppe betwene me and death. Then sayde Jonathas vnto Dauid: whatsoeuer thy soule desyreth, that J wyl do vnto the. And Dauid sayde vnto Jonathas: Beholde, to morowe is the begynnyng of the moneth, & J shulde syt with the kyng at meate. But let me go, that J maye hyde my selfe in the feldes vnto the thyrde day at euen. Jf thy father speake of me, then saye, Dauid asked leaue of me, that he mygbt go to Bethlehẽ to his owne citie, for there is holden a yerely feaste for all the kynred. And if he saye it is wel done, then thy seruaunt shal haue peace. But and if he be angry, thã be sure that wicknesse is vtterly concluded of hym. And then thou shalte shewe mercy vnto thy seruaunt * for thou haste made with me thy seruaunt a bonde in the Lorde. Notwithstandynge, yf there be in me any trespace, then slepe me thy selfe, and bryngе me not to thy father. * f.re.xbiii.d and.xxiij.c

And Jonathas answered, God kepe that frõ the (neyther is it possible to come to passe.) For if J knowe, that wyckednesse were concluded of my father, to come vpon the, thinkest thou, that J shulde not tel it the? Thã sayde Dauid: Who shall tell me, if thy father answere cruelly? And Jonathas said vnto Dauid, come and let vs go out into ꝑ feld. And they went out both of them into the felde.

And Jonathas sayde vnto Dauid: The Lord God of Jsrael loke on it, whẽ J haue groped my fathers mynd, one tyme or other within this thre dayes, ꝑ it stande wel with Dauid. If J then sende not vnto the & shew it the, the Lord do so and so vnto Jonathas. But if my father haue any pleasure to do ꝑ euell, J wyll shewe the also, and sende the away that thou mayest go in peace. And the Lorde be with the, as he hath bene with my father

father. And thou shalte perfourme vnto me the mercy of the Lorde, not onely whyle I lyue but euen when I am deade, and plucke not thy mercy away frō my house for euer: No not when the Lorde hath destroyed the enemyes of Dauid, euery one from the face of the earth.

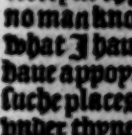
And so Jonathas made a bonde with the house of Dauid, desyring ꝓ the Lorde shulde seke it out by the hades of Dauids enemies (if it were broke.) And wō other wordes dyd Jonathas swear vnto Dauid, because he loued him. For he loued hi, as his awne soule.

D Then sayde Jonathas to Dauid: to morowe is the fyrst day of the mone. And thou shalte be missed, because ꝓ place where thou wast wont to syt, shall be empty. Therfore this day thre dayes come down in any wyse vnto the place where thou diddest hyde thy selfe, whan the busynes was in hande: euen by the stone Esell. And I wyll shote thre arowes by the one syde therof, as though I shot them at a marke, & wyl sende a lad, and byd hym go seke the arowes. And if I say vnto the lad: se, the arowes are on thys syde the, bryng them: then come ꝓ: for it is peace & no hurte, as sure as the Lord lyueth. But and if I saye vnto the lad, beholde, the arowes are beyond the, then go: & (in peace) for the Lord hath sent the a way. And as touchyng this which thou and I haue spoken: behold the Lorde be betwene the and me for euer. And so Dauid hyd him selfe in ꝓ felde. And when the newe mone was come, the kynge sat him downe to eate meate. And the kyng E sat hym downe after the olde maner, in hys seate by the wall. And Jonathas arose and Abner sat by Saules syde, & Dauids place was empty. Neuertheleſſe, Saul sayde nothyng at al that day. For he thought: some thyng hath chaunced him ꝓ he is not cleane But on the morowe which was the seconde day of the newe mone, it happened that Dauids place was empty agayne. And Saul sayde vnto Jonathas his sonne. Wherfore cometh not ꝓ sonne of Jsai to meate, neither yesterday nor to daye? And Jonathas answered vnto Saule. Dauid asked licence of me, to go to Bethlek, for he said: let me go I pray the for our kinred doth hold an offring in ꝓ cytie, and my brother hath sent for me. And therfore if I haue foūd fauore in thine eyes, let me go, and se my brethren. This is the cause that he cometh not vnto ꝓ kynges F table. Then was Saule angry with Jonathas, and sayde vnto him: Thou wicked rebell, do not I knowe, that ꝓ hast chosen the sonne of Jsai vnto thyne owne rebuke, & vnto the rebuke & shame of thy mother? For as longe as the sonne of Jsai lyueth vpon the earth, ꝓ shalte not be stablyshed, nor yet thy kingdome, wherfore nowe send and fet him vnto me, *for he is the chylde of death.

And Jonathas answered vnto Saul his father, and sayd to hym. Wherfore shulde he dye? what hath he done? And Saul toke a speare to hit him, wherby Jonathas knew well, ꝓ it was vtterly determined of his father, to slay Dauid. And so Jonathas rose from the table in a greate anger, & dyd no meat the second day of the moneth. For was sory for Dauid, because his father had done him shame. On ꝓ next morning Jonathas went out into the felde, at the tyme appoynted with Dauid, and a lytle lad with him. And he sayd vnto hys boye: runne and seke out myne arowes whiche I shote. And as the boy ran he shot an arow beyond him. And when the lad was come to ꝓ place where Jonathas had shot the arowe, Jonathas cryed after the lad, and sayde: Is not the arowe beyond the? And Jonathas cryed after the lad agayne: make spede, and stand not styl. And Jonathas lad gathered vp the arowes, and came to hys master. But the lad wyst nothyng of the matter. Only Jonathas and Dauid wyst it. And Jonathas gaue hys weapons vnto the lad that was with hym, and sayde vnto him: go and carye them to the towne. And as sone as the lad was gone, Dauid arose out of a place ꝓ was towarde the south, and fel on his face to the grounde, and worshyped thre tymes. And they kyssed either other, and wept together so long, tyl Dauid exceaded in weping. And Jonathas sayde to Dauid: go in peace. For ꝓ thinges which we haue sworne both we in the name of ꝓ Lorde, sayeng: the Lorde betwene the & me, & betwen thy sede & myne let the stande for euer. And he arose, & departed. And Jonathas went into the towne.

¶ The. xxi. Chapter.

¶ Dauid fleeth into Nob to Ahimelech the preste, & asketh of him the shewe breade to satisfie his hunger. Afterwarde he fleeth to kyng Achis, & there feareth him sore to be



Then came Dauid to Nob to Ahimelech ꝓ preast: And Ahimelech was astonied at ꝓ sodayne comming of Dauid, & sayd vnto him: Why arte thou alone, & no man with the? And Dauid sayde to Ahimelech ꝓ preast: the kynge hath comaūded me to do certeyne thyng, and hath sayde vnto me, let no man knowe where about I send the, and what I haue commaunded the to do: And I haue appoynted my seruantes, to syttyng in suche places. Nowe therfore if ꝓ hast any vnder thyne hande *geue me fyue loaues of breade, or what cometh to hande.

And the preaste answered Dauid, and sayde: there is no comen breade vnder myne hande, but here is halowed bread: if ꝓ yonge men haue kepte them selues from vncleane thynges, especially women. Dauid answered the Preaste, and sayde vnto hym: of

trueth wemen hath bene locked vp from vs about a thre dayes when I came out and the vessels of the younge men were holy. Howe beit thys waye is vnpure, and howe muche more shall there be holynes in the vessell.

A *And so the preast gaue him halowed bred, for there was no nother bred there, saue the shewebreds, that were take from before the Lorde, to put fresche bred there, the daye that it was taken awaye.

And ther was there the same daye a certē man, of the seruauntes of Saul abydynge before the Lorde, named Doeg an Edomite the chefest of Sauls heard men.

C And Dauid sayd vnto Ahimelech: is not here vnder thyne hand ether speare or swerd for I haue nether brought my swearde nor my harnesse wyth me, because ꝑ kynges busynes required haste. And the preaste sayde: the sweard of Goliath the Philistine whom thou slewest in the Oke valley, beholde, it is here wrapt in a cloth behynd the Ephod. Yf thou wylt take that: take it, for there is no nother saue that here. And Dauid sayd: ther is none to that, geue it me.

And Dauid arose and fled the same daye from the presence of Saul, & went to Achis the kynge of Geth. And the seruauntes of Achis sayde of hym: is not thys Dauid the kynge of the lande? dyd they not synge vnto him in daūses, sayinge: *Saul hath slayne his thousande, and Dauid his ten thousād?

D And Dauid put those wordes into hys hert, & was sore afrayed of Achis the kynge of Geth. And he chaunged hys speche before them, & fayned hym selfe mad in theyr handes, & scrabled on the dores of the gate, and let his spettel fall downe vpon his beard.

Then sayde Achis vnto hys seruauntes: Lo, ye se that thys man is besyde hym selfe, wherfore then haue ye brought hym to me? Haue I nede of mad men ꝑ ye haue brought thys felowe to playe the mad mā in my presence? Shall he come into my house?

¶ The. xxii. Chapter.

¶ Doeg betrayeth Dauid. Ahimelech is accused of treason and slayne, and. lxxxiiii. preastes mo wyth hym because they receaued Dauid. Nob is destroyed of Saul, Abiathar flyeth to Dauid.

A DAuid therfore departed thence, and escaped, and cam vnto the caue Odollam. When his brethren also & all hys fathers house heard it, they went downe thyther to hym. And there gathered vnto hym all men that were in combraunce, & in det, and troubled in theyr mynde, and he became a captayne ouer them.

And there were wyth hym vpon a foure hundred men. And Dauid wente thence to Mizpa in the lande of Moab: and sayde vnto the kynge of Moab: Let my father and my mother (I praye the) come forth vnto you, tyl I knowe what God wyl do for me. And he brought them before the kynge of Moab. And they dwelt with him al ꝑ while that Dauid kepte him selfe in hold. And the prophet Gad sayde vnto Dauid: abyde not in holde, but departe and go into the land of Juda. Then Dauid departed and came into the forest Hareth. And Saul hearde ꝑ Dauid was come abrode, and also the men that were with him. And Saul sat in Gibea vnder a tree in Rama, haynge hys speare in his hāde, & al hys men stode about him. And B Saul sayd vnto hys seruauntes that stode about hym. Heare I praye you, ye sonnes of Jemini: will the sōne of Jsai geue euery one of you feldes and vineyardes, and make you all captaynes ouer thousandes and ouer hūdredes? that ye haue also conspyred agaynst me, & there is none that telleth it me in mine care? *And where as my sonne hath made a bonde with the sonne of Jsai, ther is none of you that mourneth for me, or sheweth it in myne eare: beholde, my sonne hath stered vp my seruaunt to lye awayte agaynst me this same daye. i. Re. xviii. a and. xx. b

Then answered Doeg ꝑ Edomite which also stode by the seruauntes of Saul, & said I sawe the sonne of Jsai, when he came to Nob, to Ahimelech ꝑ sonne of Ahitob, wyche asked counsel of the Lorde for hym and gaue him vitayles, and the swearde of Goliah the Philistine also. Then the kyng sent and called for Ahimelech the preaste ꝑ sonne of Ahitob, and all his fathers house, that is to saye, the preastes that were in Nob.

And they cam all to the kinge. And Saul C sayde: heare nowe thou sonne of Ahitob. He answered: here I am, my Lorde. And Saul sayd vnto him: why haue ye conspired agaynst me, thou & the sōne of Jsai, in that thou hast geuē him vitayle, & a swearde, and hast asked councell of God for him, that he shuld aryse agaynst me, & lye awayte for me thys daye? Ahimelech answered the kyng & sayd who is so faythfull amōg all thy seruaūtes as Dauid, & therto the kynges sonne in law & goeth at thy bydding, & is had in honoure in thyne house? haue I this daye begon first to aske councell of God for hym? That be farre from me (yf I had knowen it) let not ꝑ kyng put such a thing vnto his seruaunt, in all the house of my father. For thy seruaunt D knewe nothynge of all thys, ether lesse or more. The kinge sayd: thou shalt surely dye Ahimelech, thou and all thy fathers house. And the kynge sayde vnto the footemen that stode aboute hym: turne, and sley ꝑ preastes of the Lord, both because theyr hād is wyth Dauid, & because they knewe when Dauid fled, & shewed it not to me. But the seruaūtes of the kynge wolde not moue theyr han-

des, to fal vpon the preastes of the Lorde.
And the kynge sayd to Doeg: turne thou, and fall vpon the preastes. And Doeg the Edomite turned, and ranne vpon the preastes, and slue that same daye foure score ād fyue personnes, that dyd weare a lynnen Ephod. And Nob ý cytie of the preastes smote he wyth the edge of the swearde, bothe men and wemen, chyldren and sucklynges, oxen and asses and shepe.
And one of the sonnes of Ahimelech, the sonne of Ahitob (named Abiathar) escaped & fled to Dauid. And Abiathar shewed Dauid, howe that Saul had slayne the Lordes preastes. And Dauid sayd vnto Abiathar: I wist it the same daye, whā Doeg the Edomyte was there, that he wolde tel Saul.
And I am cause of ý death of all the soules of thy fathers house. Abyde thou wyth me, and feare not: For yf anye man seke my soule, he shall seke thyne also, wyth me thou shalt be in sauegard.

¶ The. xxiii. Chapter.

¶ Dauid fleeth into the wyldernes of ziph.

1 Then they tolde Dauid sayenge: Beholde the Philistines fyght agaynste Keilah, and spoyle the barnes.
Therfore Dauid asked the Lordes aduise sayinge: shal I go and smyte these Philistines? And the Lorde answered vnto Dauid: go and smyte the Philistines, and saue Keilah. And Dauids men that were wyth him, sayd vnto hym: se, we be afrayed here in Juda: how mocb more then yf we come to Keila agaynst the host of the Philistines? Then Dauid asked the Lorde agayne.
And the Lorde answered hym and sayde: Aryse, and go downe to Keila, for I wyl deliuer the Philistines into thyne hande.
And so Dauid and hys mē went to Keila, and fought wyth the Philistines, and droue awaye theyr cateli, and smote them wyth a great slaughter. And so Dauid saued the inhabyters of Keila. And it chaunced, when
5 Abiathar the sōne of Ahimelech fled to Dauid to Keila, ý he brought an Ephod wyth hym in hys hande.
And it was tolde Saul, that Dauid was come to Keila. And Saul sayde: God hath deliuered him into myne hād. For he is shut in now ý he is come into a towne that hath gates & barres. And Saul called al the people togeather to warre, for to go downe to Keila, and to besege Dauid & hys men. But Dauid hauynge knowlege that Saul imagyned myschefe agaynst him, sayd to Abiathar ý preast: * Bringe ý Ephod. Then sayd Dauid: O Lorde God of Israel, thy seruāt hath heard, ý Saul is about to come agaynst Keila to destrope the cytie for my sake. Wyll the men of Keila deliuer me into hys hāde? And wil Saul come downe, as thy seruāt hath heard saye? O Lorde God of Israel, tel thy seruāt. And the Lorde sayde: he wyl come downe. Thā sayd Dauid: wyl the mē of Keila deliuer me and the mē that are with me into the hād of Saul? and the Lorde sayde: they wyll betraye you.
Then Dauid & his men which were vpon a syre hūdred, arose & departed out of Keila & wēt whyther they coulde. And it was tolde Saul, that Dauid was fled from Keila, and he let the iourney alone. Dauid abode in the wyldernesse in strong holdes, & remayned in a moūtayne in the wyldernesse of ziph. And Saul sought him euery daye, but God deliuered him not into his hād. And Dauid sawe ý Saul was come out, to seke his lyfe. And Dauid was in the wyldernesse of ziph in a thycket. And Jonathas Sauls sonne arose and went to Dauid into the thicket, and comforted his hande in God, & sayde vnto hym: feare not, for ý hand of Saul my father shal not fynde the, and thou shalt be kynge ouer Israel, & I must be next vnto the. And that doeth Saul my father knowe. * And they made a bond both of thē together before the Lorde. And Dauid tarryed styll in the thicket, and Jonathas went to his house. Then cam the ziphites to Saul, to Gibea, sayenge: Doth not Dauid hyde him selfe fast by vs in strong holdes, in a thicket that is by the hill of Hachila, on the ryght syde of the wyldernesse? Nowe therfore kynge, thou mayest come downe accordyng to all the lust of thy soule: come downe, & our parte shalbe to deliuer him into the kynges hand. And Saul sayd: Blessed are ye in the Lord: for ye haue cōpassion on me. Go I praye you, & order matter well, knowe & se hys haunte, where hys fote hath bene, and who hath seen him there, for it is tolde me, that he is very subtil and worketh craftely. Se therfore, & search all the lurkyng places, where he hydeth hym selfe, and come ye agayne to me with the certentye, and I wyl go wyth you. And yf he be in the lande, I wyll serche hym out through out all the thousandes of Juda.
And they arose, and went to ziph before Saul. But Dauid and hys men were in the wyldernesse of Maon, in the playne ý is on the ryght

the ryghe hande of Jesimon. Saul also and hys men went to seke: and they tolde Dauid Wherfore he went vnto a rocke, and abode in the wildernesse of Maon. And whē Saul heard that, he folowed after Dauid in ý wildernesse of Maon. And Saul and hys men went on the one syde of the mountayne, and Dauid and hys men on the other syde. And Dauid toke thought, how to get frō Saul. For Saul and hys men compased Dauid & his men, round about, to take thē. But ther came a messenger to Saul, sayinge: hast the and come, for the Philystynes are come into the lande. Wherfore, Saul retourned from persecutynge Dauid, and went agaynst the Philistines. And therfore is it, that they called the place: The rock of separacyon. And Dauid went thence, and dwelt in strōge holdes at Engadi.

¶ The.xxiiii. Chapter.

¶ Dauid flyeth into Engadi and there hydeth hym in a caue. Saul commeth in thyther to do hys eafement.

A When Saul was come agayne from folowynge after the Philistynes, it fortuned, that ther were, which told hym sayinge: beholde, Dauid is in the wildernesse of Engadi. Then Saul toke thre thousand chosen men out of all Jsrael, & went to seke Dauid and his men in the heyght of the rockes, where wylde goates remayne.

And he came to the flockes of shepe in the waye. And Saul wente into a caue to couer his fete. And Dauid and his men remayned in the inwarde partes of the caue.

And the mē of Dauid sayd vnto him: se, ý daye is come, of whych the Lorde sayd vnto the: Beholde, I wyl delyuer thyne enemyes into thyne hāde, and thou shalt do to him as it shall seme good in thy sight. Then Dauid arose and cut of a lappe of Sauls garmente priuely. And immediatly Dauids hert smote hym because he had cut of a lap of Sauls garment. And he sayd vnto his mē the Lord B kepe me from doynge that thynge vnto my master the Lordes anoynted, to laye myne hand vpon him, seynge he is the anoynted of ✠ the Lorde. ✠ (For as truly as the Lorde liueth excepte ý Lorde smyte hym, or excepte hys daye come, or yē de go not downe to warre and perysshe: the Lorde be merciful vnto me, that I laye not my hande vpon the Lordes anoynted.) And so Dauid kept of hys seruauntes wyth these wordes, and suffred them not to rise agaynst Saul.

But Saul rose vp out of the caue & went awaye, Dauid also arose and wente out of ý caue, and cryed after Saul, sayinge: My Lorde kyng. And when Saul loked behynd hym. Dauid stowped to the earth, & bowed hym selfe, and sayde to Saul: wherfore geuest thou an eare to mennes wordes ý saye, Dauid seketh euell agaynste the? Beholde, thys daye thyne eyes haue senne, howe that the Lorde hath delyuered the thys daye into C myne hande in the caue. And some bad me kyll the, but I had compassion on the, & said: I wyl not lay my handes on my master, for he is the Lordes anoynted. And moreouer, my father, beholde, and se yet the lap of thy garment in my hande, in as much as I kylled the not, when I cut of the lap of thy garment. Understand therfore, and se, that ther is neyther euell nor wyckednesse in me, and that I haue not synned agaynst the. And yet thou huntest after my soule to take it. The Lorde be iudge betwene the and me, and the Lorde aduenge me of the. But myne hande be not vpon the. Accordynge as the old prouerbe sayeth: wyckednesse proceadeth from the wycked: But myne hande be not vpon the. After whom is the kyng of Jsrael come out? After whome doest thou moue persecucion? after a dead dog, and after a flee? The Lorde be iudge, and iudge betwene the and me, and se and pleate my cause, and auenge me of thyne hande.

When Dauid had made an ende of speakyng these wordes to Saul, Saul sayd: *is D i.Reg.xxvi.e this thy voyce my sonne Dauid? and Saul lyft vp hys voyce, and wepte, & sayd to Dauid: thou arte rychteouser then I, for thou haste rewarded me wyth good, where as I haue rewarded the with euel. And thou hast shewed thys daye, how that thou hast dealt louyngly with me, for as much as when the Lorde had locked me in thyne handes, thou kylledst me not. For who shal fynde his enemye, and let hym depart into a good waye? Wherfore the Lorde reward the with good for that thou haste done vnto me thys daye. And now beholde, I wote well ý thou shalt be kynge, and that the kyngdome of Jsrael shalbe stablysshed in thyne hande.

Swere now therfore vnto me by ý Lord that thou shalt not destroye my sede after me, & that thou shalt not put my name oute of my fathers house. And Dauid sware vnto Saul, and Saul wēte home. But Dauid and his men gat them vp vnto an holde.

¶ The.xxv. Chapter.

¶ Samuel dyeth. Dauid flyeth into the wyldernesse of Pharan.

A And *Samuel dyed, and al the Jsra- A i.Re.xxviii.a elites gathered together, and lamented hym, and buryed him in his owne house at Rama.

And Dauid arose, and gat hym to ý wyldernesse of Pharan. And ther was a man in Maon whose possessyō was in Carmel, and the man was exceadynge mygdtye, and had thre thousande shepe & a thousande goates. And he was sherynge hys shepe in Carmel.

The name of the man was Nabal, and the name of hys wyfe was Abigail, and the was a woman of a synguler wyledome, and

bewtifull. But the man was churlyshe, and
of shrewde condicions, and was of the kyn-
red of Caleb. And Dauid hearde in the wyl-
dernesse, ꝑ Nabal dyd shere hys shepe. And
Dauid sent out ten young men, and sayd vn
B to them: get you vp to Carmell, and go to
Nabal, ād grete him in my name. And thus
shal ye say: peace be to the, peace be to thyne
house and peace be vnto all that thou hast.
Beholde, I haue hearde saye, that thou hast
sherers. Now, thy shepherdes were with vs
ꝟ (in the wyldernesse,) and we dyd them no spyte
ꝟ nether was ther ought ꝟ (of the flocke) mysing
vnto them, all the whyle they were in Car-
mel: aske thy laddes, and they wyl shew the.
Wherfore let these younge mē fynd fauoure
in thyne eyes (for we come in a good season)
1. Reg. xvi. a. and ꝟ geue I praye the what soeuer commeth
to thyne hande, vnto thy seruauntes, and to
thy sonne Dauid.

And whan Dauids young mē came, they
told Nabal all those wordes in the name of
Dauid, & thē helde they peace. And Nabal
answered Dauids seruautes, & sayde: what
is Dauid? & what is the sonne of Jsai? there
is plentye of seruauntes now a dayes, that
breake awaye euery man from hys master.
Shall I thē take my bread, my water & my
flesche, ꝑ I haue kylled for my sherers, & geue
it vnto men whom I wote not whence they
be? And so Dauids seruauntes turned their
waye, and went agayne, and came and told
him al those sayinges. And Dauid sayd vn-
C to hys men: gyrde euery man hys sweard a-
boute hym. And they gyrded euery man his
sweard about him, and Dauid was gyrded
with his sweard. And there folowed Dauid
vpon a foure hundred men, and two hūdred
abode by the stuffe. But one of ꝑ laddes told
Abigail Nabals wyfe, saying: Behold, Da
uid sent messengers vnto oure master out of
the wyldernesse to salute hym and he rayled
on them. And yet the men are very good vn
to vs, and dyd vs no displeasure, nether mis-
sed we any thinge, as longe as we were con-
uersant wyth them, when we were in the fel
des. They were a wall of defence vnto vs
bothe by nyght and daye, all the whyle we
were with them keppynge shepe. Nowe ther-
fore, take hede, & se what thou hast to do for
there is an occasyon of euell geuen agaynste
our mayster and all his householde, seyng: he
is as a sone of Belial vngracious to speake
D to. Then Abigaill made hast, and toke two
hundred loaues, & two bottelles of wyne, &
fyue shepe ready dressed, and fyue measures
of parched corne, and an hundred fraples of
reasynges, and two hundred topnettes of
fygges, and laded them on asses, and sayde
vnto her younge men: go ye before me. Be-
holde, I come after you. But she tolde her
husband Nabal nothinge therof. And as she
rode on her asse, she came prynely downe the
syde of the hyll, and beholde, Dauid and his
mē came downe against her, & she met them.

And Dauid sayde: in vayne haue I kept
all that this felowe hath in the wyldernesse,
so that nought was mysled of al that perta-
ned vnto hym. And he hath quyte me euil
for good. So and so do God vnto the ene-
mypes of Dauid, ꝑ I leaue of al that perta-
ne to him, by the dawnynge of the daye, any
thynge that pysseth agaynst the wall. And
when Abigail sawe Dauid, she hasted and
lyghted of her asse, & fel before Dauid on her
face, and bowed her selfe to the grounde
at his fete, and sayd: Let this vnhappynesse
be counted myne, my Lorde, and let thy
handmayde speake in thyne audience, & here
the worde of thy handemayde. Let not my
lorde ꝟ (the kynge) regarde this vnthryfty man
Nabal: for as his name is so is he, Nabal is
his name, & folly is with hym. But I thy
handmayde sawe not the young men of my
Lord whom thou sendest. Now therfore my
Lorde, as sure as the Lorde lyueth, & as thy
soule lyueth, the Lord hath wythholden the
from comyng to shede bloud, ād withholden
thou thyne hand from bloud shede. Now, I
praye God that thyne enemyes ād they that
entende to do my Lord euel, maye be as Na-
bal. And now this is ꝑ blessing which thy
handmayde hath brought vnto my Lorde,
let it be geuen vnto the youngmen, that fo-
lowe my lorde. For geue ꝑ trespasse of thy
handmayde, for the Lorde wil make my lor-
de a sure house, because my Lorde fyght
the batayles of the Lorde, and there shall
none euell be founde in the in all thy dayes.
And ꝑ any man ryse to persecute the and
seke thy soule, the soule of my lorde shall be
bounde as in the bondell of the lyuyng with
the Lorde thy God. And ꝑ soules of thy ene-
mypes shall God cast out, euen as out of the
mydle of a slyng. And when the Lorde shall
haue done to my Lorde all the good that he
hath promysed the, and shall haue made the
ruler ouer Jsrael: then shall it be no decay
vnto the, ner discourage of hearte vnto my
Lorde, that thou hast not shede bloud vain-
lesse, ner aduenged thy selfe.

But when the Lorde shal haue dealt wel
with my Lorde, thē thyncke on thyne hand-
mayde. And Dauid sayd to Abigail: blessed
be the Lorde God of Jsrael, wych sendeth
this daye to mete me. Blessed is thy saying,
& blessed art thou, which hast kepte me this
daye from commyng to shede bloud, & from
aduengyng my selfe with myne owne hand.
For in very dede, as sure as the Lorde God
of Jsrael lyueth, whiche hath kept me back
from hurtynge the, excepte thou haddest ha-
sted and met me, thynke ꝑ, there had bene
lefte vnto Naball by the dawnynge of the
daye a

daye, a pyller agaynst the wall? And so Dauid receaued of her hand, that whych she had brought hym & sayde to her: go vp in peace to thyne house. Beholde, I haue heardе thy voyce, and haue accepted thy persone.

And Abigail came to Naball: & beholde, he helde a feast in hys house, lyke the feast of a kyng, and Nabals hert was mery wythin hym, for he was verye drōckē. Wherfore she tolde hym nothynge, nether lesse nor more, vntil the morowe daye. But in ꝑ mornynge when the wyne was gone out of Naball, his wyfe tolde hym these wordes, and his heart dyed wythin hym, and he became as a stone, And vpon a ten dayes after, the Lord smote Nabal, that he dyed. And whē Dauid heard that Naball was dead, he sayde: Blessed be the Lorde that hath iudged the cause of my rebuke of the hand of Naball, and hath kept hys seruaunt from euel and hath recompensed the wickednesse of Nabal, vpō his owne head. And Dauid sent to comen wyth Abigail: to thyntēt to take her to his wife. And when the seruaūtes of Dauid were come to Abigail to Carmel, they spake vnto her saying: Dauid sent vs vnto the, to take ꝑ to his wyfe. And she arose, and bowed her selfe on her face to the erth, & sayde: Beholde let thy hādmayde be a seruaūt, to washe the fete of the seruauntes of my Lorde. And Abigail hasted, and arose, & gat her vp vpon an Asse wythfyue damoselles of hers that went at her fete, and she went after ꝑ messengers of Dauid, and became hys wyfe. Dauid also toke Ahinoam of Jezrahel, & they were both hys wyues. But Saul gaue *Michol hys daughter Dauids wyfe to Phalti the sonne of Lais which was of Gallim.

¶ The.xxvi. Chapter.

¶ Saul sleapeth in hys tent, and Dauid taketh awaye hys speare and a crewse of water, that stode at hys head.

1 THe ziphites came vnto Saul to Gibea, sayeng: Doth not Dauid hyde him selfe in ꝑ hil of Hachila which is before Jesymon? Saul arose, and went downe to ꝑ wyldernesse of ziph, hauyng thre thousande chosen men of Israel with hym, for to seke Dauid in the wyldernes of ziph. And Saul pitched in the hil of Hachila which lyeth before Jesimon, by ꝑ waye side. But Dauid dwelt in the wyldernesse. And he sawe that Saul cam after hym into the wyldernesse. Dauid therfore sent out spyes, and vnderstode, that Saul was come in very dede.

And Dauid arose and came to the place were Saul had pytched, and Dauid beheld the place, where Saul laye, and Abner the sonne of Ner which was his chefe captayne Saul laye wythin, & the people & the hoofte rounde about hym. Then answered Dauid and spake to Ahimelech the Hethite, and to Abisai the sonne of Zarnia & brother to Joab saying: who wil go downe with me to Saul to the hoofte? And Abisai sayde: I wyll go downe with the.

And so Dauid and Abisai came downe to the people by nyght. And beholde, Saul lay slepyng within the hoofte, & his speare stacke in the ground at his head. But Abner & the people laye rounde aboute hym. Then sayde Abisai to Dauid: God hath delivered thyne enemye into thyne hād this daye. Now therfore, let me smyte hym once wyth my speare to the earth, and I wyll not smyte hym the seconde tyme. And Dauid sayde to Abisai: destroye hym not. For who can laye his hād on the Lordes anoynted, and be gyltlesse. And Dauid sayde furthermore: as sure as ꝑ Lorde lyueth, the Lorde shall smyte hym or his daye shal come to dye, or he shal descende into battell, and there perysshe.

The Lord kepe me frō layng myne hand vpon the Lordes anoynted: But take thou now ꝑ speare that is at hys head, & ꝑ crewse of water, & let vs go. And so Dauid toke ꝑ speare and the crewse of water from Sauls head, and they gat them awaye, and noman sawe it, or marked it, or awaked. For they were all a slepe, because the Lorde had sent a dead slepe vpon thē Then Dauid went ouer to the other syde, and stode on ꝑ toppe of an hyll afarre of (a great space beyng betwene them) and Dauid cryed to the people, and to Abner the sōne of Ner, saying: Hearest thou not Abner? Abner answered, & sayde: What art thou that cryest to the kynge? and Dauid sayde to Abner: art not thou a man: and who is lyke the in Israel? Wherfore thē hast thou not kept thy Lorde ꝑ kynge? For ther cam one of the folke in, to destroye the kyng thy Lorde. It is not good ꝑ thou hast done. As truly as the Lorde lyueth, *ye are worthy to dye, because ye haue not kepte youre master, the Lordes anoynted. And nowe se wher the kynges speare is and the crewse of water, that was at hys head.

And Saul knewe Dauids voyce, & sayd *is thys thy voyce my sonne Dauid? & Dauid sayd: it is my voyce, my Lorde, O kynge And he sayde: wherfore doth my Lorde thus persecute hys seruaunt? for what haue I done? or what euell is in myne hande? Now therfore let my Lorde the kynge heare the wordes of hys seruaunt. Yf the Lorde haue stered the vp agaynste me, let hym smell the sauoure of a sacrifyce. But & yf they be the children of mē, curled are they before ꝑ Lord For they haue cast me out this daye from abydynge in the enheritaūce of the Lorde, sayenge: here, and go serue other goddes. Nowe therfore let not my blonde fal to the earth before the face of the Lorde. For the kynge of Israel is come out to hunt a flee, as whē one

*i.Reg.xxv.f

*i.Re.xxiiii.d

doeth hunte a partrege in the mountaynes. Then sayde Saul: I haue synned, come agayne my sonne Dauid, for I wyll do the no more harme because my soule was precious in thyne eyes thys daye. Beholde, I haue played the fole, and haue erred excedyngly. And Dauid answered and sayde: Beholde, the kynges speare, let one of the young men come ouer and fet it. The Lorde rewarde euery man according to hys rygheteousnesse and fayth: for the Lorde delyuered the into my hande thys daye, but I wolde not laye myne hand vpon the Lordes anoynted. And behold, like as thy lyfe was much set by this daye in myne eyes: so be my lyfe set by in the eyes of the Lorde, that he delyuer me out of all tribulacion. Then Saul sayd to Dauid: Blessed art thou my sonne Dauid, for thou shalt be a doer and prenayle.

And so Dauid went his waye, and Saul turned to his place agayne.

¶ The.xxvii.Chapter.

¶ Dauid fleeth to Achis kynge of Geth.

A And Dauid sayde in hys hart: I shall perysche one daye or other by the hand of Saul. Therfore is there nothynge better for me, then to flee and saue my selfe in the lande of the Philystines, and Saul shall cease and seke me nomore in all the coastes of Israel, & so shall I escape out of hys hand. And Dauid arose, and he and the syx hundred men ý were with hym wēt vnto Achis the sōne of Maoch, kyng of Geth. And Dauid dwelt with Achis at Geth, both he & his men euery mā wyth his houshold, & Dauid with his two wyues: Ahinoā ý Jezrahelite, and Abigail Nabals wyfe of Carmel.

B And it was tolde Saul that Dauid was fled to Geth, and he sought no more for him. And Dauid sayde vnto Achis: If I haue nowe founde grace in thyne eyes, let them geue me a place in some towne in ý feldes, ý I maye dwell there. For why shulde thy seruaunt dwel in ý head cytie of the kyngdome with the? Then Achis gaue him zikleg that same day, for which cause zikleg pertayneth vnto the kynges of Juda vnto thys daye. And the tyme that Dauid dwelt in the contrepe of ý Philistines, was foure monethes, and certayne dayes. And Dauid & hys men

C went vp and ranne vpon the Gesurites, the Gerzites and the Amalekites: For those nacions were from the begynnyng the enhabiters of the land, as men go to Sur, vnto the land of Egypte. And Dauid smote the lāde, and let neyther man ner woman alyue, and drone awaye the shepe, the oxen, the asses, camelles, and clothes, and retourned, and cam to Achis. And Achis sayde: where haue ye bene a rouynge thys daye? And Dauid answered: Towarde the south of Juda, and to-

D warde the south of the Jeltrahelytes, and towarde the south of the Kenites. And [illegible] saued neither man nor woman alyue [illegible] fred them to come to Geth, for feare ([illegible] he) lest they shulde tell on vs sayinge: so [illegible] Dauid and so wyll be his maner al the [illegible] he dwelleth in the cōtrepe of the Philis[illegible] And Achis beleued Dauid, sayinge: he [illegible] horreth his people of Israel, and therfore [illegible] shalbe my seruaunt for euer.

¶ The.xxviii.Chapter.

¶ The Philistines mouе warre agayne Saul which seketh after an enchaunter.

A Nd it chaunced in those dayes, that ý Philistines gathered theyr hoste together to warre, to fyght with Israel. And Achis sayd to Dauid: Be sure, thou shalt go out with me to the battell, thou and the men that are with the. And Dauid sayde to Achis: then thou shalt knowe, what ý seruaunt can do. And Achis sayd agayne to Dauid: Then I wyll make the keper of my head for euer. * Samuel was then dead, and all Israel had lamented hym, & buryed hym in Rama hys owne cytie. * And Saul put the wemē that had spretes of prophesye and the Sothsayers out of the lāde. And ý Philistines gathered together, and cam and pytched in Sunem. And Saul gathered Israel together, & they pytched in Gilboe. And when Saul sawe the hoste of the Philistines, he was afrayed, and hys herte was [illegible] astonyed. And whan Saul asked counsel of the Lorde, the Lorde answered hym not neyther by dreames, nor by Urim nor yet by prophetes. Then sayde Saul vnto hys seruauntes: * seke me a woman ý hath a spryte of prophesye, that I maye go to her & aske of her. And his seruauntes sayd to him: Beholde, there is a womā that hath a spryte of Prophesye at Endor.

And Saul chaūged hym selfe, and put on other rayment, & then went he and two men wyth hym, and they came to the woman by nyght. And he sayde: prophesye vnto me by the spryte, & bryng me hym vp whom I shall name vnto the. And the woman sayde vnto hym: Beholde thou knowest what Saul hath done, howe he hath destroyed ý wemen that had prophesying spretes, & the Sothsayers oute of the lande. Wherfore then seke thou an occasyon agaynst my soule, that ý maye kyll me? And Saul sware to her by the Lorde sayinge: As surely as the Lorde liueth ther shal no harme chaūce ý for this thyng. Then sayde the womā: whom shall I fetche vp vnto the? He answered: Bynge me vp Samuel. Whē ý woman sawe Samuel she cryed wyth a lowde voyce, & spake to Saul sayinge: why haste thou discetued me? thou art Saul. And the kynge sayde vnto her: Be not afrayde: What seest thou? The woman sayd vnto Saul: I se goddes ascendyng vp out of

out of the earth. He sayde vnto her agayne:
C what fassiõ is he of? She answered: there co-
meth vp an olde man w̃ a mantell vpõ hym
And Saul perceaued ý it was Samuel and
he stouped w̃ his face to the grounde, and bo-
wed hym selfe. And Samuel sayd to Saul:
why hast thou vnquieted me, to make me be
brought vp? Saul answered: I am sore en-
combred. For the Phylystines make warre
agaynst me, & God is departed from me, and
answereth me nomore, nether by prophetes
nether by dreames. And therfore I haue cal
led ý, that thou mayest tell me, what I shall
do. Then sayd Samuel: wherfore dost thou
aske of me, whyle the Lorde is gone frõ the,
and is become thyne enemy? Truely ý Lord
hath done for hym selfe, euen as he spake by
xv.c my hand. * For the Lorde hath rent ý kyng-
dome oute of thyne hande, and geuen it thy
neyghboure Dauid. Because thou obeyedst
not the voyce of the Lord, nor executedst his
fearce wrath vpõ the Amalekytes, therfore
hath the Lorde done this vnto the this day.
And moreouer, the Lorde wyl delyuer Israel
with the into the hãdes of the Philistines.
xxxi.a * To morowe shalt thou and thy sonnes be
with me, and the Lorde shall geue the hoosle
of Israel into the handes of the Philistines.
Then Saul fell straygyt waye flat on the
earth as lõge as he was, & was sore adread,
because of the wordes of Samuel.

D And there was no strength in hym, for he
had eatẽ no bread all the daye and the nyght
before. And the womã cam vnto Saul, and
sawe that he was sore troubled, & sayd vnto
hym: See, thyne hãdmayde hath obeyed thy
xii.a voyce and * haue put my soule in my hande,
xix.a and haue herkened vnto thy wordes whych
xv.a thou saydest vnto me. Now therfore herken
thou also vnto the voyce of thyne hãdmayd
and let me set a morsel of bread before the, ý
thou mayest eate and get the strength, and
then go on thy iourneye. He refused, & sayde:
I wyll not eate. But hys seruauntes and ý
woman together compelled him, and he her
kened vnto theyr voyce. And so he arose frõ
the earth, and sat hym on a bed. The womã
had a fat calfe in the house, and she hasted ãd
kylled it, and toke flowre & knedeed it, & dyd
bake swete cakes therof, and brought them
before Saul and before his seruauntes. And
when they had eatẽ, they stode vp, and went
awaye the same nyght.

The.xxix.Chapter.

¶ Dauid goeth wyth kynge Achis to fyght agaynst Saul.

A THe Philystines were gathered toge-
ther wyth all theyr armyes vnto A-
phec: And the Israelytes pytched in
Jizr, which is in Jesrahel. And the Lordes
of the Philistines went forth wyth the hun-
dredes and thousandes. But Dauid and hys
men came behynde with Achis. Then sayde
the Lordes of ý Philistines, what are yonder
Ebrues? Achis sayd vnto the Lordes of
the Philystines: Is not thys Dauid the ser-
uaunt of Saul the kynge of Israel, whyche
hath bene wyth me these dayes or yeares? I B
haue foũde no fault in him, sence he fled vn-
to me vnto this daye. And the Lordes of the
Philistines were wroth with hym and sayd
vnto hym: Make this felowe returne, that
he maye go agayne to his place whych thou
hast appoynted him: & let him not go downe
with vs to battell, lest in the battel he be an
aduersarye to vs. For wherwyth coulde he
better obtayne the fauoure of hys master,
then wyth the heades of these men? Is not
this Dauid, to whom they sange in daunses
* Saul slue hys thousande, and Dauid hys xi.re. xviii.a
ten thousande? Then Achis called Dauid, & and.xxi.b
sayd vnto hym: As sure as the Lord lyueth,
thou hast bene honest, and good in my syght
whan thou wentest out and in wyth me in ý
the hoost: nether haue I found euel with the
sence thou camest to me vnto this daye: Ne-
uertheleſſe, the lordes of the Philystines fa-
uoure the not: Wherfore now retourne, and
go in peace, that thou dysplease not the lor- C
des of the Philistines. And Dauid sayd vn-
to Achis: And what haue I done? what hast
thou founde in thy seruaunt, as longe as I
haue bene wyth the vnto thys daye, that I
maye not go fyght agaynste the enemyes of
my Lorde the kynge?

Achis answered & sayd to Dauid: I knowe D
that thou art good, & art in my syght, as an
Angell of God. Notwythstãdynge the lor-
des of the Philystines haue sayde: Let hym
not go vp with vs to battel. Wherfore now
ryse vp earlye in ý morninge w̃ thy masters
seruauntes that are come to the: and whẽ ye
be vp earlye (as sone as ye haue lyghte) de-
parte. And so Dauid & hys men rose vp ear-
lye to departe in the morynynge, & to returne
into the land of the Philistines. And ý Phi-
listines went vp to Jesrael.

¶ The.xxx.Chapter.

¶ Dauid retourynge from kynge Achis fyndeth zikleg burnt.

A BUt whan Dauid & hys men were
come to zikleg the third daye, the
Amalechites had rushed in vpon
the south, and vpon zikleg, & had
smytten zikleg, & burnt it wyth fyre, & had
taken the wemen (ý were therin) presoners,
both smel & great: but slew not a man, saue
carryed thẽ with thẽ, & wẽt theyr wayes. So
Dauid and hys men came to the cytie: & be-
holde, it was burnt with fyre, & their wyues
theyr sonnes and theyr daughters were ca-
ryed awaye. Then Dauid & the people that
was wyth hym, lyfte vp theyr voyces and
wept, vntyll they coulde wepe nomore. And
Dauids two wiues were takẽ presoners al- B

so: Ahinoã the Jezrahelyte, and Abigail the wyfe of Nabal the Carmelyte. And Dauid was in a sore wde combrañce: for the people entended to stone hym, because the hertes of all the people were vexed for theyr sonnes & theyr daughters.

But Dauid toke a good courage to hym
6 Ecc. xxiii. d in the Lorde hys God & * sayde to Abiathar ꝑ preast Ahimelechs sonne: I praye ꝑ, bryng me the Ephod. And Abiathar brought the Ephod to Dauid. And Dauid asked coũcell at the Lorde, sayinge: shall I folowe after this companye? and shall I ouertake them? And he answered him: folowe, for thou shalt
C ouertake them, and recouer the prayе.

So Dauid and the syx hundred mẽ that were with hym, wẽt & cam to the ryuer Besor, wher a part of them abode. But Dauid & foure hundred men folowed: For two hundred abode behynde, beynge to werye to go ouer the ryuer Besor. And they founde an Egypcian in the felde, and brought hym to
* Psa. xxxvi. e Dauid * and gaue hym bread to eate, & water to dryncke, & gaue hym a fewe fygges & two clusters of reasyngs. And when he had eaten, hys sprete cam agayne to hym: for he had eaten no bread nor droncke, no water in thre dayes & thre nyghtes. And Dauid sayd vnto him: to whom belõgest thou? & whence art thou? he sayd: I am a põgemã of Egypt and seruaunt to an Amalekite: and my master left me behynde, because it is thre dayes agone, ꝑ I fell sycke: we came a rouyng vpõ
D the south of Chretus, and against Juda, and towarde the south of Caleb. And we burnte zyklag wyth fyre. And Dauid sayde to hym canst thou bryng me to this company? And he sayde: sweare vnto me by God, that thou wylt neither kyl me, nor delyuer me into the handes of my master, and I wyl bryngе the to the companye. And when he had brought hym thyther, beholde, they laye skattered abrode vpon the earth, eatyng & dryncknyngе & daunsyng, because of the plẽteous & great prayе ꝑ they had caryed awaye out of ꝑ land of the Philistines, & out of the lãde of Juda.
E And Dauid layd vpon thẽ from the euen vntyl the twylyght on ꝑ morowe: so ꝑ there escaped not a man of them, saue foure hundred young men wyych rode awaye vpõ cameis, and fled. And Dauid recouered al that the Amalekites had caryed awaye, & Dauid rescued his two wyues: so that ther was no person of thẽ lackyng, small or great, sonne or daughter, or of the spoyle of all that they had taken awaye, Dauid recouered them al agayne. And Dauid toke all the shepe, & the oxen. And they draue thẽ before hys catell, & sayd: this is Dauids prayе. And Dauid cam to the two hundred men, that were to werye for to folowe Dauid, whome they had made also to abyde at the ryuer Besor. And they came to mete Dauid, and ꝑ people ꝑ were with him. And whẽ Dauid cam to ꝑ people, he saluted thẽ. Thẽ answered all the wycked and the vnthriftes (of the men that went with Dauid) & sayde: because they went not with vs therfore wyl we geue them none of the spoyle that we haue recouered. But let euery man take hys wyfe and hys chyldren: Those let them cary awaye and be walkyngе.

Then sayde Dauid: ye shall not do so (my brethren) vnto that which the Lorde hath geuen vs, & hath preserued vs, & delyuered the companye ꝑ came agaynst vs, into oure handes. For who should herkẽ vnto you in this matter? * But as hys parte is ꝑ goeth downe to fyghteth, so shall hys parte be that tarryeth by the stuffe, ꝑ it maye be parted alyke. And so frõ that daye forwarde: was that made a statute and lawe in Israel, vntyl this daye. Whẽ Dauid therfore cam to zyklag, he sent (ꝑtes) of the prayе vnto the elders of Juda, and to hys frendes, sayinge: se, there is a blessyng for you, of the spoyle of the enemyes of the Lorde. He sent to them of Bethel: to thẽ of south Ramoth: to thẽ of Jathir: to them of Aroer: to them of Sephamoth: to them of Esthemaa: to them of Rathel: to them of the cyties of Jerahmeel: to them of ꝑ cyties of the Kenites: to them of Horma: to them of Borasan: to them of Athach: to thẽ that are in Hebrõ, and in all places, wher Dauid and hys men were wont to haunt.

¶ The. xxxi. Chapter.

¶ Saul kylleth hym selfe, and hys chyldren are slayne in the battell.

The * Philistines fought agaynst Israel and the men of Israel fled a waye frõ the Philystines, & fell downe wounded in mounte Gilboa. And the Philistines prauled sore vpon Saul & hys sonne, & slewe Jonathas, & Abinadab & Melchisua Sauls sonnes. And whã the battell went sore agaynst Saul, the archers wyth bowes founde hym, and he was sore afrayed of the archers. Then sayde Saul vnto hys harnesbearer * drawe out thy sweard, and thrust me thorow therwith, lest the vncircumcised come and thrust me thorowe and make a mockyng stocke of me. But hys harnesbearer wolde not, for he was sore afrayed. And Saul toke a sweard and fell vpõ it. And whẽ hys harnesbearer sawe that Saul was dead, he fell lykewyse vpon his sweard, & dyed wyth hym. And so Saul dyed, & his thre sõnes, and his harnesbearer and all his men that same daye together.

And when the men of Israel that were on the other syde of ꝑ valeye, & they of the other syde Jordan heard ꝑ the men of Israel were put to flyght, and that Saul and hys sonnes were dead, they left the cyties, & fled away and the Philistines cam, and dwelt in them.

* On the

1.Ki. *On the morowe when ý Philistines were come to spoyle them that were slayne, they founde Saul and hys thre sonnes lyenge in mount Gilboa. And they cut of hys heade, and stryppe d him out of his harnes, and sent into the lande of ý Philistines on euery syde that they shulde publyshe it in the temple of theyr Idolles, and amonge the people. And they layed vp his harnesse in the house of Astaroth, but they hanged vp hys body on the
1.Ki. wall of Bethsan. *When the enhabiters of Jabes in Gilead hard therof, what the Philistines hadde done to Saul, they arose (as many as were stronge men) & went al nyght and toke the body of Saul, and the bodyes of his sonnes from the wall of Bethsan, and
1.Ki. came to Jabes, and * burnt them there, and toke theyr bones, and buryed them vnder a tree at Jabes, and fasted seuen dayes.

¶ The ende of the fyrste boke of Samuel, otherwyse called the fyrst of the kynges.

¶ The seconde Booke

of Samuel, otherwyse called the seconde boke of the kynges.

¶ The fyrst Chapter.

¶ The lamentacion of David for Saul and Jonathas.

A

fter the deathe of Saul, when David was returned from the * slaughter of the Amalekytes, and had bene two dayes in zikleg: Behold, there came a man the thyrde day out of the hoosste from Saul, with his clothes rent and
2.Sa.iv.c. earth vpon hys heade. And when he came to David, he fell to the earth, and dyd obeysaunce. David sayde vnto hym: whence comest thou? He sayde vnto hym: Out of the hoosste of Israel I am escaped. And David sayde vnto hym: And what is chaunced? tell me. He sayde: the people is fled from the battel, and many of the people are ouerthrowē, and dead, and Saul and Jonathas hys sone are deade also.

And David sayd vnto the ponge man, that B
tolde him these thynges: how knowest thou that Saul and Jonathas hys sone be deade? The ponge man that tolde hym, answered: I came by chaunce to mount Gilboa. And beholde, Saul leaned vpon hys speare. For the charettes and companyes of horsemen folowed hard after him. And whan he loked backe, he sawe me, and called me. And I answered: here am I. And he sayde vnto me: what arte thou? I answered hym: I am an Amalekyte. He sayde vnto me agayne. Stand vpon me, and slee me. For angusyhe is come vpon me, though my lyfe be yet all in me. And so I stode vpō him, and slue him, for I was sure that he coulde not lyue, after that he had fallen. And I toke the crowne that was vpon hys heade, and the bracelet that was on hys arme, and haue brought them hyther vnto my Lorde.

Then David toke holde on hys clothes,
*and rent them, and so dyd all the men that *ii.Reg.iii.c. and.xiii.c
were with him. And they mourned, & wepte, and fasted vntyll euen, for Saul and Jonathas his sonne, & for the people of the Lorde, and for ý house of Israel, because they were ouerthrowen with the swearde.

And David sayde vnto the ponge man C
that brought hym these tydynges. Whence art thou? And he answered. I am the sone of an alpaunt an Amalekite. And David sayd vnto him: Howe is it that thou wast not afrayde, to lay thyne hande on the Lordes anoynted, to destroye him? And David called one of hys ponge men and sayde: Go to, and runne vpon him. And he smote hym: that he dyed: then sayd David vnto him: thy blood: be vpon thyne owne head. * For thine owne *Mat.xxvi.c. Luke.xix.b.
mouth hath testefied agaynste the sayeng: I haue slayne the Lordes anoynted.

And David mourned with thys lamentacyon ouer Saul and ouer Jonathas hys sonne, and bad teache the chyldren of Israel the vse of the bowe. And beholde, it is wryttē in the booke of the ryghteouse. (And he 20
sayde: Consyder, O Israel, these that be deade and wounded vpon thy hye hylles.) O noble Israel, the woūded are slayne vpon the hylles. Oh howe are the myghty ouerthrowen. * Tell it not in *Mich.i.c.
Gath, nor publyshe it in the streates of Ascalon: lest the daughters of the Philistines re- D
ioyse, and lest the daughters of the vncircūcised triumphe. Ye mountaynes of Gilboa, vpon you be nether dewe nor rayne, no vpō the feldes of offerynges. For there the shylde of the myghtie is caste downe: the shylde of Saul, as thoughe he had not bene anoynted with oyle. The bowe of Jonathas and the sweard of Saul turned neuer backe agayne emptie, from the bloude of the slayne, & from

the fatte of the mygbty warryours.

Saul and Jonathas were louely & pleasaunt in theyr lyues, & in theyr deathes they were not deuyded. They were swyfter then Egles, and stronger then Lyons. Ye daughters of Israel wepe ouer Saul, whiche clothed you in purple with pleasures, and hanged ornamentes of golde vpon your apparell. Howe were the mygbty slayne in battell? Jonathas is dead on ý hye hylles. Woo is me for the (my brother Jonathas) verye kynde hast thou bene vnto me. Thy loue to me was wonderfull, passyng the loue of women. (As a mother loued her onely chylde, euen so dyd I loue the.) O howe are the mygbty ouer throwen, and the weapons of warre destroyed!

¶ The.ii.Chapter.

¶ Dauid is annoynted in Hebron. The battell of the seruauntes of Dauid, and Isboseth.

A After this it fortuned, that Dauid *asked councel at the Lord, sayeng: shall I go vp into any of the cyties Juda? And ý Lord sayde vnto him: go. And Dauid sayde agayne. Whyther shal I go? He answered: Unto Hebron. And so Dauid went thyther with his two wyues, Ahinoam ý Jesrahelite, & Abigail Nabals wife the Carmelite. And the men that were with him, did Dauid cary vp also, euery mã with his householde. And they dwelte in the townes of Hebron. And the men of Juda came, and there they anoynted Dauid kynge, ouer the house of Juda. And they tolde Dauid sayeng: It is * the men of Jabes in Gilead B that buryed Saul. And Dauid sent messengers vnto the men of Jabes in Gilead, and sayd vnto them: blessed are ye vnto ý Lord, that ye haue shewed suche kyndnesse vnto your lorde Saul, and haue buried him. And nowe the Lorde shewe mercy and truth vnto you. And I wyll do you also suche kyndnes as ye haue done in this thyng: Therfore nowe let your handes be stronge and playe ye the men: For your master Saul is deade. And they that are of the house of Juda haue anoynted me kyng ouer them. But Abner the sonne of Ner ý was captayne of Sauls hoste, toke Isboseth the sonne of Saul, and brought him to Mahanaim, and made hym C kynge ouer Gilead, and ouer the Assurites, and ouer Jesrahel, Ephraim, Ben Jamin, and ouer all Israel. And Isboseth Sauls sonne was fourty yere olde, when he began to reygne ouer Israel, and reigned two yere But ý house of Juda followed Dauid. * And the tyme whiche Dauid reygned in Hebron ouer the house of Juda, was. vii. yere and syre monethes. And Abner the sonne of Ner and the seruauntes of Isboseth the sonne of Saul went out of Mahanaim, to Gibeon. And Joab the sonne of Zaruia and the seruauntes of Dauid wente out, and met them by the Pole of Gibeon. And they sat downe the one, on the one syde of the Pole, and the other on the otherside. And Abner sayde to Joab: let the ponge men aryse, and playe before vs. And Joab sayde: Let them arise. Then there arose and wente ouer, twelue of Ben Jamin by nombre, which perteyned to Isboseth the sonne of Saul, and twelue of the seruauntes of Dauid. And euery one caught his felowe (that came agayne) by the head, and thruste hys swearde in his syde, and so they fell downe together. Wherfore the place was called: The felde of the mygbty. And it is in Gibeon. And there began an exceadynge cruell battell that same day. For Abner and the men of Israel fled before the seruauntes of Dauid.

And there were thre sonnes of Zaruia there: Joab, Abisai and Asahel. And Asahel was as lyghte of foote as a wylde Roe. And Asahel followed after Abner, and * turned neyther to the ryght hande nor to the left from Abner. Then Abner loked behynde him and sayde: arte thou Asahel? He answered: yee that I am. Abner sayde: turne the right to the ryght hand or the lefte and catche one of the ponge men, and take the his weapons. But Asahel wolde not departe from him. And Abner sayd agayne to Asahel departe from me. Wherfore shulde I smyte the to the ground, and not be able to holde vp my face to Joab thy brother? Howebeit, when he wolde in no wyse departe, Abner with the hynder ende of the speare smote hym vnder * the shorte rybbes, that the speare came out behynde hym: that he fell downe in the same place, and dyed there. And as many as came to the place where Asahel fell downe and dyed, stode styll. Joab also and Abisai followed Abner. And the sonne went downe, when they were come to the hyll Amma that lyeth before Giah by ý way that goeth throwe the wylderneße of Gibeon. And the chyldren of Ben Jamin gathered themselues togither on a heape, to Abner, and stode on the toppe of an hyl. Then Abner called to Joab, and sayde: shall the swearde euermore styll for euer? knowest thou not, that it will be bytternesse in the latter ende? howe long shall it be, yet thou byd the people returne from folowyng theyr brethren? And Joab sayde: as truely as God lyueth if thou hadest not spoken in the mornynge, the people had bene departed, euery one from pursuyng his brother. And so * Joab blewe a trumpet, and al the people stode styll, and pursued after Israel no more nether fought they any more. And Abner and hys men walked all that nyght thorowe the playne, and went ouer Jordan, and paste thorowe all Bethoron tyll they came to Mahanaim.

A *1.Re.xviii.a
ii.Regū.b.c.
B *1.Re.xxi.c
C *ii.Reg.b.a

And Joab returned from persecutynge Abner. And whan he had gathered all the people together, there lacked of Dauids seruauntes nyntene men, and Asahel. But the seruaũtes of Dauid had slayne of Ben Jamin, and of Abners men, thre hundred and thre score men. And they toke vp Asahel, & buryed him in the sepulchre of hys father in Bethlehem. And Joab and hys men wente all nyght, vntyll the daunynge of the daye, and came to Hebron.

¶ The. iii. Chapter.

¶ Abner commeth to Dauid and bryngeth hym hys wyfe Michol. Joab kylleth Abner.

1 There was longe warre betwene the house of Saul, and the house of Dauid. But Dauid waxed stronger and stronger, and ý house of Saul waxed weaker and weaker. * And vnto Dauid were
2.Ki.c. 2 (yet) chyldren borne in Hebron: hys eldest sonne also was Ammon, of Ahinoam the Jezraelite: the seconde Cheleab of Abigail the wyfe of Nabal ý Carmelite: the thyrde Absalom, the sonne of Maachah ý daughter of Thalmai, the kynge of Gessur: the fourthe, Adonia, the sonne of Hagith: the fyfte, Sephatia the sõne Abital: the syxte Jethreãm Egla Dauids wife. These were borne to Dauid in Hebrõ. And it fortuned, that whyle there was warre betwene the house of Saul and the house of Dauid, Abner helde vp the house of Saul. And Saul had a concubyne named Rizpa, the daughter of Ahia. And Isboseth sayde to Abner: Wherfore haste thou gone into my fathers
B concubyne? Then was Abner very wrothe
Gen.i. for the wordes of Isboseth, and sayde: Am I not a * dogges head, which against Juda do shewe mercy this daye vnto the house of Saul thy father, and to hys brethren and frendes, and haue not deliuered the into the hande of Dauid: and thou fyndest a faulte
1.c. in me this daye for thys woman? * So and so do God to Abner. For as the Lorde hath sworne to Dauid, so wyll I be on hys syde, to bryngе the kyngdome from the house of
C Saul, that the throne of Dauid may be stablysshed ouer Israell, and ouer Juda euen from Dan to Bersabe. And he coulde geue Abner neuer a worde to answere, because he feared him.

And Abner sent messengers to Dauid secretely, sayeng: Whose is the lande? Make a bonde with me, and beholde, my hande is with the, to bryngе all Israel vnto the. He sayd: It is good, that I make a bonde with the. But one thynge I requyre of the, that thou se not my face, except thou fyrst bryng Michol Sauls daughter, whẽ thou comest to se me.

And Dauid sent messengers to Isboseth Sauls sonne: sayeng, * deliuer me my wyfe * i.Re.xviii.g.
Michol, which I maried with * an hundred * i.re.xviii.g.
forestinnes of ý Philistines. And Isboseth sent, and toke her from her husbande * Paltiel the sõne of Lais. And her husband went * i.Re.xvi.g.
with her, & came weepyng behynde her, tyll they came to Bahurim. Then sayde Abner vnto hym, go and returne. And he returned. And Abner had cõmunicacyon with the elders of Israel, sayeng: ye sought for Dauid in tymes past, that he mygh̃t be your kyng. Nowe then do it: for the Lorde hath sayd of Dauid: By the hand of my seruaũt Dauid I wyll saue my people Israel, out of ý handes of the Philistines, and out of the hande of all theyr enemies. And Abner spake in ý
D eares of Ben Jamin, and went to tel in the eares of Dauid in Hebron, all that Israell was contente with, and the whole house of Ben Jamin. And so Abner came to Dauid to Hebron, hauyng twenty men with hym, and Dauid made hym & the men that were with hym a feaste. And Abner sayde vnto Dauid: I wyll vp, and go gather al Israel vnto my lorde the kynge, that they maye make an appoyntement with the, and that thou mayst commaunde all, as thyne harte desyreth. And whan Dauid had let Abner departe, he went in peace.

And beholde, the seruauntes of Dauid, & Joab came from chasyng the robbers, and brought a great pray with them. But Abner was not with Dauid in Hebron: for he had sent him away to depart in peace. Whẽ Joab and all the hoste that was with hym, were come, men tolde Joab sayeng: Abner the sonne of Ner came to the kynge, and he hath sente hym away, ý he is gone in peace. Then Joab came to the kynge, and sayde: What hast thou done? Behold, Abner came vnto the, and why hast thou sent him away,
E that he shulde scape quyte? Thou knowest Abner ý sõne of Ner, for he came to disceyue the, and to knowe thy outgoyng & ingoyng, and to knowe all that thou doest. And when Joab was come out frõ Dauid, he sent messengers after Abner, which brought hym agayne from the well of Syra, vnknowyng to Dauid. And when Abner was come agayne to Hebron, Joab toke him aside in ý gate * to speake with him secretely, & smote * Iud.iii.d.
him vnder the short ribbes that he dyed, for the blond of Asahel hys brother. And when afterwarde it came to Dauids eare, he sayd: I and my kyngdome are gyltles before the Lord for euer cõcernyng the blond of Abner the sonne of Ner. Let the blonde remayne on the heade of Joab & on all hys fathers house that the house of Joab be neuer wout one or other that hath rũnyng yssues or lepet, and that leaneth on a staf, and ý doth fall on the sweard, & lacketh bread. And the cause why

Joab

Joab & Abisai slue Abner, was that Abner
ii.Reg.ii.f had slayne their brother Asahel at Gibeon
in battell. And Dauid sayd to Joab, and to
ii.Reg.i.b all the people that were with hym. Rent
your clothes, and put on sacke clothe, and
mourne before Abner. And kynge Dauid
him selfe followed the corse.* And when they
buryed Abner in Hebron, the kyng lyfte vp
his voyce, and wepte besyde the sepulchre
of Abner, and so dyd all the people. And the
kyng lamented ouer Abner, and sayde: dyed
Abner as a foole dyeth? thy hãdes were not
bonde, ner thy fete brought into cheynes:
but as a man falleth before wicked children
so fellest thou. And all they that were of the
people, wept yet moare ouer hym.

G And when al ý people came to eate meate
with Dauid, whyle it was yet daye, Dauid
sware saying: So and so do God to me, yf I
tast breade or oughte elles, tyll the sonne be
downe. And the people wist it, and it plea-
sed them. And whatsoeuer the kynge dyd, it
pleased all the people. For al the people and
all Israell vnderstode that daye, howe ý it
was not the kynges dede, that Abner ý sõne
of Ner was slayne. And the kynge sayde vn
to hys seruauntes: knowe ye not, howe that
there is a Lorde and a great man fallen this
daye in Israel? And I am thys daye tender
and anoynted kyng. And these men the son-
nes of Zaruia be to hard for me. The Lorde
reward the doer of euel, acordynge to his
wyckednesse.

¶ The.iiii.Chapter.

¶ Baanah and Rechab slay Jsboseth the sonne of Saul.

A When Sauls sonne hard that Ab-
ner was dead in Hebron, his han-
des were feble, and all the Israeli-
tes were afrayde: and Sauls sõne
had two men that were captaynes ouer the
soudyars, the one called Baanah, and the o-
ther Rechab, the sonnes of Rimmon a Be-
rothite, of the chyldren of Ben Jamin: for
Beroth was rekened to Ben Jamin. And
B these Berothites fled to Gitthaim, and so-
*ii.Reg.iv.b journed there vntyll the same tyme. *And
Jonathas Sauls sonne had a sonne that
was lame on his fete. And he was fyue yere
olde, when the tydynges came of Saul and
Jonathas out of Israel. And hys nourse
toke him vp, & fled away. And as she made
hast to flee, the chylde fell, & began to halt, &
hys name was Mephibosteth. And the son-
nes of Rimmõ the Berothite, Rechab and
Baanah went, and came in the heat of the
day to the house of Jsboseth, whiche slepte
on a bed at none. ¶ (And the woman that was the ke-
per of the dore, and cleansed the wheate, was a slepe.) And
they came into the mydde of the house as
though they wolde haue fetched whete, and
Rechab & Baanah hys brother smote hym
vnder the short rybbes and fled. For
they came into the house, he slept on his
in his resting chamber, and they smote
and slue hym, and beheaded hym, and
his heade, and gat them away thorow
playne all the nyght. And they brought
hed of Jsboseth vnto Dauid, to Hebron
sayde to the kyng: behold, there is the
of Jsboseth Sauls sonne, thyne enemy
which sought after thy lyfe. And the Lorde
hath auenged my lorde the kynge thys
of Saul and of his sede.

And Dauid answered Rechab and Ba-
nah hys brother, the sonnes of Rimmon
Berothite, and sayd vnto them: as sure
as the Lorde lyueth, which hath deliuered
my soule out of all aduersities: When one
*tolde me and sayde that Saul was dead,
thynkyng to haue brought good tydynges,
I caught him, and slue him in Zikleg: for
thought that I wolde haue geuen him a re-
warde for his tydynges bryngynge. How
much more when wicked men haue slayne
ryghteouse person, in hys owne house, and
vpon his bed: Shal I not require his blood
of your hand, and take you from the earth?
And Dauid cõmaunded his yong men, and
they slue them, and cut of their handes and
fete, and hanged them vp ouer the pole in
Hebron. But they toke the head of Jsbo-
seth, and buryed it in the sepulchre of *Ab-
ner in Hebron.

¶ The.v.Chapter.

¶ Dauid is yet agayne annoynted kynge, and
taketh the Arcke from Syon.

T Hã came all the trybes of Israel* to
Dauid, vnto Hebron, and sayd. Be-
holde, we are of thy bone, and of thy
flesche. And in tyme paste when Saul was
our kynge, thou leddest Israel in and out.
And the Lorde hath sayde to the: thou shal
fede my people Israel, and thou shalte be
captayne ouer Israel. And so all the elders
of Israell came to the * kynge to Hebron.
And kynge Dauid made a couenaunt with
them in Hebron before the Lorde. And they
annoynted Dauid kynge ouer Israel. Dau-
uid was thyrty yere olde, when he began to
reygne, and he reygned fourty yere. In He-
bron he reygned ouer Juda seuen yere, and
syxe monethes: And in Jerusalem he rey-
ned thyrty and thre yeres ouer all Israel
and Juda.

The kyng also and his men went to Jeru-
salem, vnto the Jebusites, the enhabiters
of the lande. Which spake vnto Dauid say-
ing except thou take away the blynde and
the lame, ý shalte not come in hyther. For
they sayd. Thou art not able to come in hy-
ther. Neuertheleſſe, Dauid toke the strong
hold of Syon. The same is the cytie of Dau-
uid. And Dauid sayde the same day: Who-
soeuer

soeuer smyteth the Iebusites, & getteth vp
to the gutters of the houses, & smyteth the
lame & the blynde that hate Dauids soule/
*Wherfore: they sayde, the blynde and the
lame shall not come into the house. And so
Dauid dwelte in the towre, and called it the
cytie of Dauid, & buylt round about it from
Millo inwarde. And Dauid prospered and
grewe, & the Lorde God of hostes was with
him. And Hiram kyng of Tire sent messen-
gers to Dauid, & Cedar trees, & carpenters
and masons for walles: and they buylt Da
uid an house. And Dauid perceued, that the
Lorde had stablysshed hym kynge ouer Is-
rael, & that he had exalted his kyngdom for
hys people Israels sake. And Dauid toke
him mo concubynes and wyues out of Jeru
salem, after he was come from Hebron, and
mo sones, and daughters were yet borne to
Dauid. *And these be the names of the son-
nes that were borne vnto hym in Jerusalē:
Hammua: Sobab, Nathan, and Salomō,
Jibhar also and Elisua, Nepheg, and Ja-
phia, Elisama, Eliada, and Eliaphelet.

But when ꝑ Philistines harde, that they
had anoynted Dauid king ouer Israel, they
came all vp to seke Dauid. And as sone as
Dauid harde of it, he gatte hym to an holde.
And whan the Philistines came, they layde
thē a longe in the valey of Raphaim. *And
Dauid asked councell of the Lorde sayeng:
shall I go vp to the Philistines/ wylt thou
deliuer thē into my hādes/ And ꝑ Lord an-
swered vnto Dauid: go vp, for I wyll dout-
les deliuer the Philistines into thy handes.
And Dauid came to the playne of Perazim
and smote them there, and sayde: the Lorde
hath deuyded myne enemies asondre before
me, as waters be deuided asondre. And there-
fore, the name of ꝑ place was called: ꝑ playn
of Perazim: And there they left theyr Ima-
ges, and Dauid and his men toke them vp.
And the Philistines came yet agayne, and
layde them selues in the valey of Rephaim
And whā Dauid asked at the Lord: ¶ (Shall
I go vp agayne ꝑ Philistines? & wylt thou deliuer them in
to my hādes?) He answered: Thou shalt not go
vp but compasse them on the backsyde, and
come vpon thē ouer agaynst the Peretrees.
And when thou hearest the noyse of a thing
goyng in the toppe of the Peretrees, then
remoue. For then shal the Lorde go out be-
fore the, to smyte the host of the Philistines
And Dauid dyd as the Lorde had commaū-
ded hym, and smote the Philistines from
Geba, vntyll thou come to Gazer.

¶ The.vi.Chapter.

¶ The Arke is brought forth of the house of Abina-
dab. Uza is stryken and dyeth. Dauid daseth be-
fore it, & is therfore despised of his wyfe Michol.

AGayne: Dauid gathered together A
all the chosen men of Israel, euen
thyrty thousande, and arose and
went with al the folke that were
with him of the men of Juda, to fet awaye
from thence, the Arke of God: whose name
is called the name of the Lord of hostes that
dwelleth vpon it, betwene the cherubyns.
And they put the Arke of God vpō a newe
carte, and brought it out *of the house of A- *ii.Ma.viii.a.
binadab that was at Gibea. And Uza and
Ahio the sonnes of Abinadab drawe the
newe carte. And when they brought it out
of ꝑ house of Abinadab that was at Gibea,
with the Arke of God, Ahio wente before
the Arke. And Dauid and all the house of
Israel played before the Lord in sondry in-
strumentes made of Cedre wode, with har-
pes of, psalteryes, tymbrelles, kedellys, and
Symbals.

And when they came to Nachons threes- B
shyng floure, Uza put his hande to the arke
of God, and helde it, for the oxen stombled.
And the Lorde was wrothe with Uza, and
God smote hym in the same place for hys
faulte, and there he dyed before the Arke of
God. And Dauid was displeased, because
the Lorde had smytten Uza. And the name
of the place was called Perez. The rentyng
of Uza, vntyll this daye. And Dauid was
then afrayde of the Lorde, and sayde: howe
shall the Arke of the Lord come to me/ And
so Dauid wolde not bryngе the Arke of the
Lorde vnto hym into the cytie of Dauid.
But Dauid caryed it into the house of O-
beth Edom a Gethite. And the Arke of the
Lorde contynued in the house of * Obeth *i.Pa.xiii.a.
Edom the Gethite, thre monethes, and the
Lord blessed Obeth Edom, and al his hous-
holde. And one tolde kynge Dauid howe
that the Lorde had blessed the house of O-
beth Edom, and al that perteyned vnto him
because of the Arke of God. And Dauid
wente and brought the Arke of God from C
the house of Obeth Edom, into the cytie of
Dauid with gladnes. ¶ (And there were with Da- D
uid seuen sorte of daunsers, and calues for sacrifyce.)
And when they that bare the arke of the
Lorde, had gone syxe spaces, he offered an
oxe and a fat shepe. And Dauid ¶ (playes on E
harpe strynges, and) daunsed before the Lorde
with all his mygte, and was gyrded with a
lynnen Ephod. So Dauid and al the house
of Israel brought the arke ¶ (of the couenaunt) F
of the Lorde, with showtynge and trompet
blowyng.

And it fortuned, that as the Arke of the
Lord came into the cytie of Dauid, Michol
Sauls daughter loked thorow a windowe
and sawe kynge Dauid spryng, and daunse
before the Lord, and she despyled him in her
herte. And when they brought in the Arke
of the

of the Lorde, they set it in hys place, euen in
D the mydde of the tabernacle ꝑ Dauid had
pytched for it. And Dauid offered burnt of-
ferynges & peace offeringes before ꝑ Lorde.
And as sone as Dauid had made an ende of
offeryng burnt offerynges & peace offeryn-
ges, he blessed the people in the name of the
Lorde of Hostes, and gaue amonge all the
folke, euen amonge the whole multitude of
Israel, as wel to the wemē as men, to euery
one a Cake of breade, and a pece of flesshe,
and a flacket of bryncke. And so all the peo-
ple departed euery one to his house.

Then Dauid returned to blesse his house-
holde, and Michol the daughter of Saul
came out to mete Dauid, and sayd: O howe
glorious was the kyng of Israel thys day,
which was vncouered to day, in the eyes of
the maydens of hys seruauntes, as if it had
ben a light brayned felowe vncouered. And
Dauid sayde vnto Michol: I thought to
daunce before the Lorde, which chose me ra-
ther then thy father, and all hys kynne, and
cōmaunded me to be ruler ouer all the peo-
ple of the Lorde, euen ouer Israel. And ther
fore wyl I play before the Lorde. And wyll
yet be more vyle then so, and wyll be meke
in myne owne syght: and of the very same
mayde seruauntes which thou hast spoken
of, shall I be had in honour. Therfore Mi-
chol the daughter of Saul had no chylde,
vnto the day of her death.

¶ The. vii. Chapter.

¶ Dauid wolde buylde God an house: but is forbydden of God.

A IT fortuned, that as the kynge sat in
his house (after that the Lord had ge
uen him reste rounde aboute from all
his enemyes) he sayd vnto Nathan the pro-
phete: beholde, I dwell nowe in an house of
Cedar trees, but the Arke of God dwelleth
within the curtayne. And Nathan sayd vn-
to the kynge: go, and do all that is in thyne
herte, for the Lorde is with the.

And it fortuned the same nygt that the
worde of ꝑ Lord came vnto Nathā, saieng:
go, and tel my seruaunt Dauid, thus sayeth
the Lord: shalte thou buylde me an house to
dwel in? For I haue not dwelt in any house
sence the tyme that I brought ꝑ chyldren of
Israel out of Egypte, vnto thys daye: but
haue walked in a tente & tabernacle. In all
the places where in I haue walked with all
the chyldren of Israell, spake I one worde
with any of the trybes of Israel (sence I cō-
mauded ꝑ iudges to fede my people Israel)
sayeng: why buylde ye not me an house of
B Cedar trees? Nowe therfore, so saye vnto
my seruaunt Dauid: thus sayeth the Lorde
of Hostes. * I toke the from the shepe cote
(as thou waste folowyng shepe) that thou
mygtest be ruler ouer my people Israel.

* 1. Re. xvi. c.

And I was with the in al that thou
to, and haue destroyed all thyne e
out of thy syght, and haue made the a
name, lyke vnto the name of the great
that are in the worlde. And therfore I
apoynte a place for my people Israel,
wyll plante it, ꝑ they maye dwell in a
of theyr owne, and moue no moare,
shal wicked people trouble them any
as they dyd at the beginning: sence the
that I set iudges ouer my people of
And I wyl gene the rest from al thyne
myes. And the Lord telleth the, that he
make the an house.

And when thy dayes be fulfylled,
shalt slepe with thy fathers, and I wyll
vp thy seede after the, which shall
out of thy body, & wyll stablyshe his
dome. * He shal buyld an house for my
and I wyll stablyshe the seate of hys
dome for euer. * I wyll be hys father,
shalbe my sonne: * if he synne, I wyll
him with such a rodde as men be
with, and with suche plages as the
of mē be plaged w̄. But my mercy shall
depart away frō him, as I toke it frō
whō I put downe before ꝑ. And thine
and thy kyngdome shall endure
ende after the, * and thy seate shalbe
shed for euer. Accordyng to al these
and accordynge to all thys vision, dyd
thā speake vnto Dauid. Then wente
in, and set him downe before the Lorde
sayde: what am I, O Lord God, and
is my house? that ꝑ shuldest haue
me thus farre forthe? And thys was
small thyng in thy syght, O Lord God
thou hast spokē also of thy seruauntes
for a greate whyle to come: For thys is
vse of man, O Lorde God. And what
Dauid saye moare vnto the: for thou
God knowest thy seruaunt. Euen for
wordes sake and accordyng to thyne
herte hast thou done al these great thy
to make them knowen vnto thy seruaunt.

Wherfore thou art great, O Lord God
for there is none lyke the * neyther is
any God saue thou, according to al that
haue harde with our eares. * And what
people in the earth is like thy people Is
whose God, went and deliuered them,
they mygt be hys people, & that he
make him a name, & to shewe greate
ble thinges in ꝑ earth, for thy people *
thou redemest to the out of Egypt, euen
people with theyr goddes. For thou hast
deyned thy people Israel, to be thy
for euer. And thou Lorde arte become
God. And nowe (Lord God) the worde
thou haste spoken concernyng thy
and his house: make it good for euer,
as thou hast sayde. For so shall thy name

magnifie

magnified for euer, of men that shal say: the Lord of hostes is the God of Israel: and the house of thy seruaunt shalbe stablyshed before the. For thou, o Lord of hostes, God of Israel, hast tolde in the eare of thy seruaũt, sayeng: I wyl buyld the an house. And ther fore hath thy seruaũt founde in his harte, to
.vii. pray this prayer vnto the. * Therfore now Lord God, ꝑ art God, and thy wordes must be true, thou that hast tolde thys goodnesse vnto thy seruaunt. And nowe go to, & blesse the house of thy seruaunt, that it may continewe for euer before the, for ꝑ Lorde God hast spoken it, & with thy blessyng shall the house of thy seruaunt be blessed for euer.

¶ The. viii. Chapter.

¶ Dauid ouercometh the Philistines.

I After thys it fortuned ꝑ Dauid smote the Philistines, and subdued them, & toke the bydle of bondage out of the hande of the
.ii. Philistines. * And he smote the Moabites, and measured them with a lyne and cast thē downe to the groũde. Euē with two lynes measured he them whom he slue and the lengthe of one lyne saued he a lyne. And so becam ꝑ Moabites Dauids seruaũtes, and payed trybute. Dauid smote also, Hadarezer the sone of Rehob kyng of zoba as he went to recouer his border at the ryuer Pherat. And Dauid toke a thousande and seuen hundred horsemen of hys hoste, and twenty thousande fote men, and cut of the hose of all his charet horses, reseruyng only one hundred charettes. And whan the Syrians of Damascon came to succour Hadarezer kyng of zoba, Dauid slue of the Syrians two and twenty thousand men, and put souldyours in Syria Damascon. And the Syrians became seruaũtes, to Dauid payeng trybute. And thus the Lorde saued Dauid, in all that he went vnto. And Dauid toke the shyldes of golde that belonged to the seruauntes of Hadarezer, and brought them to Ierusalem. And out of Beta and Berothai (cities of Hadarezer) dyd Dauid kyng exceedyng much brasse. ☞ (wherof Salomon made all the brasen vessell in the temple, and the brasen Lauatory, and the pylers, and the altare.)

* When Thoi kyng of Hamath hard howe C
Dauid had smytten all the host of Hadare- *1. Par. xix. c
zer, he sent Iozam his sonne vnto kyng Dauid, to salute hym with peace, and to blesse him, because he had fought agaynst Hadarezer, and beaten hym: for Thoi had greate war with Hadarezer, which (Iozã) brought with him, vessels of syluer, vessels of golde, and vessels of brasse. Whiche brasse kynge Dauid did dedicate vnto the Lord with the syluer & golde that he had consecrated of all nacions, whiche he subdued: of Siria of the Moabites, and of the chyldren of Ammon, D
of the Philistines, and of Hamalek, and of the spoyle of Hadarezer sonne of Rehob kyng of zoba. And Dauid gat hym a name after that he returned & had smytten of the Syrians in the valley of Salt. xviii. thousand men. * And he put kepers in Edõ, euen *Ma. xxiiii. b
throwe out al Edõ put he souldiers, and al they of Edom became Dauids seruauntes. And the Lorde kepte Dauid whatsoeuer he toke in hande. And Dauid reygned ouer all Israel, and executed right, and iustice vnto all hys people. And * Ioab the sonne of Zar- *ii. Reg. xx. b
uia was ouer the hoste, and Iehosaphat the sone of Ahiud was recorder. And Sadoch the sone of Ahitob, and Ahimelech the sone of Abiathar were the preastes, and Saraia was the scribe. And Banatahu the sonne of Iehoiada was ouer the Crethites and the Phelethites: and Dauids sones were chefe rulars.

¶ The. ix. Chapter.

¶ Dauid restoreth all the fields of Saul, to Mephibosheth the sonne of Ionathas.

And Dauid sayde: is there yet any A
man lefte of ꝑ house of Saul? For I wyll shewe him mercy for Ionathas sake. And there was of the houshold of Saul a seruaunt whose name was Ziba: and whan they had called hym vnto Dauid, the kynge sayde vnto him: art thou Ziba? He sayde: thy seruaunt is he. And the kynge sayde: remayneth there yet any man of ꝑ house of Saul, whō I may shewe the mercy of God vpon? Ziba answered the B
kynge: * Ionathas hath yet a sonne, which *ii. Par. xxi. b
is lame on his fete. The kyng said vnto him where is he? Ziba sayde vnto the kynge: beholde, he is in the house of Machir ꝑ sone of Amiel of Lodebar. Then kyng Dauid sent, and fet hym out of the house of Machir the sonne of Amiel out of Lodebar. Nowe whē Mephibosheth the sonne of Ionathas, ꝑ sone of Saul was come vnto Dauid, he fell on hys face, and dyd reuerence. And the kynge sayde: Mephibosheth. He answered: Behold, thy seruaunt. Dauid sayde vnto hym: feare C
not, for I wyl surely shewe the kyndnes for Ionathas thy fathers sake, & wyll restore ꝑ all the

all the feldes of Saul thy father, and thou
shalte eate breade on myne owne table con-
tinually. And he bowed him selfe, and sayde
what is thy seruaũt, that thou shuldest wete
sake to loke vpõ such a dead dogge as I am?

Then the kynge called vnto Ziba Sauls
ponge man and sayde vnto hym: I haue ge-
uen vnto thy masters sonne, all that perteined
to Saul & to all hys house. Se therfore
that thou, and thy sonnes and thy seruaunte
tyll the lande, and bringe in, that *thy
masters sonne may haue fode to eate. But
Miphiboseth thy masters sonne shall eate
D bread alway vpon my table. For Ziba had
fyftene sonnes & twenty seruauntes. Then
sayde Ziba vnto the kyng. Accordyng to all
that my Lorde the kynge hath commaũded
his seruaunt, so shall thy seruaunt do. Wel
(sayde the kynge) Miphiboseth shall eate
vpon my table, as one of the kynges sonnes.
Miphiboseth had a sonne that was ponge,
named Micha, and all that dwelled in the
house of Ziba were seruauntes vnto Miphi-
boseth. And Miphiboseth dwelt in Ierusa-
lem, for he dyd eat euer at the kynges table,
*and was lame on both his fete.

* Micha.

* ii. Re. iiii. b

The. x. Chapter.

The messengers of Dauid are dyllanously entrea-
ted of the kynge of Moab.

A IT chapened after thys, that the kyng
of the chyldren of Ammon dyed, and
Hanon hys sonne reygned in hys
steade. Thã sayd Dauid. I wyl shewe kynd
nesse vnto Hanon the sõne of Nahas, as his
father shewed kyndnesse vnto me. And Da-
uid sent to comforte him by the hand of hys
B seruaũtes ouer (the death of) hys father. And
Dauids seruauntes came into the lande of
the chyldren of Ammon, and the lordes of
the chyldren of Ammon sayde vnto Hanon
theyr Lord: thynkest thou that Dauid doth
honour thy father, that he hath sent comfor-
tours to the? Hath not Dauid rather sente
his seruaũtes vnto the, to searche the cytie,
and to spye it out, and to ouer throwe it?

Wherfore, Hanon toke Dauids seruaun-
tes, & shaued of the one halfe of euery mãnes
beard, and cut of theyr garmentes in the
myddle, euen harde to the buttockes of thẽ,
and sente them awaye. When they tolde it
vnto Dauid, he sent to mete them (for they
were men exceedyngly a shamed) and ẕ kyng
sayde: tary at Iericho vntyll your beardes
be growen, and then returne. And when the
chyldren of Ammon sawe that they stãcke
in the syght of Dauid, they sente and hyred
C the Syrians of the house of Rehob, and the
Syrians of Zoba. xx. thousande fote men,
and of kyng Maacha a thousande men, & of
Istob twelue thousand men. And when Da-
uid harde of it, he sent Ioab and all the host
of stronge men. And the chyldren of Ammõ
came out, and waged battell at the entrynge
in of the gate, and the Syrians of Zoba and
Rehob, Istob, and Maacah were by them
selues in the felde.

When Ioab sawe that the front of the
battell was agaynst hym before and behynde,
he chose of al the frethe yonge men of Israel
and put them in araye agaynste the Syri-
ans. And the rest of the people he delyuered
into the hand of Abisay his brother, that he
myght put them in araye agaynst the chil-
dren of Ammon. And he sayde, If the Sy-
ians be stronger then I, thou shalte helpe me.
But if the chyldre of Ammon be too stronge
for the, I wyl come and succoure the. Be
fore quite the lyke a man, and let vs be
styf for our people, and for the cyties of our
God. And the Lorde do that which is good
in his owne eyes. And Ioab preceded
and the people that was with him to fight
with ẕ Syrians. But they fled before him.
And when ẕ chyldren of Ammon saw that
the Syrians were fled, then fled they also
before Abisay, and entred into ẕ cytie. So
so Ioab retourned from the chyldren of Am-
mon, and came to Ierusalem. And when the
Syrians sawe that they were put to the
worse before Israel, they gathered them
gether. And Hadarazer sent, and brought
out the Syrians that were beyonde the ri-
uer. And they came with theyr army and
bab the captayne of the hoste of Hadarezer
went before them.

And when it was shewed Dauid, he ga-
thered all Israel together, and passed over
Iordan, and came to Helam: And the Sy-
rians set them selues in araye agaynst Da-
uid, and fought with hym: and the Syrians
fled before Israel. And Dauid destroyed
uen hundred charettes of the Syrians and
forty thousande horsemen, and smote Sho-
bab the captayne of theyr hoste, whiche
dyed there. And when all the kynges (that
were seruauntes to Hadarezer) saw that
they were put to the worse before Israel,
they made peace with thẽ, and serued them.
And so the Syrians fered to helpe the chil-
dren of Ammon any more.

The. xi. Chapter.

The aduoutry of Dauid with Bathsabe the wife
of Vrias.

A And it came to passe ꝑ (after the yeare was expyred) in the tyme when kynges vse to go forth to battell, Dauid sent Joab & hys seruauntes wyth hym, and all Israel, whych *destroyed the chyldren of
*.ii.k. Ammon, & besieged Raba. But Dauid tarried styll at Jerusalem. And it chaunced in an euenyng, that Dauid arose out of his bed and walked vpō the roufe of the kynges palace, and from the roufe he sawe a woman
*.ii.k. *washyng her selfe: and the woman was very bewtyfull to loke vpon. And he sent to enquire what woman it ould be, sayeng: is it not Bethsabe the daughter of Eliam, and wyfe to Urias the Hethite? And Dauid sent messengers, & fet her. And she came in vnto
*.ii.k. him *and he laye wyth her. And (immediatly) she was purifyed from her vnclennesse, and returned vnto her house. And the womā cōceaued, and sent, and tolde Dauid, and sayd: I am wyth childe. And Dauid sent to Joab (sayenge:) sende me Urias the Hethite. And Joab sent Urias to Dauid. And when Urias was come vnto hym. Dauid demaunded
B of hym: howe Joab dyd, and how the people fared, and howe the men of warre prospered. And Dauid sayde to Urias: go downe to thyne house & wasche thy fete. And Urias departed out of the kynges palace, and ther followed him a seruyce from the kynges table. But Urias slepte at the dore of the kynges palace, withall the seruauntes of hys lorde, and went not downe to hys house.

Which whē they had told Dauid (sayeng: Urias wen not downe into his house.) Dauid sayd vnto Urias: Camest thou not from thy iorney? why dyddest thou not go downe thē vnto thyne house? Urias answered Dauid. The arke and Israel and Juda dwell in pauylyons: and my lorde Joab and the seruauntes of my lorde lye vpon the flat earth and shall I then go into myne house, to eate,
*.ii.k. and dryncke, and lye wyth my wyfe? *By thy lyfe and by the lyfe of thy soule, I wyll not do thys thynge. And Dauid sayde vnto
*.ii.k. Urias: *tary here this daye also, and to morowe I wyll let the departe. And so Urias abode in Jerusalem that daye, and the morowe. And whan Dauid had called hym, he
C dyd eate and dryncke before hym, & he made him droncke. And at euen he went out to lye on hys couche wyth the seruauntes of hys lorde, but went not downe to hys house. On the morowe Dauid wrote a letter to Joab, & sent it by the hande of Urias. And he wrote thus in the letter, sayenge: put Urias in the forefront of the sharper battell, and come ye backe frō hym, that he maye be smytten and dye. So whan Joab besieged the cytie, he assygned Urias vnto a place, where he wyste that stronge men were. And ꝑ men of the cytie came out, & fought wyth Joab. And ther were certayne ouerthrowen of the people, & of the seruauntes of Dauid, and Urias the Hethite dyed also.

Then Joab sent, and tolde Dauid all the thynges cōcernyng the warre, and charged the messenger, sayenge: whē thou hast made an ende of tellyng the matters of the warre vnto the kynge, yf he begynne to fume, and saye vnto the: wherfore approched ye so nye vnto the cytie, whan ye dyd fyght? wyste ye not that they wolde hurle and shote frō the wall? who smote Abimelech sonne of Jere- D
boseth? *dyd not a woman cast a peece of a *Judi.ix.
mylstone vpon hym from of the wal, and he dyed in Thebes? why went ye nye the wall? then saye thou: thy seruaunt Urias the Hethite is dead also.

So the messenger went, and came, & shewed Dauid all that Joab had sent hym for, and the messaunger sayde vnto Dauid: the men preuayled agaynst vs, & cam out vnto vs into the felde, & we (wyth violence) stacke E
vnto thē, euen vnto the enterynge of ꝑ gate. And the shoters shotte from the walles, vpō thy seruauntes, and some of the kynges seruauntes be dead. And thy seruaunt Urias ꝑ Hethite is dead also. And Dauid sayd vnto the messenger: thus shalt thou saye vnto Joab: let not that thynge trouble the. For (the chaunce of warre is diuerse, and) the sweardе
F deuoureth one as well as another: make thy battell more stronge agaynste the cytie to ouerthrowe it, & se that thou courage Joab. And when the wyfe of Urias heard that her husbande was dead, she mourned for hym. And whā the mournyng was past, Dauid sent and fet her to his house, and she became hys wyfe, and bare hym a sonne. But thys thynge that Dauid dyd, displeased ꝑ Lorde.

¶ The.xii.Chapter.

¶ Dauid is reproued for the slaughter of Urias. The chylde conceaued in aduoutrye dyeth. After it, is Salomon borne.

A And the Lorde sent Nathan vnto Dauid. And he came vnto him, and tolde him: there were two men in one cytie, the one ryche, and the other poore: The ryche man had exceadyngе many shepe and oxen. But the poore had nothynge saue one lytle shepe, wyche he had bought, and norysshed vp. And it grewe vp with hym and with his chyldre also, and dyd eate of his owne meate and drancke of his owne cuppe, and slepte in his bosome, & was vnto hym as his daughter. And ther came a stranger vnto the ryche man. And he coulde not fynde in hys hert to take of his owne shepe, and of his owne oxe, to dresse for the stranger that was come vnto hym. But toke the poore mans shepe, and dressed it for the man that was come to him. And Dauid was exceadyngе wrothe wyth

B the man ⁊ sayd to Nathan: as surelye as the
Lorde lyueth, the man that hath done thys
*i. Reg. xx. c. thynge * is the chylde of death. He shall re-
*Exo. xxii. a store the lambe * foure folde, because he dyd
thys thynge, and had no pytie. And Nathã
sayd to Dauid: thou art the man. Thus say-
*i. Reg. xvi. c. eth the Lorde God of Israel, * I anoynted ꝑ
kynge ouer Israel, and rydde the out of the
hand of Saul, I gaue the thy masters house
and thy masters wyues into thy bosome, ãd
gaue the, ꝑ house of Israel and of Juda, and
myght (yf that had bene to lytle) haue geuen
the so much more. Wherfore then hast thou
despysed the commaundement of the Lorde
to do wyckednesse in hys syght? thou haste
kylde Urias the Hethite wyth the swearde,
and hast taken hys wyfe to thy wyfe, ⁊ hast
slayne hym wyth the swearde of the chyldrẽ
of Ammon.

C Nowe therfore, the swearde shal neuer de-
part from thyne house, because thou hast de-
spysed me, and taken the wyfe of Urias the
Hethite, to be thy wyfe. Wherfore thus say-
eth the Lorde: beholde, I wyll stere vp euell
agaynst the, euen out of thyne owne house,
*Deu. xxiii. c. ⁊ wyll * take thy wyues before thyne eyes,
and geue them vnto thy neyghboure, and he
shall lye wyth thy wyues in the syght of the
sonne. For thou dydest it secretlye. But I
wyl do this thynge before all Israel, and in
the open sunne lyght.

D And Dauid sayde vnto Nathan * I haue
*Ecc. xxiii. c. synned agaynst ꝑ Lorde. And Nathan sayd
vnto Dauid: ꝑ Lorde also hath put awaye
thy synne, thou shalt not dye. Howbeit, be-
cause in doynge thys dede, thou hast geuen
the enemyes of ꝑ Lorde a cause to rayle, the
chylde that is borne vnto the, shall surelye
dye. And Nathan departed vnto hys house.
And the Lorde stroke the chylde that Urias
wyfe bare vnto Dauid, ãd it syckened sore.
Dauid therfore besought God for the chyld
and fasted and went in, and laye all nygyt
vpon the earth. And the elders of hys house
arose and went to him, to take him vp from
the earth. But he wolde not, neither dyd he
eate meat wyth them.

E And it happened ꝑ seuenth daye, that the
chylde dyed. And the seruauntes of Dauid
durst not tell him, that the chylde was dead.
For they sayd: beholde whyle ꝑ chylde was
yet alyue, we spake vnto him, and he wolde
not herken vnto our voyce. Howe wyll he
then vexe hym selfe, yf we tell him, that the
chylde is dead? But Dauid seynge hys ser-
uauntes whysperynge, perceaued, that the
chylde was dead, ⁊ Dauid sayd vnto his ser-
uauntes: is ꝑ chylde dead? They sayde: yee.
And Dauid arose from the earth, ⁊ wasched
and anoynted him selfe, and chauge hys ap-
parell, and came into the house of ꝑ Lorde,
and worshypped, and afterward cam to hys
owne house ⁊ bad that they shulde set bread
before hym, ⁊ he dyd eate. Then sayd his
uauntes vnto him: what thyng is this that
thou hast done. Thou dyddest fast and wept
for the chylde whyle it was alyue, and
sone as it was dead, thou dyddest rise vp, ⁊
eat meat. He sayd: whyle ꝑ chylde was yet
lyue, I fasted and wept. For this I thought
who can tell whether God wyl haue mercy
on me, that the chyld maye lyue. * But now
seynge it is dead, wherfore shulde I fast?
I bryngе hym agayne any more? I shall go
to hym, rather then he shall come agayne to
me. And Dauid conforted Bethsabe his
wyfe, and wente in vnto her, and laye with
her, and she bare a sonne, and called his name
* * Salomõ, and the Lorde loued hym. And
he sent by the hande of Nathan the prophete
and called his name * Jedidia, of the Lorde
behalfe.

Joab fought agaynste Raba the cyte of
the chyldren of Ammon, and toke the cyte
of the kyngdom. And Joab sent messengers
to Dauid, sayenge: I haue made a fray in
Raba, and haue taken the cyte wyth wa-
ters. Nowe therfore gather the rest of the
people together, and besyege the cyte, that
thou mayest take it: lest I take it, and call
after my name. And Dauid gathered all the
people together, and went agaynst Raba,
besyeged it, and gat it. * And he toke the
kynges croune from of his head, wyth wey-
ed an hundred wayghte of golde, and in it
were precious stones. And it was set on Da-
uids head. And he brought out the spoyle of
the cyte in exceedynge greate abundance.
And he carped out the people that was
in, and put them vpon sawes and vpon
harowes, and vpõ axes of yron, and
them into the tylekell. Thus dyd he with all
the cyties of the chyldren of Ammon. And
Dauid and all the people returned vnto Je-
rusalem.

The. xiii. Chapter.

Ammon Dauids sonne deflyeth hys sister Thamar. Absalon therfore kylleth Ammon.

After this it chaunced ꝑ Absa-
lom the sonne of Dauid had a
fayre syster, named Thamar,
whom Amnon ꝑ sonne of Dau-
uid loued. And he was so sore
vexed, that he fel syck for
loue of hys syster Thamar: for she was a
virgyn, and he thought it harde for hym to
haue hys purpose of her. But Amnon had a
frede, called Jonadab, the sonne of Sama,
Dauids brother: and Jonadab was a very
wyse man. And he sayde vnto hym: how
methyt, that thou beyng the kynges sonne
art thus consumed euery daye? Wylt thou
not tell me? Amnon answered hym: I
Thamar

Thamar my brother Absaloms syster. Jonadab sayde vnto him: laye ý downe on thy bedde, and make thy selfe sycke. And when thy father is come to se the, saye vnto hym: Oh let my syster Thamar come, and geue me meate, and dresse it in my syght, that I maye se it & eate it of her hande.

B And so Amnon laye downe, & made hym selfe sycke. And when ý kynge was come to se him, Amnō sayde vnto him: Oh let Thamar my syster come, & make me a couple of frytters in my syghte, ý I maye eate of her hande. Then Dauid sent home to Thamar, sayēg: go now to thy brother Amnōs house, and dresse hym meat. So Thamar wente to her brother Amnons house, & he was layed downe. And she toke floure, and made paste, and dressed frytters in his syght, & dyd bake them, and toke a platter, & powred thē oute before him, but he wolde not eate. And Amnon sayde: Haue oute all men from me. And they went all out frō him. And Amnon sayd vnto Thamar: bryngе the meate into the chambre, ý I maye eate of thyne hand. And Thamar toke the frytters, whyche she had made, and brought them into the chābre to Amnon her brother. And whan she had set

C them before hym, to eate, he toke her, & sayde vnto her: come lye wyth me my syster. And she answered hym: naye my brother, do not force me, for there hath no suche thynge bene done in Israel: do not thou this abhomynacion. For wyther shall I be able to go with my shame. And thou shalt be as one of the foles in Israel. O speake vnto ý kynge, and he shall not denye me vnto the.

xiii.a xiii.a Howbeit he wolde not herken vnto her voyce but toke her, & forced her, & laye with her. And thē Amnon hated her exceedyngly: so that the hate wherwith he hated her, was greater then ý loue, wō which he before loued her. And Amnon sayd vnto her: vp, & get the hēce. She answered hym: thou hast no cause This euel ý thou puttest me awaye is greater then ý other ý ý dyddest vnto me. Neuertheles he wolde not heare her, but called his boye that serued him, & sayd: put awaye this woman frō me, & bolt ý doze after her. And

D she had a kyrtell of dyuerse colours vpon her: for with such were ý kynges daughters (that were virgins) apparell. Then his seruaunt brought her out, & locked the doze after her. And Thamar toke and put ashes on her head, & rēt her gaye kyrtell ý was on her & layed her hāde on her head, & so went: & as she wente, cryed. And Absalom her brother sayd vnto her: hath Amnō thy brother beue with ý? Now yet be styll my syster: he is thy brother. Let not this thing greue thine hert. And so Thamar remayned desolate in her brother Absaloms house. But whan kynge Dauid herd of all these thynges, he was very wroth. (And he wolde not vexe ý syster of Amnon his sonne: for he loued hym, because he was his fyrstborne.) And Absalom sayde vnto hys brother Amnon nether good ner bad. Howbeit Absalom hated Amnon because he had forced hys syster Thamar.

And it happened after two yere, that Absalom had *shepe shearers in ý playne of Hazor beside ý trybe of Ephraim, & bad all the kynges sonnes, & cam to the kynge, and said: beholde, thy seruaunt hath shepe shearers, let the kynge wō his seruauntes come to thy seruaunt. The kyng answered Absalom: naye my sonne. We wil not go al, ner be chargeable vnto the. And Absalom laye sore vpon hym: howbeit he wolde not go, but bleised hym. Then sayd Absalom: Yf thou wilt not come, thē let my brother Amnō go with vs. And the kynge answered hym: what nedeth it, that he go with the? But Absalom made such instance that he let Amnon, and all the kynges chyldren go with him.

E *Gen. xxxi.e and.xxviii.e

Now had Absalom cōmaūded hys yonge men, sayenge: marke when Amnons hert is merye wyth wyne, & when I byd you smyte Amnon, then kyll hym: and feare not, haue not I bydden you? be bolde therfore, & playe the mē. And the yonge men of Absalom dyd vnto Amnon euen as Absalom had cōmaūded. And all the kynges sonnes arose, & euerye man gat hym vp, vpon hys mule, & fled. And it fortuned, that whyle they were yet in ý waye, tydynges cam to Dauid sayeng: Absalom hath slayne all the kynges sonnes & ther is none left alyue. Then Dauid arose, and *tare his garmētes, & laye along on the erth: and all his seruauntes stode by wō theyr clothes rent. And Jonadab the sonne of Simeach Dauids brother, answered, and sayd: let not my Lord suppose ý they haue slayne all the yonge men the kynges sonnes, saue Amnō only is deade. For ý hath bene determyned in Absaloms mynde, sence he forced hys syster Thamar. Nowe therfore, let not my Lorde the kynge take the thynge so greuously to thynche ý all the kynges sonnes are dead, saue Amnon only is dead.

F *i. Reg. i.b and.iii.f

But Absalom fled. And the yonge man that kept the watche, lyfte vp hys eyes, and loked: And beholde, ther came muche people by a waye, alonge by the hynder parte on an hilles syde. And Jonadab sayd vnto ý kynge beholde, ý kynges sonnes come: As thy seruaunt sayde, so it is. And as sone as he had left speakynge: beholde, the kynges sonnes came, and lyfte vp theyr voyces, and wepte. The kynge also & all hys seruaunts wepte exceedyngly. But Absalom escaped and wēt to Thalmai the sonne of Amihur kynge of Gesur. And Dauid mourned for hys sonne euery daye. And so Absalom escaped & went to Gesur, and was there thre yeares. And

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kynge Dauid desyred to go forth vnto Absalom: For where as Amnon was dead, he was comforted ouer hym.

¶ The.xiiii.Chapter.

¶ By the wysedome of the woman of Thekoa Absalom is called agayne.

A IOab the sonne of Zaruia perceaued that the kynges hert was towarde Absalom, and he sent to Thekoa, and fet thence a wyse woman, and sayde vnto her: fayne thy selfe to be a mourner, and put on mournynge apparell. And anoynt not thy self wt oyle. But be as a woman that had longe tyme mourned for some dead body. And come to ꝑ kyng, & speake of thys maner vnto hym. And so Joab taught her what she shulde saye.

B And when the womã of Thekoa had fallen on her face to the grounde, and done obeysaunce, she sayde vnto the kynge: helpe me O kynge. The kynge sayde vnto her: what ayleth the? She answered, I am a wedowe, and myne husbande is dead. And thy handmayde had two sonnes, & they two foughte together in the felde, (wher was no man to go betwene them) but the one smote ꝑ other & slewe hym. And beholde, the whole kynred is rysen agaynste thy handmayde, and they

p Deu.xxi.c

sayd: * delyuer vs hym ꝑ smote his brother: that we maye kyll hym, for the soule of hys brother whom he slue. We wyll destroye the heyre also. And so they shall quenche my sparkle wheych is left, ꝑ he shall stere vp (to my husband) nether name ner issue vpon the

C earth. And ꝑ kynge sayde vnto ꝑ womã: go home to thyne house, I wyll geue a charge for the. And ꝑ woman of Thekoa sayde vnto ꝑ kynge: My Lorde O kynge, thys trespalle be on me & on my fathers house, and ꝑ kynge & hys seate be gyltielle. And ꝑ kynge sayde: yf any man saye ought vnto the, bryng hym to me, and he shall hurte the no more.

Then sayde she: let the kynge remember his Lorde God, that the auenger of ꝑ bloud gather not on he apes together to destroye, and that they slaye not my sonne. And he answered: as sure as the Lorde lyueth * there shall

Ma.xxiii.c

not one heere of thy sonne fall to the earth.

D The woman sayd: let thyne handmayde speake one worde more vnto my Lorde the kyng. And he said: saye on. The woman sayd: wherfore then hast thou determyned such a thynge agaynst the people of God? For the kyng doth speake this thinge as one wherein is fauty, that he shulde not fet home again hys banysshed. For we must nedes dye, and perysh as water spylt on the ground, which cannot be gathered vp agayne: Nether doth God spare any soule. Let the kyng therefore fynde the meanes, that his banysshed be not vtterlye expelled frõ him. Nowe therefore I am come, to speake of this thynge vnto the kynge my lorde. For they that be of the people, wyll feare me. And thy hãdmayde sayde: Nowe wyll I speake vnto the kyng, peradventure the kynge wyll perfourme ꝑ request of his hãdmayde. And the kynge shall heare his handmayde, to delyuer her out of ꝑ hand of the man, that wolde haue destroyed me, and also my sonne out of ꝑ enheritaunce of God. And thyne handmayde sayde: the word of my lorde the kyng shall nowe be cõfortable. For my lorde the kynge is as an Angell of God, in hearynge of good and bad: therefore the Lorde thy God be with the.

Then the kynge answered, & sayde vnto the woman: hyde not from me (I praye the) the thynge that I shall aske the: And ꝑ woman sayd: let my lorde the kynge nowe speake on. And the kynge sayd: Is not the hande of Joab wyth the in all thys matter? The woman answered, and sayde: * as sure as thy soule lyueth my lorde kynge, there is no man (on the ryght hande nor on the left) but as my lorde the kynge hath spoken, thy seruaunt Joab he bad me, and he put all these wordes in the mouthe of thyne handmayde. For to the intent ꝑ I shulde alter my communycacion, hath thy seruaunt Joab done this thynge. And my lorde is wyse, euen as an Angel of God, to vnderstande all thynges that are in the earth. And ꝑ kynge sayd vnto Joab behold, I am cõtent to do this thynge: and fet home the chylde Absalom again. And Joab fell to the ground on his face, and bowed hym selfe, and blesse dethe kyng. And Joab sayd: now thy seruaũt knoweth that I haue founde grace in thy syght (my lord O kynge) in that the kynge hath done the request of hys seruaunt. And so Joab rose, & went to Gesur, and brought Absalom to Jerusalem. And the kynge sayde, let him turne to hys owne house, and not se my face. And so Absalõ returned to hys owne house, and sawe not the kynges face.

But in all Israel there was not so bye a man as Absalom, for he was very bewtyfull: in so muche that from the sole of hys foote to the toppe of hys head there was no blemyshe in hym. And when he shaued hys heade, (for at every yeares end he shaued it, because the heere was so

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hym & must nedes shaue it) the heere of hys head wayed two hundred sycles after ꝑ kynges weyght. And thys Absalō had thre sonnes borne him & one daughter, named Thamar, whyche was a fayre woman to looke vpon. So Absalom dwelt two yere in Jerusalem, & sawe not the kynges face. Therfore Absalom sent for Joab, to haue sent hym to the kynge. But he wolde not come to hym. And whā he sent againe, he wold not come. Therfore he sayde vnto hys seruauntes: behold, Joab hath a parcell of lande faste by my place, & he hath barleye therin. Go, and set it on fyre. And Absaloms seruauntes set it on fyre. (And Joabs seruauntes came wyth theyr garmētes rent, and sayde: Absaloms seruauntes haue burnt the pece of lande wyth fyre.)

Then Joab arose and came to Absalom vnto hys house, and sayde vnto hym, wherfore haue thy seruauntes burnte my felde wō fyre? And Absalom answered Joab: behold I sent for the, desyringe the to come, because I wolde haue sent the to the kynge, for to saye: wherfore am I come from Gesur? It had bene better for me, to haue bene there still. Nowe therfore, wolde I se the kynges face. And yf ther be any trespasse in me, kyll thou me. And so Joab cam to the kyng, and tolde him: which whan he had sent for Absalom, he came to the kynge, and fell to the groūd on his face before hym. And the kyng kysled Absalom.

¶ The.xv.Chapter.

¶ Absalom maketh insurrecyon against hys father. Dauid is fayne to flee for feare of hym.

AFter thys it fortuned, that Absalom gat hym charettes & horsses, & fyftye men to rūne before hym. And he rose vpearly in the morynynge, and stode in the place of the entryng in of the gate. And enery man that had any matter, and came to ꝑ kynge for indgemēt, hym dyd Absalom cal vnto him: and sayd: of what cytie art thou? He answered: thy seruaunt is of one of ꝑ trybes of Israel. And Absalom sayd vnto hym se, thy matter is good & ryghteous, but ther is no man deputed of the kinge to heare the. Absalom sayde moreouer: Oh, that I were made indge in the lād, that euery mā wheych hath any pley and matter in the law, might come to me, & that I mygbt do him iustyce! And whan any mā cam nye to him, and dyd hym obeysaunce, he put forth his hande and toke hym to hym, and kysled hym. And on thys maner dyd Absalom to al Israel that came to the kynge for indgement, & he stale the heartes of the men of Israel. And after fourty yeares it fortuned that Absalō sayd vnto the kynge: let me go nowe to Hebron, and paye my vowe whyche I haue vowed, vnto the Lorde: for thy seruaunt vowed a vowe (when I was in Gesur in the lande of Siria) sayinge: yf the Lorde shall bryng me agayne to Jerusalē, I wyll serue the Lorde. And the kynge sayd vnto hym: go in peace. And so he arose, and went to Hebron.

But Absalom sent spyes thorow out all the trybes of Israel, sayinge: as sone as ye heare the voyce of the trōpet blowe, ye shall saye: Absalom raygneth kynge in Hebron. And wō Absalom went two hūdred men out of Jerusalē, that were called. And they wēt with pure hertes, not knowing of any thing. And Absalom sent also for Ahithophel the Gilonite Dauids counseller, that he shulde come out of his cytie Gilo, whyle he offered sacrifyces. And there was wrought stronge treason. For the people went and increased with Absalom in multitude. And ther came a messenger to Dauid and sayde, ꝑ hertes of the mē of Israel are turned after Absalom. And Dauid sayde vnto all hys seruauntes that were with hym at Jerusalem: vp, that we maye be gone, for we shall not els escape from Absalom. Make spede, to departe: lest he come sodenly, and catche vs, and bryngе some mischefe vpon vs, and smyte the cytie with the edge of the swearde. And ꝑ kynges seruauntes sayd vnto hym: beholde, thy seruaūtes are redy, to do whatsoeuer my Lord the kynge shall apoynte.

And the kynge & all his houshold departed a fote. And he left behynd hym * ten concubines, to kepe the house. And so the kyng and all the people wēt out a fote, and tarried in a place that was farre of. And all his seruauntes wēt about hym. And all the Cerethites & all the Phelethites and al ꝑ Gethites (mygbtie men of warre) (euē. vi. hūdred men which were come a fote from Geth) wēt before ꝑ kynge. Then sayd ꝑ kynge to * Ithai the Gethite, wherfore commest thou wō vs? Returne & abyde wō the kynge, for thou art a straūger, & art remoued from thine owne place. Thou camest but yesterdaye, & shulde I vnquyet the to daye to go with vs? I wil go whether I can. Therfore returne thou: & cary agayne thy brethren. Mercy and truth (shall the Lorde shew vnto the.) And Ithai answered ꝑ kynge and sayde: as truly as God lyueth, and as my lord ꝑ king lyueth, in what place my lorde the kynge shalbe, whether in death or lyfe, euē there also wyl thy seruaūt be. And Dauid ꝑ kynge sayd to Ithai, come then, & go forward. And Ithai the Gethite went forth, and all hys men, and all ꝑ chyldren that were wyth hym. And all the countreye wepte wyth a loude voyce, and so dyd all the people that went forth. The kynge also hym selfe passed ouer ꝑ broke Kydron. And all the people went towarde the waye that leadeth to the wilderness. And Sadock and all the Lewites were wyth hym, & bare the Arke of the appoyntment of God. And

* ii.Re.xbi.d and.ff.a.

* ii.Re.xbii.d

there they set downe the Arke of God. And Abiathar went vp, vntyll the people were all come ouer, out of the cytie. And ý kynge sayd vnto Sadock. Cary the Arke of God agayne into ý cytie. Yf I shal fynde fauoure in the eyes of the Lorde, he wyll bryngе me agayne, and showe me both it, and the tabernacle therof. But ¶ yf the Lorde thus say: I haue no luste vnto the, beholde, here am I, let hym do wyth me, what semeth good in hys eyes.

R The kynge sayde also vnto Sadock the preast: Art not thou a * Seer? Returne into the citie in peace. And take your two sonnes wyth you: Ahimaaz thy sonne, ¶ Jonathas the sonne of Abiathar. Beholde, I wyl tary in the feldes of the wyldernesse, vntyll there come some word frõ you to be tolde me. Sadock therfore and Abiathar carried the arke of God agayne to Jerusalem, and they tarried there. And Dauid went vpõ mõt Olynet, and wept as he wente, and had hys head couered, and went barefote. And all the people that was wyth hym, had euery man hys head couered, ¶ as they went vp, they wept also. And one tolde Dauid, sayinge. Ahithophel is one of them that haue cõspyred with Absalom. And Dauid sayd: O Lorde turne

G the councell of Ahithophel into folyshnes.

When Dauid was come to the toppe of the mount he worshypped God: and beholde Husai the Arachite came agaynst hym with hys coote torne, and hauyng earth vpon his head. Vnto whome Dauid sayde: yf thou go wyth me, thou shalt be a burthen vnto me. But yf thou returne to the cytie, ¶ saye vnto Absalom: I wil be thy seruaũt O kynge: (as I haue thus longe bene thy fathers seruaunt, so am I nowe thy seruaunt) ý mayst for my sake destroye the councel of * Ahithophel. And thou hast there wyth the, Sadock and Abiathar the prestes, vnto whom thou shalt showe all that thou canst heare oute of the kynges house. And beholde, they haue ther with them theyr two sonnes: Ahimaaz Sadockes sonne, and Jonathas Abiathars sonne: by them also shall ye sende me al that ye can heare. And so * Husai Dauids frende gat hym to the cytie. And Absalom also entred into Jerusalem.

¶ The. xvi. Chapter.

Ziba bryngyng presentes to Dauid, doth falsye accuse Mypphibosheth. Semei curseth Dauid, and hurleth stones at hym. Absalom (by the councel of Ahithophel) lyeth wyth hys fathers Concubynes.

AND when Dauid was a lytle past, the toppe of the hyll: beholde, ziba the seruaunt of Mypphibosheth came to mete hym wyth a couple of asses sadeled, ¶ vpon them two hundred loues, ¶ one hũdred bonches of Relynges, and an hundred frayes of dryed fygges, and a bottel of wyne. And the kynge sayde vnto ziba: what meanest thou wyth these? And ziba sayde: They be for the kynges houshold to ryde on, ¶ bread and frute for ý yonge men to eat, and wyne that such as be fayne in the wyldernesse may drynke. And the kynge sayde: where is thy masters sonne? ziba answered vnto ý kynge beholde he taryeth styll at Jerusalem. For he sayde: thys daye shall the house of Israel restore me the kyngdome of my father. Then sayde the kyng to ziba: beholde, thyne are all that pertayned vnto * Mypphibosheth. And ziba sayde: I do homage to the. I beseche the that I maye fynde grace in thy syghte, my Lorde, O kynge.

And when kynge Dauid came to Bahurim: beholde, thence came oute a man of the kynred of the house of Saul, named * Semei the sonne of Gera, and he came out cursyng. And he cast stones at Dauid, and all the seruauntes of kynge Dauid. And all the people also and al the men of warre were on hys ryght hande, and on hys lefte. And thus sayde * Semei when he cursed: come forth, come forth thou bloudsheder, and thou man of Beliall. The Lorde hath bronght vpon the, all the bloude of the house of Saul, in whose stead thou hast raygned, and the Lorde hathe delyuered the kyngdome into the hande of Absalom thy sonne. And beholde, thou art come to thy mysche fe, because thou art a bloudsheder.

Then sayde Abysai the sonne of zaruia vnto the kynge: why dothe this dead dogge curse my lorde the kynge? let me gonne, and take of the head of hym. And the kynge sayde: what haue I to do wyth you ye sonnes of zaruia: let hym curse: for the Lorde hath bydden hym curse Dauid. Who dare then saye: Wherfore hast thou done so? And Dauid sayde to Abysai, and to all hys seruauntes, beholde, my sonne wyche came of myne owne body, seketh my life. How much more then maye thys sonne of Jemini do? Suffre hym to curse * for ý Lorde hath bydden hym: happely the Lorde wyll loke on my weepyng eyes and wretchednesse, and do me good for his cursyng this daye. And as Dauid and his men wente by the waye, Semei went alõge on the hylles syde ouer against hym, and cursed as he went, and threwe stones at hym, and cast duste. And ý kynge and all that were wyth hym cam werye, and refreshed them selues * there.

And Absalom ¶ al the people of ý men of Israel came to Jerusalẽ, ¶ Ahithophel was wyth him. And as sone as Husai ý Arachite Dauids frend, was come vnto Absalom, he sayde vnto hym: God saue the kynge, God saue the kynge. And Absalõ sayd agayne to Husai: is this ý kyndnesse thou owest to thy

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frende? Why wentest thou not wyth hym? Husai answered vnto Absalom: nay not so but whom the Lorde and this people and al the men of Israel chose, hys wyll I be, and with him wil I dwel. Moreouer, vnto whō thai I do seruice, but euen to his sonne? And as I was seruaunt before wyth thy father, euen so shall I be with the. Then spake Absalom to Ahithophel: geue councell what is best for vs to do. And Ahithophel sayde vnto Absalō: get the in vnto thy fathers *concubines, wyych he hath lefte to keepe ý house. And all Israel shal heare, that thou art cast out of thy father: then shall the handes of all that are with the, be stroge. And so they pitched Absalom a tent vpon the toppe of the house. And he went in vnto his fathers concubynes in the syght of all Israel.

*ii.Reg.xvi.c.

And the councell of Ahithophel which he counceled in those dayes, was as a man had asked councell of God: euen so was all the councell of Ahithophel, both wyth Dauid and wyth Absalom.

¶ The.xvii.Chapter.

¶ Ahithophel, kynge hys councell disalowed of Husai and forsaken, hangeth hym selfe.

A Hithophel sayde vnto Absalō: let me chose out nowe twelue thousand men. And I wil vp, & folowe after Dauid this night. And I wyll come vpon hym, whyle he is wery and weake handed, & wyll feare hym. And all the people that are wyth hym, shall flee. And so wyl I smyte ý kynge onlye, and wyll bryngе agayne all the people vnto the, euen as easelye as yf I wolde bryngе any other thyng. And whan I haue slayne the mā whom thou sekest, all the people shall haue rest. And the sayinge pleased Absalom well, and all the elders of Israel. B Then sayd Absalom: cal also Husai the Arachite, and let vs heare hys councell. When Husai was come to Absalom, Absalō spake vnto hym, sayinge: Ahithophel hath geuen such councel: Shal we do after hys sayinge, or no? tell thou.

Husai answered vnto Absalom: the councell ý Ahithophel hath geuen, is not good at thys tyme: For (sayd Husai) ý knowest thy father, and hys men, howe ý they be strong. And they be chafed in their mynides, and are euen as a *Beare robbed of her whelpes in the feld. Thy father is a man also practysed in warre, & maketh no taryenge wyth ý people. Beholde he lurketh nowe in some caue, or in some other (stronge) place. And though some of hys mē be ouerthrowen at the fyrst brunt, yet they that heare it wyll saye: The people that foloweth Absalom, be put to ý worsse. And the best mē thou hast whose herts are as the hertes of Lyōs, shall bryngе

*Ecc.xlvi.c.

ther at. For al Israel knoweth, that thy father is a mygthy man, and they wyche be wyth hym are all men of warre.

Therfore my councell is that all Israell C be gathered vnto the, from Dan to Beersceba, (wyche are as ý sāde of the see in nōbre) and that thou go to battayle in thyne owne person. For so shal we come vpō hym in one place or other, wher we shall fynde hym and we wyll fal vpon him, euen as thicke as the dewe falleth on the grounde. And of all the mē that are with him, we shal not leaue him one. Moreouer, yf he be gotten into a towne then shall all the men of Israel bryngе ropes to that cytie, and we wyll drawe it into the ryuer, vntyl ther be not one stone founde ther. And Absalom and al the men of Israel sayde: the councell of Husai the Arachite is better, then the councel of Ahithophel. * For *ecc.xlvi.c.
it was euen the Lordes determinacyon to D destroye the good councell of Ahithophel: ý the Lorde myght bryngе euel vpon Absalō. Then sayd *Husai vnto Sadock and Abia *ii.Reg.xv.c.
that the prestes of thys and that maner dyd Ahithophel and the elders of Israel councel Absalom. And thus and thus haue I counceled. Nowe therfore send quicklye, & shewe Dauid sayinge: tarye not all nygthe in the feldes of the wyldernesse, but get ý ouer, lest the kynge be deuoured, and all the people ý are with hym. Nowe Jonathas & Ahimaaz abode by the well Rogell: (for they myght not be sene to come into the cytie.) And a wench went and told them. And they went, and shewed kynge Dauid.

Neuerthelesse, a lad sawe them, and tolde E it to Absalom. But they went both of them awaye quycklye, and came to a mans house in Bahurim, which had a well in his yarde, into the which they went downe. And a woman toke & spreade a couerlet ouer ý welles mouth, and strawed hymētye corne therون. And the thyng was not spyed. And whē Absaloms seruauntes came to the wyfe to the house, they sayde. Where is Ahimaaz & Jonathas? The woman answered them: they be gone ouer the lytell broke of water. And when they had sought them, and coude not fynde them, they returned to Jerusalē. And as sone as they were departed, the other cam oute of the well, and wente and tolde kynge Dauid, and sayde vnto him: vp and get you quycklye ouer the water for suche councell hath Ahithophel geuen, agaynst you. Then Dauid arose, and all the people that were with hym, & they were come ouer Jordan be that it was daye: so ý there lacked not one of thē, that was not come ouer Jordan. And whē Ahithophel sawe, that his coūcell was F not folowed, he sadeled hys Asse, and arose, and gate hym home to hys owne house, & to his owne cytie, and put hys householde in or-

der, and hãged hym selfe, and dyed, and was
buryed in the sepulchre of hys father.

G Then Dauid came to Mahenaim. And
Absalom passed ouer Jordan, he and all the
men of Israel wyth him. And Absalõ made
Amasa captaine of ꝑ hoost in stede of Joab,
whych Amasa was a mannes sonne named
Jethra an Israhelite, ꝑ wente into Abigail
the daughter of Nahas, syster to zeruia Jo-
abs mother. So Israel and Absalõ pytched
in the land of Gilead. And whẽ Dauid was
come to Mahanaim, Sobi the sonne of Na
*ii.Reg.xi.a has out of * Rabba the cytie of the chyldren
of Ammon, & Machir the sonne of Ammiel
*ii.Reg.xix.f oute of Lodeber, and * Berzelai the Gilea-
*ii.Reg.ii.b dite out of Roglim, brought beddes, basens
earthen vessels, wheat and barly, floure and
parched corne, beanes, ryce, otemell, honye,
butter, shepe and chese of kyne, for Dauid &
all the people that were wyth hym, to eate.
For they sayd: The people is hongry, wery
and thyrstye in the wyldernesse.

¶ The.xviii.Chapter.

¶ Absalõ is ouercome in battel. He hãged by the herre in an Oke. He is kylled and put in a pytch. Dauid is so sorowfull for the death of Absalom that he weepeth.

A AND Dauid nombred the people that
were with him, and set captaynes of
thousandes and of hũdredes ouer thẽ.
And Dauid sent forth the thyrd part of the
people vnder the hand of Joab, and another
parte vnder the hand of Abisai the sonne of
zeruia Joabs brother, and the other thyrde
parte vnder the hand of Ithai the Gethite.
And the kynge sayd vnto the people: I wyl
go wyth you also. And the people answered
Thou shalt not go forth: for ꝑ we flee, our ad
uersaryes wyll not care for vs: nether shall
they regarde vs, though halfe of vs were
slayne: but ꝑ art worth ten thousand of vs:
Wherfore it is better, that thou succour vs
out of the cytie. And the kynge sayde vnto
them: what semeth you best, that wyl I do.

B And the kynge stode by the gate syde, and
all the people came oute by hundredes & by
thousandes. And the kynge cõmaunded Jo-
*ii.sa.xvi.d ab and Abysai, and * Ithai saying: intreate
the yonge mã Absalom gently for my sake.
And all the people hearde, ꝑ the kynge gaue
all the captaynes charge concernynge Ab-
salom. And so the people went oute into the
felde agaynst Israel, and the battell was in
the wode of Ephraim: Where the people of
Israel were put to the worse before the ser-
uauntes of Dauid, and there was a greate
slaughter that daye, euen of twentye thou-
sande men. For the felde was fought there
in dyuerse places, all abrode vpon ꝑ earthe.
And the wood deuoured mo people that day
than dyd the swearde. And Absalom came
before ꝑ seruauntes of Dauid rydyng vpon
a Mule, which caryed him vnder the spre-
bowes of a greate Oke. And hys head was
caught of the Oke, and he was lyfte vp be-
twene heauen and earth: and the Mule that
was vnder hym, went hys waye. And one
sawe it tolde Joab, sayeng: behold, I sawe
Absalom hange in an Oke: and Joab sayde
vnto the man that tolde him. ꝑ thou dyd-
se him, why dydest not thou there smite him
to the grounde, and I wolde haue geuen
ten sycles of syluer, and a gyrdle?

The man sayde vnto Joab: though thou
woldest laye a thousande sycles of syluer in
my hande, yet wold I not stretche out myne
hãd agaynst ꝑ kynges sonne. For we heard
wyth our eares when the kyng charged the
and Abysai, and Ithai, sayenge: Beware
that none touche the younge man Absalom.
Moreouer, ꝑ I had done it, I shulde haue
done agaynst myne owne lyfe: for there is
no matter hyd from the kynge: yea and
thy selfe woldest haue bene agaynst me.
Then sayd Joab: I maye not stand thus ta-
rynge wyth the.

And he toke thre speares in hys hande,
and thruste them thorowe Absalom, while
he was yet alyue on the body of ꝑ tree. And
ten seruauntes that bare Joabs weapons
turned, and smote Absalom, and slue hym.
And when Joab blew the trompet, the peo-
ple returned frõ folowynge Israel: for Joab
spared the people. And they tooke Absalom,
and cast hym into a great pyt in the wode,
and layed a myghtye greate heape of stones
vpon hym. And all Israel fled to theyr ta-
bernacles. And thys Absalom yet in hys lyfe tyme
* toke councel and reared vp a pyller, which
is in kynges dale. For he sayde: I haue no
sonne. And therfore to kepe my name in
memberance do I it. And he called the pyller
after hys owne name. And it is called vnto
thys daye: Absaloms pyller.

Then sayd Ahimaaz ꝑ sonne of Sadoch:
let me runne nowe, and beare the kynge tyd-
dynges, how that ꝑ Lorde hath iudged hym
quyte of the hãde of his enemyes. And Joab
sayde vnto hym: thou art no man to beare
good tydynges to daye: thou shalt beare tyd-
dynges another time: but to daye thou shalt
beare none, because ꝑ kynges sonne is dead.
Then sayde Joab to Chusi: go and tell the
kynge, what ꝑ hast sene: And Chusi bowed
him selfe vnto Joab, and ranne. Then sayde
Ahimaaz the sonne of Sadocke agayn to
Joab: come what come wyll, let me also run
after Chusi. And Joab said: Wherfore wilt
thou runne my sonne, seyng ꝑ for the tydy-
nges ꝑ shalt haue no reward: well (sayde he)
come what wyll, let me rune. He sayde vnto
hym: runne. Then Ahimaaz ranne by the
playne waye, and came before Chusi.

And Dauid sat betwene the two gates. And the watchemen wente vp to the roufe ouer the gate vnto the wal, and lyfte vp his eyes, and sawe: & beholde, there came a man runnyng alone. And the watchman cryed, & tolde the kyng. And the kyng sayde: if he be alone, there is good tydinges in his mouth. And he came, and drewe nye. And the watchman sawe another man running, and he called vnto the porter and sayde: beholde there cōmeth another man runnyng alone. And the kyng sayde: he is also a tydynges brynger. And the watcheman sayd: me thynketh the runnyng of the formost is lyke the runnyng of Ahimaaz the sōne of Sadock. The kyng sayde: he is a good man, and cōmeth with good tydynges. And Ahimaaz called and sayde vnto the kynge: good tydynges, and he fell downe flat to the earth vpon hys face before the kynge, and sayde: blessed be the Lorde thy God, which hath shut vp the men that lyfte vp theyr handes against my lorde the kynge. And the kynge sayde: is the
G ponge man Absalom safe? Ahimaaz answered: when Joab sent (Chusi) the kynges seruaunt, and me thy seruaunt, I sawe muche a do. But I wote not what it was. And the kyng sayde vnto him: turne, and stande here And he turned, and stode styll.

And beholde, Chusi came also, and sayd: Good tydynges my lorde the kynge, for the Lorde hath quyte the thys daye out of the hande of al them that rose agaynst the. And the kynge sayde vnto Chusi. Is the ponge man Absalom safe? Chusi answered: The enemyes of my lorde the kynge, and all that rise agaynste the, to do the hurte, be as that yong man is. And the kyng was moued, and wente vp to a chambre ouer the gate, and wepte. And as he went, thus he sayd: O my sonne Absalom, my sonne, my sonne Absalom, wolde God I had dyed for the: O Absalom my sonne, my sonne.

¶The.xix.Chapter.

¶David is restored to his kyngdome, and brought agayne to Ierusalem.

A ND it was tolde Joab: beholde, the kyng wepeth and mourneth for Absalom. And the victory of that day was turned into mournyng vnto all the people. For the people hard say that day howe the kyng sorowed for his sonne. And the people stale away that daye from goyng into the cytie, as people confounded to steale away, when they flee in battell. But the kyng hyd hys face, and cryed with a loude voyce. O my sonne Absalom, O Absalom my sonne, my sonne.

And Joab came into the house to the kyng and sayd: thou hast shamed this day the faces of all thy seruauntes, whiche thys daye haue saued thy lyfe, & the lyues of thy sōnes and of thy daughters, & the lyues of thy wyues, and of thy concubynes, in that thou louest thyne enemyes, and hatest thy frendes. For thou hast declared thys daye, that thou B regardest neyther thy lordes nor seruaūtes. And this day I do perceiue, that if Absalom had lyued, and al we had dyed this day, that had pleased the wel. Nowe therfore vp, and come out, and speake kyndely vnto thy seruauntes: For I sweare by the Lord, excepte thou come out, there wyll not tary one man with the this nyght. And that wylbe worse vnto the, then all the euyll that fell on the from thy youth vnto thys houre. Then the kyng arose, and sat downe in the gate. And they tolde vnto all the people, sayeng: Beholde, the kyng doth syt in the gate. And all the people came before the kyng. But Israel fled, euery man to hys tente.

And it fortuned that al the people were at stryfe thorowe out all the trybes of Israel, sayeng: the kyng saued vs out of the hand of our enemies, he deliuered vs out of the hand of the Philistines, and nowe he is fled out of the land for Absalō. But Absalom whō we anoynted ouer vs, is deade in battell. Therfore, why are ye so styll, that ye bryng not ꝑ C kyng agayne? And kyng David sent to Sadock & Abiathar ꝑ preastes, sayeng: speake vnto the elders of Juda and say: why are ye behynde to bryng the kynge agayne to hys house, seyng that such tydynges is come frō all Israel vnto the kynge euen to his house? D (For the kynge had sayde: Thus shal ye say vnto the people of Juda.) Ye are my brethren, my bones and my flesche: wherfore then are ye the laste that bryng the kyng home agayne? And say ye to Amasa: arte thou not of my bone and of my flesche? God do so and so to me, if thou be not captayne of ꝑ host to me for euer in ꝑ roume of Joab. And he bowed the hertes of all the men of Juda, euen as the hert of one man: so that they sent this word to ꝑ kyng: Return thou with al thy seruauntes. So the kynge returned, & came to Jordan. And Juda came to Gilgal, for to go downe to mete the kyng and to conuey him ouer Jordan. And Simei * the sonne of Gera, the sonne of Jemini, *xii.Re.xvi.d. whiche was of Bahurim, hasted, and came with the men of Juda to mete kyng David and there were a thousand mē of Benjamin with him, and * Ziba ꝑ seruaunt of the house *xii.Re.xvi.a of Saul and his.xv. sonnes and twenty seruauntes with him. And they went quickly ouer Jordan before ꝑ kyng. And there went ouer a boat that carried ouer ꝑ kynges housholde and they dyd him pleasure.

And Simei the sonne of Gera fell before D the kyng (as he was come ouer Jordan) and sayd vnto him: let not my lorde impute wickednes vnto me, nor remembre the thynges (that thy seruaunt dyd wyckedly when my

Lord the kyng departed out of Jerusalem) that the kyng shuld take it to hert. For thy seruaũt doth knowe, howe that I haue done amysse. And therfore behold, I am the fyrst this daye of all the house of Joseph, that am come to go downe, to mete my lorde ꝑ kyng. But Abisai the sonne of Zeruia answered, and sayde: shall not Semei dye for thys, because he cursed the Lordes anoynted? And Dauid sayde: what matter is betwene you and me ye sonnes of Zeruia? For thys day ye be aduersaries vnto me. Shal there any mã dye thys daye in Israel? Do not I knowe, that I am this day kynge ouer Israel? And therfore the kynge sayde vnto Semei: thou shalt not dye, & the kynge sware vnto hym.

And Miphiboseth the sonne of Saul cam also to mete ꝑ kyng, and had neither washed hys fete, ner shauen hys bearde, ner washed his clothes from the tyme the kynge departed, vntyll he came agayne in peace. And it fortuned that when he was come to Jerusalem, and met the kyng, the kyng sayde vnto him: wherfore wẽtest not thou with me Miphiboseth? He answered: my lord: O kyng, my seruaunt deceiued me. For thy seruaunt sayd I wold haue mypne Asse sadled to ryde theron, for to go to the kynge, because thy seruaunt is lame. And Ziba hath falsely reported of thy seruaunt vnto my lorde the kyng. And my lorde the kynge is as an angell of God: do therfore what semeth good in thine eyes. For al my fathers house were but dead men before my lorde the kyng: and yet dydest ꝑ put thy seruaunt among them ꝑ dyd eat at thyne owne table. What right therfore haue I yet, to crye any more vnto the kynge? And the kynge sayde vnto hym: Why speakest thou yet in thine owne cause (It is determined, that) I haue sayd: thou & Ziba deuide the landes betwene you. And Miphiboseth sayd vnto ꝑ kynge: yee, let him take all: for so muche as my lorde the kynge is come agayne in peace vnto his owne house.

And Berselai the Gileadite came downe from Roglim, and went ouer Jordan with the kyng, to conuey him ouer Jordan: Berselai was a very aged man, euen foure score yere olde, & prouided ꝑ kyng of sustenaunce, whyle he laye at Mahanaim: for he was a man of very great substãce. And the kyng sayde vnto Berselai: come thou with me, & I wyll fede the with me in Jerusalem. And
xii.Ma.xvii.5 Berselai sayd vnto the kyng: I am thus olde, and howe am I able to go vp with the kyng vnto Jerusalem? I am this day foure score yeare olde: and can I decerne betwene good and euyll? Hath thy seruaunt any tast in that he eateth or drynketh? Can he hear any more the voyce of syngynge men and women? Wherfore then shulde thy seruaũt be yet a burthen vnto my lorde the kynge? Thy seruaunt wyl go a lytle way ouer Jordan with the kyng: and why wyll the kyng recompence it me with suche a reward? let thy seruaunt turne backe agayne, that I may dye in mypne owne cytie, and (be buried) in ꝑ graue of my father and of my mother. Behold, here is thy seruaũt Chimeam, let him go with my lorde the kynge, and do to him, what shall please the.

And the kynge answered: Chimeam shall go with me. And I wyl do to him that thou shalt be cõtent with. And whatsoeuer thou shalt requyre of me, that same wyl I do for the. And all the people went ouer Jordan. And when the kyng was come ouer Jordan, he kyssed Berselai, and blessed hym, and wẽt backe againe vnto his owne place. Then the kyng went to Gilgal, and Chimeam went with him, and so dyd all the people of Juda, and brought ouer the kyng, and there were but halfe the men of Israel.

And beholde, all the men of Israel came to the kyng, and sayde vnto him, why have our brethren ꝑ men of Juda stolen the kyng, and haue brought the kyng & his houshold, and all Dauids men with him ouer Jordan? And all the men of Juda answered the men of Israel: the kynge is nere of kynne to vs: wherfore be ye angry for ꝑ matter? Thinke ye that we eate of the kynges cost, or that we take vs any gyftes? And the men of Israel answered the men of Juda and sayde: we haue ten partes in the kyng, & haue also more ryght to Dauid then ye. Why then dyd ye despyse vs, that our aduise shuld not be fyrste had in restoring out kyng again? And the wordes of ꝑ men of Juda were harder, then the wordes of the men of Israel.

¶ The. xx. Chapter.

¶ Seba the sonne of Bichri reysteth Israel against Dauid. Joab kylleth Amasa traytorously. The head of Seba is delyuered to Joab. Dauids receiuers and officers.

Wha there came that day a wicked tayne mã of Belial, named Seba, the sonne of Bichri (a mã of gemini) he blewe the trompet & sayde: We haue no part in Dauid, neyther haue we any inheritaunce in the sõne of Jsai, let every man of Israel departe vnto theyr tentes.

every man of Israel went from Dauid, and
folowed Seba the sonne of Bichri. But the
men of Juda claue faste vnto their kynge,
from Jordan to Jerusalem.

And Dauid came to his house to Jerusa-
lem, *and toke the ten women hys concubi-
nes, that he had left behynd him to kepe the
house, and put them in warde, and fed them:
but lay no more with thē. And so they were
enclosed vnto the day of their death, lyuyng
in wydowhod.

B Then sayde the kynge to Amasa: call me
the men of Juda together agaynst the thyrd
day, and be thou here also. And so Amasa
wente to gather the men of Juda together:
but taried longer thā the time which he had
appoynted him. And Dauid sayd to Abisai:
nowe shall Seba the sonne of Bichri do vs
more harme, then dyd Absalom. Take thou
therfore thy lordes seruaunts, and folowe
after hym: lest he get him walled cyties, and
escape vs. And there went out after him Jo-
abs men, and the Crethites and the Phele-
thites and all the myghtyest men. And they
departed out of Jerusalem to folowe after
Seba the sonne of Bichri. And when they
were at the greate stone in Gibeon, Amasa
went before them. And Joabs garmēt (that
C he had about him) was gyrde vnto him, and
he had gyrded therون, a knyfe, whiche was
ioyned faste to his loynes, in suche a sheath,
that (as he went) it fel some tymes out. And
Joab sayd to Amasa: art thou in health my
brother? And Joab toke Amasa by the chyn
with the ryght hande, to kysse hym. But
Amasa toke no hede to the knyfe that was
in Joabs hande, for ther with he smote hym
*in ý short rybbes, and shed out hys bowels
to the grounde, and thruste at hym nomore,
and he dyed.

D So Joab and Abisai his brother folowed
after Seba the sonne of Bichri. And one of
Joabs men stode by him, and sayde: He that
beareth any fauour to Joab, or good wyl to
Dauid, let hym go after Joab. And Amasa
lay walowed in bloude, in the myddes of the
way. And there was a man, which when he
sawe that *all the people stode styll, he rowled
Amasa out of the way into the felde, and
cast a cloth vpon hym, because he sawe that
every one that came, stode styll by him. And
as sone as he was tombled out of the waye,
al the people went after Joab, to folowe af-
ter Seba the sonne of Bichri.

E And he went thorowe al the trybes of Is-
rael vnto Abel, and to Bethmaacha and al
the places of Barim. And they gathered to-
gether, and went after him. And they came,
and beseged hym in Abel & in Bethmaacha.
And they cast vp a banche agaynst the cytie
that stode in the valleye. All the people that
was with Joab, thrust at the wall to ouer-
throwe it. Then cryed a wyse woman out of
the cytie, heare heare, byd Joab come hyther
that I may speake with hym. When Joab
was come vnto her, the woman sayde: arte
thou Joab? He answered: I am he. Shē sayd F
vnto him: hear ý wordes of thy handmayde:
And he answered: I do heare. And she sayde
agayne: They spake in ý olde tyme, sayeng:
men must aske (peace first, howe muche ra-
ther shulde they so do to) Abel? For so haue
they cōtynued (hytherto): I am one of them
that are peaceable and faythfull in Israel.
And thou goest aboute to destroye a cytie,
and a mother in Israel. Why wylt thou de-
noure the enheritaunce of the Lorde.

And Joab answered, and sayde: God for-
byd, God forbid it me, that I shuld either de-
noure or destroye. The matter is not so: but
a man of mount Ephraim (Seba the sonne
of Bichri by name) hath lyfte vp his hande
agaynst the kyng, euen agaynst Dauid. De-
lyuer vs him only, and I wyll departe from
the cytie. And the woman sayde vnto Joab: G
Beholde, hys heade shalbe throwen to the,
ouer the wal. And then the woman went vn
to all the people with her wysdome. And
they smote of the heade of Seba the sonne of
Bichri, & cast it out to Joab. * And he blewe *ii. Reg. ii. g.
a trompet, and they scatered from the cytie,
every man to hys tente. And Joab returned
to Jerusalem, vnto the kynge.

Joab was ouer all the host of Israel. And
Banaia the sonne of Jehoiada was ouer the
Crethites and Phelethites. And Aduram
was ouer the tribute. And Jehosaphat the
sonne of Ahiud was Recorder. Seua was
scribe. And Sadock and Abiathar were the
preastes. And Ira the Jairite was Dauids
preaste.

¶ The. xxi. Chapter.

¶ Thre deare yeres. The vengeaunce of the synnes of Saul rygheth on hys seuen sonnes, which are hanged, foure great battelles, which Dauid had agaynst the Philistines.

THen there fel an hongre in ý dayes A
of Dauid, thre yeares together.
And Dauid enquered of the Lord
And the Lorde answered: it is for
Saul, and the house of bloude, because he
slue the * Gibaonites. And the kynge called *i. Re. xxii. g
the Gibaonites, and sayd vnto thē. (Nowe
the Gibaonites were, not of the * chyldren * Josua. ix. c.
of Israel, but a remnaunt of the Amorites,
and the chyldren of Israel sware vnto them:
And Saul sought to slay thē, for a zele that
he had to the chyldren of Israel & of Juda.)
Wherfore Dauid sayde vnto them, what
shall I do for you, & wherwith shall I make
the attonement that ye may blesse the enhe-
ritaunce of the Lorde?

The Gibaonites answered him: we wyll
haue no syluer nor golde, of Saul nor of hys
house: neyther is it our mynde, that ý shul-
dest

25 dest kyll any man in Israel. He sayde: what
saye ye then that I shall do for you? They
answered the kyng: the man that consumed
vs & ymagined to bryng vs to nought, hym
wyl we destroye, that nought of him conti-
nue in any of the coastes of Israel. Let. vii.
men of his sonnes be deliuered vnto vs, and
we wyll hange them vp vnto the Lorde, in
Gibeah of Saul, whom the Lord dyd chose
And the kynge sayd: I wyl geue them you.
But the kyng had compassion on Miphi-
boseth the sonne of Jonathas, the sonne of
Saul, because of the Lordes oth, that was
betwene them: euen betwene Dauid and Jo
nathas the sonne of Saul. But he toke the
two sonnes of Rizpa the daughter of Aia
(whom she bare vnto Saul) euen Armoni
and Miphiboseth, and ꝑ fyue sonnes of Mi-
chol (the daughter of Saul) whom she bare
to Adriel the sonne of Berselai the Mehola
thite. And he deliuered them vnto the han-
des of the Gibeonites, whiche hanged them
in the hyll before the Lorde. And they fel all
seue together, and were slayne in the dayes
of harueſt: euen in the fyrst dayes, and in the
begynnyng of Barley harueſt:
And Rizpa the daughter of Aia toke sac-
clothe and hanged it vp for them vpon the
Rocke, euen from the begynning of harueſt
vntyll rayne dropped vpon them out of he-
uen: and suffered nether the byrdes of ꝑ ayre
to fal on thē by daye, nor beastes of the felde
by nyght. And it was tolde Dauid what
C Rizpa the daughter of Aia the concubine of
Saul had done: and Dauid wente, and toke
the bones of Saul & of Jonathas his sonne,
from the men of Jabes in Gilead (whiche
had stollen them from the strete of Bethsan
where the Philistines had hāged them, whē
the Philistines had sleyne Saul in Gilboa)
And he brought thence the bones of Saul,
and the bones of Jonathas hys sonne, and
they toke vp the bones of them that were
hanged. And the bones of Saul and Jona-
thas hys sonne buryed they in the countrey
of Ben Jamin, in zela, in ꝑ sepulchre of Cis
his father. And when they had perfourmed
all that the kyng commaunded. God was
then at one with the lande.
It fortuned, that the Philistines had yet
warre agayne with Israel. And Dauid wēt
downe and hys seruauntes wyth hym, and
fought agaynst the Philistines. And Dauid
wared faynty, and Iesby of Nob one of the
sonnes of the gyauntes (the yron of whose
speare wayed thre hundreth sycles, and he
D beyng gyrded with a newe sweard) thought
to haue slayne Dauid. * But Abisai the sone
of Zarui a succoured him, and smote the Phi-
listine and kylled him. Then the seruauntes
of Dauid sware vnto hym, sayeng: Thou
shalt go no more out with vs to battel, that
thou quench not the lyght of Israel. And yet
after this, there was a battel with the Phi-
listines at Nob, and then Sibbechai the Hu-
sathite slewe Saph whiche was one of the
sonnes of the Gyauntes.
And there was yet another battell in
* Nob with the Philistines, where Elhanan
the sonne of Jaere Orgim, a Bethlehemite
slue one Goliaha Gethite: ꝑ staffe of whose
spear was as great as a weuers cloth beam.
And there was yet another battel in Geth
where was a man of a greate stature, and
had on euery hand. vi. fyngers and on euery
fote. vi. toes. xxiiii. in all. And was borne al
so of the kynred of the gyauntes in Geth.
And whan he defyed Israel, Jonathas the
sonne of Simea the brother of Dauid slewe
hym. These foure gyauntes were borne in
Geth, and fell into the hande of Dauid and
into the handes of his seruauntes.

C The. xxii. Chapter.

C The songe of Dauid for hys deliuerauncе from hys enemyes.

And Dauid spake the wordes
of this songe vnto the Lord
what tyme the Lord had de-
liuered him out of the hand
of all his enemies and out of
the hande of Saul.
And he sayde: the Lord is
my rocke, and my castell, and my deliuerer.
God is my strength, in him wyll I trust: he
is my shylde, and the horne of my saluacion:
my worthyp & my refuge: my sauiour, thou
shalt saue me from wronge.
* I wyll call on the Lorde which is prayse
worthy, and so shall I be saued from myne
enemyes. For the corrupcyons of death cla-
sed me aboute: the floudes of Belial put me
in feare. The sorowes of hell compassed me
aboute: the snares of death ouer toke me. In
my tribulacion wyll I call vpon the Lorde,
and crye to my God. And he shall heare my
voyce out of his temple, and my crye shall en
ter into his eares. The earth trymbled and
quaked: the foundacyons of heauen moued
and shake, whan he was angry.
Smoke went vp in hys wrath, and con-
sumyng fyre out of hys mouth, coales were
kyndled therof. And he bowed heauen, and
came downe, and there was darckenes vn-
der his fete. And he sat vpō Cherub and dyd
flye, he was sene caried vpon the wynges of
the wynde. He made darckenes a tabernacle
rounde about him, with waters gathered to
geather in thycke cloudes. Thorowe the
bryghtnes of hys presence were the fyre co-
les kyndled.
God thundred from heauen, and he that is
moste hye, dothe put out hys voyce. He shot
arowes, and scatered them: he hurled lyg-
tenyng

teryng, and ouerthrewe them. The flowe-
ynges of the see apeared, and the founda-
cyons of the worlde were sene, by the reason
of the rebukyng of the Lorde, and thorowe
the blastyng of the breath of hys nostrelles.
He shall sende from heauen, and fet me, he
shall plucke me out of many waters.

He shall delyuer me from my mighty ad-
uersary, and fro myne enemyes, for they are
to strong for me. When they had ouertaken
me in the daye of my calamytie the Lorde
stayed me vp. For he brought me out into
rouumthe: he delyuered me, because he had a
lone vnto me.

B.a.b. *The Lorde wyll reward me accordyng
C to my rycht wysnesse: accordyng to the pu-
renes of my handes wyll he recompence me.
For I haue kepte the wayes of the Lorde,
and done no wickednes agaynste my God.
For all his lawes are in my syght, and hys
statutes wyll not I put awaye from me. In
hys syght also haue I bene vndefyled, and
haue kepte me fro myne owne iniquitie.

And the Lorde dyd to me agayne, accord-
yng to my rycht wesnes, euen after my pu
renes in his eyesyght. With the godly thou
shalte be godly, and with the man that is
vncorrupte, thou shalte be vncorrupt. With
the pure thou shalte be pure, and with the
frowarde thou shalte be frowarde. And the
poore people ꝑ are in aduersitie, thou shalte
helpe. And on the proude shalte thou caste
thyne eyes. Thou arte my lyght O Lorde:
the Lorde shall lyght my darkenesse.

For with thy helpe I wyll runne thorowe
an host of men, & in my God wyll I spryng
ouer a wall. God is vncorrupte in his way:
the worde of the Lorde is tryed in the fyre:
he is the defender of al thē that trust in him.

For who is a God, saue the Lorde? & who
D is mighty, saue our God? God strengtheth
me with power, and ryddeth the way in bat
tell cleare before me. He maketh my fete
lyke partes fete, and setteth me fast vpon
my hye holde.

E.a.b. *He teacheth my handes to fyght, ꝑ euen
a bowe of stele is to weake for myne armes
D Thou hast geuen me the shyld of thy sal-
uacion, and with thy louyng mekenes thou
doest multiply me. Thou shalte make me
spate to walke in, & my legges shal not fatle
me. I wyll folowe vpon myne enemies and
destroye them, and turne not agayne vntyl
I haue consumed them.

I wyll waste them and smyte them, that
they shall not be able to aryse: yee, they shal
fall vnder my fete.

Thou hast gyrded me about with myght
to battell, and them that rose agaynste me,
hast thou subdued vnder me.

And thou madest myne enemies (& them
that hated me) to turne theyr backes to me
that I myght destroye them. They loke for
helpe, but there is none to saue thē: Yee, euen
vnto the Lorde do they crye, but he heareth
them not.

I wyll beate them as smale as the dust of
the erth: I wyll stampe them as the dyrte of
the streate, and wyll spreade them abroade.

Thou shalte delyuer me from the dissen-
cion of my people: thou shalte kepe me to be
an heade ouer nacyons: the people whiche I
knewe not, shall serue me.

Straunge chyldren dissemble with me:
At the hearyng of the eare they obeye me.

Straunge chyldren wyll chryncke awaye,
and they shalbe smytten with feare in the
pryuy chambre. God is a lyue, and blessed be
my maker: magnified be God, my moste
strong saluacion. It is God that aduengeth
me, & bryngeth downe the people vnder me.
He delyuereth me fro myne enemyes, thou
also shalte lyfte me vp on hye from thē that
ryse agaynst me, thou shalt deliuer me from
the wycked men.

And therfore I wyll prayse the (O Lord)
among the nacyons, and wyll syng vnto thy
name. Which sheweth greate saluacion for
his kynge, and dealeth merefully with his
anoynted: euen with David, and with hys
sede for euermore.

¶ The.xxiii.Chapter.

¶ The last cōmuniacion of David, and the desciry-
cion of the wycked men to hym belongyng.

These be the laste sayenges of David.
David the sonne of Jsay sayde: And A
the man (whiche was made, the an-
noynted of the God of Jacob, and the noble
Psalmist of Jsrael) sayde: the spryte of the
Lorde spake by me, and hys worde was in
my tonge. The God of Jsrael spake of me,
euen ꝑ most myghty of Jsrael, sayd: he that
beareth rule ouer men, ought to rule iustely
in the feare of God. And as ꝑ morning lyght
when the sonne is vp, a morynyng in whiche
are no cloudes to let the bryghtnes, and as
the grasse of the earth is by the vertue of the
rayne. Shall not my house be so with God?
* For he hath made with me an euerlastyng * 2.Reg.vii.b
couenaunt, perfecte & sure in al poyntes: and
this is truly all my health and al my desyre
that it growe but not as grasse. But the vn
godly mā of Belial shalbe as a thorne clean
pluckte vp, which can not be take with han-
des: But the man that shal touche thē, must
haue yron, or a longe helue. * Or elis muste * 1.Par.xii.d
they be burnt with fyre in the same place.

These be the names of the myghty men B
whom David had: one that sat in ꝑ seate of
wisdome, being chefest among thre, plesant
was he and stronge: he slue eyght hundred at
one tyme. After him was Eliazar the sonne
of Dodi the sonne of Ahohi, one of the thre

worthyes

worthyes wyth Dauid, whyche defyed the Philistines that were there gathered together to battel: whan the men of Israel were gone vp. He arose & layed on the Philistines vntyll his hande was wery, and claue vnto the swearde. And the Lorde gaue great victory the same day. And the people (which had fled) returned, and went after hym to rūne to the spoyle. After hym was Sanma ý sonne of Age the Hararite: and the Philistines gathered together besyd a towne. (Where was a parcell of lande full of ryce) and the people fled from the Philistines. But he stode in the mydes of the grounde, and defended it, and slue the Philistines. And the Lorde gaue greate victory.

* i.Par.xi.b * These thre (which were of ý thyrty chefe captaynes) went downe to Dauid in ý harueste tyme vnto the caue Adullam, & the host of the Philistines abode in the valey of Gyauntes. And Dauid was then in an holde. And the souldiours of the Philistines were in Bethlehem. And Dauid longed and said: (Oh, that I had of the water that is in the well by the gate of Bethlehē, for to drynke. And the thre myghty brake thorowe ý host of the Philistines, and fet water out of the well of Bethlehē that was by the gate, and toke and brought it to Dauid. Neuertheles he wolde not drynke therof, but offred it vnto the Lorde, and sayd: the Lord forbyd that I shulde do so. Is not this the bloude of the men that wente in ieoperdy of theyr lyues? and therfore he wolde not drynke it. And these thynges dyd these thre myghty men.

* ii.Par.xxi.g. * Abisai the brother of Joab, the sonne of Saruiah, was chefe among the thre, and he lyfte vp hys speare agaynste thre hundred, and slue them, and had the name among the thre. For he was nobler man then the thre, and was theyr captayne. Howbeit he attayned not vnto (the ryste) thre.

And Banaiahu the sōne of Jehoiada (the sonne of a myghty man) valyaunt in actes, of Kabzeel, slue two strong lyons, euen lyōs of Moab. He went downe also, & slue a lyon in a pyt in tyme of snowe. And he slue an Egypcyan a goodly bygge man, whiche had a speare in his hande. But he wente downe to him with a staffe, and plucked the speare out of the Egypcians hand, & slue him with hys owne speare. These thynges dyd Banaiahu the sōne of Jehoiada, & had the name among the thre worthyes. He was honorable amōg thyrty, but he attayned not to the (fyrste) thre. And Dauid made hym of his councell. Asahel the brother of Joab also was one of the thyrty. Then Elhanā the sōne of Dodo of Bethlehē: Sāma the Haronite: Elica the Harodite: Helez the Paltite: Ira the sōne of Akes the Thekoite: Abiezer of Anathoth: Meobnai ý Husathite: zelmon an Ahohite: Maharai the Netophatite: Heleb the sonne of Baanah an Netophatite: Ithai the sonne of Ribai out of an hil of the chyldrē of Benjamin: Banaiahu the Phiratonite: Hedai of the ryuer of Gaas: Abialbon the Arbathite: Asmauetha Barhumite: Elihaba a Saalbonite: and the sonnes of Jasen, Jonathas, Samma the Hararite. Ahiam the sonne of Sarar an Hararite. Eliphelet the sonne of Aasbai the sonne of a Maachathite: Eliam the sonne of Aithophel the Gilonite: Hezrai the Carmelite: Paarai the Arbite: Igal the sonne of Nathan of zoba: Bani the Gadite: zelec an Amonite: Naharaia Berothyte, which was the harnesberer of Joab ý sonne of zauia. Ira ý Jethzite: Gareb ý Jethzite, Uria the Hethite, thyrty and seuen in all.

¶ The.xxiiii.Chapter.

¶ Dauid causeth the people to be numbred, and therfore is Israel plaged with pestilēce: so that in thre dayes there dyed.lxx.thousande.

And agayne, the Lorde was wrath agaynst Israel, and he moued Dauid agaynst them, in that he sayd: * go and numbre Israel and Juda. For the kynge sayde to Joab the captayne of hys hoste: go thon abrode nowe, thorowe out all the trybes of Israel, euen from Dan to Beer Seba, and numbre ye the people, that I may know the numbre of them. And Joab sayde vnto the kynge: I beseche the Lord thy God, to make thy people as many mo as they be: ye and and hundred tymes so many mo, and that the eyes of my lorde the kynge may se them. And what is the cause that my lorde the kynge hath a luste to this thyng? Notwithstanding the kynges word preuayled agaynste Joab and agaynste the captaynes of the hoste.

And Joab and the captaynes of the hoste wente out from the presence of the kynge, to numbre the people of Israel. And they passed ouer Jordan, and pytched in Aroer on the ryght syde of the cytie that lyeth in the mydes of the valey of Gad, ouer agaynst Jazer. And then they came to Gilead, and to the nether lande, where was a newe habitacion, & from thēce they came to Dan Jaan about to Sidon, & came to the strong hold of Tyr, and to all the cyties of the Heuites and of the Cananites, & then went out to ý South of Juda, euē to Beerseba. And so, whē they had bene abroade thorowe out all the lande, they returned to Jerusalē agayne, after the ende of nyne monethes and twenty dayes. And Joab deliuered vp the nūbre and summe of the people vnto the kyng. And there were in Israel eyght hundred thousande men of myght that drewe swerdes. And the men of Juda were fyue hundred thousande men.

And Dauids herte smote hym, after that he had numbred ý people. And Dauid sayde vnto the Lorde: I haue synned exceedyngly in that

in that I haue done. And nowe Lorde take away the trespace of thy seruaũt, for I haue done verye folyshly. And when Dauid was vp in a morning, the word of the Lord came vnto the prophete Gad Dauids seer, saieng go & say vnto Dauid, thus sayeth the Lord: I offre the thre thynges, chose the whiche of them I shall do vnto the.

So Gad came to Dauid, and shewed him, and sayde vnto hym. Wylt thou haue seuen ¶ yeres hunger to come in thy land, or wylt ꝓ ter. iii. monethes before thyne enemies, they folowing the, or that there be thre dayes pestilence in thy lande? Nowe therfore aduise the, & se, what answere I shall geue to hym that sent me. And Dauid sayd vnto Gad: I am in extreme trouble. * We wyll fal nowe into the hande of the Lorde, for muche is his mercy, & let me not fall into ꝓ hande of man.

And so the Lorde sente a pestilence in Israel, from the mornynge vnto the tyme appoynted. And there dyed of the people from Dan to Beersleba seuenty thousande men. And when the angel stretched out his hande vpon Jerusalem to destroy it, the Lord had compassion to do that euell, and sayde to the angel that destroyed ꝓ people: it is now sufficient: holde thyne hande. And the angel of the Lorde was by the threshyng place of Arefna the Jebusite. And Dauid spake vnto the Lord (when he sawe ꝓ angel that smote the people) and sayd: lo, it is I that haue synned, & I that haue done wickedly. But these shepe, what haue they done? let thyne hande (I pray the) be agaynst me and agaynst my fathers house.

And Gad came the same day to Dauid, and sayde vnto him: go vp and reare an aultare vnto the Lorde in the threshyng flowre of Arefna the Jebusite. And Dauid (accordyng to the sayeng of Gad) went vp, as the D Lorde commaũded. And Arefna loked, and sawe the kynge and his seruauntes comyng towarde hym. And Arefna wente out, and bowed him selfe before the kynge flat on hys face vpon the grounde, and Arefna sayde: wherfore is my Lorde the kyng come to his seruaunt? Dauid answered: to bye the threshyng flowre of the, and to make an aultare vnto the Lorde, that the plage maye cease from the people.

And Arefna sayde vnto Dauid: let my lorde the kynge take and offre what semeth him good in his eyes: Beholde, here be oxen for burnt sacrifice, and sleades and the other instrumentes of the oxen for wood. Al these thynges dyd Arefna geue vnto the kynge, and sayd moreouer vnto the kyng: the Lord thy God accepte the. And the kyng sayd vnto Arefna: not so but I wyll bye it of the at a pryce, and wyll not offre sacrifice vnto the Lorde my God of ꝓ whiche doth coste me no thynge. And so Dauid bought ꝓ threshyng flowre, and the oxen for fyfty sycles of siluer. And Dauid buylt there an aultare vnto the Lorde, and offered burnte sacrifices and peace offrynges. And so the Lorde was intreated for the lande. And the plage ceased from Israel.

¶ The ende of the seconde boke of Samuel: otherwyse called the seconde boke of the kynges.

¶ The thyrde boke of the kynges after the rekenyng of the Latynistes: whiche thyrde boke & the fourth also, is but one with the Hebrues.

¶ The first Chapter.

¶ The ponge virgyn Abisag kepeth Dauid in hys extreme age. Adonia occupyeth the realme vnwytyng to his father. Salomon is anoynted kynge, and so Adonia getteth hym away.

AND kynge Dauid was I olde and stricken in yeres: so that whan they couered hym with clothes, he caught no heate: wherefore his seruauntes sayde vnto hym: let there be sought for my lorde the kynge a ponge mayden, to stande before the kynge and to cherysshe hym. And let her lye in thy bosome, that my lorde the kynge may get heate. And so they sought for a fayre damosell thorowe out all the coastes of Israel, and foũde one Abisag a Sunamite, and brought her to the kynge. And the damosell was exceedyng fayre, and cherysshed the kyng, and mynistred to hym. But the kyng knewe her not.

And Adonia the sonne of Hagith exalted him selfe, saieng: I wylde kyng. And he gat him charettes & horsmen, and fyfty men to runne before hym. And his father wolde not displease him at any time, nor sayd so moch to hym as, why doest thou so? And he was a goodly mã, & his mother bare hym nexte after Ablalom. And he toke councell at Joab the sonne

the sonne of Sarnia, and at Abiathar ý preest. And they helped Adonia. But Sadocke the preast, Banaiahu ý sonne of Jehoiada, Nathã the prophet, Semei and Rei, and all the men of myght whiche were with Dauid, fauoured not Adonia. And Adonia sacrifyced shepe and oxen, and fat catell, by the stone of
B
ý Iosue.xv.b zoheleth, which is faste * by the well of Rogel, and called all hys brethren the kynges sonnes, and the men of Juda the kynges seruauntes. But Nathan the prophet and Banaiahu, and the other myghty men, and Salomon his brother he called not.

Wherfore, Nathã spake vnto Bethsabe the mother of Salomon, sayeng: haste ý not harde howe that Adonia the sõne of Hagith doth reygne, and Dauid our lorde knoweth it not? Now therfore come, & I wil geue the councel, howe to saue thyne owne lyfe, & the lyfe of thy sonne Salomon. Go and get the in vnto kyng Dauid, and saye vnto hym: didest not thou (my lord O kyng) swear vnto thy handmayde, sayeng? Salomon thy sõne shall reygne after me, & he shall syt vpon my seate, why is then Adonia kynge? Beholde, whyle ý yet talkest there with ý kyng, I wil come in after the, and confyrme thy wordes.
C
And Bethsabe went in vnto the kyng into the chãbre. And the kyng was very olde. and Abisag the Sunamite ministred vnto the kyng. And Bethsabe stouped, and made obeysaunce vnto the kynge. And the kynge sayde: what is the matter? She answered him: my lorde, thou swarest by the Lord thy God vnto thyne handmayde: Salomon thy sonne shall reygne after me, and he shall syt vpõ my seat. And beholde, nowe is Adonia, kyng, and my lorde the kyng woteth not of it. And he hath offered oxẽ, fat catel, & many shepe, and hathe called all the sonnes of the kynge, and Abiathar ý preast, and Joab the captayne of the host. But Salomon thy seruaunt hathe he not bydden. And nowe my lorde (O kynge) the eyes of all Israel wayt on the, that thou shuldest tel thẽ, who ought to syt on the seate of my lorde the kynge after hym. Forelles when my lorde the kynge shall slepe with his fathers, I and my sonne Salomon shalbe synners.
D
And whyle she yet talked with the kynge, Nathã ý prophet came also. And they tolde the kynge sayeng: beholde, here cõmeth Nathan the prophet. And when he was come in to the kynge, he made obeysaunce before the kyng vpon his face on the ground, & Nathã sayde: My lorde (O kyng) hast thou sayde: Adonia shall reygne after me, & he shall syt vpon my seate? For he is gone downe thys daye, & hath slayne many oxen, and fat shepe and hathe called all the kynges sonnes, & the captaines of the host, & Abiathar the preast. And beholde, they eate and drynke before him, and say: God saue kynge Adonia. But me thy seruaunt, and Sadock the preast, and Banaiahu the sonne of Jehoiada, & thy seruaunt Salomon hath he not called. Is this thyng done of my lord the kyng, & thou hast not shewed it vnto thy seruaunt, who shuld syt on ý seate of my lord the kyng after him?

Then kyng Dauid answered, and sayde: cal me Bethsabe. And she came into ý kynges presence, & stode before him. And ý kyng sware, sayeng: As truly as the Lord liueth (that hath ryd my soule out of al aduersitie) euen as I sware vnto the by the Lorde God of Israel, sayeng: Salomon thy sonne shall reygne after me, & he shal syt vpon my seate for me, so wyl I do this day. Thã Bethsabe bowed on her face to the earth, and bydd reuerence vnto the kyng, and sayde. I pray God that my lorde kynge Dauid may lyue euer. And kyng Dauid sayde: cal me Sadock the preast, & Nathã the prophet, and Banaiahu the sõne of Jehoiada. And they came before the kynge. The kynge also sayd vnto them: take with you the seruaũtes of your lorde, & set Salomon my sonne vpon myne owne Mule, and cary hym downe to Gihon. And let Sadock the preast, & Nathã the prophet anoynte hym there, kynge ouer Israel. And blowe ye with trumpettes, & say: God saue kyng Salomõ. And then come vp after him that he may come & syt vpon my seate. For he shalbe kynge in my steade. And I haue commaunde him to be captayne ouer Israel and Juda. And Banaiahu the sõne of Jehoiada answered the kyng, and sayde: Amen. I pray God ý the Lorde God of my lord the kyng say so to. And as God hath bene with my lorde the kyng, euen so be he with Salomon also, & make hys seate greater, then the seate of my lorde kynge Dauids hath bene.

And so Sadock the preaste, and Nathan the prophet, and Banaiahu the sonne of Jehoiada, and the Crethites and Phelethites went downe, and set Salomon vpon kyng Dauids Mule, and brought him to Gihon. And Sadock ý preast toke an horne of oyle out of the tabernacle, and anoynted Salomon. And all they of the people blewe trumpettes, and sayde: God saue kyng Salomon. And all the people came vp after hym, piping with pypes and reioysyng greatly, so that the earth rang with the soude of them.

And Adonia & all the gestes that he had called vnto hym, hearde it, euen as they had made an ende of eatynge. And when Joab harde ý sounde of the trumpet, he sayde: What happeneth it that there is such a noyse in the citie? And as he yet spake: behold, Jonathas the sonne of Abiathar the preaste came. And Adonia sayde vnto him: come in, for ý art a valyaũt man, and bryngest good tydynges. And Jonathas answered & sayd to Adonia:

Verily

Verely our Lorde kynge Dauid hath made Salomō kynge. And the kynge hath sent wō him, Sadock the preast, & Nathan the prophete, & Banaiahu the sonne of Jehoiada & the Crethites, and the Phelethites, and they have set hym vpon the kynges mule. And Sadock the preast, and Nathā the prophet have anoynted him kyng in Gihō. And they cam vp agayne, and reioyced, that the cytie dyd sounde agayne. And that is the noyse, that ye haue hearde. And Salomon sytteth on the seate of the kyngdom. And moreouer the kynges seruauntes came to blesse oure lorde kynge Dauid, sayinge: thy God make the name of Salomon more honorable then thy seate. And the kynge bowed hym selfe vpon the bed. And thus sayd the kyng: Blessed be the Lorde God of Israel: wheych hath made one to syt on my seate thys daye, myne eye seynge it.

And all the gestes that were wyth Adonia were afrayed, and rose vp, and wēt euery man his waye. And Adonia fearynge the presence of Salomon, arose, & went, (into the tabernacle of the Lorde) and caught hold on the hornes of the altare. And one tolde Salomō sayinge: beholde, Adonia doth feare kynge Salomon: for he hath *caught holde on the hornes of the altare, sayinge: let kyng Salomon sweare vnto me this daye that he wyll not sley his seruaunt with the swearde.

And Salomon sayd, yf he wylbe a chylde of vertue, ther shall not an heer of hym fal to the earth. But and yf wyckednes be founde in him, he shal dye. And so kynge Salomon sent, and they brought him from the altare. And he cam, and dyd obeysaūce vnto kynge Salomon. And Salomon sayde vnto hym get the to thyne house.

¶ The. ii. Chapter.

¶ Dauid dyeth. Adonia requyreth to haue Abisag to hys concubine, & therfore Salomon commaundeth to slaye hym. Abiathar is put from his preasthode. Semei and Joab are slayne.

The dayes of Dauid dre wnye that he shulde dye, and he charged Salomon hys sonne, sayinge. I go the waye of all the worlde, * be thou stronge therfore, and shewe thy selfe a man. Kepe thou the watch of the Lorde thy God, that thou walke in hys wayes, and kepe his statutes, & his preceptes, hys iudgementes, & hys testymonyes, euen as it is wrytte in the lawe of Moses: that thou mayst prospere in all that thou doest, and in euery thynge that thou medlest wythall.

That the Lorde also may make good hys worde wheych he spake vnto me, sayinge: yf thy chyldren take hede to theyr waye ȳ they walke before me in truth, with all theyr hertes, & wyth al theyr soules, * then shalt thou not be wythout a man on the seat of Israel. *iii.Re.ii.b.

* Moreouer, thou wottest, how Joab the sonne of Zarnia serued me, and what he dyd to that two captaynes of the hoostes of Israel: vnto Abner the sonne of Ner, and vnto Amasa the sonne of Jether: whom he slue, & shed bloude in tyme of peace (euen as it had bene in warre) and put the bloude of warre vpon hys gyrdle that was aboute hys loynes, and in hys shoes that were on hys fete. Deale wyth hym therfore accordynge to thy wysdome, and bryng not hys hoore head downe to the graue in peace. * But shewe kyndnes vnto the sōnes of Berselai the Gileadite, that they maye eate at thy table. For they came to me, when I fled from Absalom thy brother. *ii.Reg.ii.c and.xx.c. B *ii.Re.xix.f.

* And beholde, thou hast wyth the Semei the sonne of Gera, the sonne of Gemini, of Bahurim, wheych cursed me wyth an horryble curse, in the daye whā I went to Mahanaym. But he came to mete me at Jordan, and I sware to hym by the Lorde sayinge: I wyll not sley the wyth the swearde: But thou shalt not count hym as vngylty. For thou art a man of wysdome, & knowest what thou oughtest to do vnto hym. Hys hoore head shalt thou bryngе to the graue wyth bloude. *ii.re.xvi.b.

And so * Dauid slepte wyth hys fathers, and was buryed in the cytie of Dauid. And ȳ dayes whiche Dauid raygned vpō Israel, were fourtye yeares: seuen yeares raygned he in Hebron: and thirtye & thre yeares raygned he in Jerusalem. * Then sat Salomō vpon the seate of Dauid his father, and hys kyngdome was stablysshed myghtely. *Actes.ii.c C *i.par.xxix.f

And Adonia the sonne of Hagith cam to Bethsabe the mother of Salomon. And she sayd: * Comest thou peaceably? And he sayd peaceably. He sayde, moreouer: I haue somwhat to saye vnto the. She sayde: saye on. And he sayd: thou knowest that the kyngdō was myne, and that al Israel set theyr faces on me, that I shulde raygne, howbeit, the kyngdome is turned awaye, and geuē to my brother: for it is appointed him of the Lorde: and nowe I aske a peticyon of the: deny me not. And she sayd vnto hym: Saye on. And he sayd: speake, I praye the, vnto Salomon the kynge, for he wyll not saye the nay, that he geue me Abisag the Sunamite to wyfe. And Bethsabe sayd: well, I wyll speake for the vnto the kynge. *ii.Re.xvi.d

Bethsabe therfore went vnto kynge Salomō, to speake vnto hym for Adonia. And the kynge rose vp to mete her & bowed hym selfe vnto her, and sat hym downe on hys seate. And there was a seate set for the kynges mother, and she sat on hys ryghte syde. Then she sayde: I desyre a lytle peticyon of D

the, I praye the saye me not naye. And the kynge sayde vnto her: Aske on my mother, for I wyll not saye the naye. She sayde: let Abisag the Sunamite be geuen to Adonia thy brother to wyfe. And kynge Salomon answered and sayde vnto hys mother: why doest thou aske Abisag the Sunamite for Adonia? aske for hym ý kyngdome also: for he is myne elder brother, and hath for hym Abiathar the preaste, and Joab the sonne of Zarnia. Then kyng Salomon sware by the Lorde, sayinge: God do so, and so to me, yf Adonia haue not spoken this word agaynst hys owne lyfe. Nowe therfore, as truely as the Lorde lyueth, wyych hath ordeyned me, and set me on the seate of Dauid my father, and made me an house, as he promised, Adonia shal dye thys daye. And kynge Salomō sent by the hande of Banaiahu the sonne of Jehoiada, and he smote hym that he dyed.

And vnto Abiathar the preast, sayde the kyng: get the to Anatoth vnto thyne owne feldes: for thou arte worthy of death: but I wyll not at thys tyme kyll the, because thou bareſt the arke of the Lorde God before Dauid my father, and because thou hast suffered wyth my father in all hys afflicciōs. And so Salomon put awaye Abiathar from being preast vnto the Lorde: that he myght fulfyl the wordes of the Lord wyych he spake ouer ý house of Eli in Silo. Then tydynges cam also to Joab: for Joab had turned after Adonia though he turned not after Abſalom. And Joab fled vnto ý tabernacle of ý Lord and caught holde on the hornes of the altare And it was told kinge Salomon, how that Joab fled vnto the Tabernacle of the Lorde and stode by the altare. Thē Salomon sent Banaiahu the sonne of Jehoiada, sayinge: go and fall vpon hym.

And Banaiahu came to the tabernacle of the Lorde, and sayd vnto him. Thus sayeth the kynge: come out. And he sayd: naye, but I wil dye euē here. And Banaiahu brought the kynge worde agayne, saying: thus sayd Joab, and thus he answered me.

And the kynge sayd. Do euen as he hath sayde: smyte hym, and burye hym, that thou mayest take awaye the bloude wyych Joab shed causelesse, from me, and from the house of my father. And the Lord shall bryngе his bloud vpō hys owne head, for he smote two men wyght wyser and better then he, and slue thē with the swearde, my father Dauid not knowynge thereof: euen Abner the sonne of Ner, captayne of the hoost of Israel, and Amasa the sonne of Jether captayne of ý hoost of Juda. Theyr blond shall therfore returne vpon the heade of Joab, and on the head of his seed for euer. But vpon Dauid, and vpō hys seed, and vpon hys house, and vpon hys seate shall ther be peace for euer of the Lord.

So Banaiahu the sonne of Jehoiada went vp, and smote hym, and slue hym, and buryed hym in hys owne house in the wylderness. And the kynge put Banaiahu the sonne of Jehoiada in hys rowme ouer the hoost and put Sadock the preaste in the rowme of Abiathar.

And the kynge sente and called Semei, and sayde vnto hym: buylde the an house in Jerusalem, and dwel there: and se that thou go not forth thēce any whether. For be thou sure, that the daye that thou goest oute, and passest ouer the ryuer of Cedron, thou shalt dye that daye, and thy bloude shalbe vpon thyne owne head. And Semei said vnto the kynge. Thys is a good thynge: as my lorde the kynge hathe sayde: so wyll hys seruaunt do. And Semei dwelt in Jerusalem many a daye. And it chaunced after thre yeres, that two of ý seruauntes of Semei ranne awaye vnto Achis, sonne of Maacha kyng of Geth And they tolde Semei, sayinge: behold, thy seruaūtes be in Geth. And Semei stode vp, and sadled hys Asse, and gat hym to Geth to Achis, to seke hys seruauntes, and returned, and brought hys seruauntes agayne from Geth.

And it was tolde Salomon, howe that Semei had gone from Jerusalem to Geth, and was come agayne. And the kynge sente and called Semei, and sayd vnto hym: dyd I not charge the by the Lorde with an othe, and testifyed vnto the, sayinge: be sure, that whensoeuer thou goest oute, and walkest abroade any whether, thou shalt dye ý death? And thou saydest vnto me: it is good tydynges that I haue heard. Why then hast thou not kept the othe of the Lorde and the commaundement that I charged the wythal?

The kynge sayde moreouer to Semei: *thou remēbrest all the wyckednesse wyych thyne heart knoweth, and that thou dydest to Dauid my father. The Lorde also shall bryngе thy wyckednesse vpon thyne owne head: and kyng Salomō shalbe blessed, and the seat of Dauid stablished before ý Lorde for euer. So the kynge commaunded Banaiahu the sonne of Jehoiada: wyych went out, and smote hym that he dyed. And the kyngdome was stablyshed in the hande of Salomon.

¶ The. iii. Chapter.

¶ Salomon taketh Pharaos daughter to wyfe. The Lord apeareth to him and geueth him wyldome. The pleatynge of the two harlottes who shulde owe ý yonge chylde: and Salomons sentence therin.

Salomon made affinite with Pharao kynge of Egypt, & toke Pharaos daughter, and brought hys in to the cytie of Dauid, vntyl he had made an ende of buyldyng hys owne

his owne house, & the house of the Lord, and the wal of Jerusalem rounde about. Onely the people sacrifyed in altars made on hylles, because there was no house buylte vnto the name of ý Lord, vntyl those dayes. And Salomon loued ý Lorde, and walked in the ordynaunces of Dauid hys father, saue onely that he sacrificed and offered incense vpõ altares in hylles.

Deu.12. *And the kyng went to Gibeon, to offer there: for that was a speciall offryng place. And a thousand burntoffrynges dyd Salomon offre vpon that altare: and in Gibeon ý Lorde apeared to Salomon in a dreame by nyght. And God sayd: aske what thou wilt that I maye geue it the. And Salomõ sayd: thou hast shewed vnto thy seruaunt Dauid my father great mercy, when he walked before the in trueth, in ryghteousnesse, and in playnnesse of heart wyth the. And thou hast kepte for hym thys greate mercy, that thou hast geuen hym a sonne, to syt on his seat: as it is come to passe thys daye. *And now, O

Deu.1.b. D Lord my God, it is thou that hast made thy seruaunt kyng in steade of Dauid my father. *And I am but younge, and wote not howe to go out and in. And thy seruant is in the myddest of thy people, whyche thou hast chosen. And verelye the people are so manye that they cannot be tolde nor nombred for

1.Ki.3.a. multytude. *Geue therfore vnto thy seruaunt an vnderstandynge hert, to iudge the people, that I maye decerne betwene good and bad. For who is able to iudge thys, thy so myghty a people?

And thys pleased the Lorde well, ý Salomon had desyred thys thynge. And God sayd vnto him: because thou hast asked thys thynge, and hast not asked longe lyfe, nether hast asked ryches, nor the soule of thyne enemyes, but hast asked vnderstandyng and discrecyon in iudgement.

Beholde, I haue done accordynge to thy peticyon. For I haue geuen the a wyse and an vnderstandynge herte, so that there was

C none lyke the before ý, nether after the shall cuy aryse lyke vnto the. And I haue also geuen the, that which thou hast not asked, euē rychesse and honoure, so that ther shalbe no kyng lyke vnto the all thy dayes. And yf ý wyle walke in my wayes, to kepe myne or-

1.Ki.3.a. dinaunces and my commaundementes, *as thy father Dauid dyd walke, I wyl lengthē thy dayes. When Salomon awoke, behold

Mat.1.b. it was a dreame. *And he cam to Jerusalem and stode before the Arke of the Testament of the Lorde, and offred burntoffrynges and peaceoffrynges, and made a feaste to all his seruauntes.

✠ Then came there two wemen, that were harlottes, vnto the kynge, and stode before hym. And the one woman sayde: Oh my Lorde, I and thys woman dwell in one house. And I was delyuered of a chyld with her in the house. And the thyrde daye after that I was delyuered, she was delyuered also: and we were together, and no stranger wyth vs in the house, saue we two.

And this wyues chyld dyed in ý nyght, for she smothered it. And she rose at mydnyght, & toke my sonne from my syde, whyle thyne handmayde slept, and layde it in her bosome and put her dead chylde in my bosome. And when I rose vp to geue my chylde sucke, behylde, it was dead. But whan I had loked vpon it in the mornynge, behold, it was not my sonne, whych I dyd beare.

The other woman sayde: it is not so: but D my sonne lyueth, and thy sonne is dead. And she sayde agayne: No, but thy sonne is dead and my sonne is alyue. And thus they pleated before the kynge. Then sayd the kynge: the one sayth, this that is alyue is my sonne and the dead is thyne. And the other sayeth, naye: but thy sonne, is the dead, and the lyuynge chylde is myne. And the kynge sayd: bryngeme a swerde. And they brought out a swearde before the kynge. And the kynge sayd: Deuyde the lyuyng chylde in two, and geue the one halfe to the one, and the other to the other.

Then spake the woman, whose the lyuynge chylde was, vnto ý kynge, for her bowelles yerned vpon her sonne, and sayde: I beseche the my lorde, geue her the lyuynge childe, and in no wyse slaye it. But the other sayd let it be nether myne nor thyne, but deuyde it. Then the kynge answered and sayd *geue her the lyuynge chylde, and slay it not *Luke.xii.c for she is the mother therof. And all they of Israel hearde of the iudgement, whyche the kynge had iudged, and feared the kynge: for they sawe that the wysdome of God was in hym to do iustyce. ✠

¶ The.iiii.Chapter.

¶ The pryuces and rulers vnder Salomon. The purueyance for his vitayles. The nombre of his horses and of his parables.

A Nd so kynge Salomon was A kynge ouer all Israel. And these were his Lordes. Azariahu the sonne of Sadocke the preast. Elihorepp and Ahiah the sones of Sisa, scribes. Iehosaphath the sonne of Ahilud, the recorder. Banaiahu the sonne of Iehoiada was ouer the hoost. Sadock and Abiathar were the preastes. And Azariahu the sonne of Nathã was ouer the officers. And zabud the sonne of Nathan was a preaste, the kynges companyon. And Ahisar stewarde of houshold. And *Adoniram ý sonne of Abda was ouer *iii.Reg.b.d the trybutes.

And Salomon had twelue officers ouer

all Israel, wyych prouyded vitayles for the kynge and his houshold: eche man his moneth in a yeare, made prouisyō for necessary thynges. And these are theyr names: ý sōne of Hur in mount Ephraim: the sonne of Dekar in Makaz, and in Saalbin and Bethsames, Elon and Bethhanā: the sonne of Heseb in Aruboth, to whom perteyned Socho and all the land of Hepher: the sonne of Abinadab in al the regiō of Dor, which had Tapheth ý daughter of Salomō to wyfe: Baane ý sonne of Ahilud was ouer Thaanach ⁊ Magiddo, ⁊ ouer al Bethsan, which is by zarthana beneth Jezrael, frō Bethsan to ý playne of Mehola, euen vnto ý place that is ouer agaynst Jechmeam: the sōne of Gaber had Ramoth Gilead, ⁊ his were the townes of Jair: the sonne of Manasse, wyych are in Gilead, ⁊ vnder him was the regyon of Argob which is in Basan thre score great cyties with walles and barres of brasse.

Ahinadab the sonne of Hiddo had Mahenaim. Ahimaaz was in Nephthalim, and he toke Basmath the daughter of Salomō to wyfe. Baana the sōne of Husai was in Aser and in Aloth. Jehosaphat the sonne of Paruah was in Issachar. Semei ý sonne of Ela was in Bēiamin. Gaber ý sōne of Ury was in the coūtrey of Gilead, the land of Sehon kyng of ý Amorites, ⁊ of Og kynge of Basan, and was offycer alone in the land. And Juda and Israel were many, euen as ý sand of the see in nōbre, eatyng, drinckyng ⁊ makynge mery. * And Salomō raygned ouer all kyngdomes, frō the ‡ ryuer vnto the lāde of the Philistynes: euen vnto the border of Egypte and they brought presentes, and serued Salomon all the dayes of hys lyfe.

And Salomons bread for one daye was xxx. quarters of manchet floure, ⁊ thre score quarters of meale: ten stalled oxen, and. xx. out of the pastures, and a hundred shepe, besyde hertes, buckes, and wylde goates, and capons. For he ruled in al the region on the other syde Euphrates, from Thiphsah to * Aza, ouer all the kynges on ý other syde ý ryuer. And he had peace with al his seruaūtes on euery syde. And Juda ⁊ Israel dwelt wythoute feare, euery man vnder hys vyne and vnder hys fyggtree, frō Dan to Beersleba, all the dayes of Salomon.

And Salomō had * xl. M. stalles of horses for charrettes, and. xii. M. horsmē. And ý offycers prouyded vytayle for kynge Salomon and for all that cam out of any place to kynge Salomons table, euery man hys moneth, so that there lacked nothyng. Barly also and strawe for the horses and mules, brought they vnto the place where the offycers were, euery man in hys offyce.

* And God gaue Salomon wysdome ⁊ vnderstandynge exceadynge muche, and a large hert, euen as the sand that is on the see shore: and Salomons wisdome excelled the wysdome of al the chyldrē of the east cōtrey and all the wysdome of Egypt. For he was wyser then all men, yee then, Ethan the Ezrahite, and Heman, Chalcol, and Darda the sonnes of Mahol. And hys name was spoke of thorowe oute all nacyons on euery syde. And Salomon spake thre thousand prouerbes. And hys songes were a thousande and fyue. And he spake of trees, euen frō ý Cedar tre that groweth in Libanon, vnto ý Ysope that spryngeth out of the wal. He spake also of beastes, of foules, of wormes, ⁊ of fishes. And there came of all nacyons to heare the wysdome of Salomō, and frō all kynges of the earth, which had heard of his wysdome.

* Gen. xb. d
Pro. xxiii. d.
Psal. lxxii. d
‡ Euphrates

* Or Gaza.

* Deu. xvii. d

* Eccl. xlviii. c

¶ The. v. Chapter.

¶ Kynge Hiram sendeth Cedar tymber to the buyldyng of the temple. The descripcyon of the workes.

And Hiram kynge of Tire sent hys seruauntes vnto Salomon, for he had heard, that they had anoynted hym kynge in the rowme of his father. * For Hiram was euer a louer of Dauid. ‡ And Salomon sent to Hiram, saying: thou knowest * how that Dauid my father coulde not buylde an house vnto the name of the Lorde his God, for the warres wyych were aboute hym on euery syde, vntyll the Lorde put them vnder the soles of hys fete. But nowe the Lorde my God hath geuē me rest on euery syde, so that there is nether aduersarie, nor any euyll plage. And beholde, * I am determined to buylde an house vnto the name of the Lorde my God, as the Lord spake vnto Dauid my father, sayinge: thy sonne whom I wyll set vpon thy seat for ý he shal buyld an house vnto my name. Now therfore, cōmaunde thou that they hewe me Cedar trees out of Libanō. And my seruaūtes shalbe wyth thyne, and vnto the wyll I geue the hyre for thy seruauntes, according to all suche thynges as thou shalt apoynte. For thou knowest that ther are not amonge vs, that can skyll to hewe tymber, lyke vnto the Sidones.

Vhā Hiram heard the wordes of Salomō, he reioyced greatly, ⁊ sayd. Blessed be ý Lord this day which hath geuē vnto Dauid a wyse

* Gen. xb. d
Pro. xxiii. d.
Psal. lxxii. d
‡ Euphrates

a wyse sonne ouer thys myghty people. And
Hiram sent to Salomon, saying: I haue cō-
C sydered the thinges which ꝑ sentest to me for,
& wyll accōplishe all thy desyre, concernyng
tymbre of Cedar trees & fyrre. My seruaun-
tes shall bryngе thē frō Libanō to ꝑ sea. And
I wyl conuey thē by shyppe vnto the place ꝑ
thou shalt shew me, & wyll cause them to be
dyscharged there, & thou shalt receaue them.
And thou shalt do me a pleasure agayne, yf
thou mynystre fode for myne house. And so
Hiram gaue Salomon Cedar trees & fyrre
trees accordyng to all hys desyre. And Sa-
lomon gaue Hiram twenty thousand quar-
ters of wheate for fode to his housholde, and
twentye butters of pure oyle. Thus muche
D gaue Salomon to Hiram yeare by yeare.
And the Lorde gaue Salomon wysdome
as he promysed hym. And there was peace
betwene Hiram & Salomon, and they two
were confedered together. And kyng Salo-
mon reysed a some out of al Israel. And the
some was thyrtye thousand men, whom he
sent to Libanon, ten thousand a moneth by
course, so that whan they had bene one mo-
neth in Libanon, they abode two monethes
at home.
And *Adoniram was ouer ꝑ some. And
Salomon had thre score and ten thousande
that bare burdens, and foure score thousād
masons in the mountaynes: besydes the lor-
des, whō Salomon appoynted to ouerse the
worcke, euen thre thousand & thre hundred.
wyche ruled ꝑ people & (and them) ꝑ wrought
in the worcke. And the kynge commaunded
them to bryngе great stones, fre stones, and
hewed stones for ꝑ foundacyon of the house.
And Salomōs masons & the masons of Hi-
ram dyd hewe thē, wyth the workmen of the
corners. And so they prepared both tymbre
and stones for the buyldynge of the house.

¶ The. vi. Chapter.

¶ How and whan the temple was buylded.

I And it came to passe that in the
foure hundred and foure score
yeare (after the chyldren of Is-
rael were come out of the lande
of Egypte) and * in the fourth
yeare of the rayne of Salomon vpon Israel
and in the moneth zif, wyych is the seconde
moneth * he beganne to buylde the house of
the Lorde. And the house wyych Salomon
buylt for the Lorde, was thre score cubites
long & twenty cubites broad, & thrytty cubi-
tes hye. And * he made a porch before the bo-
dye of the temple, which was twentye cubi-
tes lōg after the bredth of the house, and ten
cubytes broade, euen in the forefront of the
house. And in the house he made wyndowes
broad without, and narow within.
And in the wall of the house, he made chā-
bers rounde about, (euē in the walles of the
house) rounde about the temple & the queer,
and made sydes rounde aboute. The nether-
most chamber was fyue cubites broade, and
the myddle was syxe cubites broad, and the
third was seuē cubites broad. For wythout
in the wall of ꝑ house he layed beames roūd
about, that the beames of the chābers shuld
not be fastened in the walles of the house.
And the house was buylt of stone, made per-
fecte alredy before it was brought thyther,
so that there was nether hammer ner axe,
ether any tole of yrō heard in ꝑ house, wyle
it was in buyldynge.
The dore of the myddle chambre was in B
the ryght syde of ꝑ house: and men wente vp
with wyndyng steares into the myddle chā-
bre, and oute of the myddle, into the thyrde.
And so he buylt the house and fynysshed it &
roofe it with beames of Cedar timber. And
then he buylt chambres to all the temple of
fyue cubytes heygth, and they were ioyned
to the house, with beames of Cedar.
And the worde of the Lorde came to Sa-
lomon, saying: concernyng the house wyych
thou art in buyldynge, yf ꝑ wylt walcke in
myne ordinaunces, & execute my lawes, and
kepe all my commaūdementes, to walcke in
them: then wyll I make good vnto the, my
promes * wyche I promysed Dauid thy fa-
ther. ‡ And I wyll dwel among the chyldrē
of Israel, and wyll not forsake my people
Israel. Salomon therfore buylt the house,
and fynisshed it, and syled the walles of the
house within, wyth bordes of Cedar tre: euē
from the pauemente of the house vnto the
roffe dyd he sile the walles of it within, with
Cedar tre, and borded the floore of the house
with planckes of fyrre.
And he syled twentye cubytes in the sy-
des of the queer of the temple, both flore and
walles, with bordes of Cedar, and dressed it
within in the secrete place of the temple, euē
in the moost holye. And the fyrst house, that
is to saye, the bodye of the temple wythoute
was fourtye cubites longe. And the Cedar
of the house within, was kerued wyth knop-
pes and grauen wyth floures, and all was
Cedar tymber, so ꝑ no stone was sene. And
the queer that was wythin the tēple, he pre-
pared, to set there the Arke of the appoynte-
ment of ꝑ Lorde. And the queer before, was
twentye cubytes longe, and twenty cubites
in bredth, and twentye cubytes in heygth.
And he syled it wyth pure golde, and borded
the aultare with Cedar.
And Salomō also syled the house within
wyth pure golde. And he made golden bar-
res runne along the queer, wyych he had co-
uered wyth golde. And the whole house, he
ouerlayde with gold, vntyl he had ended it.
And the aultare ꝑ was in the queer he ouer-
layde wyth golde also.

*Exo.xxv.b And within the queer he made two *Cherubins of olyue tree, ten cubytes hye. Fyue cubytes long was a wyng of ý one Cherub, & fyue cubytes lõg was a wyng of the other Cherub: so that from the vttermoost parte of one wynge vnto the vttermoost parte of the other, were ten cubytes.

And the other Cherub was ten cubytes hye also: so ý both the Cherubs were of one measure & one syse: For the heygth of ý one Cherub was ten cubytes, & so was it of the other. And he put the Cherubs wythin ý inner house. *And the Cherubs stretched oute *Exo.xxv.b
D theyr wynges, so that the one wynge of the one touched the one wal, and the one wynge of the other touched the other wall. And the other two winges of them touched one another in the mydes of the house. And he ouer layde the Cherubs with golde.

And in all the walles of the house round about, he made fygures of carued and syled worke: as namely, pictures of Cherubs and paulme trees & grauē flowres, both wythin in the queer, & without in the tẽple. And the flowre of ý house he couered wyth gold, both within in the queer, & also without in the tẽple. And in ý enterynge of the queer he made two dores of olive tree: And both the vpper and two syde postes were fyue square. The two dores also were of olyue tree, & he graued thē with grauyng of Cherubs & paulme trees: & grauē flowres, & couered them wyth golde, & layde thynne plates of gold vpon ý Cherubs & paulme trees. And in like maner dyd he in the dore of the temple, sauyng that the postes were of olyue tree, foure square. The two dores were of fyre tree, and ether dore wō two foldyng leues, he graued theron Cherubs, paulme trees and flowres, and couered thē with gold, which was layed thinne vpon the carued worke.

And he buylt ý ynner court wō thre rowes of hewed stone, & one rowe of Cedar wodd.

In the fourth yeare was the foūdacion of the house of the Lorde layde: euen in the moneth zif: And in the leuenth yeare, in the moneth Bull (which is the eyght moneth) was ý house full finished, thorow out all the partes therof, accordynge to all the fashyon of it. And so was he seuē yeare in buyldyng it.

¶ The. vii. Chapter.

¶ The buyldyng of the house of Salomon. The house of Pharaos daughter. The forme of ý pillers of brasse, of the brasen sea. &c.

A BUt Salomon was buyldynge hys owne house thirtene yeare, and fynished it all. And he buylt the house in the wood of Libanon, an hundred cubytes long, and fyftye cubites broad, and. xxx. cubites hye. And (it stode) vpō foure rowes of Cedar pillars, and Cedar beames (were layed) vpō the pillers. And the roufe was Cedar aboue vpon the beames that laye on the pyllers, euen. xlv. beames in fyftene rowes. And there were wyndowes in thre rowes, & ý wyndowes were one agaynst another thre folde. And the dores wō the syde postes, & the vpper poste, were foure square, & had wyndowes one agaynst another thre folde.

And he made a porch by the pillers (ý bare vp the house) fifty cubytes long & xxx. cubites broade: & ý porch was before those & the other pillers: For there was a thicke tre set before thē. Then he made a porch to syt and iudge in, syled wyth Cedar thorow out all ý pauementes. And his owne house (ý he kept resydence in: and that was in another court wythout the porche) was made of the same worcke. And then Salomon made an house
E for Pharaos daughter *(whō he had taken to wyfe) lyke vnto the fashion of the porch.

And all these were of ý best stones, hewed after a measure, & sawed with sawes, wyth in and without, from ý foundacion vnto the beames (that laye aboue, after ý measure) and euen so on the out syde towarde ý great court. And the foundacion was layed vpon ryche stones & that very great stones, wher of some were ten cubytes, and some eyght cubytes. And aboue were good stones squared after a certayne rule, & couered with Cedar. And the great court rounde about was with thre rowes of hewed stones, & one row of Cedar planckes, after the maner of the ynner court of the house of the Lord, & of the porch of the temple. *And kynge Salomon sent and fet one Hiram out of Tyre, a wydowes sonne of ý trybe of Nephthalim, his father beynge a mā of Tire. Which Hirā was a craftesman in brasse *full of wysdome, vnderstandynge and connyng: to worke al maner of worke in brasse. And he cam to kynge Salomon, & wrought all his worke. For he cast *two pyllers of brasse of. xviii. cubytes hye a pece, & a stryng of. xii. cubites dyd compasse ether of them about. And he made two head peces of moltē brasse (after ý fashyō of a crowne) to set on the toppes of the pillers: The heygth of ý one head pece cōtayned fiue cubytes, & the heygth of the other head pece cōteyned fyue cubites also, he made also net worke & garlādes of cheyn worke, vpon the head peces that were on ý toppe of ý pyllers euen seuen (rowes) vpon the one headpece, & seuen vpō the other. And so he made the pillers, & two rowes rounde aboute, in the one wrethen worke, to couer the headpeces that were vpon the pōgranates. And thus dyd he also for the other headpece. And the head peces that were on the toppes of the pillers, couered he aboue with a curious worke of roses, toward ý palace by ý space of. iiii. cubytes. Lykewise, vnder ý headpeces in those ý pillers beneth, ouer agaynst ý mydes & before ý net worke: And vpō ý secōde headpece were

were ther two hundred pōgranates in two rowes rounde about. And he set vp the pyllers in the porch of the temple. And when he had set vp ý ryght pyller, he called the name therof * Jachin: and when he had set vp the left pyller, he called the name therof * Boaz. And in the toppe of the pillers was a worke of roses, and so was ý workmanshyp of the pyllers fynyshed.

And he made a molten lauatory, ten cubytes wyde from brym to brym, rounde in compase, & fyue cubytes hye. And a strynge of thyrtye cubites dyd cōpase it aboute, and vnder ý brym of it there were knoppes roūde about, ten in one cubyte: & they cōpassed the lauatory rounde about. And ý knoppes were cast wit, in two rowes, when it was cast. And it stode on twelue oxen: of whych thre loked toward the north. iii. toward the west, thre toward the South & thre toward the East, and ý lauatory stode vpō thē, and al their hinderpartes were inward. It was an hād breadeth thicke, & the brym wrought lyke the brym of a cup w̄ flowres of lylyes. And it contayned two thousand Vattes.

And he made ten sokettes of brasse, foure cubites lōg, and foure cubites broade a pece, and thre cubytes hye. And the worcke of the sokettes was on thys maner: They had sydes, and the sydes were betwene the ledges. And on the sydes that were betwene ý ledges, were lyons, oxen & Cherubs. And lyke wyse vpon the ledges that were aboue: and beneth the lyons & oxen, were certayn addicyōs made of thynne worke. And vnder euery soket were foure brasen wheles, and bordes of brasse. And in ý foure corners therof, were vndersetters (vnder ý lauatory) caste the ouer agaynst his felow.

And the stalcke of ý lauatory was in the myddle of it, (where it is sene on the out syde) one cubyte hye, & a cubyte and an halfe rounde, and in the heygth of it were grauen workes whose sydes were made foure square, & not rounde. And vnder ý sydes were foure wheles, and the axeltrees ioyned fast to the bottome. And the heygth of euery whele was a cubite and an halfe. And the workmanshyp of the wheles was lyke the worke of a chart whele. And the axeltrees, the nauelles, spokes & shaftes were all moulten. And ther were foure vndersetters in ý foure corners of one socket: and the vndersetters were of the verye bottome selfe.

And in ý heygth of the botome was there a rounde compasse of halfe a cubite hye: and in that heygth of the botome, there procaded both ledges and sydes out of the same. For in the bordes of the ledges & on ý sydes he had grauen pictures of Cherubins, lyons & palmetrees, one by another rounde about. Thus made he the ten sockettes after thys manner: And they had all one fassyon of castyng: one measure, and one syse. Thē made he ten lauers of brasse, one lauer cōtaynyng fourtye Vates: and one lauer was foure cubites, and vpō euery one of the ten sokettes he put one lauer. And he put fyue of those sokettes on the ryght syde of the house, and other fyue on the left: And he set the lauatory on the ryght syde of the house Eastwarde & towarde the South.

And Hiram made pottes, shouelles & basens, & so finyshed all the worcke ý he made kyng Salomō for the house of ý Lorde: that is to saye, two pyllers & two roūde headpeces ý were to be set on the toppes of the two pyllers, & foure hundred pomegranates for the two net workes, (euen two rowes of pōgranates in one net worke) to couer the two headpeces ý were to be set on ý toppes of ý pyllers: And ý ten sokettes, and ten lauers on the sokettes. The lauatory, & twelue oxē vnder it, & pottes, shouelles & basens. And al these vesselles which Hirā made to kyng Salomon for the house of ý Lorde, were of bryght brasse. In the playne of Jordan dyd the kynge cast them: euen in the thicke claye betwene Socoth & zarthan. And Salomon left all the vesselles vnwayed, because they were so exceadyng many, neyther koūd they out the weyght of the brasse.

And so Salomon made all the vesselles that pertayned vnto ý house of ý Lorde: the golden aultare, & the golden table, whereon the shewbread was: And fyue cādelstickes, for the ryght syde, & fyue for ý left, before ý queer, of pure golde: w̄ flowres, lampes, and snoffers of golde: and boulles, flat peces, basons, spones and masours of pure golde: and hyndges made he of golde both for ý dores of the queer (the place most holy) and for the dores of the temple also.

And so was ended all the worke ý kynge Salomon made for the house of the Lorde. And * Salomō brought in ý thynges which Dauid his father had dedicated: euen the syluer, gold and vessels, & layed thē vp among the treasures of the house of the Lorde. ii. Par. iiii. a

¶ The. viii. Chapter.

¶ The Arke is borne into the temple. A cloude filled the temple. The temple is diedled.

Then * Salomō gathered together the elders of Israel, all ý heddes of the trybes, (and thē that were captaynes amonge the fathers of the chyldren of Israel) vnto hym in Jerusalem that they myght bryng vp the arke of ý appoyntment of the Lorde * out of the cytie of Dauid, whyche is Sion. And all the men of Israel assembled vnto kynge Salomon to the feast that falleth in the moneth Ethanim, which is the seuenth moneth. And all ý elders of Israel were come and the preastes

* ii. Par. v. a
* ii. Reg. vi. b

toke vp the Arke. They bare ꝑ Arke of the Lorde, into the tabernacle of wytnesse, & all the holy vesselles that were in the tabernacle: those dyd ꝑ preastes & the Leuytes bere. And kyng Salomon & al the congregacion of Israel that were assebled vnto hym (and went wyth hym before the Arke) dyd offer shepe and oxen, that coulde not be tolde nor nombred for multitude.

And so ꝑ preastes brought ꝑ Arcke of the appoyntmẽt of ꝑ Lorde vnto his place: euen into ꝑ queer of the tẽple & place moost holy, vnder ꝑ winges of the Cherubs. For ꝑ Cherubs stretched out their winges ouer ꝑ place of the Arke, & couered both it and also ꝑ staues therof a hye vpon it. And they drew out the staues, that ꝑ endes of them myght appeare out of the holy place wythin ꝑ queer, but they were not sene wythout. And there they haue bene vnto this daye, & there was
* Deut. 5. a not bynge in the Arke, * saue the two tables of stone which Moses put there at Horeb, in the which (tables) ꝑ Lord made an appoyntment wyth the chyldren of Israel, whan he brought them out of the lande of Egypt.

And it fortuned ꝑ when the preastes were come out of the holy place, the cloude fylled the house of the Lord, that ꝑ preastes coulde not stande and minister, because of the cloud for the glory of the Lorde had fylled ꝑ house of the Lorde. Then spake Salomon: ꝑ Lord
* Leui. 16. a * sayd that he wold dwell in ꝑ darck cloude. I haue bylt the an house to dwel in, an habitacyon for the to abyde in for euer. And the kynge turned his face, and blessed all the cõgregacyon of Israel, & al the congregacyon of Israel stode styll. And he sayde:

Blessed be the Lord God of Israel, wyych spake w̃ hys mouth vnto Dauid my father
* 2. Par. 6. c. 1. Para. 6. a * and hath with his hãd fulfylled it, saying: Sẽs the daye ꝑ I brought my people Israel out of Egypt, I chose no cytie of al ꝑ trybes of Israel, to buylde an house that my name
* 2. Par. 7. a myght be therein: But I haue chosen * Dauid, to be ruler ouer my people of Israel.

And it was in ꝑ hert of Dauid my father to buylde an house for the name of the Lord God of Israel. And ꝑ Lorde sayd vnto Dauid my father: Wher as it was in thine hert to buylde an house vnto my name, ꝑ dyddest well, that thou wast so mynded. Neuertheless thou shalt not buylde the house, but thy sonne that shall come oute of thy loynes, he shall buylde the house vnto my name. And
C the Lorde hath made good hys worde that he spake. And I am rysen vp in ꝑ rowme of Dauid my father, & syt on ꝑ seate of Israel, as ꝑ Lord promysed, & haue bylt an house for ꝑ name of the Lorde God of Israel. And I haue prepared therin a place for the Arke, wherin is the conenaunt of the Lord, which he made with our fathers, whan he brought them out of the lande of Egypte. Salomon stode before the altare of the Lord in ꝑ syght of all the congregacion of Israel, & stretched out his handes towarde heauen, and sayde:
* Lord God of Israel, ther is no God lyke ꝑ 2. Par. 6. a in heauen aboue, or in the earth beneth, thou that kepest couenaunt and mercy for thy seruaũtes that walcke before the with al their hert: thou that hast kept wyth thy seruaunt Dauid my father, that thou promesedst hym Thou spakest also wyth thy mouth ãd hast fulfylled it wyth thyne hãd, as it is come to passe thys daye. Therfore, now Lorde God of Israel, kepe with thy seruaũt Dauid my father, that thou promesedest hym, saynge:
* Thou shalt not be wythoute a man in my 2. Par. 6. a syght to syt on ꝑ seate of Israel: so that thy chyldren take hede to their wayes, that they walcke before me, as ꝑ hast walcked in my syght. And nowe (O God) of Israel, let thy worde be verifyed, which thou spakest vnto thy seruaunt Dauid my father.

Wyll God in dede dwell on the earth? Beholde * the heauẽs, & heauẽs of al heauẽs are 2. Par. 6. a not able to cõtayne the: And how shuld then thys house do it that I haue buylded? haue thou therfore respect vnto the prayer of thy seruaunt, and to his supplicacyon (O Lorde my God) to heare the voyce & prayer before the this daye: that thyne eyes maye be open toward this house, nyght and daye, euen towarde thys place (of wych thou hast sayd, * My name shal be there.) That thou mayest 2. Par. 6. a herke vnto the prayer, wych thy seruaunt prayeth in this place: And regarde thou the supplicacyon of thy seruaũt & of thy people Israel, whan they praye in thys place: And heare thou in heauẽ thy dwellyng place, and when ꝑ hearest, haue mercye. * Yf any man 2. Par. 6. a trespasse agaynst his neyghboure, and there go an oth betwene them, and the one compel the other, and come swearynge before thyne altare in this house, then herken thou in heauen and worke and iudge thy seruauntes, ꝑ thou condemne the vngodlye to bryngе hys waye vpon hys head, & iustifye ꝑ rygheous to geue hym accordynge to hys rygheousnesse. * when thy people Israel be put to the 2. Par. 6. a worsse before the enemye, because they haue synned agaynste the, and afterwarde turne agayne to ꝑ, and knowlege vnto thy name, and praye and make supplicacyon vnto ꝑ in this house: then heare thou in heauen, to be mercyfull vnto ꝑ synne of thy people Israel and bryng thẽ agayne vnto the land, which thou gauest vnto their fathers.

* Yf heauen be shut vp, & there be no rayne 2. Par. 6. a because they haue synned agaynst the: yet yf they praye in thys place, & knowlege vnto thy name, & turne from their synne, when thy shourgynge of them: then heare thou in heauen, and be mercyfull vnto the sinnes of

thy

thy seruaũtes and of thy people Israel, that
thou shewe them a good waye to walke in,
and geue rayne vpon the land that thou hast
geuen to thy people to enherite.
If there be in the land dearth, or pestilence
drouth, blastyng, grashopper or caterpiller,
or if their enemy besege them in the lande of
their cyties, or whatsoeuer plage or sycke-
nes chaunce: * then what prayers and sup-
plicacyon soeuer be made of any man of all
thy people Israel, whiche shall knoweledge
euery man the plage of hys owne herte, and
stretche forth his handes toward this house.
Heare thou then in heauẽ, euen in thy dwel-
lyng place, and be mercifull, and worke, and
geue euery man accordynge to hys wayes
(euen as thou that onely knowest his herte,
for thou onely knowest the hertes of all the
chyldren of men:) that they may fear the as
longe as they lyue in the lande, whiche thou
gauest vnto our fathers. And lyke wyse, if a
E straunger that is not of thy people Israel,
*come out of a farre coũtrey for thy names
sake, for they shal heare of thy great name,
and of thy mygthty hande and of thy stret-
ched out arme, and shall come and praye in
thys house. Therfore, heare thou in heauen
thy dwelling place, and do al that the straũ-
ger calleth to the for: that all nacyons of the
earth maye knowe thy name and feare the,
as do thy people Israel: and that they maye
knowe that thy name is called vpon in this
house whiche I haue buylt.
If thy people go out to battell agaynste
their enemy, whether soeuer thou shalt send
them, and shall pray vnto the (O Lord * to-
warde the way of the cytie which thou hast
chosen, and towarde the house that I haue
buylte for thy name: (heare thou in heauen
their prayer and supplycacyon, and iudge
their cause.)
If they synne agaynst the * (for there is
no man that sinneth not) and thou be angry
with them, and delyuer them into the hande
of their enemyes, so that they cary them a-
way prysoners vnto the lande of their ene-
myes, whether farre or neare, yet yf they
turne agayne vnto their hertes in the land
(to the which they be caried away captiue,)
and returne and praye vnto the in the lande
of their enemyes, sayeng: we haue synned,
we haue done wickedly, and haue commited
vngodlynes, and so turne agayne vnto the
with all their herte, and al their soule in the
lande of their enemyes (whiche led them a-
way captyue) and praye vnto the, towarde
the waye of their lande, whiche thou gauest
vnto their fathers, and towarde the cytie
which thou hast chosen, and toward ꝑ house
which I haue bylt for thy name: then heare
thou their * prayer & supplicacion in heauen
thy dwellyng place, and iudge their cause:
and be merciful vnto thy people that haue
synned agaynste the, and vnto all their ini-
quities (wherby they haue done wickedly a-
gaynst the) and get thou them the fauour of
those whiche led them away captyue, that F
they may haue compassyon on them. For
they be thy people, and thyne enheritaunce,
which thou broughtest out of Egypte, euen
from the myddest of the fornace of yron.
And let thyne eyes be open vnto the prayer
of thy seruaunt, and vnto the prayer of thy
people Israel * to herken vnto them, in all *i.Esd.i.d
that they call for vnto the. For thou dydest
seperat them from among all the nacions of
the earth, (to be thyne owne enheritaunce)
as thou saydest by the hande of Moses thy
seruaũt, when thou broughtest our fathers
*out of Egypte O Lorde God. *Exod.xix.a.
* And when Salomon had made an ende *ii.Par.vii.a.
of prayeng all this prayer and supplicacion
vnto the Lorde, he arose from before the al-
tare of the Lorde, and from knelyng on hys
knees, and from stretching of his handes vp
to heauen, and stode & blessed all the congre-
gacion of Israel with a loude voyce: sayeng
Blessed be the Lorde, that hath geuen reste
vnto his people Israel, accordyng to al that
he promysed: * there hathe not fayled one *i.Reg.viii.d
worde of al the good promyse which he pro-
mysed by the hande of Moses his seruaunt.
The Lorde our God be with vs, as he was
with our fathers, and forsake vs not, ney-
ther leaue vs: but that he may howe our her-
tes vnto hym, that we maye walke in all his
wayes, and kepe his commaũdementes, hys
statutes and his lawes, which he commaun-
ded our fathers. And these my wordes whi-
che I haue prayed before the Lorde, be nye
vnto the Lord our God day and nyght that
he defende the cause of hys seruaunt, and the
cause of his people Israel (what thyng soe- G
uer chaunce at any tyme) that all nacyons
of the earth may knowe, that the Lorde is
God, and none but he. Let your herte ther-
fore be perfecte with the Lord our God, that
ye walke in his statutes, and kepe his com-
maundementes, as this day.
And the kynge and all Israel with hym,
offered offerynges before the Lorde. * And *ii.Par.vii.a
Salomon offered a sacryfyce of peaceoffrin-
ges vnto the Lorde, and he offered vnto the
Lorde.xxii.thousand oxen, and an hũdred &
twenty thousand shepe: And so ꝑ kyng and
al the chyldren of Israel dedicated the house
of the Lorde. The same day dyd the kynge
halowe the myddle of the courte, that was
before the house of the Lorde: for there he of-
fered burntoffrynges, meatofferinges and
the fat of ꝑ peaceoffrynges: because ꝑ brasen
altare that was before the Lorde was to ly-
tle to receyue the burntoffrynges, meateof-
frynges, and the fat of the peaceofferynges.

And Salomon helde that same tyme an
hye feaste and all Jsrael with hym, a very
great congregacyon, euen from the entryng
in of Hemath vnto the ryuer of Egypte, be-
* Deut. xvi. c. fore the Lord our God, * seuen dayes and se-
uen dayes, euen. xiiii. dayes. And the. viii.
day he sent the people away. And they bles-
sed the kyng and went vnto theyr tētes iop-
ons and with glad herte, because of all the
goodnesse that the Lorde had done for Da-
uid his seruaunt, and for Jsrael hys people.

¶ The. ix. Chapter.

¶ The Lorde appeareth the seconde tyme to Salomon. Salomon geueth townes to Hiram. The Cananites become tributaries. He sendeth shyppes for golde. He buildeth many cyties.

A
* ii. Par. vii. c. And when Salomon had * fynished the byldynge of the house
of the Lord and the kynges palace, and all that he had in hys
mynde, and was appoynted to
make: the Lord appeared vnto him agayne
as he appeared vnto hym at Gibeon. And
the Lorde sayde vnto him: J haue harde thy
prayer and thy intercessyon, that thou hast
made before me: For J haue halowed thys
house (whyche thou haste bylt,) to put my
name there for euer, and myne eyes & myne
herte shalbe there perpetually. And if thou
wylte walke before me (as Dauid thy fa-
ther walked, in purenes of herte and in rygh
teousnes) to do all that J haue commaun-
ded the, and wylte kepe my statutes, and my
lawes, then wyl J stablyshe the seate of thy
B kyngdome vpon Jsrael for euer, as J pro-
* iii. Reg. ii. a mysed to Dauid thy father sayeng: * Thou
shalte not be without a man vpon the seate
of Jsrael.

But and if ye and your chyldren turne a-
waye from me, and wyll not kepe my com-
maundementes and my statutes (whiche J
haue set before you) but go and serue other
goddes, and worshyp them: thā wyl J wede
Jsrael out of the lande, which J haue geuen
them: And this house which J haue halowed
* iii. Reg. xi. xii. a * for my name, wyll J caste out of my syght.
Jerr. xii. b. And Jsrael shalbe a prouerbe and a fable a-
monge al nacions. And this house shalbe ta-
ken away: so that euery one that passeth by
it, shalbe astonyed, and shall hysse, and they
* Deu. xxix. d shall saye: * why hathe the Lorde done thus
Jerr. xxii. b. c. vnto this lande and to this house? And they
shal answere: because they forsoke the Lord
theyr God, which brought their fathers out
of the lande of Egypt, and haue taken holde
vpon other Goddes, and haue worshypped
them, and serued them: therefore hathe the
* ii. Par. viii. a Lorde brought vpon thē all this euel. * And
it fortuned, that at the ende of twenty yeres,
Salomō kynyshed the buyldyng of the two
houses, that is to wete, the house of the Lord
and the kinges palace. And Hiram the kyng
of Tire brought Salomon tymbre of Ce-
dar, and fyre trees, golde, and whatsoeuer
he desyred: And Salomon agayne gaue hi-
ram. xx. cyties in the lande of Galile. And
* Hiram came out from Tire to se the cities
whiche Salomon had geuen hym, and they
pleased him not. And he sayde: what cyties
are these, which thou hast geuen me, my bro-
ther? and he called them the lande of Cabul
vnto this day. And Hiram sente the kyng
vi. score hundred waygbt of golde. And this
is the summe, which kyng Salomon rayse
for a trybute whan he buylded the house of
the Lorde and hys owne house, and Mille,
and the wall of Jerusalem, and Hazoer, and
Megeddo, and Gazar.

For Pharao kyng of Egipt went vp, and
toke Gazer, and burnt it with fyre, and slue
the Cananites that dwelte in the cytie, and
gaue it for a present vnto his daughter, Sa
lomons wyfe. And Salomon buylt Gazer
and Beth Horon the nether: and Baalath
and Thamar in the wyldernesse and in the
lande: and al the treasure cyties that Salo-
mon had, * (and were vnwalled: those he made strong)
and cyties for hys charettes, and cyties for
his horsmen, and all that Salomon desyred
and wolde buylde in Jerusalem, in Libanon
and in all the lande of his dominion.

And all the people that were lefte of the
Amorites, Hethites, Pherezites, Heuites
and Jebusites, (which were not of the chyl-
dren of Jsrael) theyr chyldren that were left
after thē in the lande, whom the chyldren of
Jsrael also were not able to destroye. Those
dyd Salomon compel to bryng tribute vn-
to this daye. But of the chyldren of Jsrael
dyd Salomon * make no bondemen. But
they were men of warre, hys mynisters, hys
lordes, his captaynes, and rulers of his cha-
rettes and hys horsemen. And these were the
lordes, that were set ouer Salomōs worke:
euen fyue hundred were they and fyfty, and
they ruled the people that wrought ꝑ worke.

And Pharaos daughter came vp out of
the cytie of Dauid vnto the house whiche
Salomon had buylt for her. And then dyd
he also buylde Mille. And thryse a yere dyd
Salomon offre burnt offerynges and peace
offerynges vpon the aultare, which he buylt
vnto the Lorde: And he burnt incense vpon
the altare that was before the Lorde, and so
he kynyshed the house.

And kynge Salomon made a nauy of
shyppes in Azion Gaber whyche is beside
Eloth, on the bryncke of the red see, in the
lande of Edom. And Hiram sent by shypp
also of his seruauntes, that were shyppmen,
and had knowledge of the see, wyth the ser-
uauntes of Salomon. And they came to
Ophir and fet from thence one and twenty
score

score hundred weyght of golde, and brought it to kyng Salomon.

¶ The. x. Chapter.

¶ The quene of Saba cōmeth to heare the wysdome of Salomon, whose royalty is here described.

AND the *quene of Saba hearing the fame of Salomon (concerning the name of the Lord) came to proue him with hard questiōs. And she came to Ierusalem with a very greate trayne: with Camelles that bare swete odoures, & golde exceedyng much, and precioule stones. And she came to Salomon, and comuned with hym of all that was in her hert. And Salomon declared vnto her al her questions, so that there was not one thyng hyd from the kynge, which he expounded not vnto her.

And the quene of Saba consydered al Salomons wysdome, and the houle that he had buylded, and the meate of his table, and the sytynge of his seruauntes, the order of hys ministers, and theyr apparell, his dryncke, & his burnt sacrifices that he offred in ꝑ houle of the Lorde, and she was astonyed. And she B sayde vnto the kyng. It was a true word ꝑ I hard in myne owne land of thy sapenges: & of thy wysdome. Howbeit I beleued it not tyll I came, & sawe it with myne eyes. And beholde, the one halfe was not tolde me: for thy wysdome and prosperite exceedeth the fame which I harde of the. Happy are thy men: and happy are these thy seruauntes, which stand euer before the, & hear thy wysdome. Blessed be the Lorde thy God, which loued the, to set the on the seate of Israel, because the Lord loued Israel for euer, & made the kyng, to do equite and rygyt wysenes.

And he gaue the kynge syre score hundreth weyght of gold, and of swete odoures exceedyng much, and precioule stones. There came nomore suche aboundaunce of swete odoures, as ꝑ quene of Saba gaue to kynge Salomon. The nauy also of the * shyppes of Hiram (that caryed golde from Ophir) brought lykewyse great plenty of Almuge tree and precioule stones. And the kynge made of the Almuge trees, pyllers for the houle of the Lord and for the kynges palace and made harpes & psalteryes for syngers. There came no moare suche Almuge trees, nor were any more sene vnto this day. And kynge Salomon gaue vnto the Quene of Saba accordyng to all her desyre whatsoever she asked: besydes that he gaue her of a free wyl with hys owne hand. And so she returned vnto her owne countrey: bothe she, and her seruauntes.

¶ The weyght of golde that came to Salomon in one yere, was syre hundred thre score and syre talentes of gold, besydes that he had of chapmen and of marchauntes and of Potycaryes, and of all the kynges of Araby, and of the lordes of the countrey. And kynge Salomon made two hundred boukelers of beaten golde, syre hundred sycles of golde went to a boukeler. And he made thre hundred shyldes of beaten golde, thre pounde of golde wente to one shylde, and the kyng put them in the * houle of the wood of Lybanon. * iii. re. x. bii. a

And the kyng made a great seat of yuery, and couered it with the best golde. And the seate had syre steppes. And the toppe of the seate was rounde behynde, and there were pomelles on eyther syde on the place of the seate, and two Lyons stode besyde the pomelles. And there stode. xii. Lyons on the steppes. vi. on a syde. There was none lyke (worke) sene in any kyngdome. * And all * Deu. xvii. d kyng Salomons drynkyng vesselles were of golde, and lykewyse al the vesselles of the houle of the wood of Lybanon were of pure golde. And as for syluer, it was nothynge worth in the dayes of Salomon. For the kynges nauy of shyppes went on the see vnto Tharsys with the nauy of Hirams shyp- D pes: euen once in thre yere wente the nauy to Tharsys, and brought gold and syluer Elephantes teeth, apes and pecockes. * And so * ii. Par. ix. a kyng Salomon exceeded all the kynges of the earth both in ryches and wysdome. And all the worlde resorted to Salomon, to here his wysdom, which God had put in his hert And brought hym euery man hys presente, vesselles of syluer and vesselles of golde, rayment, harnesse, and swete odoures, and horses, and Mules, yere by yere. And Salomō gathered together charettes and horsemen: and he had a thousand and. iiii. hundred charettes, and. xii. thousand horsmen, whom he destowed in the charet cyties, and with the kyng at Ierusalem.

* And the kyng made syluer in Ierusalem * ii. Para. i. d as plenteouse as stones, and Cedar as plenteouse as the wylde fegge trees that growe aboundauntly in the feldes. The bryngyng of horses also out of Egypte: and the collection of the warres: dyd the kynges marchaustes take agayne, and solde the stuffe for a prece. A charet came vp out of Egypte for vi. hundred sicles of syluer: that is, one horse for an hundred and fyfty. And euen so for al the kynges of the Hethites and for the kynges of Siria, dyd they bryng them out, thorowe theyr handes.

¶ The. xi. Chapter.

¶ Salomon hath seuen hundred quenes & thre hundred concubynes, whiche bryngye hym to idolatry. Hys aduersaryes rise vp agayne hym. He dyeth.

BUT kyng * Salomon loued many A outlandyshe wemē: and ꝑ daugh- * iii. re. xi. a ter of Pharao: and wemen of the Moabites, Ammonites, Edomi-

tes, zidonites and Hethites. Where as yet (concernyng these nacions) the Lorde sayde
* Ex. xxxiiii. d vnto the chyldren of Israel: * come not ye at them, nor let them come at you: Elles wyll they turne your hertes after theyr goddes. Neuertheles, Salomon claue vnto them in
* Deu. vii. d loue. * And he had seuen hundred Quenes, and thre hundred cōcubynes, and his wyues turned away his herte. For it came to passe, when Salomon was olde, hys wyues turned his herte after other Gods: and hys hert was not perfecte with the Lord hys God, as was the hert of Dauid his father: For Salomon folowed Astaroth the God of the zidons, and Milcon, the abhommacion of the Ammonites. And Salomon wrought wickednes in the syght of the Lorde, & folowed
3 not the Lorde perfectely, as dyd Dauid hys father. For than dyd Salomon buylde an hye place for Chamos the abhominacion of Moab, in the hyl that is before Jerusalem, & vnto Moloch the abhominacion of the chyldren of Ammō. And lyke wyse dyd he for all hys outlandyshe wyues, whiche burnt cense & offered vnto theyr gods. And ý Lord was angry with Salomō, because hys hert was
* Deut. xii. a turned from the Lord God of Israel * which had appeared vnto hym twyse & gaue hym a charge (concernyng this thyng) ý he should not folowe other gods. But he kepte not ý, whiche the Lorde commaunded hym: wherfore the Lorde sayde vnto Salomon: for as muche as this is done of the, & thou hast not kepte myne appoynt ment, and my statutes (which I commaunded the) I wyll rent the kyngdome from the, and wyll geue it to thy seruaunt. Notwithstandyng in thy dayes, I
C wyll not do it, because of Dauid thy father but wyll take it from the hande of thy sōne. Howbeit, I wyl not take away al the kyng dome: But wyll geue one tribe to thy sōne, because of Dauid my seruaunt, and because of Jerusalem which I haue chosen.

And the Lorde stered vp an aduersary vn to Salomon: euen one Hadad an Edomite, of the kinges sede, which was in Edom. For when Dauid was in Edom, and Joab the captayne of the hoste was gone vp to bury them that were slayne, he smote all the men chyldrē in Edō. For. vi. monethes did Joab remayne there and all Israel, tyl he had destroyed all the men chyldren of Edom. And this Hadad fled and certen other Edomites of his fathers seruaūtes with hym, to come into Egypt: Hadad beyng yet a lytle chyld. And they arose out of Madian, and came to Parā, and toke mē with them out of Pa-
D rā, & came to Egypte vnto Pharao kyng of Egypte, which gaue hym an house, and appoynted him vitayles, and gaue him lande.

And Hadad gat great fauour in the syght of Pharao, so that he gaue hym to wyfe the syster of hys owne wyfe, euen the syster of Thahpenes ý quene. And ý syster of Thahpenes bare him Genubath his sonne, whom Thahpenes norysched in Pharaos house. And Genubath was at Pharaos houshold amonge the sonnes of Pharao. And when Hadad harde in Egypte, that Dauid was layde to slepe with hys fathers, and ý Joab the captayne of the hoste was deade also, he sayd to Pharao: let me departe, that I may go to myne owne countrey. Pharao sayde vnto him: what hast thou lacked here with me, that thou woldest thus go to thine owne countrey? He answered: nothyng: howbeit, let me go. And God stered hym vp another aduersary, one Rezon the sonne of Eliada, which fled from his Lorde Hodadezer kyng of zoba. And he gathered men vnto him, and became captayne ouer the company, when Dauid slewe them. And they went to Damasco, and dwelt there, and reygned in Damasco. Therfore was he an aduersary to Israel all the dayes of Salomon. And thys was the myschefe, in that Hadad dyd abovt Israel, and reygned ouer Siria. E

And Jeroboam the sonne of Nebat an Ephrathite of zareda (whose mother was called zeruah, which was a wydowe, and he Salomons seruaunt) lyfte vp his hande agaynst the kyng. But thys was the cause, that he lyfte vp his hand agaynst the kyng Salomon byld Mello, and mended the broken places of the cytie of Dauid hys father. And thys felowe Jeroboam was a man of warre. And Salomon sawe the yonge man, that he was able to do the worke, he made him ruler ouer all the charges of the house of Joseph. And it chaunced at that season, that Jeroboam went out of Jerusalem, and the prophet Ahiah the Silonite met him by the way, haunyng a newe mantell on hym, and they two were alone in the felde. Ahiah caught the newe mantell that was on hym and rent it in twelue peces, and sayde to Jeroboam: take the ten peces. For thys sayth ý the Lorde God of Israel: behold, I wyl rent the kyngdome out of the handes of Salomon, and wyll gyue ten tribes to the * and he shall haue one, for my seruaunt Dauids sake & for Jerusalem the cytie which I haue chosen out of al the tribes of Israel: because they haue forsaken me, and haue worshyped vnto Astaroth the God of the zidons, and Chamos the God of the Moabites, and Milcom the God of the chyldren of Ammon, and haue not walked in my wayes (to fulfyll my pleasure, my statutes and my lawes) as dyd Dauid his father.

I wyll not take the whole kyngdome out of his hand: but I wyl make him chefe all hys lyfe longe, for Dauid my seruaunts sake, whom I chose: because he kepte my commaun-

dements

dementes and my statutes. * But I wyll take the kyngdome out of his sonnes hand, and wyl geue it vnto the, euen ten trybes of it, and vnto his sonne wyl I gyue one trybe that Dauid my seruaunt may haue a lyght alway before me in Jerusalē, the cytie which I haue chosē me, to put my name there. And I wyll take the, and thou shalte reygne according to all that thy soule desyreth, and shalte be kyng ouer Israel. And if thou herken vnto all that I cōmaunde the, and wylt
G walke in my wayes and do that is ryght in my syght, that thou kepe my statutes and my commaundementes (as Dauid my seruaunt dyd) then wyll I be with the, & buyld the a sure house that shall continewe, as I buylte for my seruaunt Dauid, and wyll geue Israel vnto the. And I wyll for thys offence (which Salomon hath commytted) vexe the sede of Dauid, but not for euer.

Salomon sought therfore to kyll Jeroboam, and Jeroboam arose, and fled into Egypte vnto Sisak kynge of Egypte, and cōtinued there in Egypt vntyll the death of Salomon. The reste of the wordes that concerne Salomon, and all that he dyd, and his wysdome: are they not wrytten in the boke of the wordes of Salomon? The tyme that Salomon reygned in Jerusalē vpon all Israel, was fourty yere. And Salomon slepte and he layde him with his fathers, and was buryed in the cytie of Dauid his father, and Rehoboam his sonne reygned in his steade.

¶ The. xii. Chapter.

¶ The kyngdome is deuided. Rehoboam reyneth ouer two trybes, and Jeroboam ouer ten. Aduram is stoned. Jeroboam maketh golden calues.

I AND * Rehoboam wente to Sichem: for all Israel were come to Sichē, to make him kynge. And Jeroboam the sonne of Nabat (which was yet in Egypte)
II.Par.x.a harde of it * for he fled to Egypte from the presence of kynge Salomon, and dwelte in Egypte. So they sent and called hym: and Jeroboam and all the congregacyon of Israel came, and spake vnto Rehoboam, sayeng thy father made our yocke greuouse, nowe therfore, make thou the greuouse seruice of thy father and hys sore yocke whiche he put vpon vs, lyghter, and we wyll serue the. And he sayd vnto them: departe yet for the space of thre dayes, and thē come agayne to me. And the people departed.

II And kyng Rehoboam toke councell with the olde men that stode before Salomō hys father, whyle he yet lyued, and sayde: what councell geue ye, that I may haue matter to answere thys people? And they sayde vnto him: If thou be a seruaunt vnto this people this day, and kolowe theyr myndes and answere them, and speake kynde wordes to them: they wyll be thy seruauntes for euer.

But he forsoke the coūcel that the olde men had geuen him, and called vnto hys councell ponge men, that were growen vp with him, and wayted on him.

And he sayde vnto them: what counsell geue ye, that we may answere thys people? for they haue commoned with me, sayeng: make the yocke whiche thy father dyd put vpon vs, lyghter: And the ponge men that were growen vp with him, spake vnto hym sayeng. Thus shalte thou speake vnto thys people (that haue sayde vnto the: thy father made our yocke heuy, but make thou it vs lyghter.) Euen thus shalte thou saye vnto them: My lytle fynger shalbe wayghtyer, thā my father was in the loynes. And nowe
C where as my father dyd lade you and put a greuouse yocke vpon you, I wyll make it heuyer. My father also corrected you with scourges, but I wyll chastyse you with scorpions. And so Jeroboam and all the people came to Rehoboam the thyrde daye, as the kynge had apoynted, sayeng: come to me agayne the thyrde day. And the kyng answered the people chorlyshly, and lefte the olde mens councell (that they gaue hym) & spake to them after the councell of the ponge men, sayeng. My father made your yocke greuouse, and I wyl make it greuouser. My fa-
D ther also chastised you with whyppes, but I wyll chastyse you with scorppons. And the kynge herkened not vnto the people: for it was the ordinaunce of God, that he myght * performe his saieng, which the Lord spake *III.Reg.xi.f
by Ahia the Silonite vnto Jeroboam the sonne of Nabat.

And so, when all Israel sawe, that ꝑ kyng regarded them not, the people answered the kyng with these wordes, saieng: * what por *II.Reg.xx.a
cyon haue we in Dauid? we haue no enheritaunce in the sonne of Isai. * To your ten- *II.Par.x.d.
tes, O Israel, nowe se to thyne owne house Dauid. And so Israel departed vnto theyr tentes. Howbeit, ouer the children of Israel which dwelt in the cytie of Juda, dyd Rehoboam reygne styll. The kynge Rehoboam sent Adurā the receyuer of the trybute. And all they of Israel stoned hym to death. But
E kyng Rehoboam made spede to get him vp to his charet, and to flye to Jerusalem. And they of Israel rebelled agaynst the house of Dauid, vnto this day. And when all Israel hard that Jeroboā was come agayne, they sent and called him vnto the multitude, and made hym kynge ouer all Israel: and there was no trybe that kolowed ꝑ house of Dauid, but Juda onely. * And when Reho- *II.Par.xi.a
boam was come to Jerusalem, he gathered all the house of Juda, with the trybe of Ben Jamin an hundred & foure score thousande of chosemen (which were good warryours) to fyght agaynste the house of Israel

rael, and to bryng the kyngdome agayne to
Rehoboam the sonne of Salomon.

And the worde of God came vnto Se-
maia the man of God, sayeng: speake vnto
Rehoboam the sonne of Salomon kynge of
Juda, and vnto al the house of Juda & Ben
K Jamin, and to the remnaunt of the people,
sayeng: Thus sayeth the Lorde. Ye shal not
go vp, nor yet fyght agaynst your bretheren
the chyldren of Israel, returne euery man to
his house, for this thing is my doyng. They
herkened therfore to the worde of the Lorde
and returned to departe, accordynge to the
worde of the Lorde. Then Jeroboam buylt
Sichem in mount Ephraim, & dwelt therin
*Jud.viii.d And went from thence, *and buylt Penuel

And Jeroboam thought in his hert: nowe
shall the kyngedome returne to the house of
Dauid. For if this people go vp and do sacri
fice in the house of the Lorde at Jerusalem,
then shal ꝑ hert of this people turne agayne
vnto their Lorde Rehoboā kynge of Juda:
and so shall they kyll me, and go agayne to
*Thobi.i.a. Rehoboam kyng of Juda. *Wherupon the
Eccle. xlvii.d kynge toke counceil, and made two calues
Exod.xxxii.b. of golde, and sayde vnto them. It is muche
*Exo.xxxii.a for you to go vp to Jerusalem. *Behold, O
G Israel: these are thy goddes, which brought
you out of the lande of Egypte. And he set
the one in Bethel, and ꝑ other set he in Dan
And this thyng turned to synne, for the peo-
ple went (because of ꝑ one) as farre as Dan.
* Num.iii.a. And he made an house of hyl aultares, *and
iii.xx.xlvii.g. made Preastes of the lowest of the people,
which were not of the sonnes of Leui. And
Jeroboam made a feaste the.xv.daye of the
eyght moneth, lyke vnto the feaste that is in
Juda, and offered on the aultare. And so did
he in Bethel, to offre vnto the calues that he
had made. And he put in Bethel the Prea-
stes of the hyl aultares, which he had made.
And he offred burnt offerynges vpon the al-
ter, whiche he had made in Bethel, the.xv.
day of the eyght moneth: euen in the moneth
whiche he had ymagined of hys owne herte:
and made a solempne feast vnto the chyldre
of Israel, and offered vpon the aultare, and
burnt incense.

¶ The.xiii.Chapter.

¶ Jeroboam doyng sacrifice vnto the calues, is re-
prehended of the Prophete. His handes dryeth vp,
whyle he putteth it out agaynst the prophet. The
Prophete is kylled, and buryed.

I AND behold, there came a man of God
out of Juda (by the word of ꝑ Lorde)
vnto Bethel, and Jeroboam stode by
the aultare to put incense. And he cryed a-
gaynst the aultare in the worde of the Lord
and sayde. O aultare, aultare, thus sayeth
the Lorde: Beholde, a chylde shall be borne
vnto the house of Dauid, (Josia by name)
and vpon the shal he offre the preestes of the
hyll aultares that burnt incense vpon the,
and mennes bones shalbe brente vpon the.
And he gaue a token the same tyme, sayeng
this is the token, that the Lord hath spoken
it. Beholde, the aultare shall rente, and the
ashes that are vpon it, shall fall out.

And when the kynge harde the sayeng of
the man of God (which had cryed agaynst ꝑ
aulter in Bethel) he stretched out his hande
from the aulter, sayeng: holde hym. And his
hande which he put forth agaynst him, dried
vp, & he coulde not pull it in agayne to him:
the aulter also claue asunder, and the ashes
fell out from the aulter, accordyng to the to-
ken which the man of God had geuen by the
worde of the Lorde. And the kynge answe-
red, and sayde vnto the man of God. * Oh
pray vnto the Lorde thy God, and make in-
tercessyon for me, that my hande may be re-
stored me agayne. And the man of God be-
sought the Lorde, and the kynges hand was
restored agayne, & became as it was afore.

And the kyng sayd vnto the man of God
come home with me, that thou mayest dine,
and I wyll geue the a reward. And the man
of God sayde vnto the kyng: if thou woldest
geue me halfe thyne house, I wyll not go in
with the, neither wyl I eate bread or drinke
water in this place. For so was it charged
me, thorowe the worde of the Lord, sayeng:
eate no breade nor drynke water, nor turne
agayne by the same way that thou camest.
And so he went another way, and returned
not by the way that he came to Bethel. And
there dwelte an olde prophet in Bethel, and
his sonnes came, and tolde him all the wor-
kes, that the man of God had done that day
in Bethel, and the wordes which he had spo-
ken vnto the kynge tolde they their father
also. And their father sayde vnto them: what
way wente he? And his sonnes shewed hym
what waye the man of God wente, whiche
came from Juda. And he sayd vnto his son-
nes: sadle me the asse. Which whan they had
sadled, he gat hym vp therون, and went af-
ter the man of God, and founde hym sittyng
vnder a tre. And he sayd vnto hym: art thou
the man of God that camest from Juda?
And he sayde: I am.

He sayde vnto him: come home with me, &
and eate bread. He answered: I may not re-
turne with the, to go in with the, neither wyl
I eate bread or drinke water with the in this
place. For it was sayd to me in the worde of
ꝑ Lord: Thou shalt eate no bred, nor drinke
water there, nor turne agayne to go by the
way that thou camest. He sayd vnto hym: I
am a prophet also as wel as thou, and an an-
gell spake vnto me in the worde of the Lord
sayeng: bryngе hym agayne with the into
thyne house, that he maye eate breade and
drynke water. And he lyed vnto hym. And
so he wente agayne with hym, and dyd eate
bread

brede in hys house and drancke water.

And it fortuned, that as they satte at the table, the worde of the Lorde came vnto the prophete, that brought him agayne. And he cryed vnto the man of God that came from Juda, sayeng: thus sayeth the Lord: because thou haste disobyed the mouth of the Lorde, and hast not kepte the cõmaundement which the Lorde thy God commaunded the: but camest backe agayne, and hast eate bread and droncke water, in the place (concernyng the whiche the Lorde dyd say vnto the. Thou shalte eate no breade nor dryncke no water) thy carkasse shall not come vnto the sepulchre of thy fathers.

And so it came to passe, that when he had eaten bread and droncke, the prophet which brought him againe, sadled him an asse. And
Ma.13. whan he was gone, *a Lyon met him by the way, and slue him, and his carkasse was cast in the way, and the asse stode therby, and the Lyon stode by the corse also. And men that passed by, sawe the carcasse cast in the way, and the Lyon standynge therby: and they came and tolde it in ꝑ towne where the olde prophet dwelt. And when the prophet that brought hym backe agayne from the waye, harde therof, he sayde: it is the man of God: he was disobedient vnto the worde of the Lorde, and therfore the Lorde hath delyuered hym vnto the Lyon, whiche hathe rente him and slayne him, accordyng to the worde of the Lorde, which he spake vnto him. And he spake to hys sonnes, sayeng: sadle me an Asse: and so they dyd. And he went, & founde hys body caste in the waye, and the Asse and the Lyon stode by the coarse. And the Lyon had not eaten the carkasse, nor hurt the asse.
And the prophet toke vp the body of the mã
G of God, and layed it vpõ the Asse, & brought it agayne: and the olde prophet came to the cytie to lamente, and to bury hym. And he layde his body in hys owne graue, and they lamented ouer hym. (Alas my brother.)
And when he had buryed hym, he spake to his sonnes, sayeng. Whan I am dead, se that ye bury me in the sepulchre wherin the man of God is buryed: laye my bones besyde his
Ma. bones.* For the sayeng whiche he cryed at the word of the Lord agaynst the aultare in Bethel (and agaynste all the houses of hyll aultares which are in ꝑ cyties of Samarie) shall come to passe.

Howbeit, for all that, Jeroboam conuerted not from hys wycked waye: but turned backe, and made of the lowest of the people preastes of ꝑ hyl aultares. And who so pleased him, he fylled hys hande, and he became preaste of the hyl aultares. And thys thyng turned to synne vnto the house of Jeroboã even to destroye hym, and to brynge hym to naught from of the face the earth.

¶ The. xiiii. Chapter.

¶ Jeroboams wyfe asketh counsell of Ahia the prophet. Jeroboam dyeth. Sisack kynge of Egypte reddeth the house of the Lorde. Rehoboam dyeth, and Abiam succeedeth hym.

AT that tyme Ahia the sonne of Jeroboam fell sycke. And Jeroboam sayde vnto hys wyfe: vp (I praye the) and dysguyse thy selfe, that thou be not knowen to be the wyfe of Jeroboam, and get the to Silo. For there is Ahia the prophet which tolde me *that I shulde be kynge ouer thys * iii.Reg.xi.d
people. And take with the ten loues, & cracnelles, and a cruse of honey, and go to hym that he may tel the what shal become of the chylde. And Jeroboams wyfe dyd so: and arose, and went to Silo, & came to the house of Ahia. But Ahia could not se, for his eyes were waxen dymme for age.
And the Lorde sayde vnto Ahia: beholde, the wyfe of Jeroboã cometh, to aske a thing of the for her sõne, for he is sycke. But thus shalt thou say vnto her. And when she came B
in, she feyned her selfe to be another woman But when Ahia harde the sound of her fete as she came in at the dore, he sayde: come in thou wyfe of Jeroboham, why feynest thou thy selfe so, to be another? I am sent to the to shewe the heuy thynges.

Go, tell Jeroboam, thus sayeth the Lord God of Israel. (It repẽteth me) forasmuche as* I exalted the from amonge the people, * iii.Re.xii.g
and made the prynce ouer my people Israel I dyd rente the kyngedome away from the house of Dauid and gaue it the: Neuertheles, thou hast not bene as my seruaunt Dauid, which kepte my cõmaundementes, and followed me wyth all hys herte, to do that which is ryght in myne eyes: but haste done euyl, aboue al that were before the: for thou haste gone, and made the other goddes, and molte ymages, to prouoke me, and hast cast me behynde thy backe: therfore beholde, I wyll brynge euyll vpon the house of Jeroboam, and wyl rote out from Jeroboam euC
him that *pylleth agaynst the wal and him ii.Re.xx.b
that is in prysen, and forsaken in Israel, and wyll take awaye the remnaunt of the house of Jeroboam, as a man taketh away donge, tyll he hath caryed out all.

Whosoeuer

iii.Re.xvi. * Whosoeuer (of Jeroboams house) dye in the towne, hym shall the dogges eate: & he ý dyeth in the felde, shal the foules of the ayre eate: for the Lorde hath sayd it. Up therfore and get the to thyne house. Beholde, when thy fote enteret hinto the cytie, ý chylde shal dye. And all they of Jsrael shall mourne for him, and bury him: for he only of Jeroboam shall come to the sepulchre, because in hym there is founde goodnesse towarde the Lord God of Jsrael in the house of Jeroboam.

D

Moreouer, the Lorde shall stere hym vp a kyng ouer Jsrael which shall destroye the house of Jeroboam in that daye. But what is it nowe? For the Lord shal smyte Jsrael, as whan a rede is shaken in the water and he shall wede Jsrael out of thys good lande (whiche he gaue to theyr fathers,) and shal scatter them beyonde the ryuer, because they haue made thē groues, and angred the Lorde. And he shall geue Jsrael vp, because of the synnes of Jeroboam, which did synne and made Jsrael to synne.

E

And Jeroboams wyfe arose, and departed, and came to Thirzah, and whā she came to the threshold of the doze, the chylde was dead. And al Jsrael buryed hym, and lamented hym, accordyng to the word of the Lord which he spake by the hande of his seruaunt Ahia the prophet. And the rest of the wordes that concerne Jeroboam, howe he warred, and howe he reygned. Behold, they are written in the boke of the cronicles of the kynges of Jsrael. And the dayes whiche Jeroboam reyned, were .xxii. yere. And when he was layed a slepe with hys fathers, Nadab hys sonne reygned in hys steade.

F

Rehoboam the sonne of Salomon reygned in Juda, and Rehoboam was .xli. yere olde when he began to reygne, and he reygned .xvii. yere in Jerusalem (the cytie which the Lorde dyd chose out of all the trybes of Jsrael, to put his name there.) Hys mothers name was Naama an Ammonite. And Juda wrought wyckednesse in the syght of the Lord, and angred hym in moo thynges then theyr fathers dyd, in theyr synnes, whiche they synned. For they also made thē hyl aulters, Jmages, and groues on euery hye hyl, and vnder euery thycke tree. And there was a stues of male chyldren in the land, and they dyd accordyng to all the abhominacyons of the nacyons which the Lorde cast out before the chyldren of Jsrael. And it fortuned, that in the fyfte yere of kyng Rehoboam: Sisack kynge of Egypte came vp agaynst Jerusalem, and toke away the treasures of ý house of the Lord, and the treasures of the kynges house, & spoyled all that was to be had. And he toke away the shyldes of golde * whiche Salomon had made. In whose steade kyng Rehoboam made brasen shyldes, and cōmitted them vnto the handes of the keepyng of the captaines of the garde, which waited at the dore of the kynges house. And whan the kynge went into the house of the Lord, they of the garde bare them, and brought them agayne into the garde chambre.

G

iii.Re.x.d

The rest of the wordes that concerne Rehoboam, and all that he dyd, are they not wrytten in the boke of the Cronicles of the kynges of Juda? And there was warre betwene Rehoboam and Jeroboam all theyr lyues. And Rehoboam slepte with hys fathers, and was buryed besyde his fathers in the cytie of Dauid. Hys mothers name was Naama an Ammonite. And Abiam hys sonne reygned in his steade.

¶ The .xv. Chapter.

¶ Wicked Abiā reygneth ouer Juda, & rygheteous Asa succedeth in hys roume. The battell betwene Asa and Baasa. Jehosaphat succedeth Asa. Nadab succedeth Jeroboam. Baasa kylleth Nadab.

IN the .xviii. yere of kynge * Jeroboam the sonne of Nabat, reygned Abiam ouer Juda. Thre yere reygned he in Jerusalem, and hys mothers name was Maacha ý daughter of Abisalom. And he walked in all the synnes of his father, whiche he had done before hym and his hart was not perfect with the Lord his God * as the herte of Dauid hys father. Neuertheless for Dauids sake did the Lord his God gaue him a light in Jerusalem, that he set vp his sonne after him, and to stable Jerusalem: because Dauid dyd that which was ryght in the syght of the Lorde, and turned from nothyng that he commaunded him all the dayes of hys lyfe * saue onely in the mater of Uzias the Hethite. And there was warre betwene Rehoboam and Jeroboam as longe as he lyued. The rest of the wordes that concerne Abiam, and all that he dyd, are they not wrytten in the boke of the Cronicles of the kinges of Juda? And there was warre betwene Abiam and Jeroboam. And Abiam slepte with his fathers, and they buryed him in the cytie of Dauid. And Asa his sonne reygned in his steade.

* In the .xx. yere of Jeroboam kyng of Jsrael, reygned Asa ouer Juda .xli. yere reygned he in Jerusalem, and hys mothers name was Maacha, the daughter of Abisalom. And Asa dyd that semed right in the eyes of the Lorde, as dyd Dauid hys father. * And he toke awaye the whore keepers out of the lande, and put awaye all the abhominable Idols that his father had made. And he put downe * Maacha his mother from bearyng rule, because she had made Jmages in groues. And Asa destroyed her Jmages, and burnt them by the brooke Cedron. But the hyll aulters were not put downe. Neuertheles Asaes herte was perfecte with the Lord all

all hys dayes. He brought in ý holye vessels of his father, (& that he had dedicate) vnto ý house of ý Lorde: golde & sylver, & Jewelles. And there was warre betwene Asa & Baasa kynge of Israel all theyr dayes.

*And Baasa kynge of Israel, went vp agaynst Juda, & buylt Rama, so ý he wolde let none go out or in, to Asa kynge of Juda. Then Asa toke all the sylver & golde, that was lefte in the treasures of the house of the Lorde, & the treasures of the kynges house and delyuered them vnto the handes of hys seruauntes, & Asa sent them to *Benhadad the sonne of Tabrimon the sonne of Hezion kynge of Syria, (that dwelt at Damasco,) sayenge: there is a bonde betwene me & the, betwene my father & thy father. And behold I haue sent vnto the a present of sylver and golde that thou come & breake the bond that thou hast w̃ Baasa kynge of Israel, that he maye departe from me. So Benhadad herkened vnto kynge Asa, and sent the captaynes of ý hostes (whych he had) agaynst ý cyties of Israel, & smote Hion, & Dan, & Abel, Beth Maacah, & all ý regyon of Ceneroth, with all the lande of Nephthali. And when Baasa heard thereof, he lefte buyldynge of Rama & dwelt in Thirza. Then kyng Asa made a proclamacyon thorowout all Juda, ý none shuld be excused. And so they toke the stones of Ramah & the tymber (wherwyth Baasa had buylded,) & kynge Asa buylt w̃ them the hyll of Ben Jamin at Mizpa.

The remnaunt of all the wordes that cõcerne Asa, and all hys myght, & all that he dyd, & the cyties whych he buylded, are they not wrytten in the booke of the chronycles of the kynges of Juda? Neuerthelesse in his old age he was dyseased in his fete. And Asa slepte with his fathers, and was buryed beside hys fathers in ý cytie of David hys father. And *Jehosaphat hys sonne raygned in his stede. And Nadab the sonne of Jeroboam beganne to raygne vpon Israel ý second yeare of Asa kynge of Juda, & raygned vpon Israel two yere. And he dyd euell in ý syght of ý Lorde, walkynge in the waye of his father & in his synne wherwyth he made Israel synne. And Baasa the sonne of Ahia (which was of the house of Isachar) conspired agaynst hym, and Baasa smote hym at Gibbethon whych is a cytie of the Philystines: for Nadab and all Israel layed spege to Gibbethon. Euen in the thyrde yeare of Asa kynge of Juda, dyd Baasa slaye him & raygned in hys stede. *And it fortuned ý whã he was kynge, he smote all the house of Jeroboam, & he left him naught that breathed vntyl he had put hym cleane out, accordyng vnto the sayeng of the Lord, which he spake by hys seruaunt Ahia the Selonite: because of the synnes of Jeroboam wherwyth he synned and made Israel synne, whã he with hys prouocacyon angred the Lorde God of Israel.

The rest of the wordes that concerne Nadab, & all that he dyd, are they not wrytten in the booke of the chronicles of ý kynges of Israel? And there was warre betwene Asa and Baasa kynge of Israel all theie dayes.

So in ý thyrd yeare of Asa kynge of Juda, began Baasa ý sonne of Ahia to raygne ouer all Israel in Thirza. xxiiii. yeare. And he dyd ý which is euell in ý syght of ý Lorde walkynge in the waye of Jeroboam, and in hys synne, which made Israel to synne.

¶ The. xvi. Chapter.

¶ Jehu prophesyeth agaynst Baasa, whom Ela succeedeth. Zimri kylleth hys master Ela, and destroyeth the house of Baasa. Thab succeedeth Amri, & taketh to wife wycked Jezabel.

Then the worde of the Lorde came to Jehu the sonne of Hanani agaynste Baasa, sayeng: for as much as I exalted the out of the duste, and made the captayne ouer my people Israel, and thou hast walked in the waye of Jeroboam, and hast made my people Israel to synne, to angre me with their synnes: Behold, I wyll roote out the posterite of Baasa, and the posterite of hys house, and wyll make his house lyke the house of Jeroboam the sonne of Nabat. *That man of Baasa whyche dyeth in the cytie, hym shall the dogges eate: & that man of hym whyche dyeth in the feldes, shall the foules of the ayre eate. iii. Re. xiiii. & and. xxi.

The rest of the wordes ý cõcerne Baasa, and what he dyd, & hys power, are they not wrytten in ý booke of ý chronicles of ý kynges of Israel? And so Baasa slepte w̃ his fathers, and was buryed in Thirza. And Ela his sonne raygned in hys stede. And by the hãde of ý prophete Jehu ý sonne of Hanani, came ý worde of the Lorde agaynst Baasa, and agaynst hys house, and agaynst all the wyckednesse that he dyd in the syght of the Lord (in angrynge him w̃ the worke of hys owne hãdes) ý he shulde be lyke the house of Jeroboam, & because he kylled hym, (that is to saye Jehu the sonne of Hanani the prophete.

The. xxvi. yere of Asa kynge of Juda begãne Ela ý sonne of Baasa to raygne ouer Israel in Thirza, two yeare. And hys seruaunt Zimri (whych was captayne of halfe hys charettes) cõspyred agaynst hym, as he was in Thirza drynckynge: & was drõcken in the house of Arza stuarde of hys house in Thirza. And Zimri came, & smote hym, and kylled hym in the. xxvii. yeare of Asa kynge of Juda, & raygned in hys stede. And it fortuned that whan he was kynge *and sat on hys seate, he slue all ý house of Baasa, not leauynge therof, one to pisse agaynst a wall: Yee, he slue his kynsfolkes and fredes, also. And thus dyd Zimri destroye all the house

*Ecclesi. xvi. b i. Reg. ii. b.

of Baasa, accordyng to ꝑ worde of ꝑ Lorde, which he spake agaynst Baasa by the hand of Jehu ꝑ prophet, for al the synnes of Baasa and synnes of Ela hys sonne, whych they synned, and made Israel to sinne, and angre the Lorde God of Israel with theyr vanyties. The rest of the wordes ꝑ concerne Ela & all he dyd, are they not wrytten in ꝑ boke of the chronicles of the kynges of Israel?

In the. xxvii. yeare of Asa kyng of Juda, dyd zimri raygne. vii. dayes in Thirza, and the people was then in the hoost besyegynge Gibbethon a cytie of ꝑ Philistines. And the people in ꝑ hoost heard one saye: zimri hath cõspired, & slayne the kynge: Wherfore, all they of Israel made Amri (the captayne of the hoost) kynge ouer Israel that same daye euen in the hoost. And Amri departed vp frõ Gibbethon, & al Israel wyth him, & they besyeged Thirza. And when zimri sawe ꝑ the cytie muste nedes be taken, he went into the palayce of the kynges house, and burnt hym selfe & the kynges house wꝑ fyre, and so dyed, for hys synnes wyche he synned, in doynge that wych is euell in the syght of the Lorde and in walkynge in the waye of Jeroboam and in his synnes wych he dyd, and in that he made Israel to synne.

The rest of the wordes ꝑ concerne zimri and the treasõ that he wrought, are they not written in the boke of the Chronicles of the kynges of Israel? Then were the people of Israel deuyded into two partes, for halfe ꝑ people followed Thibni ꝑ sonne of Ginath, makyng hym kyng: and the other halfe followed Amri. But the people that followed Amri, preuayled agaynst the people that followed Thibni the sonne of Ginath. And so Thibni dyed, and Amri raygned.

In the. xxxi. yeare of Asa kynge of Juda, beganne Amri to raygne ouer Israel. xii. yeare. Syxe yeare raygned he in Thirza. He bought the hyll Schomron of one Schemar for two talentes of syluer, and buylt in the hyll, and called the name of the cytie wych he buylt, after the name of Schemar wych had bene owner of the hyll Schomron. But Amri wrought ꝑ wych is euell in the eyes of the Lorde, and dyd worse then all ꝑ were before hym. For he walked in all the waye of Jeroboam the sonne of Nabat, and in hys synnes, that made Israel sinne, to anger the Lorde God of Israel wyth theyr vanyties. The rest of the wordes that concerne Amri, and all that he dyd, and his strength that he shewed, are they not wrytten in the boke of the Chronicles of the kinges of Israel? And so Amri slept wyth hys fathers and was buryed in Schomron, & Ahab hys sonne raygned in hys steade.

In ꝑ. xxxviii. yeare of Asa kynge of Juda beganne Ahab the sonne of Amri to raygne ouer Israel, and the same Ahab the sonne of Amri raygned ouer Israel i Samaria. xxii. yeare. And Ahab ꝑ sonne of Amri dyd euell in the syght of the Lord, aboue al ꝑ were before him. For it semed vnto hym but a lyght thynge to walke in the sinnes of Jeroboam the sonne of Nabat. He toke Jezabel also ꝑ daughter of Ethbaal kynge of the Sidonytes to wife, and *went and serued Baal, and worshypped hym. And he reared vp an aultare for Baal in the temple of Baal, wych he had buylded in Schomron. And Ahab made groues, and proceded further in angrynge the Lorde God of Israel, then al the kynges of Israel that were before hym.

In hys dayes dyd Hiel of Bethel buylde Jericho. And it *coste hym Abiram hys eldest sonne when he layde ꝑ foundacion, & dyd poũgest sonne Segub, when he set vp ꝑ gates, accordynge vnto the worde of the Lorde *wych he spake by Josua ꝑ sonne of Nun.

¶ The. xvii. Chapter.

¶ Elias is norysshed and fed of Rauens, and after is sent to zarphath (otherwise called Sarepta) to a woman whose chylde he rayseth to lyfe.

And Elia the Thesbyte (wych was of the enhabyters of Gilead) sayd vnto Ahab: *as truly as the Lorde God of Israel lyueth, before whom I stãde *there shalbe nether dewe nor rayne these yeares, but accordynge to my worde.

And the word of ꝑ Lorde came vnto him sayeng: get the hence, & turne the eastward, and hyde thy selfe in the broke Cherith, that is it that lyeth before Jordane: Thou shalt dryncke of the ryuer, and I haue commaunded the rauens to fede ꝑ there. And so he went and dyd accordynge vnto the worde of the Lorde: For he went, and dwelt by ꝑ brooke Cherith, ꝑ is before Jordan. And the rauens brought hym bread & flesche in the mornyng, and lykewyse bread & flesh in ꝑ euenynge, & he drãcke of the brooke. And it chaunced after a whyle, ꝑ the brooke dryed vp, because ther fell no rayne vpon the erth. ✠ And the worde of the Lorde came vnto hym, sayeng: *vp and get ꝑ to zarphath, wych is in Sidon, & dwel there. Beholde I haue cõmaunded a wydowe there to sustayne the. So he arose, & went to zarphath. And whẽ he came to the gate of the cytie, ꝑ wydow was there gathering styckes. And he called to her, and sayd: *fet me, I praye the, a lytle water in a vessel, ꝑ I may dryncke. And as she was gyng to fet it, he cryed after her, & sayd: bring me I praye ꝑ, a morsel of bread also in thyne hand. She sayd: As truely as the Lorde thy God lyueth, I haue no bread ready, but euen an handful of mele in a barell, & a lytle oyle in a cruse. And behold, I am gatheryng two styckes for to go in, and dresse it for me & my sonne, that we maye eate it: and dye.

And Elia sayde vnto her feare not, come and

C and do as ý hast sayde: but make me thereof
a lytle cake fyrst of all, & bryngе it vnto me:
and afterward make for the and thy sonne.
For thus sayth the Lorde God of Israel: the
meale in the barell shall not be wasted: ne-
ther shall the oyle in the cruse be mynysched,
vntyll the Lorde haue sent rayne vpon the
earth. And she went, and dyd as Elia sayde.
And she and he & her house dyd eate a good
space, & the meale wasted not oute of the ba-
rell, nether was the oyle spent out of ý cruse
accordyng to the worde of the Lorde, whych
he spake by the hande of Elia. ✠

✠ And after these thynges, it happened,
ý the sonne of the wyfe of the house fel sicke.
And hys sykenesse was so sore, ý ther was
no breath lefte in hym. And she sayde vnto
Elia: what haue I to do wyth the. O thou
man of God? art thou come vnto me, to call
my synne agayne to remembraunce and to
D slaye my sonne? He sayde vnto her: geue me
thy sonne. And he toke hym out of her lap, &
caryed hym vp into a lofte where he abode,
and layde hym vpon hys owne bed, and cal-
led vnto the Lorde, and sayde: O Lorde my
God, hast thou purysched also this wydow
(with whom I dwell as a straunger) & hast
slayne her sonne? * And he stretched him selfe
vpon the chylde thre tymes, and called vnto
the Lorde, and sayde: O Lorde my God, let
thys chyldes soule come into hym agayne.
And the Lord heard the voyce of Elia, & the
soule of the childe cam into him agayne, and
he reuyued. And Elia toke ý boye & brought
hym downe out of the chambre into ý house
and delyuered hym vnto his mother, & Elia
sayd: beholde, thy sonne lyueth. And the wo-
man sayde vnto Elia: nowe I knowe, that
thou art a man of God, and that the worde
of the Lorde in thy mouth, is true. ✠

¶ The.xviii.Chapter.

¶ Elia is sent to Ahab. Obadia (otherwyse called Ab-
dia) hydeth an hundred prophetes. Elia kylleth all Baals
prophetes: and afterwarde obtayneth rayne.

After processe of many dayes ý worde
of the Lorde came to Elia in the thyrd
yeare, sayinge: Go shewe thy selfe
vnto Ahab, and * I wyll sende rayne vpon
the earth. And Elia went to shewe him selfe
vnto Ahab, & ther was a great famyne vnnet
in Sechomron. And Ahab called Obadia,
wyche was the gouerner of hys house: and
Obadia feared God greatly: For whē Jeza
bel destroyed the prophetes of the Lorde, he
toke an hūdred prophetes & hyd them, fyftie
men in one caue & fyftye in another, and pro-
uyded bread and water for them. And Ahab
sayd vnto Obadia: Go into the lande, vnto
all fountaynes of water, & vnto all brokes,
yf happelye we maye fynde grasse, to saue ý
horses and the mules, and ý we destroye not
some of the beastes. And so they deuyded the
lāde betwene thē, to walke thorow it. Ahab
wente one waye by hym selfe, and Obadia
went another waye by hym selfe.

And it chaunced ý as Obadia was in the B
waye, Elia met hym. And Obadia knewe
hym, & fell on his face, & sayde: art not ý my
lorde Elia? And he answered hym: I am he.
Go & tell thy lorde: beholde, Elia is here, he
sayde: what haue I synned, that ý woldest
delyuer thy seruaūt into the hande of Ahab,
to slay me? As truly as the Lord thy God ly
ueth, there is no nacyon or kyngdome, whe-
ther my lorde hath not sent, to seke the. And
when they sayde: he is not there, he toke an
othe of ý kyngdome & nacyon, whā he found
the not. And nowe thou sayest: goo and tell
thy lorde, that Elia is here. And as sone as
I am gone from the, the spryte of the Lorde
shall cary the into some place that I do not
knowe, and so when I come & tell Ahab, and
he can not fynde the, he shall slay me. But I
thy seruaūt feare the Lorde from my youth C
vp. Was it not told my Lorde, what I dyd
when Jezabel slue the prophetes of ý Lorde
howe I hyd an hundred men of the Lordes
prophetes, fyfty men in one caue, and fyftye
in another, and prouyded them of bread and
water? And nowe thou sayest, go thou now
and shewe thy lorde. Beholde, Elia is here,
that he maye slay me.

And Elia sayde: as truly as the Lorde of
Hostes lyueth, before whom I stāde, I wyll
shewe my selfe vnto hym thys daye. So
Obadia went to mete Ahab, and told hym.
And Ahab went to mete Elia. And it fortu-
ned ý whan Ahab sawe Elia, he sayde vnto
hym art ý he ý troubleth Israel? He answe-
red: it is not I that haue troubled Israel,
but ý, and thy fathers house, in that ye haue
forsaken the cōmaundemētes of the Lorde,
and ý haste folowed Baal. Nowe therfore
sende & gather to me all Israel vnto mount
Carmel, & the prophetes of Baal * foure hū iii.Re.xxii. &
dred & fyfty, and the prophetes of the Idols D
groues foure hundred, wyche eate of Jeza-
bels table. So Ahab sent vnto all the chyl-
dren of Israel, and gathered the prophetes
together vnto mount Carmel.

And Elia came vnto all ý people, & sayde:
howe longe halt ye betwene two opinions?

If ꝑ Lord be God, folowe hym: but yf Baal be he, then go after hym. And the people answered him not one worde. Then sayde Elia vnto the people agayne. I onely remayne a prophet of the Lorde: but Baals prophetes are foure hundred and fyftye. Let them ther fore geue vs two oxen, & let them chose the one, & cut him in peces, & laye hym on wood, and put no fyre vnder: and I wyll dresse the other oxe, & laye him on wood, and wyll put no fyre vnder. And call ye on the name of youre God, & I wyll call on the name of the Lorde: and then the God that answered by fyre, let hym be God.

E *And all ꝑ people answered & sayd, it is
1.Reg.18.a well spoken. And Elia sayd vnto ꝑ prophetes of Baal: chose you an oxe, and dresse him fyrste (for ye are many) and call on the name of youre goddes, but put no fyre vnder. And they toke the one oxe that he dyd geue them
b Math.vi.a and they dressed it, * and called on the name of Baal from morynge to noone, sayenge: O Baal heare vs. But there was no voyce nor one to answere. And they lepte vpon the alter that they had made. And at none it fortuned, that Elia mocked thē, and sayd: crye lowde, for he is a God: peradventure he is talkynge or occupyed (in folowynge vpon hys enemyes) or is in hys iourneye, or happelye he slepeth, & must be awaked with your crye And they cryed lowde, & cut them selues, as their maner was, wyth knyues & launcers, tyll the bloude folowed on thē. And it chaūced, that whē mydday was passed they pro
F phesyed vntyll the tyme of the euenyng sacrifyce. But ther was nether voyce ner one to answere, ner any that regarded them.

And Elia sayde vnto all ꝑ folke: come to
Ji.Re.xviii.f me. And all the people cam to him. * And he repayred ꝑ alter of the Lord, that was broken. * And Elia toke .xii. stones accordynge
b Josu.xiiii.d to ꝑ nōbre of ꝑ .xii. trybes of ꝑ sonnes of Jacob (vnto whom ꝑ worde of ꝑ Lorde came,)
2 Gen.xxxii.f sayeng, * Israel shalbe thy name. And w̄ the stones he made an altare in the name of the Lorde. And he made a dyche roūde about the alter, as brode as two forowes of the corne felde. And he put the wod in order, & hewed the oxe in peces, & layed hym on the wood, & sayde: fyll foure barels with water, & powre it on ꝑ burnt sacrifyce & on the wood. And he sayd: do so agayne. And they dyd so ꝑ secōde tyme. And he sayde agayne: do it the thyrde tyme. And they dyd it the thyrd tyme. And the water ranne rounde about the alter, and he fylled the pytte wyth water also.

And it fortuned when ꝑ tyme cam (wher in the burnt sacrifyce of ꝑ euenyng vsed to be offred) Elia ꝑ prophete came & sayd: Lorde God of Abrahā, Isaac & of Israel, it shalde knowē this daye, that thou art the God in Israell, & ꝑ I am thy seruaunt, & ꝑ I haue done all these thynges at thy cōmaundement. Heare me (O Lorde) heare me, ꝑ thys people maye knowe, that thou art the Lorde God, & thou hast turned their hert agayne now at ꝑ last. * And the fyre of ꝑ Lord fel, & consumed the burnt sacrifyce & the woode, ꝑ stones and the duste, & lycked vp the water ꝑ was in the pyt. And when all ꝑ people sawe it, they fell on their faces, & sayde. The Lorde he is God ꝑ Lorde, he is God. And Elia sayde vnto thē Take the prophetes of Baal, & let not one of them escape. And they toke them, and Elia brought thē vnto the broke Kison, & slue thē there. And Elia sayde vnto Ahab: get ꝑ vp, eate & drynke, for there is a sounde of mache rayne. And so Ahab went vp to eate and to drynck, & Elia went vp to ꝑ top of Carmell. And he layde hym selfe flat vpon the earth, & put hys face betwene his knees, and sayde to his seruaūt: go vp (I praye the) and loke towarde the waye of the see. And he went vp & loked, and sayde: there is no thynge. And he sayde: go agayne seuen tymes. And it fortuned, that at the seuenth tyme he saide: behold there aryseth a lytle cloude of the see, lyke a mannes hande. He sayde: go, and saye vnto Ahab: Make fast thy charet, and gette the downe, that the rayne stoppe the not. And it came to passe, that in the meane whyle, that heauen was blacke with cloudes & wynde, & there was a great rayne. And Ahab gat vp and came to Jezreel. And the hand of ꝑ Lord was on Elia, & he gyrded vp his loynes, and ranne before Ahab, tyll he come to Jezreel.

¶ The.xix. Chapter.

¶ Elia fleinge from Jezabel, is norysshed of the Angel of God, and is commaunded to anoynt Azahel, Jehu and Eliseus, whom the Hebrues call Elisa.

AND Ahab tolde Jezabel, al that Elia had done, and howe he had slayne all the prophetes with ꝑ swearde. Then Jezabel sent a messenger vnto Elia, sayeng, * so & so let the goddes do to me, yf I make not thy soule lyke one of theyrs, by to morowe thys tyme. When he sawe that, he arose & wēt for hys lyfe, and came to Beerseba in Juda, & left his seruaunt there. But he hym selfe went a dayes iourney into the wyldernesse, and came & sat downe vnder a Juniper tree, and desyred for hys soule, that he myght dye, and sayd, * it is nowe ynough (O Lorde) take my soule, for I am not better then my fathers.

And as he laye and slepte vnder the Juniper tree: beholde, an Angel touched him, and sayde vnto hym: vp, and eate. And when he loked aboute hym: beholde, there was a loaffe of bryoyled breade and a vessell of water at hys head. And he dyd eate & drynke, and layde hym downe agayne to slepe. And the Angell of the Lorde came agayne the secōde tyme, and touched hym, and sayde: vp, and eate, for thou hast yet a great iourneye.

And

And he arose, and dyd eate & dryncke, & walked in the strength of that meate * fourtye dayes & fourtye nyghtes, euen vnto Horeb ꝑ mount of God. ¶ Whan he came thether vnto a caue, he lodged there in all nyght.

And beholde, the worde of ꝑ Lorde came to hym, & sayde vnto hym: what doest thou here Elia? And he answered. I haue bene gelous for the Lorde God of hostes sake. For the chyldren of Israel haue forsaken thy couenaunt, * broken downe thyne aulters and slayne thy prophetes w̃ the swerde & I only am lefte, and they seke my lyfe to take it away. And he sayde: come out & stande vpon the mount, before ꝑ Lord. And beholde * the Lorde went by, and a myghtye stroge wynd that rent the moũtaynes & brake the rockes before the Lorde. But the Lorde was not in the wynde. And after the wynde came an earthquake. But the Lorde was not in the earthquake: but after the earthquake, cam fyre: but the Lorde was not in the fyre. And after the fyre, came a small styll voyce. And when Elia hearde, he couered hys face wyth his mantle, and wẽt out and stode in the entryng in of the caue. And beholde, there cam a voyce vnto him, and sayd: what doest thou here Elia? And he answered. I haue bene gelouse for the Lorde God of Hostes sake: because the chyldren of Israel haue forsaken thy couenaunt, cast downe thyne aulters, & slayne thy prophetes with the swearde, and I only am left, and they seke my life to take it awaye. And the Lorde sayd vnto hym: go and turne thy waye to the wylderneſſe vnto Damasco, that thou mayest annoynte * Hazael, kynge ouer Syria. And ‡ Jehu sonne of Nimsi, shalt thou annoynte kynge ouer Israel. And Elisa the sonne of Saphat of Abel Meholoh shalt thou annoynte, to be prophete in thy rowme. And it shall come to passe that whoso escapeth the sweard of Hazael, hym shall Jehu slaye: and yf any man scape the swearde of Jehu, hym shall Elisa put to death. And therto * I haue left me seuen thousande in Israel, of whych neuer mã bowed his knees vnto Baal, nor kysſed him wyth hys mouth.

So he departed thence, & founde Elisa the sone of Saphat plowyng, & haupng twelue yoke of oxen before him, & he w̃ the twelue. And Elia wẽt by him, & cast his mãtell vpõ him. And he lefte ꝑ oxen, & ranne after Elia & sayd: * let me I praye the, kysse my father & my mother, & thẽ I wyll folow ꝑ. He sayd vnto hym: go backe agayne, for what is it, ꝑ I haue done to ꝑ? And whan he wẽt backe agayne from hym, he toke a couple of oxen, & slue them, & dressed the flesche w̃ the instrumentes of the oxen, & gaue vnto the people, and they dyd eate. And then he arose, & went after Elia, and mynistred vnto hym.

¶ The. xx. Chapter.

¶ The fyrst and seconde tyme that Samaria was besieged of Benhadad kynge of Syria.

AND Bẽhadad the kyng of Syria gathered all hys host together, haupnge xxxii. kynges with him, and horses & charettes: and wẽt vp & besieged Samaria and warred agaynst it. And he sent messengers to Ahab kynge of Israel into the cytie, and sayd vnto hym: thus sayth Benhadad. Thy syluer & thy golde is myne, and ꝑ fayrest of thy wyues, & of thy chyldren be myne. And the kyng of Israel answered and sayd: My Lorde kynge accordyng to thy sayeng, I am thyne & all that I haue.

And whan the messengers came agayne, they sayde, thus sayeth Benhadad. For as much as I haue sent vnto the, sayinge: thou shalt delyuer me thy syluer & thy golde, and thy wyues, & thy chyldren. I wyll therfore send my seruauntes vnto ꝑ to morowe thys tyme: & they shall searche thyne house, & the houses of thy seruauntes. And whatsoeuer is pleasaunt in thyne eyes, they shall take it in theyr handes, & bryngе it awaye. Then ꝑ kyng of Israel sent for all ꝑ elders of ꝑ land and sayd: take hede I praye you and se, how thys felowe goeth about myschefe. For he sent vnto me, for my wyues, for my childrẽ, for my syluer & for my golde: and I denyed hym not. And all the elders & all the people sayd: herken not vnto hym, nor consent.

Wherfore he sayde vnto the messengers of Benhadad: tell my lorde the kynge, all ꝑ thou dyddest send for to thy seruaunt at the fyrst tyme, that I wyll do, but thys thynge I maye not do. And ꝑ messengers departed and brought answere agayne. And Benhadad sent vnto hym agayne, and sayde: thus and thus do ꝑ goddes vnto me, yf the dust of Samaria be ynough for all the people ꝑ folowe me, to take euery man an hãdful. And the kynge of Israel answered, and sayde: tel hym: let not hym ꝑ putteth on hys harnesse boost hym selfe, as he ꝑ putteth it of. And it fortuned, that when Benhadad hearde that tydynges, as he was with the kynges drynkyng within ꝑ paupllions, he sayd vnto his seruauntes, put on youre harnesse. And they set them selues in araye agaynst the cytie.

And beholde there came a Prophete vnto Ahab kynge of Israel, sayinge: thus sayeth the Lorde. Hast ꝑ sene all this great multytude? beholde, I wyll delyuer it into thyne hand thys daye, and thou shalt knowe, that I am the Lorde. And Ahab sayd: By whõ? he sayde: thus sayth ꝑ Lorde: euen by the seruaũtes of the gouernoures of the shyres. He sayd agayne: who shal ordre ꝑ battayl? And he answered: thou. Then he nõbred ꝑ seruaũtes of the gouernoures of ꝑ shyres: and they were two hũdred and xxxii. And after them

also, he nombred all the people, all the chyldren of Israel, euen. vii. M. And they wente out at none: but Benhadad dyd drynckē tyl he was dronken in the pauylyons both he and ꝑ kynges: euen. xxxii. kinges, that holpe him. And the seruauntes of the gouernours of the shyres went out fyrst.

And Bēhadad sent out, and they shewed hym, sayeng: there are men come out of Samaria. He sayde: Whether they be come out for peace, take them alyue: or whether they be come oute to fyght, take them yet a lyue. And so those ponge men of the gouernoures of ꝑ shyres came out of the cytie, & the hoost
D after them, & they slue euery one his enemye that came in his waye. And ꝑ Sirians fled, and they of Israel folowed after them. And Benhadad the kynge of Syria scaped on a horse, with his horsemē. And ꝑ kinge of Israel went out, & smote ꝑ horses & charettes, and wꝭ a great slaughter slue he ꝑ Syrians.

And there came a Prophete to the kynge of Israel, and sayde vnto hym: go forth and playe the man, be wyse and take hede what thou doest: for whē the yeare is gone about, the kynge of Syria wyll come vp agaynste the. And ꝑ seruautes of the kynge of Syria sayd vnto hym. The goddes of ꝑ hylles are theyr goddes, & therfore they had the better of vs: but let vs fyght agaynste them in the playne, and for what ye wyll, we shall haue the better of thē. And this do: take ꝑ kynges awaye euery man out of hys place, and put dukes in theyr rowmes. And do thou nōbre the an host, lyke the host that thou hast lost, suche horses & suche charettes, and we wyll fyght agaynst them in the playne, and thou shalt se vs get ꝑ better of them. And he herkened vnto theyr voyce, and dyd euen so.

E And it fortuned, that after the yeare was gone aboute, Bēhadad nōbred the Syriās, and wēt vp to Aphek to fyght agaynst Israel. And the chyldren of Israel were nombred, and with theyr whole nōbre went they agaynst them. and ꝑ chyldren of Israel pyteched before them, lyke two lytell flockes of kyddes: but ꝑ Syrians fylled ꝑ countreye. And there cam a man of God, and sayde vnto the kynge of Israel: thus sayeth ꝑ Lorde: Because the Syrians haue sayd: the Lorde is but God of ꝑ hylles, and not God of ꝑ valeys: therfore wyll I delyuer all thys greate multitude into thine hand, & ye shall knowe that I am the Lorde. And they pytched one ouer agaynst ꝑ other seuen dayes, & it came to passe, ꝑ in the seuenth daye ꝑ bataple was ioyned. And ꝑ chyldren of Israel slue of the Syriās an hūdred thousand fotemen in one daye. But the rest fled to Aphek into ꝑ cytie And there fell a wall vpon. xxvii. thousande of ꝑ men that were left. And Benhadad fled and cam into ꝑ cytie, from chābre to. hābre.

And his seruauntes sayd vnto hym. Beholde, we haue hearde saye, ꝑ the kynges of the house of Israel are mercyfull kynges. we will therfore put sackecloth about our loynes & ropes about our neckes, and go out to the kynge of Israel: yf happelye he wyll saue thy lyte. And so they gyrded sackecloth about theyr loynes & put ropes about theyr heades, & cam to ꝑ kyng of Israel, and sayd. Thy seruaūt Benhadad sayth, I praye the let me lyue. He sayd: is he yet alyue? he is my brother. And they toke that worde for good
F lucke & hastely caught it oute of hys mouth & sayd: yee thy brother Benhadad. He sayd: go, bryng hym hyther. And Benhadad cam out vnto hym, & he caused hym to come vp into ꝑ charet. And he sayd vnto hym: the cyties whych my father toke from thy father, I wyl restore agayne. And thou shalt make streates for ꝑ in Damasco, as my father dyd in Samaria. And I wyll make an apoyntmēt with the, & send ꝑ away. And so he made an apoyntmēt with him, & sent him a waye.

And there was a certen man of ꝑ chyldren of the prophetes, which sayd vnto his neyghboure in the worde of the Lorde: smyte me I praye the. And ꝑ man wold not smyte hym: Then sayd he vnto hym. Because thou hast not herkened vnto ꝑ voyce of the Lorde: beholde as soone as thou art departed from me, a Lyon shall slaye the And it came to passe, that as soone as he was departed from him, *a Lyon found hym, and slue hym. Then he
G founde another man and sayde: smyte me I praye the. And the man smote hym, so that in smytinge he wounded hym. So the Prophete went forth, and wayted for the kyng by the waye, and put hym selfe out of knowledge with asshes, whych he layed vpon hys face. And whē the kyng cam by he cryed vnto the kynge, & sayd: thy seruaunt went out in the myddes of the battel. And behold, there went awaye a man, whome another man brought vnto me, and sayd: kepe thys man. And yf he be myssed or lost, thy lyfe shall go for his: or els thou shalt paye a talent of syluer. And as thy seruaunt had here & there to do, he was gone. And the kynge of Israel sayd vnto hym: euen so shall thy iudgement be, as thou hast defyned it thy selfe.

And he hasted, and toke the asshes awaye from his face: and the kynge of Israel knew hym, that he was of the Prophetes. And he sayd vnto him: thus sayth ꝑ Lorde: because thou hast let go a man that is in my curse thy lyfe shall go for hys lyfe, and thy people for his people. And the kynge of Israel went to his house, wayward, and in displeasure, and came to Samaria.

¶ The. xxi. Chapter.

¶ Iezabel commaundeth to kyll Naboth, for the heritage that he refused to sell to Ahab. Helias reproueth Ahab, and he repenteth.

After

A Fter these thynges, it chaũced, that Naboth the Jezrahelyte had a vyneyarde in Jezrahel, hard by ꝑ palace of Ahab kyng of Samaria. And Ahab spake
Lev. xxv. b vnto Naboth, sayenge. * Geue me thy vyneyarde, that I maye make me a garden of herbes therof, because it lyeth so nye my house: and I wyll geue ꝑ for it a better vyneyarde then it is: or rather yf it please the, I wyll geue the, the worthe of it in money. And Naboth sayde to Ahab: the Lorde forbyd ꝑ from me, that I shulde geue the enheritaunce of my father vnto the.

And Ahab came into his house heuye, and euell apayde, because of the worde whych
B Naboth ꝑ Jezrahelite had spoken to hym, for he had sayde: I will not geue the, the enheritaunce of my fathers. And he layde hym downe vpon hys bed, & turned a waye hys
C face, or (to the wall) and wolde eate no breade.

But Jezabel hys wyfe came to hym, and sayde vnto hym: why is thy spryte so wayward, ꝑ thou eatest no breade? And he sayd vnto her: For I spake vnto Naboth ꝑ Jezraelyte, and sayde vnto hym: Geue me thy vyneyarde for money: or els yf it please the, I wyll geue the another vyneyarde for it. And he answered: I wyll not geue the my vyneyarde.

C And Jezabel hys wyfe sayde vnto hym: Doest thou thus gouerne the kyngdome of Israel? vp, and eate breade, & set thyne herte at rest, I wyl geue the, the vyneyarde of Naboth the Jezraelite. And so she wrote a letter in Ahabs name, and sealed it wyth hys seale, and sent the lettre vnto the elders, and to the nobles ꝑ were in hys cytie dwellynge wyth Naboth. And she wrote in the lettre, sayenge: proclayme a fast, & set Naboth on
D hye amonge the people, and set two vnthryftes before him, to beare a (false) witnesse agaynst hym, sayenge: thou dyddest blaspheme God and the kyng. And then carye hym out, and stone hym to death.

D And the men of hys cytie: that is to saye, whyche dwelt in hys cytie, dyd as Jezabel had sent vnto them, and as it was wrytten in the letter whych she had sent vnto them. They proclaymed fastynge, and set Naboth amonge the chefe of the people, and ther cam in two men (the chyldren of Belial) and sate before hym. And ꝑ two vnthryftie persones wytnessed agaynst Naboth, in ꝑ presence of
Lev. g the people, sayenge: Naboth dyd blaspheme God and the kynge. * And they caryed hym out of the cytie, and stoned hym wyth stones that he dyed. And then they sent to Jezabel, sayenge: Naboth is stoned to death. And it fortuned when Jezabel heard that Naboth was stoned to death: she sayde to Ahab: vp, and take possessyon of the vyneyarde of Naboth, the Jezraelite, whych he denyed to E
geue the for money, for Naboth is not aliue but deade. And when Ahab heard that Naboth was deade, he stode vp to go downe to the vyneyard of Naboth the Jezraelite, and to take possession of it.

And the worde of the Lorde came vnto Elia the Thesbyte, sayeng: vp & go downe to mete Ahab kynge of Israel, whyche is in Samaria. For lo, he is gone downe to the vyneyarde of Naboth: to take possession of it. And therfore shalte thou saye vnto hym thus sayeth the Lorde: hast thou kylled, and
F gotten possession? And thou shalte speake vnto hym sayeng: thus sayth the Lorde * in iii. Reg. xxi. f
ꝑ place where dogges lycke the bloud of Naboth, shall dogges lycke euen thy bloude also. And Ahab sayd to Elya: hast thou foũde me, O thou myne enemye? He answered: I haue founde the: for thou arte euen solde to worke wyckednes in the syght of the Lorde. Beholde, I wyll bryngе euell vpon the, and wyll make cleane rydance of thy posterite & wyll * destroye from Ahab, euen hym that * iiii. Re. ix. b
maketh water agaynst the wall, and hym that is shut vp and lefte behynde in Israell: and wyll make thyne house, lyke the house of Jeroboam the sonne of Nabat, and lyke the house of Baasa ꝑ sonne of Ahia, for the prouocacion, wherwith thou hast prouoked and made Israel to synne.

And of Jezabel spake the Lorde sayenge: G
* dogges shal eate Jezabel, in the possessyon * Ochr. i. b.
of Jezrahel. * And he ꝑ dyeth of Ahab in the iiii. Reg. ix. b
towne, him shal dogges eate: and he ꝑ dyeth iiii. re. viii. c
in the feldes, hym shall the fowles of the ayre ix. g. 9. xvi. a.
eate. But there was none lyke Ahab which dyd euen sell him selfe, to worke wyckednes in the syghte of the Lorde, and that because Jezabel his wyfe prycked hym forwarde. He dyd exceadynge abhominablye, in folowynge fowle Idoles, accordyng to all thynges: as dyd ꝑ Ammorites * whom the Lord * Num. xxi. f
cast out before the chyldren of Israel.

And it fortuned, that when Ahab heard those wordes, * he rent hys clothes, and put Gen. xxxvii. g
sackecloth aboute his flesh, and fasted, & laye in sackcloth and wẽt bare fote. And ꝑ worde of the Lorde came to Elia, the Thesbyte, sayenge: seest thou how Ahab hũbleth hym selfe before me? because he so submitteth hym selfe before me, I wyll not bryngе that euel in hys dayes: but in hys sonnes dayes wyl I bryngе euel vpon his house. And they continued thre yere without warre betwene Syria and Israel.

¶ The. xxii. Chapter.

¶ Foure hundred false prophetes do counsell Ahab and Jehosaphat to warre agaynst Ramoth: onelye Michaia prophesyeth ꝑ truth, for which he is smytten and put in prison. Of Ahozia otherwyse called Ochozias.

ii.par.xviii.a AND* in ꝑ thyrd yeare dyd Jehosaphat the kyng of Juda, come downe to the kyng of Israel. And the kynge of Israel sayd vnto his seruauntes, knowe ye not that Ramoth in Gilead is ours? and we syt styll, and take it not out of the hande of the kynge of Syria. And he sayd vnto Jehosaphat: wylt thou come wyth me to bataylle, agaynst Ramoth in Gilead? And Jehosaphat sayd vnto the kyng of Israel: * I wyll be as thou art, & my people shall be as thyne and my horses as thyne.

iii.Reg.xxii.a

And Jehosaphot sayde vnto the kynge of Israel: * aske counsell I prayde the at ꝑ worde of the Lorde to daye. And then the kynge of Israel gathered the prophetes together vpō * a foure hundred men, and sayd vnto them: shal I go agaynst Ramoth in Gilead to bataylle, or shall I let it alone? And they sayde go vp: for the Lorde shall delyuer it into the handes of the kyng. And Jehosaphat sayd: is there here neuer a Prophet of the Lorde more, that we myght enquyre of hym? And the kynge of Israel sayd vnto Jehosaphat: there is yet one man (Michea the sonne of Jimla,) by whom we maye aske councell of the Lorde. But I hate hym: for he doth not prophecye good vnto me, but euell. And Jehosaphat sayd: let not the kyng saye so. Thē the kynge of Israel called a chamberlayne and sayd: fet Michea the sonne of Jimla hyther at once.

i.Reg.xxii.a

iiii.re.xviii.c

B

And the kynge of Israel and Jehosaphat the kynge of Juda sate ether in his seat, and they apparell on them, in a voyde place besyde the entrynge in of the gate of Samaria and al the Prophetes prophecyed before thē And zedekia ꝑ sonne of Canaana made hornes of yron, and sayd: thus sayth the Lorde: wyth these hornes shalt thou pushe the Syrians, vntyll thou haue made an ende of thē.

C

And all the Prophetes prophecyed euen so, sayenge: go vp to Ramoth in Gilead, and prosper, for the Lorde shall delyuer it into the kynges hande.

And the messenger that was gone to call Michea, spake vnto hym, sayenge: beholde, the wordes of the prophetes speake good vn to the kynge wyth one mouth: let thy word therfore (I prayethe) be lyke the worde of euery one of them, to speake that whyche is good. And Michea sayde: as truelye as the Lorde lyueth, whatsoeuer the Lorde sayeth vnto me, that wyll I speake. And so he cam to the kynge, and the kynge sayd vnto hym: Michea, ought we to go agaynste Ramoth in Gilead to bataylle, or to be styll? He answered to hym, * go and prosper, the Lorde shall delyuer it into the hande of the kynge. And the kynge sayde vnto hym: So and so many tymes do I charge the, that thou tell me nothynge, but that whych is true, in the name of the Lorde.

*ii.Par. xviii.a.b.c.

He sayd: I saw al them of Israel scattered vpon the hylles, as shepe ꝑ haue not a shepherde. And the Lorde sayd: these haue no master, let euery man retourne to hys house in peace. And the kynge of Israel sayde vnto Jehosaphat: dyd I not tell the, that he wold prophecy no good vnto me, but euel? And he sayde agayne: heare thou therfore the word of the Lorde. I sawe ꝑ Lorde syt on his seat, and all the hoost of heauen stode about hym on his ryght hande and on hys lefte. And the Lorde sayd: * who shal persuade Ahab, that he maye go and fal at Ramoth in Gilead, & one sayd on thys maner, & another on that. And there came forth a certayne spryte, and stode before the Lorde and sayde: I wyl persuade hym. And the Lorde sayde vnto hym: wherwyth?

And he sayd: I wyll go out, and be a false spryte in the mouth of all hys prophetes. He sayd: thou shalt persuade him, and prevayle go forth then, and do euen so. Now therfore behold * ꝑ Lord hath put a lyenge spryte in the mouth of al these thy prophetes, and the Lorde hath spoken euell towarde the.

But zedekia the sonne of Canaana went to & smote Michea on the cheke, and sayde: whan wēt the spryte of the Lorde from me, to speake vnto the? And Michea sayde: beholde, thou shalt se in that daye, when thou shalt go from chambre to chambre to hyde the. And the kynge of Israel sayd: take Michea and carye hym vnto Amon the governer of the cytie, and vnto Joab the kynges sonne, and saye: thus sayeth the kynge: put thys felow in the preson house, and fede hym wyth bread of affliccyon, and with water of trouble, vntyl I retourne in peace. And Michea sayd: yf thou retourne in peace, ꝑ Lorde hath not spoken by me. And he sayd: herken ye people euery one of you.

And so the kynge of Israel and Jehosaphat the kyng of Juda went vp to Ramoth in Gilead. And the kynge of Israel sayde to Jehosaphat: chaunge the, whan thou goest to warre: and put on thyne apparel. And the kyng of Israel chaunged hym selfe, & went to battel. But the kynge of Syria cōmanded the. xxxii. captaynes (that had rule ouer hys charettes) sayenge: fyght neyther with small nor greate saue onelye agaynste the kynge of Israel. And when the captaynes of the charettes sawe Jehosaphat, they sayde: Surely it is the kynge of Israel, & they turned to fyght agaynst hym. And Jehosaphat cryed. And so it cam to passe, that when the captaynes of the charrettes sawe that he was not the kynge of Israel, they turned backe from hym.

And a certayne man drewe a bowe ignorantly & (by chance) smote the kyng of Israel

betwene the rybbes, and his harnes. Wherfore he sayd vnto the driuer of his charettes: turne thy hande, and cary me out of the host, for I am sore hurt. And the battel encreased that day, and the kyng stode styll in hys charet agaynst the Sirians, and dyed at euē. And the blonde ran out of the wounde into the mydes of the charet. And there went a proclamacion throwe out ȳ host about the goyng downe of the sōne, sayeng: euery man to his cytie, & to his owne coūtrey. And so ȳ kyng of Israel dyed, and they came to Samaria & buryed hym there. And one washed the charet in the poole of Samaria * and the doggēs lycked vp hys blonde (and harlottes washed by the poole syde) accordyng vnto the worde of the Lorde which he spake.

The rest of ȳ wordes that concerne Ahab and all that he dyd, and the Iuorie house which he made, and al ȳ cyties that he buylded, are they not wrytten in the boke of the chronicles of the kynges of Israel? And so Ahab slepte with hys fathers, and Ahazia his sonne reygned in his steade.

* Iehosaphat the sonne of Asa began to reygne vpon Juda in the fourthe yeare of Ahab kyng of Israel, and Iehosaphat was xxxv. yere olde whē he began to reygne, and reigned xxv. yere in Ierusalē. His mothers name was Azuba the daughter of Silhi. And he walked in all the wayes of Asa hys father and bowed not therfrō: but dyd that whiche was ryght in the eyes of the Lorde. Neuertheles, the hylaulters were not taken out of the way: for the people offred & burnt incense yet, in the hylaulters. And Iehosaphat made peace with the kyng of Israel.

* The rest of the wordes that concerne Iehosaphat, and the mygbt that he vsed, and howe he warred, are they not wrytten in the boke of the chronicles of the kinges of Juda. And the remnaūt of the stues of the males, which remayned in the dayes of hys father, he put cleane out of the land. There was thē no kynge made in Edom. And Iehosaphat made ten shyppes in the see, to come throwe Tharsis to Ophir for golde, but they went not, for the shyppes brake at Ozion Gaber. Then sayd Ahazia the sonne of Ahab vnto Iehosaphat, let my seruauntes go with thy seruauntes in the shyppes. But Iehosaphat wolde not. And Iehosaphat dyd slepe with his fathers, and was buried with his father in the cytie of Dauid hys father. And Iehoram his sonne reygned in his steade.

Ahazia the sōne of Ahab began to reygne ouer Israel in Samaria, the seuētenth yere of Iehosaphat kynge of Juda, and reygned two yeares ouer Israel. But he dyd euell in the syght of the Lord, and walked in ȳ way of his father, & in the way of his mother and in the way of Ieroboam the sōne of Nabat, which made Israel to synne. For he serued Baal, and worshypped hym, and prouoked the Lorde God of Israel vnto wrath, accordyng vnto all that his father had done.

¶ The ende of the thyrd boke of the kynges, after the rekenyng of the Latinystes which the Hebrues call the fyrst boke of the Kynges.

¶ The fourth boke of the kynges, after the Latinistes: which boke, and the thyrde together, is but one with the Hebrues.

¶ The fyrst Chapter.

¶ The captaynes ouer fyfty with theyr souldyers are burnt with fyre from heauen, by the prayer of Helia. Ahazia is reproued of Helia, and dyeth. and Iehoram his brother succeedeth hym.

AND Moab did wickedly agaynst Israel after ȳ death of Ahab. And Ahazia fell throwe a lattes wyndow of his vpper chambre that he had in Samaria: And whyle he was in his sickenes, he sēt messengers and sayd vnto thē: go & enquyre of Beelzebub the god of Ekron whether I shall recouer of thys my disease. But ȳ Angel of the Lord spake to Elia the Thesbite: Aryse, and go vp against the messengers of the kynge of Samaria, and saye vnto thē: Is there not a God in Israell, that ye go to aske coūcel at Beelzebub the God of Ekrō? Wherfore, thus sayth the Lorde: thou shalt not come downe frō the bed on whych thou art gone vp, but shalt dye ȳ death. And Elia departed.

And whan the messengers turned backe agayne vnto him, he sayde vnto them: why are ye nowe come agayne? They answered him: there came a mā vp agaynst vs, & sayd vnto vs: go & turne agayne vnto the kyng that sent you, & say vnto him: Thus sayeth the Lord: Is there not a God in Israel, that ȳ sendest to enquyre of Beelzebub the God of Ekron? Therfore thou shalt not come downe from ȳ bed on whyche thou art gone vp, but shalt dye the death. And he sayd vnto thē: what maner of mā was that whyche came vp in youre waye, and tolde you these wordes? And they answered him: it was an heary man * and gyrde with a gyrdle of leather about his loynes. And he sayd: it is Elia the Thesbite.

Then the kyng sent vnto hym a captayne

ouer fyfty (with his fyfty men) whiche came to him, and beholde, he sat on the toppe of an hyll. And he spake vnto hym: Thou man of God, the kyng hath sayd: come downe. Elia answered and sayd to the captayne ouer the fyfty: if I be a man of God, fyre come downe from heauen, and consume the and thy fyfty.
* And there came fyre of God, and cōsumed hym & his fyfty. And the kyng went agayne and sente hym another captayne ouer fyfty with his fyfty. And he answered and sayde vnto hym: O man of God, thus hathe the kyng sayde: make haste, and come downe. Elia answered and sayde vnto them: if I be a man of God, fyre come downe from heauen, and consume the and thy fyfty. And there came fyre of God downe from heauen, and consumed him and his fyfty.

*Luke.ix.g

And the kynge went agayne and sent the thyrde captayne ouer fyfty wō his fyfty men And the thyrd captayne ouer fyfty went vp and came & fell on his knees before Elia and besought him, and sayde vnto hym: O man of God, let my lyfe and the lyfe of the fyfty thy seruauntes be precyoule in thy syght. Beholde, there came fyre downe from heauen, and burnte vp the two fore captaynes ouer fifty with their fyftiers: therfore let my lyfe nowe be precioule in thy syght. And the Angel of ꝑ Lord sayde vnto Elia: go downe with him, and be not afrayde of him. And he arose & went downe wō him vnto the kynge.

And he sayde vnto hym, thus sayeth the Lorde: for as much as thou hast sent messengers to aske counsell at Beelzebub the God of Ekrom as though there had bene no God in Israel whose worde thou myghtest seke after: therfore thou shalt not come downe of the bed on whych thou art gone vp, but shalt dye the death. And so he dyed accordyng to the word of ꝑ Lord which Elia had spoken.

And Jehoram ⁂ (hys brother) began to reygne in his steade, in the seconde yere of Jehoram the sonne of Jehosaphat kynge of Juda, because he had no sōne. The rest of the wordes that concerne Ahazia, what thinges he dyd, are they not written in the boke of the cronicles of the kynges of Israel.

¶ The ii. Chapter.

¶ Elia deuideth ꝑ waters with his mantell. He is taken vp into heuē. The bytter & venimouse waters are healed. The chyldren that mocke Eliseus (otherwyse called Elisa) are rent in peces.

And it chaunced, that when the * Lorde wold take vp Elia in to heauen by a whorlewynde, Elia went with Elisa frō Gilgal. And Elia said vnto Elisa tary here I pray ꝑ, for ꝑ Lord hath sent me to Bethel. Elisa sayde vnto him: * as surely as the Lorde lyueth, and as thy soule lyueth, I wyll not leaue the. And they came downe to Bethel, & the chyldrē of the prophetes that were at Bethel, came to Elisa, and sayd vnto hym: knowest thou not, howe that the Lord wyl take away thy master from thy heade this day? He sayde: I knowe it also holde ye your peace.

*Genes.b.c

*4.Reg.ii.d

And Elia sayd vnto him: Elisa, tary here I pray the, for the Lord hath sent me to Jericho. He sayd: as surely as ꝑ Lord lyueth and as surely as thy soule lyueth, I wyl not leaue the, & so they came to Jericho. And the chyldrē of ꝑ prophetes ꝑ were at Jericho came to Elisa & sayde vnto him: knowest ꝑ not, that the Lorde wyll take away thy master from thy heade this day? He answered: I knowe it also holde ye your peace. And Elia sayde vnto him: tary I pray the here, for the Lord hath sent me to Jordā. He sayd: as surely as the Lorde lyueth, and as thy soule lyueth, I wyl not leaue the. And so they two went together. And fyfty men of the sonnes of the prophetes came and stode on the other syde afarre of, and they two stode by Jordan.

And Elia toke his mantel and wrapped it together, & smote the waters, and they were deuyded, parte the one way, & parte ꝑ other, so that they two went ouer thorowe the dry lande. And it fortuned, that as sone as they were ouer, Elia sayd vnto Elisa: aske what I shall do for the, per I be taken away from the. And Elisa sayde: I pray the let thy spirite be double vpon me. And he sayde: thou hast asked an harde thing. Neuertheless if ꝑ se me whan I am take away from the thou shalt haue it so: if thou do not, it shal not be. And it fortuned, that as they wēt walkyng and talkyng: beholde, there appeared a charet of fyre and horses of fyre, and parted ꝑ both asunder. * And Elia went vp thorowe the whorlewynde into heauen. And Elisa sawe, and cryed: O my father, O my father, the charet of Israel and the horsemen thereof, and he sawe him nomore: and he toke hys owne clothes, and rent them in two peces.

He toke vp also the mantell of Elia that fell from him, & wente backe agayne & stode by Jordans syde, & toke the mantell of Elia (that fell from hym,) and smote the waters ⁂ (and they parted not asunder,) and he sayd: where is the Lorde God of Elia, and he hym selfe? And when he had smytten the waters, they

parted

parted thys waye and that waye, and Elisa went ouer. And whan the chyldre of the prophetes which were at Jericho sawe hym fro a farre, they sayde: the spryte of Elia doth reste on Elisa, and they came to mete hym, and fel to the grounde before him, and sayde vnto him. Se: there be with thy seruauntes fyfty strongemen let them go and seke thy master: happy the spryte of the Lord hath taken him vp, and cast hym vpon some mountayne or into some valey. And he sayde. Ye shall sende none. And whan they laye vpon him tyll he was ashamed, he sayde: Sende. They sent therfore fyfty men, which sought hym thre dayes, but founde hym not. And whan they came agayne to hym, whiche tarryed at Jericho, he sayde vnto them: dyd I not saye vnto you, that ye shulde not go?

D And the men of the cytie sayde vnto Elisa beholde, Syr, the dwellyng of thys cytie is pleasaunt as thou thy selfe seest: but the water is naught & the ground barren. He sayde: Bryng me a newe cruse, and put salt therin. And they brought it to him. And he wēt vnto the spryng of the waters, and cast the salt in thither, & sayd: thus sayth ý Lord, I haue healed this water, there shal not come henceforth ether death or barennes. So the waters were healed vnto this daye, accordyng to the sayeng of Eliseus, which he spake.

And he went vp from thence vnto Bethel. And as he was goyng vp the way, there came lytle chyldre out of the cytie, and mocked him, and sayde vnto hym. Go vp thou balde hed, go vp thou balde hed. And he turned backe, and loked on them, and cursed them in the name of the Lorde. And there came two she Beares out of that wood, and tare. xlii. chyldre of them. And he went from thence to mount Carmel, and from thence he turned agayne to Samaria.

¶ The. iii. Chapter.

¶ The kynges of Israel, Juda and Edom lacke water, which they obtayne through the prayer of Eliseus. The kynge of Moab fyghteth agaynst Israel.

A Iehozam the sōne of Ihab began to reygne vpon Israel in Samaria the. xviii. yeare of Iehosaphat kynge of Juda, & reygned twelue yeres. And he wrought euell in the syght of the Lorde: but not lyke hys father and lyke his mother, for he put awaye the ymages of Baal, that hys father had made. Neuertheles, he cleaued vnto the synnes of Jeroboam the sonne of Nabat (whiche made Israel to synne) and departed not there from.

And Mesa kynge of Moab was a Lorde of sheye, and rendered vnto the kynge of Israel an hūdred thousande lambes & an hundred thousande rāmes with the wolle. But whan Ahab was dead, it fortuned, that the kynge of Moab rebelled agaynst the kynge of Israel. And kynge Iehozam went out of Samaria the same season, and nombred all Israel, and went, and sent to Iehosaphat the kynge of Juda, sayeng: the kynge of Moab hath offended agaynst me, wylte thou come with me agaynst Moab in battell? He answered: I wyll come vp, for as I am, so arte thou and as my people be, so are thy people, and thy horses as myne. And he sayde: what way shall we go vp? And he answered. The way thorowe the wyldernesse of Edom.

And so the kyng of Israel toke his iorney, B
and the kyng of Juda, and the kyng of Edō
And when they had compassed the waye seuen dayes, they had no water for the hoosle and for the cattell that folowed them. And the kyng of Israel sayd. Alas, ý Lorde hath called these thre kinges together, to deliuer thē ouer into the hand of Moab. But Iehosaphat sayde: * is there not here a prophet of the Lorde, that we may enquere of the Lord by him? And one of the kynge of Israels seruauntes answered and sayde: here is Elisa the sonne of Saphat, which powred water on the hādes of Elia. And Iehosaphat sayd Is not the word of the Lord with hym? And so the kynge of Israel, and Iehosaphat and the kyng of Edom went downe to him.

* iii. re. xxii. a

And Elisa sayde vnto the kyng of Israel: what haue I to do with the? Get the, to the prophetes of thy father, & to the prophetes of thy mother. And the kyng of Israel sayd vnto him: Oh naye, For the Lorde hath called these thre kynges together to deliuer thē into the hande of Moab. And Elisa sayd: as sure as the Lorde of hostes lyueth (in whose syght I stand) and it were not that I regard the presence of Iehosaphat ý kyng of Juda, I wolde not loke towarde the, nor yet see the. But nowe bryng me a mynstrel. And whan the mynstrell played, the hande of the Lorde C came vpon him. And he sayde: Thus sayeth the Lorde: Make thys playne grounde full of dyches. For thus sayeth the Lord: ye shal se nether wynd nor rayne, and yet the broke shalbe filled with water, that ye may drinke both ye, and your beastes, and your cattell. And this is yet but a smal thyng in the syght of the Lorde, for asmuche as he wyll geue ouer the Moabites also into your handes. And ye shal smyte euery stronge towne, and euery goodly cytie, and shall fell euery pleasaunt tree, and stoppe euery well of water, and marre euery good platte of groūde with stones. And in the morynyng, whan the meat offeryng was offred, it fortuned, that there came water by the way from Edom, and the countrey was fylled with water.

And when all the Moabites hard that the kynges were come vp to fyght agaynst thē, they gathered al together, from the yongest

that

that was able to put on harnesse and so vpwarde, and stode in the border of the lande.

And they were vp early in the mornyng and the sonne shone vpō the water, that the Moabites sawe the water a farre of as red as blonde, and they sayde. This is the blond of slaughter: the kynges are slayne and one hath smyttē another. Nowe therfore Moab get the to the spoyle. And whē they came to the hoost of Israel, the Israelytes stode vp and smote the Moabites, so that they fled before them, but they folowed vpon them, and smote Moab. And they ouerthrewe the cyties, and on euery good parcell of lande, cast euery man his stone, and fylled it, & they stopte all the welles of water, and felde all the good trees. Onely in the cytie of Brick lefte they the stones therof: howbeit they went about it with slynges, and smote it.

And when the kyng of Moab sawe, that the battell was sore agaynst him, he toke vō him seuen hūdred men that drewe ý swearde to haue gone thorowe, euen vnto ý kynge of Edom: but they could not. And then he toke his eldest sonne (that shuld haue reygned in his stead), & offred hym for a burnt offeryng vpon the wal. And there was great indygnacyon agaynste Israel, and they departed from him, and returned to theyr owne land.

¶ The. iiii. Chapter. ✠

¶ God graueth a certen poore woman oyle and loure by Heliseus. Heliseus (whom the cette called Elisa) obtayneth of God a chylde for hys hostesse: whyche dyeth and is after rayled to lyfe. He maketh swete the potage, and multiplyeth the loaues.

A AND there cryed a certayne woman of the wyues of the prophetes vnto Elisa, sayeng: thy seruaunt my husband is dead, and thou knowest, that thy seruaūt dyd feare the Lorde.

And the creditor is come, to fet my two sonnes, to be his bondmen. Elisa sayde vnto her. Tell me what shall I do for the? What hast thou in thyne house? She sayde, thyne handmayde hath nothyng at al in the house saue a pitcher with oyle. He sayde vnto her: Go & borowe vessel for the, of them that are without euen of all thy neyghbours, empty vesselles and that not a fewe. And whē thou arte come in, thou shalt shut ý doze after the and after thy sonnes, and powre out into all those vesselles, and set a syde ý which is full.

B And so the woman went from hym, and shut the doze after her and after her sonnes. And they brought to her, & she powred out. And it came to passe, that whē the vesselles were full, she sayde vnto her sonne: bryngeme yet a vessel. And he said vnto her: I haue no mo. And the oyle ceased. Then she came, and tolde the man of God. And he sayd: go & sel the oyle, and paye thē that thou art indet vnto, but lyue ý and thy chyldrē of ý rest. ✠

And it fell on a daye that Elisa came to Sunem, where was a greate woman, that toke him in for to eate bread. And so it came to passe, that from that tyme forth (as oft as he came that way) he turned in thither to eate bread. And she sayd vnto her husband. Beholde, I percepue, that this is a holy man of God, that cometh so oft by our place. Let vs make him a chambre (I prayre the) with walles, and let vs set hym there a bed, and a table, a stole & a candelstycke: that he may turne in thyther when he cometh to vs.

And it fortuned on a day, that he came thyther & turned into the chambre, & layde there in, and sayde to Gehezi his seruaūt: call this Sunamite. And when he called her, she presented her selfe before hym. And agayne he sayde vnto him: Tell her. Behold, thou hast bene carefull for vs, and haste made all this prouisiō. What shal we nowe do for ý? Wouldest thou be spoken for to the kyng, or to the captayne of the hoost? She answered I dwell amonge myne owne people. And he sayde agayne, what is to be done for her? Gehezi answered. Verely she hathe no chylde, and her husbande is olde. And he sayde: call her. And whan he had called her, she stode in the doore. And he sayde * by suche a tyme, and as sone as the frute can lyue, thou shalte embrace a sonne. And she sayd: Oh nay my lorde, thou mā of God, do not lye vnto thine hādmayde. And the wyfe conceyued, and bare a sonne that same season that Elisens had sayde vnto her as sone as the frute coulde haue lyue.

And when the chylde was growen, it fell on a daye, that he went out to his father, and to the reapers. And he sayde vnto his father my heed, my heed. And he sayde to a lad: Carye hym to his mother. And when he had taken hym and brought hym to his mother, he sate on her knees tyll none, and then dyed. And she went vp, and layde hym on the bed of the man of God, and shut the doze about hym, and went out, and called vnto her husbande, and sayde: sende with me (I prayre ý) one of the ponge men & one of the Asses. For I wyll runne to the man of God, and come agayne. And he sayde: wherfore wyll thou go to hym seyng that to daye is neyther moone nor Saboth daye. She answered, Health. Then she sadelled an Asse, & sayde to her seruaunt: leade away the Asse, and make her not to go slowly (because I rydde vpō ý) but when I byd the.

✠ And so she went & came vnto the man of God, to mount Carmell. And it fortuned that when the man of God sawe her farre off, he sayde to Gehezi his seruaunt. Behold yonder is the Sunamite. Runne therfore to meete her, and saye vnto her: Is all well with the and with thy husbande, & with the lad? And she answered. Al is wel. And when she came

to the

to the man of God vp to the hyll, she caught
hym by the fete. But Gehezi went to her, to
thrust her away. And the man of God sayd:
let her alone, for her soule is vexed within
her, and the Lorde hath hyd it from me, and
hath not tolde it me. Then she sayde: dyd I
desyre a sone of my Lord? dyd I not require
the, that thou shuldest not dieceyue me?
Then he sayde to Gehezi: * gyrde vp thy
loynes, and take my staffe in thyne hande, &
go thy way. * If thou mete any man salute
him not. And if any salute the, answere hym
not agayne. And laye my staffe vpō the face
of the chylde. And the mother of the chylde
sayde: * as sure as the Lorde lyueth, & as thy
soule lyueth. I wil not leaue ÿ. And he arose
and followed her. Gehezi went before them,
& layed the staffe vpon the face of the chylde.
But there was nether voyce nor any feling.
Wherfore he went agayne to mete him, and
tolde hym, sayeng: the chyld is not awaked.
And when Elisa was come into the house:
Beholde, the chyld was dead and layde vpō
hys bed. He went in therfore, & shut the dore
to the lad & him, and prayed vnto the Lord.
* And wente vp and laye vpon the lad, and
put hys mouthe on his mouth, and hys eyes
vpon his eyes, and handes vpon his handes
and whan he so lay vpon the chyld, the flesche
of the chylde waxed warme. And he went a-
gayn, and walked once vp and downe in the
house, and then went vp, and layed him selfe
vpon him agayne. And then the chylde gas-
ped seuen times and opened his eyes. And he
called Gehezi, and sayde: Call for thys Su-
namite. So he called her: whiche when she
was come in vnto hym, he sayde vnto her:
* take thy sonne. Therfore she went in, and
fel at his fete, & bowed her selfe to the groūd
and toke vp her sōne and went out. ¶ Elisa
came againe to Gilgal, & there was a derth
in the lande, and the chyldren of the prophe-
tes dwelt with him. And he sayde vnto hys
seruaunt. Set a great pot on the fyre, and
make pottage for the chyldre of the prophe-
tes. And one went out into ÿ felde, to gather
herbes, and founde (as it were) a wylde vyne
and gathered therof wylde Coloquyntydas
his lappe full, and came, and shred them into
the pot of potage: for they knewe it not. So
they powred out for the men to eate. And
it fortuned, that when they tasted of the pot-
tage, they cryed out, and sayde: O thou man
of God there is death in the pot: and they
coulde not eate therof. But he sayde: bryng
meale. And he cast it into the pot, and sayde
fill for the people, that they may eate, and
there was nomore harme in the pot.
There came a man from Baal Salisa, &
brought the man of God bread of ÿ fyrst fru-
tes, euē. xx. loaues of barley, and newe corne
which was yet in his bagges. And he sayde:
Geue vnto the people, that they maye eate.
And his minister answered: why, shall I set
this before an hundred men? He sayd again:
geue it vnto the people that they may eate.
For thus sayeth the Lorde * they shall eate, * John. vi. d
and there shalbe lefte ouer. And so he set it
before them, and they dyd eate, and left ouer
according to the worde of the Lorde.

¶ The. v. Chapter.

¶ Naaman the Sirian is healed of hys leprosy. Gehezi is stryken with a leprosy, because he toke money & rayment of Naaman.

NAaman, captayne of the hoste of the A
kyng of Siria, was a great man, and
honourable in the syght of his master
because that by hym the Lorde had gyuen
health vnto Siria. He was also a myghty
man, and experte in warre, but he was a le-
per. And the Sirians had gone out by com-
panyes, and had brought out of the coūtrey
of Israel a lytle mayde, and she was with
Naamās wyfe. And she sayd vnto her lady:
I wolde to God my lorde were with the pro-
phete that is in Samaria: for he wolde de-
liuer him of his leprosy. And he went in, and
tolde his lorde, sayeng: thus and thus sayde
the mayde, that is of the lande of Israel.
And the kynge of Syria sayde: Come and
entre in, and I wyll sende a letter vnto the
kyng of Israel. And he came, and toke with B
him ten talentes of syluer and. vi. thousand
peces of golde, and ten chaunges of rayment-
tes, and brought the letter to the kyng of Is-
rael conteynyng thys tenour: Nowe when
this letter is come vnto the: Behold, I haue
therwith sent Naaman my seruaunt to the,
that thou mayest rydde hym of his leprosy.
And it fortuned, that when the kyng of Is-
rael had redde the letter, he rent his clothes,
and sayde: * am I God, that I shulde slaye, * Deu. xxxii. f
and make alyue? For he dothe sende to me
that I shuld deliuer a man from his leprosy.
Wherfore consyder (I praye you) & se howe
he seketh a quarel agaynst me. Which when
Elisa the man of God had harde, howe that
the kynge of Israel had rent hys clothes, he
sent to ÿ kyng, sayeng. Wherfore hast thou
rent thy clothes? let him come nowe to me, &
he shal know, ÿ there is a prophet in Israel.
And so Naamā came with his horses and
with his charettes, and stode at the dore of ÿ
house of Elisa. And Elisa sent a messenger
vnto him, sayeng: go & washe the in Jordan
seuen tymes, & thy flesche shall come agayne
to the, and ÿ shalt be cleansed. But Naamā
was wroth, & went away, & sayde. Beholde
I thought wō my selfe: he wolde surely come
out, and stand & cal on the name of the Lord
his God, and put hys hand on the place that
he may heale the leprosy. Are not Abana &
Pharphar, riuers of Damasco, better thā al
the waters of Israel? If I washe me also
in them

in them, shall I not be clensed? And so he turned him, ād departed with displeasure. And his seruauntes came, & cōmoned with hym and sayd: Father, if the prophet had byd the do some great thynge, oughtest thou not to haue done it? Howe much rather then, whan
D he sayeth to the: wasshe, and be cleane? Then went he downe, & washed him selfe seuen tymes in Jordan, according to the sayeng of ꝑ man of God, & his flesshe chaūged, lyke vnto
*Luke.iiii.e the flesshe of a litle chyld, * & he was cleansed.

And he turned agayne to the man of God he and all his cōpany, and stode before hym, and sayd: Behold, I knowe nowe that there is no God in all the world, but in Israel. ✠ Nowe therfore take a blessynge of thy seruaūt. But he sayde: *as surely as the Lorde
*iii.re.xbii.a
E lyueth (before whom I stand) I wyl receyue none. And whan the other wolde haue constrayned him to receiue it, he wolde not. And
c.v Naaman sayde: ✠ (Euen as thou wylt, but I beseche the.) Shall there not be geuen to thy seruaūt as muche of thys earth as two mules maye beare? For thy seruaunt wyl henceforth offer neither burnt sacrifice nor offeryng vnto any other God, saue vnto the Lorde. But herein the Lorde be merciful to thy seruaūt that whē my master goeth into the house of Rimmon, & doth worship there, and leaneth
F on my hand, and I also worshyp in the house of Rimmon. (Whan I do worshyp I saye) in the house of Rimmon, the Lorde be merciful vnto thy seruaūt because of this thyng. Unto whom he sayd: go in peace. And when he was departed from him as it were a furlonge of grounde, Gehezi the seruaunt of Elisa the man of God sayde: beholde, my master hath spared Naamā this Syrian, that he wolde not receyue of his hande those thingesth.t he offered. As surely as the Lorde lyueth, I wyll runne after him, & take somewhat of hym. And so Gehezi folowed Naaman. And when Naamā sawe him running after hym, he lyght downe from the charet,
*iiii.re.iiii.d to mete him, and sayde: * is all well? He answered: All is wel. Behold, my master hath sent me, sayeng: se, there be come to me euen nowe from mount Ephraim two yong men of the chyldren of the prophetes: geue them I pray the, one talent of siluer & two chaūge
G of garmentes. And Naaman sayde: With a good wyl. Take two talentes: and he compelled him to bynd two talentes of siluer in two bagges, with two chaunge of garmentes, and layed them vpon two of his seruaūtes, to beare them before hym. And whan he came into a secret place, he toke them from theyr hand, and bestowed it in the house, and the men were let go, and they departed.

But he went in, and stode before his master. And Elisa sayd vnto him: whence commest ꝑ Gehezi? He sayde: thy seruaunt went nowhether. But he sayde vnto hym: went not myne herte with the, when the man turned agayne from hys charet to mete the? Is it nowe a tyme to receyue money, to receyue garmentes, olyue trees, vyneyardes, sheep and oxen, men seruauntes and mayde seruauntes? The leprosy therfore of Naaman shall cleaue vnto the, and vnto thy sede for euer. * And he went out from hys presence a leper as whyte as snowe.

¶ The. vi. Chapter.

¶ Elisrus maketh yron to swymme aboue the water. The Syrians besege Israel, so that two wemen agree together to eate theyr owne chyldren.

The chyldren of the prophetes sayd vnto Elisa: Behold, the place where we dwell with the, is to lytle for vs. We wyll therfore go vnto Jordan, & take thyse euery man a beame, and buylde vs a place to dwell in. And he answered: go. And one sayde: be content I pray the, and come with thy seruauntes. And he answered: I wyll come, and so he went with them.

And when they came to Jordan, they cut downe wode. But it fortuned, that as one was fellyng downe of a tree, the axe head fell into the water. And he cryed, & sayde: Alas master, it was lent me. And the man of God sayde: Where fell it? And he shewed hym the place. And he cut downe a stycke, and cast it in thyther, and immediately the yron did swymme. Therfore sayd he: take it vp. And he stretched out his hande, and toke it vp.

But the kyng of Syria warred agayne Israel, & toke councell with his seruauntes, and sayde: In ponder secret place shalde my remaynyng. And the man of God sent vnto the kynge of Israel, sayeng: Beware, that thou go not ouer to such a place, for there the Syrians are lurkynge. Therfore the kynge of Israel sent to the place which the man of God tolde hym, and warned hym of, and saued him selfe from it, not once nor twyse.

And the herte of the kynge of Syria was troubled for this chyng, and he called for his seruauntes and sayde vnto them: wyl ye not shewe me, which of our men ✠ (betrayeth me) to the kyng of Israel? And one of his seruauntes sayde: none my lorde o kyng. But Elisa the prophet, that is in Israel, telleth ꝑ kyng of Israel, yee euen the wordes that thou spykest in thy preuy chambre. He sayde: go, and spye where he is, that I maye sende and fet him. And one tolde hym, sayeng: beholde, he is in Dothā. Therfore sent he thither horses and charettes, and a myghty host. And they came by nyght, & compassed the cytie about.

And when the seruaunt of the man of God rose vpearly to go out: Beholde, there was an host round about the towne with horses and charettes. And his seruaunt sayde vnto hym:

him: Alas master, what shall we do? He an-
swered *feare not, for they that be with vs,
are mo then they that be with them. And
Elisa prayed and sayde: Lord (I besech the)
open hys eyes, that he may se. And the Lord
opened the eyes of the ponge man. And be-
holde, the mountayne was ful of horses, and
charettes of fyre rounde aboute Elisa. And
whē they came downe to hym, Elisa prayed
vnto the Lorde, and sayde: Smyte this peo-
ple (I praye the) with *blyndnesse. And he
smote them with blyndnesse, accordyng to
the desyre of Elisa. And Elisa sayde vnto
them this is not the way, neyther is this the
towne: folowe me, and I wyll bryngе you
to the man whom ye seke. But he led them
to Samaria.

And it fortuned, that whē they were come
to Samaria, Elisa sayde: Lorde, open theyr
eyes that they may se. And the Lorde ope-
ned theyr eyes, and they sawe. And beholde,
they were in the myddes of Samaria. And
the kynge of Israel sayde vnto Elisa, when
he sawe them: Wy father, shall I smyte thē?
And he answered: Thou shalt not smyte thē
But smyte those that thou hast taken with
thyne owne swearde, and with thyne owne
bowe. But rather set breade and water be-
fore them, that they may eate and dryncke,
and go to theyr master. And he prepared a
greate refectyon for them. And when they
had eaten and droncke, he sent them awaye
and they went to theyr master. And so the
souldyoures of Syria came nomore into the
lande of Israel.

After thys it chaunced, that Benhadad
kynge of Siria gathered all hys hoste and
went vp, and besieged Samaria. But ther
was a greate dearth in Samaria: and be-
holde, they besieged it, vntyll an Asses head
(was solde) for foure score syluer pence, and
the fourth parte of a Cab of doues dong, for
fyue sicles. And as the kyng of Israel was
goyng vpon the wall, there cryed a woman
vnto him sayeng: helpe, my Lorde O kyng
he sayde: if the Lorde do not succoure the:
wherwith can I healpe the: with the barne,
or with the wyne presse? And the kyng sayd
vnto her: what wylt thou? She answered:
yonder woman sayde vnto me: bryngе thy
sonne, that we may eate hym to day, and we
wyl eate myne to morowe. *And so we dres-
sed my sonne and dyd eate him. And I sayde
to her the other day: bryng thy sōne that we
may eate hym, and she hath hyd her sonne.
And it came to passe, that when the kynge
harde the wordes of the woman, he rent hys
clothes, and went vp on the wall. And the
people loked: and behold, he had a sackecloth
vnder, vpon his flesche. Then he sayd: *God
do so and so to me, if the heade of Elisa the
sonne of Saphat shall stande on hym thys
day. But Elisa sat in hys house and the el-
ders sat by him, and the kyng sent a man be-
fore him. But yet the messēger came to hym
he sayde to the elders: haue ye not sene howe
that the sonne of this murtherar hath sent, ✠
to take away myne heade? be cyrcumspecte
when the messenger commeth, and shut the
dore, and holde hym at the dore: is not the
sounde of hys masters fete behynde hym?
Whyle he yet talked with them: Beholde,
the messenger came downe vnto hym, and
sayde: beholde, this euell is of the Lorde, and
what more shall I loke for of the Lorde?

¶ The. vii. Chapter.

¶ Elisa prophesyeth plentefulnes of vyctayles, and other thinges to Samaria. The Syrians runne away & haue no man folowyng them. The Lorde that wolde not beleue the worde of Elisa, is troden to death.

THen Elisa sayde: heare ye the word of ✠
the Lorde: thus sayeth the Lorde, *to
morowe thys tyme shall a bushell of
fyne floure be solde for a sycle, and two bus-
shels of barley for a sycle in the gate of Sa-
maria. Thē a certayne lord (on whose hand
the kyng leaned) answered the man of God,
and sayde: beholde, if the Lorde wolde make
wyndowes in heauen, myght thys sayeng
come to passe? He sayde: Behold, thou shalt
se it with thine eyes, but shalt not eat therof
And there were foure leperous men at the
entryng in of the gate. And they sayd one to
another, why syt we here vntyll we dye? Yf
we saye: we wyl entre into the cytie, behold:
the derth is in the cytie, and we shal dye ther-
in. And if we syt styl here, we dye also. Now
therfore come, and let vs fall vpon the hoste
of the Syrians: If they saue our lyues we
shall lyue: If they kyll vs, then are we dead.
And so they arose in the nyght, to go to the
hoste of the Syrians. And when they were
come to the vtmost parte of the hoste of Sy-
ria: beholde, there was no man there.

For the Lorde had made the hoste of the ✠
Sirians *to hear a noyse of charettes and a
noyse of horses, & the noyse of a greate hoste.
In so much that they sayd one to another, lo
the kyng of Israel hath hyred agaynst vs ꝑ
kynges of the Hethites, and ꝑ kynges of the
Egypcians, to come vpō vs. Wherfore they
arose and fled in ꝑ nyght, and left their tētes
theyr horses, and theyr Asses, and the felde
which they had pytched enk as it was, & fled
for theyr lyues. And whē these lyppers, came
to the edge of the host, they went into a tent
& dyd eat, & drynke, & carryed thence syluer, &
golde and rayment, and went & hyd it: came
agayne and entred into another tente, and
carryed thence also, and went and hyd it.

Then sayde one to another: We do not
well thys day, for asmuche as it is a daye to
bryng good tidinges, and we hold our peace
If we tary tyl the day lyght, some mischefe
wyll

*iiii.rt.dii.d

*Genesis.b.a
Esa.Fiii.a

wyll come vpon vs. Nowe therfore come, that we maye go, and tell the kynges houshold. And so they came, and called vnto the porter of the cytie, and tolde the sayeng: we came to the paulions of the Syrians: and se, there was no man there, neyther voyce of man, but horses and asses tyed, and the tentes were, euen as they were wont to be.

And so the man called vnto the porters, & they told the kynges house within. And the kynge arose in the nyght, and sayd vnto his seruauntes. I wyll shewe you nowe, what the Siriās haue done vnto vs. They know that we be hungry, & therfore are they gone out of the paulions, to hyde them selues in the felde, sayeng: whan they come out of the cytie, we shall catche them alyue, and get in to the cytie. And one of his seruauntes answered, & sayde. Let men take (I pray you) fyue of ý horses that remayne, and are lefte in the multitude. Beholde they are euen as all the multitude of Israel that are lefte in the cytie: beholde (I say) they are euen as al the multitude of the Israelites that are cōsumed, and we wyl sende, and se. They toke therfore the horses of two charettes, and the kynge sente after the hoste of the Syrians, sayeng: go, and se. And they went after thē, euen vnto Iordan: and lo, all the waye was full of clothes and vesselles whiche the Syrians had cast from them in theyr haste.

And the messengers returned, and tolde the kyng. And the people went out, & spoyled the tentes of ý Syrians. And so it came to passe, that a bushell of fyne flowre was sold for a sycle, and two bushelles of barley for a sycle, * according to the worde of the Lord. And the kyng apoynted that lord (on whose hand he leaned) to be at the gate. And the people trode vpō him in the gate, and he dyed, according to the worde of the man of God whiche he sayde, when the kynge came downe to him. And so came ý thyng to passe that the man of God had spoken to ý kynge sayeng: two bushelles of barley for a sycle, & a bushel of fyne floure for another, shalbe * to morowe this tyme in the gate of Samaria. Wherunto that lorde answered the man of God, and sayde: Yee, and if the Lorde made windowes in heauē mygyt it come to passe? And he sayde: Beholde, thou shalt se it with thyne eyes, and shalte not eate therof. And euen so chaunced it vnto him: for the people troade vpon hym in the gate, and he dyed.

*iiii.re.vii.a

*iiii.re.vii.a

The. viii. Chapter.

Elisa prophesyed vnto the Sunamite the derth of. vii yere. After the death of Benhadad reygneth Hazael in Syria. Ioram the sonne of Iehosaphat reygneth in Iuda. Edom falleth from Iuda. Oboziah succeeded Iehoram.

When spake * Elisa vnto the woman whose sonne he had restored to lyfe agayne) sayeng: vpandgo, thou and thyne house, and sojourne whersoeuer thou canst, for the Lorde hath called for a derth, and the same shall come vpon the land seuen yeres. And the woman arose, and dyd after the sayeng of the man of God, & went both she and her houshold, and sojourned in the lande of the Philistines seuen yere. And at the seuen yeres ende, it fortuned, that ý woman came agayne out of the lande of ý Philistines, and went out to call vpon the kyng for her house and for her land. And the kyng talked with Gehezi the seruaunt of the man of God, sayeng: tell me I praye the all the greate dedes that Elisa hath done. He tolde the kyng, howe he had restored a dead body to lyfe agayne: but in the meane tyme ý woman (whose sōne he had rayled vp agayne) cryed to the kynge for her house, and for her lande: And Gehezi sayde: My lord O kyng thys is the woman, and thys is her sonne whom Elisa rayled vp agayne. And when ý kynge asked the woman, she tolde him. And so the kynge delyuered her a chamberlayne, saieng: restore thou vnto her al that are hers and all the frutes of the felde, sence the daye that she lefte the lande, vnto this tyme.

*iiii.re.viii.a

And * Elisa came to Damascon, & Benhadad the kynge of Syria was sycke. And one tolde hym sayeng. The man of God is come hither. And ý kyng sayd vnto Hazael: * take a present in thyne hande, and go meete the man of God, that thou mayest aske the Lord by him, whether I shal recouer of this disease. And so Hazael wēt to mete him and toke the presēt with hym, and of euery good thyng of Damascō, euen as much as fourty camels coulde beare, and came and presented him selfe before hym, and sayde: Thy sonne Benhadad kynge of Siria hath sent me to the, sayeng: shall I recouer of this disease? And Elisa sayde vnto him: go & say vnto him: thou shalte recouer, howbeit the Lorde hath shewed me, that he shal surely dye. And he loked aside, and was ashamed, and the man of God wepte. And Hazael sayde: why wepeth my lord? He answered: for I know the euel thynges that thou shalt do vnto the chyldren of Israel: for theyr stronge cytie shalt thou set on fyre, and theyr yonge men shalt thou sley with ý swearde & shalt dashe out the bryaynes of theyr suckynge chyldren and all to teare theyr wemen with chylde.

But Hazael sayde: what is thy seruaunt a dogge, that I shulde do this great thyng? And Elisa answered: the Lord hath shewed me, that thou shalte be kyng of Syria. And so he departed from Elisa, and came to hys master, which sayd to him. What sayd Elisa to the? He answered: he told me, that thou shuldest recouer. And on the morowe it fortuned, that he toke a thycke cloth, and dyed it in water, and spred it on hys face, and he dyed, and Hazael reygned in hys strade.

The fyrte

The fyfte peare of Jozam the sonne of Ahab kynge of Jsrael, Jehosaphat beynge also kynge of Juda, Jehozã the sonne of Jehosaphat kinge of Juda, begãne to raygne. *xxxii. yere olde was he, when he beganne to raygne, and he raygned eyght yere in Jerusalem. And he walked in the wayes of the kynges of Jsrael, as they that were of the house of Ahab: foz ý daughter of Ahab was hys wyfe, and he dyd euel in the syght of the Lozde. And ý Lozde wolde not destroye Juda, and that because of Dauid his seruaunt, *as he promysed hym to geue hym alwaye a lyght amonge hys chyldzen.

*In those dayes Edõ dyd wickedly whẽ he was vnder the hande of Juda. Foz they made them a kynge of theyz owne. So Jehozam went to zair, he and all his charettes wyth hym. And he rose by nyght, and smote the Edomites, which cõpassed hym in, wyth the captaynes of hys charettes, & the people fled into theyz tentes. But Edom rebelled, so that he wold not be vnder the hãde of Juda vnto thys daye. And then Lobnah began to be disobedient euen that same tyme.

The rest of the wozdes that concerne Jozam and al that he dyd, are they not wzytẽ in the boke of the chronicles of the kinges of Juda? And Jozam rested wyth his fathers, and was buried besyde his fathers in the cytie of Dauid. And *Ahaziahu his sõne raygned in his steade. In the. xii. yeare of Jozã the sonne of Ahab kynge of Jsrael, dyd Ahaziahu the sonne of Jehozam kynge of Juda begynne to raygne. Two and twenty yeare olde was Ahaziahu whẽ he beganne to raygne, and he raygned one yeare in Jerusalem and hys mothers name was Athaliahu the daughter of Omri kynge of Jsrael. But he walked in the waye of the house of Ahab, & dyd euell in the syght of the Lozde, euen as dyd the house of Ahab. Foz he was the sõne in lawe of the house of Ahab.

And he went with Jozam the sonne of Ahab to warre agaynst Hazael kynge of Siria, in Ramoth Gilead, & the Sirians woũded Jozam. And *kynge Jozam went back agayne to be healed in Jesrahel of the woũdes which the Siriãs had geuẽ hym at Ramoth, when he fought agaynst Hazael king of Syzia. And Ahaziahu the sonne of Jehozam kyng of Juda went downe to se Jozam the sõne of Ahab in Jesrael, because he was sycke there.

The. ix. Chapter.

Jehu is made kyng of Jsrael, and kylleth Jehozã ý kyng therof, & Ahaziahu, otherwyse called Ochozias, the kynge of Juda also, and causeth Jezabel to be caste downe out of a wyndowe, and the boggyes eate her.

And Elia the prophete called one of the chyldzen of the prophetes, and sayd vnto him: *gyzde vp thy loynes, and take thys boxe of oyle in thyne hande, and get the to Ramoth in Gilead. And when thou commest thyther, loke where is Jehu the sonne of Jehosaphat, the sõne of Nimsi, and go to him, and make him aryse vp from amonge his bzethzen, & carye him to a secret chambze. Then take the boxe of oyle, and powze it on hys head, and saye: thus sayth the Lozde: I haue anoynted the to be kynge ouer Jsrael. And then open the doze, and flee without any taryenge. And so the seruaunt of the prophete gat him to Ramoth Gilead: and when he came in, beholde, the captaynes of the hoost were syttyng together. And he sayde: I haue an errand to ý, o captayne. And Jehu sayd: vnto wypche of all vs? He sayde: to the, o captayne. And he arose, and went into the house.

And he powzed the oyle on hys head, and sayde vnto hym: thus sayth the Lozde God of Jsrael: *I haue anoynted the to be kyng ouer the people of the Lozde, euen ouer Jsrael. Thou shalt smyte ý house of Ahab thy master, that I maye aduẽge the blond of my seruauntes the prophetes, and the blonde of all the seruauntes of the Lozde, of the hande of Jezabel, foz the whole house of Ahab shal be destroyed, and *I wyll destroye from Ahab, euen hym ý maketh water agaynst the wall, and him that is preserued and forsaken in Jsrael: and I wyll make the house of Ahab lyke the house of Jeroboam the sonne of Nabat and lyke the house of Baasa ý sonne of Ahia. And as foz Jezabel *the doggyes shall eate her in the felde of Jezrael, and ther shalbe none to burye her. And he opened the doze, and fled.

Jehu came oute to the seruauntes of hys lozde, and one sayde vnto hym, is all well? Wherfoze came thys madde felowe to the? And he sayde vnto thẽ: ye knowe what maner of man it is, and what hys cõmuninaciõ is. They sayde vnto hym agayne: it is not so, tel vs. He sayd: thus and thus spake he to me, sayinge: Thus sayth the Lozde: I haue anoynted the to be kynge ouer Jsrael. Then they besyde the hozologye hasted, and toke euery man his garmẽt, and put it vnder him and blewe with trompettes, sayinge: Jehu is kynge. And so, Jehu the sonne of Jehosaphat the sonne of Nimsi conspyzed agaynst Jozam. Jozam kepte Ramoth Gilead, he and all Jsrael because of Hazael kynge of Syzia: and *kynge Jozam returned to be healed in Jezrahel, of the woũdes which the Sirians had geuẽ him, whẽ he fought wito Hazael kynge of Syzia.

And Jehu sayde: If it be youre myndes, then let no man departe and scape out of the cytie, to go, & tell in Jezrahel. So Jehu gate vp into a charette, and wente to Jezrahel, where Jozam laye, & Ahaziahu kyng of Juda was come downe thither to se Jozã. And

the watchman that stode on ꝑ towre in Jezrael, spyed the company of Jehu as he came, and sayde: I se a companye. And Jehozam sayd: take an horsmã, and sende to mete thẽ, that he maye ask whether it be peace. And so there wente one on horsbacke to mete hym, & sayde: thus sayeth the kynge: is it peace? and Jehu sayd. what hast thou to do with peace? turne the behynde me. And the watchman tolde, sayinge: the messenger came to them, but he commeth not agayne.

E Then he sent oute another on horsbacke, which came to them, and sayde: thus sayeth the kynge: is it peace? Jehu answered: what hast thou to do with peace? turne the behynd me. And the watchmã tolde, sayinge: he cam to them also, and commeth not agayne, and the dryuynge is lyke the driuynge of Jehu ꝑ sonne of Nimsi: for he dryueth the charet as he were mad. And Jehozam sayd: make ready. And the charet was made ready. And Jehozam kyng of Israhel, and Ahaziahu kyng of Juda went out ether of them in his charet agaynst Jehu, and met hym in the furlonge of Naboth the Jezraelite. And it fortuned, ꝑ when Jehozã sawe Jehu, he sayd: is it peace Jehu? He answered: What peace shulde ther be, so longe as the whordoms of thy mother Jezabel, and her wytcheraftes are so great? And Jehozam turned his handes, and fled, & sayd to Ahaziahu: ther is falsched, o Ahaziahu. And Jehu toke a bowe in hys hãdes, and smote Jehozam betwene the armes, and the F arowe went thorowe hys hearte. And he fell downe flat in hys charet. Then sayd Jehu to Bidkar a captayne: take hym, and cast hym in the plat of the ground of Naboth the Jezraelite. For I remembre that whan I and ꝑ roade together in a charet after Ahab his father, the Lorde layed thys heuy burthen vpõ hym. I haue sene yesterdaye ꝑ bloud of Naboth, and the bloude of his sonnes, sayde the Lorde: and I wyll quyte it the in this groũd sayth the Lorde. Nowe therfore take him, & cast hym in the plat of ground, accordyng to the worde of the Lorde. But whẽ Ahaziahu the kynge of Juda sawe thys, he fled by the waye of the g..rdẽ house. And Jehu followed after hym, & sayde: smyte him also in the charet: (and they smote hym) in hys charet, at ꝑ goyng vp to Gur by Jibelhã, & he fled to Magiddo, & ther dyed. And his seruaũtes caryed hym in a charet to Jerusalem, & buryed hym there in his sepulchre, w̃ his fathers, in ꝑ citie of Dauid. And in the. xi. yere of Jozã ꝑ sonne of Ahab, beganne Ahaziahu to raygne ouer Juda. And whẽ Jehu was come to Jezrahel G Jezabel hearde of it, and starched her face, & tired her head, and loked out at a wyndowe. And as Jehu entred at ꝑ gate, she sayde: had zimri peace wyche slue hys master? And he lyft vp hys eyes to the wyndowe, and sayd: who is of my syde, who? And ther loked out to hym two or thre chamberlaynes. And he sayde: throwe her downe. So they threwe her downe, and her bloude dassched towarde the wall, & towarde the horses, and he trade her vnder fote.

And when he was come in, he dyd eat and drincke, & sayde: go & vyset I praye you yonder cursed creature, and bury her: * for she is a kynges daughter. And so when they came to burye her, they founde nomore of her then the skulle, and the fete, and the palmes of her handes. Wherfore they came agayne, & told hym. And he sayde: thys is the worde of the Lorde, which he spake by the hãde of his seruaunt Elia the Thesbyte, sayinge: * in the felde of Jezrahel shall dogges eate the flesh of Jezabel. And so ꝑ carkas of Jezabel was euen as donge vpon the earth, in the felde of Jezrahel: so that no man myght saye: Thys was Jezabel.

¶ The. x. Chapter.

¶ Jehu causeth the. lxx. sonnes of Ahab to be slayne ꝑ after that. xlii. of hys brethren. He fyndeth a meane also to kyll all the prestes of Baal. After hys death, his sonne raygneth in hys stede.

AHab had * lxx. sõnes in Samaria. I And Jehu wrote letters, and sent to Samaria vnto ꝑ rulers of Jezrael, to the elders, and to thẽ that brought vp Ahabs chyldren, sayinge: nowe whan this letter commeth to you, ye ꝑ haue with you your masters sõnes, ye haue with you both charettes and horses: a strong citie haue ye also: and harnes, loke which of your masters sõnes is best and moste mete, and set him on his fathers seat, and fyght for your lordes house. But they were exceadyngly afrayde, & sayd: se, two kynges were not able to stande before hym, howe shall we then be able to stande? And he that was gouerner of Ahabs house, and he that ruled the cytie, the elders also, & the tutours sent to Jehu, sayeng: we are thy seruaũtes, & wyl do al that ꝑ shalt byd vs: we wyll make no man kynge: therfore do ꝑ what semeth good i thine eyes.

Then he wrote another letter to thẽ sayenge: Yf ye be myne, and wyll herken vnto my voyce, then take the hedes of the mẽ that are youre masters sonnes, and come to me to Jezrahel by to morowe thys tyme. And the kynges sonnes were. lxx. persõnes, and they were with the great men of the cytie, which brought them vp. And when the letter came to them, they toke the kynges chyldren, and slue them, euen. lxx. personnes, & layed their heades in basketted, and sent them to him to Jezrahel. And there came a messenger, and tolde hym, sayinge: they haue brought the heades of the kynges sonnes. And he sayde: let them laye them on two heapes in the enterynge in of the gate, vntyll the morynge.

And

C And whan it was daye, he went out, and
stode, & sayd to al the folke: ye be rygheteous.
Behold, I cōspired agaynst my master, and
slue him. But who slue all these? Lerne here,
ye ther shall fall vnto the erth nothyng of the
worde of ye Lorde, which he spake cōcernyng
ye house of Ahab. For ye Lorde hath brought
to passe the thynges that he spake by ye hāde
of his seruaunt * Elia. And so Jehu slue all ye
remayned of the house of Ahab, in Jezrahel:
and all ye were great wt him, & his kynsfolkes
and his preastes, so ye he let nothynge of him
remayne. And he arose, & departed, & cam to
Samaria. And whā Jehu was in the waye
to the house where the shepherdes dyd shere
their shepe, he met wt the brethrē of Ahazia-
hu kyng of Juda, & sayd: what are ye? They
answered: the brethren of Ahaziahu are we,
and go downe to salute ye children of ye kyng
and of ye quene. And he sayde: take thē alyue.
Whō when they had taken them alyue, they
slue them at the well whych was besyde the
house where the shepe are shoren, euen two
and fourtye men, nether left he any of them.
D And when he was departed thence, he met
wt Jehonadab ye sonne of * Rechab cōmynge
against him. And he blessed him, and sayd to
him: is thine hert right, as myne hert is true
wyth thine? And Jehonadab answered: yea
that it is, (ye (sayd he) then geue me thine
hand. And whā he had geuen him his hand,
he toke him vp to him into ye charet, & sayde:
come wt me, & se the zeale that I haue for the
Lord: & so they made him ryde in his charet.
And when he came to Samaria, he slue all ye
remayned vnto Ahab in Samaria, tyll he
had wyped him out, according to the saying
of the Lorde which he spake to Elia.
And Jehu gathered all ye people together
and sayd vnto thē: * Ahab serued Baal a ly-
tle. But Jehu shall serue hym more. Nowe
therfore call vnto me all ye prophetes of Ba-
E al, all such as serue him, & al his prestes, and
let none be lackyng. For I haue a greate sa-
crifyce to do to Baal: & therfore, whosoeuer
is myssed, he shall not lyue. But Jehu dyd it
for a sutteity, to the intēt that he myght de-
stroye ye seruaūtes of Baal. And Jehu sayd:
Proclayme an holy conuocacyon for Baal,
and Jehu sent vnto all Israel. And all ye ser-
uauntes of Baal came, ye ther was not a mā
lefte behynde that came not. And they came
into the house of Baal, & the house of Baal
was full from one ende to another.
And he sayd vnto hym that was the ke-
per of the vestrye, bringe forth garmētes for
all the seruauntes of Baal. And he brought
them out garmentes. And when Jehu went
with Jehonadab the sōne of Rechab into ye
house of Baal, he sayde vnto the seruauntes
of Baal: searche, and loke, that there be here
wyth you none of the seruaūtes of the Lorde
but the seruauntes of Baal only. And when
they wēt in to offer sacrifice, & burntoffring:
Jehu appoynted. lxxx. men without, & sayd:
If any of the mē whom I haue brought vn-
der youre handes escape, he that letteth him
go, shall dye for hym.
And it fortuned, ye assone as he had made F
an ende of offrynge the burntsacrifyce, Jehu
sayde to the men of warre, and to the captay-
nes: go in, and slepe them, let none come out.
And they smote them wyth the edge of the
swearde. And the men of warre and the cap-
taynes cast them out, and went vnto the cy-
tie of the tēple of Baal, and fet the ymages
out of the temple of Baal, and burnt them.
And they brake the ymage of Baal, & brake
the house of Baal, and made a draft house of
it vnto thys daye. And so Jehu destroyed
Baal out of Israel. But frō ye synnes of Je-
roboā ye sonne of Nabat, which made Israel
to synne: Jehu departed not, nether from fo-
lowynge of them (nether forsoke he) the goldē G
calues that were in Bethel and in Dan.
And the Lorde sayde vnto Jehu: because
thou hast done rygh t well, in bryngynge to
passe the thynge that is rygh t in myne eyes,
and hast done vnto the house of Ahab accor-
dynge to al thinges ye are in myne hert, ther-
fore shall * thy chyldren vnto the fourth ge- *iiii.Re.xv.c
neracyon syt on the seate of Israel. But Je-
hu cared not for this, to walke in the lawe of
the Lord God of Israel with al his hert: for
he departed not from the sinnes of Jeroboā
which made Israel to synne.
In those dayes the Lorde began to cut Is G
rael short: * and Hazael smote them in all ye iiii.reg.viii.c
coastes of Israel, frō Jordan eastwarde: euē
all the land of Gilead, the Gadites, the Ru-
benites, and thē ye were of Manasses, frō A-
roer vnto the ryuer of Arnon: euen Gilead &
Basan. The rest of the wordes ye cōcerne Je-
hu, & all ye he dyd, and al his power, are they
not written in the boke of the Chronycles of
the kynges of Israel? And Jehu slept wt hys
fathers, & they buryed him in Samaria, and
Jehoahaz hys sonne raygned in hys steade.
And the tyme that Jehu raygned vpon Is-
rael in Samaria, is. xxviii. yeares.

¶ The. xi. Chapter.

¶ Athalia putteth to death all the kynges sonnes er-
cept Jehoaz ye sonne of Ohoziah, whych is hydden &
after her death is made kynge.

AND Athalia the mother of Ahaziahu A
when she sawe that her sonne was
dead, she arose, and destroyed all the
kynges seed. But Jehosaba the daughter of
kynge Joram, and syster of Ahaziahu, toke
Joas the sonne of Ahaziahu, and stale hym
from amonge the kynges sonnes that were
slayne, and hys nource with him, out of a sle-
pynge chambre, and hyd hym from Athalia
that he was not slayne. And he was with her
hyd in the house of the Lorde. vi. yeare. And

Athalia dyd raygne ouer the lande.

And the vii. yeare Jehoiada sent and fet ꝑ rulers ouer hũdredes, w̃ the captaynes, & thē of the garde, and toke them to hym into the house of the Lorde, and made a bonde w̃ thē, and toke an othe of them in the house of the Lorde, and shewed them the kynges sonne. And he cōmaũded thē saying: thys is it ꝑ ye must do: one thyrd parte of you, whose dewty is to come on ꝑ Sabboth daye, shall kepe the watch of the kinges house. And another thyrde parte shall kepe the gate of Sur: and another thyrd parte shall kepe ꝑ gate which is behynde them of the garde: and so shall ye
23 kepe the watche of the house of Mesiah, and two partes of you, that is, all that go out on the Sabboth daye, shall kepe the watche of the house of the Lorde about the kynge, and ye shall cōpasse the kynge rounde about, and euery mã shall haue his weapen in his hãde. And whosoeuer cōmeth wythin the ranges, let hym be slayne. And se that ye be with the kynge as he goeth out and in.

And the captaynes ouer ꝑ hũdredes dyd, ii.par.xxiiii.a according to al thinges that * Jehoiada the preast cōmaunded: and they toke euery man hys mē, that were to come in on ꝑ Sabboth daye with thē that shuld go out on the Sabboth, and came to Jehoiada the preast. And to the captaynes ouer hundredes, dyd the preast geue kyng Dauids speares & shyldes that were in the tēple. And they of the garde stode, and euery man had his weapen in hys hande round about the kynge, frō the ryght corner of the temple to the left, alōge by the aultar and the tēple. And he brought out the kynges sonne, & put the crowne vpon him: & C
* Deu.xvii.d delyuered hym * the witnesse, and made him kyng, & anoynted him. And they clapt theyr handes, and sayd: God saue the kynge:

ii.Pa.xxiiii.d * And when Athalia heard the noyse of the rũnynge of the people, she came to the people into the tēple of the Lorde. And when she loked, behold, the kyng stode by a piller as the maner was, and the syngers & the trōpettes by the kynge, and all the people of the lande reioyced, and blewe w̃ trōpettes. And Athalia rent her clothes and cryed: treason, treason. But Jehoiada the preast commaunded the captaynes of the hundredes that had the rule of the hoost, and sayd vnto thē: haue her out without the tēple, ꝑ she maye be dryuen the ranges, and ꝑ any folowe her, kyll hym wyth the sweard: for the preast had sayd she maye not be slayne in the house of the Lorde. And they layde hãdes on her tyll she came to the waye, by the which the horses wēt in to the kinges palace: & there was she slayne.

* And Jehoiada made a bonde betwene ꝑ Lorde & the kynge, and the people, that they shulde be the Lordes people, & also betwene the kynge and the people. And al the people of the lãde wēt into ꝑ house of Baal, and destroyed it, his aultars also, and hys ymages brake they downe lustely, & slue Mathan ꝑ preaste of Baal before the aultars. And the preast set watch ouer the house of the Lorde and toke the rulars ouer hundredes, the captaynes & thē of the garde, and all the people of the lande. And they brought the kynge frō the house of the Lorde: and came by ꝑ waye of the gate of thē of the garde to the kynges palace. And he sat hym downe on the seat of the kynges. And all the people of the lande reioyced, & the cytie was in quyet. And they slue Athalia wyth the swearde beyde the kinges palace. Seuē yeare old was Jehoas, when he beganne to raygne.

¶ The.xii. Chapter.

¶ Jehoas maketh prouision for the repayrynge of the temple, he is kylled by two of hys seruaũtes, and Amaziahu raygneth in hys stede.

AND he beganne to raygne in the vii. yeare of Jehu. xl. yeare raygned he in Jerusalem: & his mothers name was Zebiah of Beerseba. And he did ꝑ which was good in the syght of ꝑ Lorde, as longe as Jehoiada the preast enfourmed hym. But the hylaultars were not takē awaye, for ꝑ people offred & burnt incense yet vpon the hylaultars. And Jehoas sayd to the prestes: al the syluer of ꝑ dedicat thynges ꝑ be brought to the house of the Lorde in currant money that is to saye, the money that euery man is set at, and all the money ꝑ euery man with a willyng hert geueth & bringeth into ꝑ house of the Lorde, let the preastes take it to them euery man of his aquayntaũce, to repayre ꝑ broken places of the house, wherelocuer any decaye is foũde. And so it came to passe, that vnto ꝑ. xxiii. yere of king Jehoas, ꝑ preastes had mended nothing, that was decayed in ꝑ temple. Then kyng Jehoas called for Jehoiada the bysshop, and the preastes, and sayd vnto thē: why repayre ye not the brokē places of the tēple? Nowe therfore, se that ye receaue nomore money of your aquayntance except ye deliuer it to repayre the tēple with all. And the preastes consented to receaue nomore money of the people: except to repayre the decayed places of the temple.

But

But Jehoiada the preast toke a chest and bored an hole in the lyd of it, & set it besyde ý altare on the ryght syde, as euery man commeth into the temple of the Lorde. And the preastes ý kepte the vessels, put therin al the moneye ý was brought into the house of the Lorde. And it fortuned, that when they saw there was much money in the chest, *ý kynges scrybe and the hye preaste came vp, and tolde the money that was foūde in the house of the Lorde, and put it into a bagge. C

And they gaue the money sealed into the hondes of ý that executed the worcke, and that had ý ouersyght of the house of ý Lord: and they brought it oute to the carpenters & buylders (that wrought vpon the house of the Lorde) and to masons & hewers of stone: And they bought tymbre and fre stone, to repayre the decaye in the house of the Lorde, and to al that went out to mende the temple: howbeit there was not made for the house of the Lorde, bowlles of syluer, instrumentes of Musycke, basens, trompettes or any vesselles of golde, or vessels of syluer, of the money that was brought into the house of ý Lorde: But they gaue that to the workemē, and repayred therwith the house of the Lorde. Moreouer, they rekened not wyth the mē into whose handes they delyuered that money to be bestowed on worckemen: for they dyd theyr busynes kaythfullye. Howbeit trespasse money and synne money was not brought into the house of the Lorde, for it was the preastes.

Then came Hazael kynge of Siria vp, and fought agaynst Geth and toke it, & Hazael set hys face to go vp to Jerusalem. And D Jehoas kynge of Juda toke all the halowed thynges that Jehosaphat, Jehoram and Haziahu his fathers kynges of Juda, had dedicat, and that he hym selfe had dedicated, and all the golde that was foūd in the treasures of the house of the Lorde and in the kynges house, and sent it to Hazael kynge of Siria: and so he departed from Jerusalem.

The remnaunt of the wordes that concerne Jehoas and all that he dyd, are they not written in the boke of the Chronycles of the kynges of Juda? And his owne seruaunts arose, and wrought treason, and slue Jehoas in the house Millo, whā he cam downe to Silla. Jozabar the sonne of Semeath and Jehozabad the sonne of Somer his seruauntes, smote hym, and he dyed. And they buryed hym wyth hys fathers in the cytie of David. And Amaziahu hys sonne raygned in hys steade.

¶ The.xiii.Chapter.

¶ Jehoahaz the sonne of Jehu is delyuered into the handes of the Syriens, and dyed. Joas hys sonne raygneth in hys stede. Elisa dyeth

IN the.xxiii.yere of Joas the sonne A of Ahaziahu kynge of Juda, Jehoahaz the sonne of Jehu beganne to raygne ouer Israel in Samaria seuētene yeare. And he wrought that which was euell in the syght of the Lorde, and followed the synnes of Jeroboam the sonne of Nabat whych made Israel to synne, and departed not ther frō. And the Lorde was angry wyth Israel, and delyuered them into the hand of Hazael kynge of Siria, and into the hande of Benhadad the sonne of Hazael all theyr dayes.

And Jehoahaz besought the Lorde, & the B Lord heard him. For he cōsidred the trouble of Israel, wherwith the kyng of Siria troubled them. And the Lorde gaue Israel a delyuerer, so that they went out frō vnder the subiecciō of the Siriās. And the chyldrē of Israel dwelt in theyr tentes as before tyme. Neuertheleſſe they departed not frō the synnes of the house of Jeroboam, wyche made Israel synne, but walked in them. And there remayned an Idols groue styll also in Samaria. Nether dyd he leaue of the people to Jehoahaz, but kyktye horsemē ten charettes and ten thousande fotemen *for the kyng of iiii.kre.viii.b Syria destroyed them, and made them lyke threshed duſt. The rest of the wordes that concerne Jehoahaz, and all that he dyd, and hys power, are they not wrytten in the boke of the Chronycles of the kynges of Israel? And Jehoahaz slepte wyth his fathers, and they buryed him in Samaria, and Joas his sonne raygned in hys steade. In the. xxxvii. yeare of Joas kynge of Juda, beganne Jehoas the sonne of Jehoahaz to raygne ouer Israhel in Samaria syxtene yeare, and dyd that whych is euell in the syght of the Lord, and departed not from all the synnes of Jeroboam the sonne of Nabat, (that made Israel synne) for he walked therin.

The remnaunt of the wordes that cōcerne C Joas & all ý he dyd, & hys power wherwyth he fought agaynst Amaziahu kyng of Juda are they not wryttē in the chronycle boke of the kynges of Israel? And Joas slepte wyth his fathers, and Jeroboā sat vpon his seat. And Joas was buried in Samaria amōge the kynges of Israel.

When Elisa was fallen sycke of hys sycknesse (wherof he dyed) Joas the kynge of Israel came downe vnto hym, & wepte before him, and sayd: *O my father, my father, the *iiii.kre.ii.c charet of Israel, & the horsemen of the same. D Elisa sayde vnto hym: take bowe & arowes. And he toke vnto him bowe & arowes. And he sayd to the kyng of Israel: put thine hāde vpō the bowe, & he put hys hāde vpō it. And Elisa put his hādes vpō the kinges hādes, & sayd: open a windowe eastward, & whan he had opened it, Elisa sayde: shote, & he shotte.

And he sayd: the arowe of helth of the Lord: and the arowe of helth agaynst Siria for ý shalt smyte Siria in Aphek, tyll thou haue made an ende of them.

And he sayd: take ý arowes: & he toke thē. And he sayd vnto the kynge of Israel: smyte the groūd: & he smote thrise and ceased. And the man of God was angrye w̄ hym, & sayd: thou shuldest haue smytē fyue or syx tymes (or seuen tymes) & then thou haddest smytten Siria tyl thou haddest made an ende of thē: where no we ý shalt smyte Siria but thrise. And so Elisa dyed and they buryed him, and the soudiares of the Moabites came into the lād, the same yeare. And it chaunced as some of them were buryenge a man, and spyed the soudyars, they cast the mā into the sepulchre of Elisa. And whā ý mā was rolled downe, and touched the body of Elisa * he reuyued, and stode vpon hys fete.

But Hazael vered Israel, al the dayes of Jehoahaz. And ý Lord had mercye on them & pytied thē, & had respecte vnto thē, because of his appoyntmēt made w̄ Abrahā, Isahac and Jacob, & wolde not destroye thē, nether cast he them frō hym as yet. So Hazael, the kynge of Siria dyed & Benhadad his sonne raygned in hys steade. And Jehoas ý sonne of Jehoahaz went agayne, and toke out of ý hande of Benhadad the sonne of Hazael, the cyties whych he had taken awaye out of the hande of Jehoahaz hys father, in warre: for thre times dyd Joas beate him, and restored the cyties vnto Israel agayne.

¶ The. xiiii. Chapter.

¶ Amaziahu the kynge of Juda putteth to death ý manqueliers of hys father, and after smyteth Edō. Joas dyeth and Jeroboam his sonne succeedeth in hys rowme, and after hym raygneth Zacheriah. Amazia is kylled in Lachis, and Azaria raygneth in hys steade.

The seconde yere of Joas sonne of Jehoahaz kynge of Israel raygned Amaziahu the sonne of Joas kynge of Juda: * he was. xxv. yere old whē he began to raygne and raygned. xxix. yeare in Jerusalem, and hys mothers name was Jehoadan, of Jerusalē. And he dyd ý whiche is good in ý syght of the Lorde, yet not lyke Dauid hys father: but dyd accordynge to all thynges as Joas hys father dyd. Nether were the hylaulters taken awaye: For as yet the people dyd sacrifyce & burnt incēse on the hylaulters. And assone as the kyngdome was setteled in his hande * it came to passe, that he slue hys seruauntes which had kylled the kynge hys father. But the chyldren of those murtherars he slue not, accordyng vnto it that is writtē in the booke of the lawe of Moses: where in the Lorde commaunded, sayinge: * let not the fathers dye for the chyldren, nor let the chyldren be slayne for the fathers: But let euery mā be put to death for his owne sinne.

ii. par. xxv. a

Eccl. xlviii. a

Deut. xxiiii. b
ii. Par. xxv. a
Jerr. xxxi. c
Ezec. xviii. e

He slue of Edom in the salt valeye, * ten thousande, and toke the castel on the rock in the same battel, & called the name of it Jotheel vnto this daye.

Then Amaziahu sent messengers to Jehoas the sonne of Jehoahaz sonne of Jehu kynge of Israel, sayng: come, let vs see eye other. And Jehoas the kynge of Israel sent to Amaziahu kynge of Juda, sayinge: * ye not a thystle ý is in Libanō, sende to a Cedre ý is in Libanon, sayng: geue thy daughter to my sonne to wyfe: And the wyld beast that was in Libanon, went & troade downe the thystell. Thou hast smytten Edō, thyne hart hath made the proude: Enioye this glory, & tarye at home. Why dost thou prouoke to mischeue, ý thou shuldest be ouerthrowen and Juda wyth the?

But Amaziahu wolde not heare. And Jehoas kynge of Israel wēt vp, and he and Amaziahu kynge of Juda sawe ether other at Bethsames which is in Juda. And Juda was put to ý worse before Israel, and they fled euery man to theyr tentes. And Jehoas kyng of Israel toke Amaziahu kyng of Juda, the sonne of Jehoas the sonne of Ahaziahu, at Bethsames, and came to Jerusalem & brake downe the wall of Jerusalem from the gate of Ephraim to ý corner gate, four hundred cubytes. And he toke all the golde and syluer & all the vessels that were founde in the house of the Lorde, & in the treasures of the kynges house, and the chyldren to be to be his wardes and returned to Samaria agayne.

The rest of the actes of Jehoas wych he dyd, & hys power, and howe he fought wyth Amaziahu kyng of Juda, are they not written in the Chronycle booke of the kynges of Israel: and Jehoas slepte with his fathers, and was buryed at Samaria, amongt the kynges of Israel: and Jeroboam hys sonne raygned in hys steade.

Amaziahu the sonne of Joas kynge of Juda, lyued after the death of Jehoas sonne of Jehoahaz kynge of Israel, fyftene yeare. And the remnaunt of the wordes that concerne Amaziahu, are they not written in the boke of the Chronycles of the kinges of Juda? But they cōspired treason agaynst hym in Jerusalē: and whā he fled to Lachis, they sent after him to Lachis, and slue him there. And they brought hym on horses, & he was buryed at Jerusalē wyth hys fathers in the cytie of Dauid. * And all the people of Juda toke Azaria, whych was. xvi. yere olde, and made hym kynge for his father Amaziahu. He buylt * Elath, and brought it agayne to Juda, after that the kinge was layde to rest wyth hys fathers.

In the. xv. yeare of Amaziahu ý sonne of Joas kyng of Juda, was Jeroboā ý sonne of

Joas made kynge ouer Jsrael in Samaria, and raygned. xli. yere, and wrought ý which was euel in ý syght of ý Lorde. Nether turned he awaye from al the synnes of Jeroboam the sone of Nabat which made Jsrael to synne. He restored the coast of Jsrael frō the enterynge of Hemath vnto the see of ý wyldernes, according to the worde of the Lorde God of Jsrael, which he spake by the hande of his seruaūt * Jonas the sonne of Amithai the prophete, which was of Geth Hepher. For the Lorde sawe howe that the affliccīō of Jsrael was exceadynge bytter, in so much that the presoned and the forsaken were at an ende. And ther was none to helpe Jsrael. ¶ And the Lorde sayd not, that he wolde put oute the name of Jsrael from vnder heauen, but he helped them by the hande of Jeroboā the sonne of Joas.

The rest of the wordes ý concerne Jeroboam, and all that he dyd, and hys strength, whyche he executed in the warres, and howe he restored Damasco, and Hemath to Juda in Jsrael, are they not written in the boke of the chronycles of the kynges of Jsrael? And Jeroboā slepte wyth his fathers, euen with the kinges of Jsrael, and zacharia his sonne raygned in hys steade.

¶ The. xv. Chapter.

¶ Azaria the kynge of Juda becommeth a leper. Of Jotham, Sallum, Menahem, Pekahia, Osiah, Jotham, and Ahaz.

I N the. xxvii. yeare of Jeroboam kynge of Jsrael, beganne Azaria sonne of Amazia kynge of Juda to raygne. Syxtene yere old was he whē he was made kynge, and he raygned two & fyftye yeare in Jerusalem, & hys mothers name was Jecholeiahu of Jerusalem. And he dyd ý whiche was ryght in the syght of ý Lorde, accordynge to al thynges as dyd hys father Amaziahu saue ý the hylaltars were not put awaye: for the people offered, and burned incense styll on the hylaultares. ¶ And the Lorde smote the kynge, and he was a leper vnto ý daye of his death, * and dwelt in a seuerall house at libertye, and Jothā the kynges sonne gouerned the palace, and iudged the people of the lande. The reste of the wordes ý concerne Azaria and all ý he dyd, are they not written in the boke of ý chronicles of the kynges of Juda? And so Azaria slepte with his fathers, and they burned him with hys fathers in the cytie of Dauid, and Jotham his sonne raygned in hys steade.

In the. xxxviii. yeare of Azaria kynge of Juda dyd zacharia ý sonne of Jeroboā raygne vpon Jsrael in Samaria. vi. monethes: and wrought ý whiche was euell in ý syght of the Lorde, as dyd hys fathers: and turned not awaye from the synnes of Jeroboā the sonne of Nabat, which made Jsrael to sinne. And Sallum the sonne of Jabes conspyred agaynst hym, & smote hym in the syght of ý people, & kylled him, & raygned in his stead.

The rest of the wordes that concerne zacharia, beholde, they are wrytten in the boke of the Chronycles of the kynges of Jsrael. Thys is also the worde of the Lorde, which he spake vnto Jehu, sayinge: * thy sonnes shal syt on the seate of Jsrael in ý fourth generacion after the. And it came so to passe.

Sallum the sonne of Jabes beganne to raygne in the. xxxix. yere of Azaria kynge of Juda: & he raygned a moneth in Samaria. For Menahē the sonne of Gadi went vp frō Thirza, & came to Samaria, & smote Sallum the sonne of Jabes in Samaria, & slue him, & raygned in hys steade. The rest of the wordes that cōcerne Sallum, & the treason which he cōspired, beholde, they are wrytten in the boke of the chronicles of the kynges of Jsrael. The same tyme Menahem destroyed Thiphsah, & all ý were therein, & the coastes therof frō Therzahi. And (because they opened not to hym) he smote it, and rypte vp all theyr wemen with chylde.

The. xxxix. yere of Azaria kynge of Juda began Menahē the sonne of Gadi to raygne vpon Jsrael ten yeare in Samaria. And he dyd euell in the syght of the Lorde, & turned not awaye all his dayes frō the synne of Jeroboā the sonne of Nabat, whyche made Jsrael to synne. And Phul the kinge of Assiria cam vpon ý lāde. And Menahē gaue Phul a M. talentes of syluer that his hād myght be with him and stablyshe the kingdome in his hande. And Menahem made a proclamacīō for the money in Jsrael, that all men of substaunce shulde geue the kynge of Assiria fyftye sycles of siluer a pece. And so the kyng of Assiria turned back agayne, and tarryed not there in the lande. The rest of the wordes ý concerne Menahem, and all that he dyd, are they not wrytte in the boke of the chronicles of the kinges of Jsrael? And Menahē slepte with his fathers, & Pekahia his sōne dyd in his steade succede him in the kyngdome.

In the fyftyeth yeare of Azaria kynge of Juda, beganne Pekahia the sonne of Menahem to raygne ouer Jsrael in Samaria two yere, & dyd that which was euel in the syght of the Lorde: and lefte not of frō the synnes of Jeroboā the sonne of Nabat, which made Jsrael synne. But Pekah the sonne of Remaliahu, whiche was a captayne of his conspyred agaynst hym, and smote hym in Samaria, euē in the palace of the kynges house with Argob and Aria: and wyth hym were fyftye men of the Gileadites: and he kylled hym, & raygned in hys rowme. The rest of ý wordes that concerne Pekahia, and al that he dyd, beholde, they are wrytte in the boke of the Chronicles of the kynges of Jsrael.

In the. lii. yere of Azaria kynge of Juda

In the.lii.yere of Azaria kynge of Juda, beganne Pekah the sonne of Remaliahu, to raygne ouer Israel in Samaria .xx.yeare, & dyd euell in the syght of the Lorde, and turned not awaye frō the synnes of Jeroboam the sonne of Nabat, that made Israel synne In the dayes of Pekah kyng of Israel, cam Thiglath Pelesar king of Assiria, and toke Jion, Abel, Bethmaacha, Janoah, Kedes, Hazor, Gilead, Galile, and all the lande of Nephthali, and carryed thē away to Assiria.

G And Hosea ý sonne of Ela cōspired treason agaynst Pekah the sonne of Remaliahu and smote him, and slue him: and raygned in hys steade in the.xx.yeare of Jothā the sōne of Uziahu. The rest of the wordes that concerne Pekah and all ý he dyd, beholde, they are wrytten in the boke of the chronycles of the kynges of Israel.

The seconde yeare of Pekah the sonne of Remaliahu kyng of Israel, beganne Jothā the sōne of Uziahu kyng of Juda to raygne Fyue and twentye yeare olde was he when he began to raygne: and he raygned syxtene yere in Jerusalem. His mothers name was Jerusa the daughter of Zadok. And he dyd ý which is ryght in the syght of the Lorde: euē accordynge to all as dyd his father Uziahu, so dyd he. But the hylaulters were not put awaye: for the people offered & burnt incēse styll in the hylaulters: he buylt the hyther dore of the house of the Lord. The rest of the wordes that concerne Jotham, and all that he dyd, are they not wrytten in the boke of ý chronycles of the kynges of Juda. In those dayes the Lorde beganne to sende into Juda, Rezin the kyng of Siria, and Pekah the sonne of Remaliahu. And Jotham slepte wō his fathers, & was buryed with hys fathers in the cytie of Dauid hys father, and Ahaz hys sonne raygned his steade.

¶ The.xvi.Chapter.

¶ Ahaz kynge of Juda consecrated hys sonne in fyre, and hath many battayles agaynst the kynge of Israel. In the steade of Ahaz raygneth Ezechia his sonne.

A THe.xvii.yere of Pekah ý sonne of Remaliahu kyng of Israel, Ahaz the sonne of Jotham kynge of Juda, beganne to raygne. Twentye yeare olde was he, whē he was made kynge: and raygned syxtene yere in Jerusalem, and dyd not that which was ryght in the eyes of the Lorde hys God, lyke Dauid his father: But walked in the waye of the kynges of Israel, yee, and made * hys sonne to go throwe the fyre, after the abhomynacyons of the Heythē, whom the Lorde cast out before the chyldren of Israel. And he offred & burnt incense in the hylaulters, and on the hylles, & vnder euery thyck tree. * Thē Rezin kynge of Syria, and Pekah sonne of Remaliahu kynge of Israel came vp to Jerusalem to fyght. And they fought agaynste Ahaz, but could not ouercome hym. At the same tyme Rezin kynge of Siria brought Elath agayne to Syria, and ryd the Jewes there. And the Sirians * came to Elath, and dwelt there in vnto thys daye.

So Ahaz sent messengers to Thiglath Peleser kynge of Assiria, sayinge: I am thy seruaunt and thy sonne, come vp and deliuer me out of the hande of the kynge of Siria, & out of the hande of the king of Israel, which ryse vp agaynst me. And Ahaz toke the syluer and the golde ý was founde in the house of the Lorde, and in the treasures of the kynges house, and sent a rewarde to the kyng of Assiria. * And the kynge of Assiria consented vnto hym. For the kynge of Assiria went vp agaynst Damasco. And when he had takē it, he caryed the people awaye to Kyr, and slue Rezin.

And kynge Ahaz went to Damasco, to mete Thiglatd Peleser king of Assiria. And when kynge Ahaz sawe an aulter that was at Damasco, he sent to Uria the preaste the paterne of the aulter, & the fassyon of it, and all the worckmanshyp therof. And Uria the preast made an aulter in all poyntes lyke to the paterne which king Ahaz had sent from Damasco: euen so dyd Uria the preste make it, agaynst king Ahaz cam from Damasco. And so, when the kyng was come from Damasco, he sawe the aulter, and the kyng went to it, & offered therō. And he burnt his burntoffrynge, and hys meatoffrynge, and powred hys drynckoffrynge: and sprynckled the bloude of hys peaceoffrynges beside ý aulter, ý was by ý brasen aulter which was before the Lord, and set it wout the temple betwene the alter and the temple of the Lorde: and put it on the northside of the aultare.

And kynge Ahaz commaunded Uria the preaste, and sayd: vpon the greate aulter set on fyer in the mornynge the burntoffring, & in the euen the meatoffering, and the kynges burntsacrifyce & his meatoffryng, wyth the burntofferyng of all the people of the lande, and theyr meatoffrynge, & theyr drynckoffrynges: & powre therby, all the blond of the sacrifyce offringes. But ý brasen aulter wyll I come and se. And Uria the preast dyd according

*ii.Para. xxviii.a

y cordyng to all thynges as kyng Ahaz commaunded him. * And kynge Ahaz brake the sydes of the botomes, and toke the lauer frō of them, and toke downe the lauatory from of the brasen oxen that were vnder it, & put it vpon a pauemēt of stones. And the veyle for the Sabboth (that they had made in the house) & the kynges entrey without turned he to the house of the Lorde for (feare of) the kynge of Assyria, The reste of the wordes ý concerne Ahaz, what he dyd, are they not wrytten in the boke of the Chronicles of the kynges of Juda? And Ahaz slepte wyth his fathers, and was buryed wyth hys fathers in the cytie of Dauid: and Hezekia his sonne raygned in hys steade.

¶ The. xvii. Chapter.

Osea kynge of Israell is taken. And he and all hys realme brought to the Assyrians.

1 IN the. xii. yeare of Ahaz kynge of Juda, began Hosea the sonne of Ela to raygne in Samaria vpō Israel. ix. yeare, and dyd ý whych was euell in ý syght of the Lord, but not as the kynges of Israell that were before him. And Salmanasar kyng of Assiria came vp agaynst him, and Hosea became hys seruaunt, and gaue hym presentes. And the kynge of Assyria founde treason in Hosea: for he had sent messengers to So kyng of Egypte, and brought no presente vnto ý kynge of Assyria, from yeare to yeare: and therfore the kynge of Assyria toke hym: and put hym in prysion. * And then the kynge of Assyria came vp thorow out all the lande, & gat vp agaynst Samarya, & beseged it thre yeare. In the nynth yeare of Hosea, the * kynge of Assyria toke Samaria, and carryed Israel a waye vnto Assyria, and put them in Hala, in Habor by the ryuer of Gozan, and in ý cyties of the Medes. For it came to passe, that the chyldren of Israel synned agaynst the Lorde their God, whyche had brought them out of the lande of Egypt, from vnder the hande of Pharao kynge of Egypte and feared other goddes. And they walked in the ceremonies of the heathen, whom the Lorde cast out before the chyldren of Israel, & in the ceremonies which the kynges of Israel had made. And the chyldrē of Israel went about to hyde those thinges that were not well, frō the Lorde their God. And they buylte them hyll aulters in all their cyties, bothe in the towres where they kept watche, and also in the strong townes. And they made thē ymages and groues in euery hye hyll, and vnder euery thyck tree. And ther they burnt incēse in all the hylaulters as dyd ý hethen (whom the Lorde caryed awaye before them) and wrought wycked thynges to angre ý Lorde withall: for they serued moost vyle ydolles. whereof the Lorde had sayd vnto them.

* Yeshall dono suche thynge.

And the Lorde testifyed in Israel and in Juda by all the prophetes and by all ý seers sayinge: * Turne from your wycked wayes and kepe my commaundemētes and my statutes, accordyng to all the lawe which I cōmaunded your fathers, and whiche I sent to you by my seruauntes the prophetes. Notwithstandynge, they wolde not heare, * but rather hardened their neckes lyke to ý stubburnesse of their fathers that dyd not byleue in the Lorde their God. For they refused his statutes, and his appoyntmēt that he made with their fathers, and the witnesses (wherwith he wytnessed vnto thē) & they followed vanytye, and became vayne, and went after the hethē that were rounde about them: concerning whom the Lorde had charged them, that they shulde not do like them. But they lefte the cōmaundementes of the Lorde their God, and made them ymages of metal * euē two calues: and made ydol groues, and worshypped all the hoosle of heauen, and serued Baal. * And they sacrifyced their sonnes & their doughters in fyre, and vsed witchcraft and enchauntmentes, euen sellyng them selues to worke wyckednesse in the sight of the Lorde, and to angre hym.

And the Lorde was exceadyge wroth wō Israel and put them out of his syght, * that there was left but the trybe of Juda onelye. Neuertheleslye, Juda also kept not the commaundementes of the Lord their God, but walked in the ceremonyes of Israel, whiche they made. And the Lord cast vp all the seed of Israel, and vexed them, and delyuered thē into the handes of spoylers, vntil he had cast them out of his syght. For Israel deuyded them selues from the house of Dauid, & made them a kynge, euen Jeroboam the sonne of Nabat. And Jeroboā drewe Israel awaye, (that they shulde not folowe the Lorde) and made them synne a great synne. For the children of Israel walked in all the synnes of Jeroboam which he did, and departed not therfrom, vntyll the Lorde put Israel away out of his syght, as he had sayd by all his seruautes the prophetes. And so was Israel caryed awaye out of their owne lande to Assyria, euen vnto this daye.

And the kynge of Assyria brought men from Babylon, from Cutha, from Ana, frō Hanath, and frō Sepharnaim, and put thē in the cyties of Samaria, in stede of ý chyldrē of Israel. And they possessed Samaria, and dwelt in the cyties therof. And it fortuned, that at the begynnynge of their dwellyng there, they feared not the Lorde. And ý Lorde sent lyons amonge them, whiche slue them. Wherfore, men sayde to the kynge of Assyria. The nacions whiche thou hast trāslated, & put in the cyties of Samaria, know

* Deu. iiii. c
* Jere. xxv. b
* Deu. xxi. g. Mala. iii. b.
* iii. Re. xii. c
* Deu. xviii. b
* iii. Re. xii. a

not the lawe of the God of the land, therfore he hath sent Lyons vpon them: and beholde they slay them, because they knowe not the maner of worshyppyng of ꝑ God of ꝑ lande.

Then the kynge of Assyria commaunded sayeng: cary thyther one or twayne of the Preastes, whom ye brought thence, and let them go, and dwell there, and teache them the fashyon howe to serue the God of the cõtrey. And then one of the Preastes whiche they had caryed thence came, and dwelte in Bethel, and taught them howe they shulde feare the Lord. Howbeit euery nacion made them Gods of theyr owne and put them in the houses of the hylaulters which the Samaritans had made, euery nacyon in theyr cyties wherin they dwelt. The men of Babilõ made Socoth Benoth: and the men of Cuth made Nergal: and the mẽ of Hamath made Asima. The Anites made Nibbaz, and Tharthak. And ꝑ Sepharnites burnt theyr chyldren in fyre for Adramelech and Anamelech, the Gods of Sepharuaim. And so they feared the Lorde, and made thẽ preastes of the hylaulters, whiche sacrificed for them in the houses of the hylaulters. And so they feared the Lord, and serued theyr owne Gods after the maner of the people, whom they caryed thence.

And vnto this day they do after the olde maner: and nether fear God, nether do after theyr ordynaunces and customes, and after the lawe ans commaundement whiche the Lorde commaunded the chyldren of Jacob, *whõ he called Israel. And the Lorde made an appoyntment wyth them and charged them, sayeng: * feare none other Gods, nor bowe your selues to them, nor serue thẽ nor sacrifyce to them: but feare the Lorde which brought you out of the land of Egypte with greate power and a stretched out arme: hym feare, and to him bowe, and to hym do sacrifyce. The statutes, ordinaunces, lawe and commaundement which he wrote for you, se that ye be diligent to do for euermore, & fear not any other goddes. And the appoyntmẽt that I haue made with you, se ye forget not and feare none other goddes: but the Lorde your God ye shall feare, and he shall delyuer you out of the handes of all your enemyes. Howbeit, they dyd not herken, but dyd after theyr olde custome. And so these nacions fea red the Lord, and serued theyr ymages also lyke as dyd theyr chyldren and theyr chyl dzens chyldren. Euen as dyd theyr fathers, so do they vnto this day.

*Gen.xxxii.e

* Iudi.vi.b Iere.v.a.

¶ The.xviii.Chapter.

¶ Hezekia kynge of Juda putteth downe the brasen serpent, and destroyeth the Idolles. Salmanaser bryngeth Israel to the Assyrians. The blasphemy of Sennacherib or Sanherib.

In the thyrde yere of Hosea sonne of Ela kyng of Israel it came to passe, that Hezekia the sonne of Ahaz kyng of Juda dyd reygne. * Thirty and fyue yere olde was he, when he began to reygne, and reygned. xxix. yere in Ierusalem. His mothers name also was Abi the daughter of zacharia, & he dyd that which is ryght in the syght of the Lorde accordyng to all as dyd Dauid his father. * He put away ꝑ hylaulters, and brake the ymages & cut downe the groues, and all to brake the * brasen serpent that Moses had made. For vnto thys dayes the chyldren of Israel dyd burne sacrifice to it, and he called it Nehustan. He trusted in the Lorde God of Israel, so that after hym was none lyke hym amonge all the kynges of Juda, nether were there any suche before hym. For he claue to the Lorde, and departed not from hym, but kepte hys commaundementes, whiche the Lorde commaunded Moses. And the Lorde was with him so that he prosspered in all thynges whiche he toke in hande. And he rebelled agaynste the kynge of Assyria, and serued hym not. He smote the Philistines euen vnto Aza and the coastes therof, both castelles where they kepte watches, and stronge cyties.

* And in the fourth yeare of kynge Hezekia, (which was the seuenth yeare of Hosea sonne of Ela kyng of Israel) it fortuned that Salmanazar kynge of Assyria came vp agaynst Samaria, and besegede it. And after thre yeres they toke it euẽ in the syxte yeare of Hezekia: that is to saye, the nynthe yere of Hosea kynge of Israel. And Samaria was wonne. And the kynge of Assyria, dyd cary away Israel vnto Assyria, and put them in Halah and in Habor by the ryuer of Gozan, and in the cyties of the Medes: because they wolde not herken vnto the voyce of the Lorde theyr God: but transgressed hys appoyntment, and all that Moses the seruaunte of the Lorde commaunded, and wolde nether heare them nor do them.

* Therfore in the. xiiii. yeare of kynge Hezekia dyd Sennacherib kynge of Assyria come vp agaynste all the stronge cyties of Juda, and toke them. And Hezekia kynge of Juda sent to the kynge of Assyria to Lachis, sayeng: I haue offended: departe from me, and

* Deu.xii.d

* Deu.vi.a

* Deu.xii.a

* Deu.xxviii.a

* Deu.xxviii.a

* Deu.xxviii.a

me, and all that ꝑ puttest on me, that wyll I
beare. And the kynge of Assyria appoynted
vnto Hezekia kynge of Juda thre hundred
talentes of syluer, & thyrty talentes of gold
*And Hezekia gaue hym all the syluer that
was foūde in the house of the Lorde, & in the
treasures of the kynges house. At the same
season dyd Hezekia rente of the dores of the
temple of the Lorde and the pylleres (which
the sayde Hezekia kynge of Juda had couered
ouer) & gaue thē to the kynge of Assyria
And the kynge of Assyria sent Tharthan
and Rabsaris and Rabsake frō Lachis to
kynge Hezekia with a great hoste agaynste
Jerusalem. And they went vp, and came to
Jerusalem, and gat thē vp, and stode by the
conduyte of the vpper poole which is in the
way of the fullers felde. And whan they had
called to the kynge, there came out to them.
*Eliakim the sonne of Elkia whiche was
stuarde of houshold, and Sobna the scribe,
and Joab the sonne of Asaph, the recorder.
And Rabsake sayde vnto them: Tel ye He-
zekia I pray you: thus sayth the great kyng
euen the kyng of Assyria: what confidence is
this that thou hast? Dost thou speake suche
a lyghe worde in dede? By councell & power
I wylbe ready to make warre. On whom
then doest thou trust, that thou rebellest a-
gaynst me? doest thou trust to the staffe of
this broken rede Egypte, on which if a man
leane, it wyl go into his hande, and pearce it
Euen so is Pharao kyng of Egypte vnto al
that truste on hym. * If ye saye vnto me, we
truste in the Lorde our God: Is not that he
whose hyaulters and his other aulters He-
zekia hathe put downe, and hathe sayde to
Juda and Jerusalem, ye shall worshyp be-
fore this aulter here in Jerusalem.
Nowe therfore deliuer the wardes to my
lorde ꝑ kynge of Assyria, ꝑ ye rebell not, and
I wyll delyuer the two thousande horses, if
thou be able to set ryders vpon them: why
thynkest thou scorne at the presence of one
of the least Dukes of my masters seruaun-
tes, and trustest to Egypt for charettes and
horsmen? Moreouer, am I come nowe with
out the byddyng of the Lorde to thys place,
to destroy it? the Lorde sayd to me: go vp to
this lande, and destroy it. And Eliakim the
sonne of Helkia and Sobna, and Joab sayd
vnto Rabsake: speake (I praye the) to thy
seruātes in the Syrians language, for we
understande it: and talke not with vs in the
Jewes tonge, in ꝑ eares of thys people that
are on the wall. An Rabsake sayd vnto thē:
hath my master sente me to thy master and
the, to speake these wordes? Hath he not sēt
me because of the men which syt on the wal,
that they maye eate their owne donge, and
dyncke their owne pysse with you?
And so Rabsake stode, and cryed with a
lowde voyce in the Jewes language, and
spake sayeng: heare the sayeng of the greate
kyng of Assyria. Thus sayeth the kyng: let
not Hezekia begyle you, for he shall not be
able to deliuer you out of myne hand: neither
let Hezekia make you to trust in the Lorde,
sayeng: the Lord shal surely delyuer vs, and
this cytie shal not be geuē ouer into ꝑ hande
of the kyng of Assyria. Herken not vnto He-
zekia, for thus sayeth the kynge of Assyria.
Deale kyndely with me, and come out to
me. And then eate euery man of hys owne
vyne, and of hys owne fygge tree, & drynke
euery man of the water of his owne wel, tyll
I come, and fette you to as good a lande as
youres is: a lande of corne and wyne, a land
of breade and vyneyardes, a lande of oyle, of
olyue trees, and of hony: that ye maye lyue,
and not dye. And herken not vnto Hezekia,
for he begyleth you, sayeng: the Lorde shall
delyuer vs. * Hath euery one of the Gods
of the nacions deliuered his lande, out of the
hande of the kynge of Assyria? where is the
God of Hamath, & of Arphad? and where is
the God of Sepharnaim, Hena & Jua? dyd
they delyuer Samaria out of myne hande,
and what God is amonge all the goddes of
the nacyons, that hathe delyuered hys lande
out of myne hande. Shall the Lorde deliuer
Jerusalem out of myne hande?
But they that were of the people healde
their peace, and answered not him a worde:
for ꝑ kynge had cōmaūded, sayeng: answere
him not. Then Eliakim which was the ste-
warde of houshold, and Sobna the scribe,
and Joab the sonne of Asaph the recorder,
came to Hezekia wyth their clothes rent,
and tolde him the wordes of Rabsake.

¶ The.xix.Chapter.

¶ The Angel of the Lorde kylled an hundred fourte score & fyue thousande men of the Assyrians, Sen-
necherib is kylled of hys owne sonnes.

SO it came to passe, ꝑ when kynge
Hezekia heard it, he rent his clo-
thes, and put on sacke, and came
into the * house of the Lorde, and
sent Eliakim whiche was the stewarde of
houshold, and Sobna the scribe, and the el-
ders of the preastes clothed in sacke, to Esay
the prophete the sonne of Amoz. And they
sayde vnto hym, thus sayeth Hezekia thys
daye is a daye of trybulacion and of rebuke
and blasphemy. For the chyldren are come
to the byrth, and there is no strēgth to be de-
lyuered. Peradauenture the Lorde thy God
wyl heare al the wordes of Rabsake, whom
the kynge of Assyria his master hath sent, to
rayle on the lyuynge God, and to rebuke
him with wordes, which the Lorde thy God
hath heard: And lyfte thou vp thy prayer
for the remnaunt ꝑ are lefte. So the seruan-
tes of kynge Hezekia came to Esay: And
Esay

Isay sayde vnto them: So shall ye saye to
your master: Thus sayeth the Lorde: be not
afrayde of ý worde which thou hast heard,
with whiche the ponge men of the kynge of
Assyria haue rayled on me. Beholde, I wyll
put him in another mynde, and he shal heare
tydinges, and so returne to hys owne lande:
Esa.xxxvii.c * And I wyll bryng to passe, that he shal fal
ti.Ma.xxxii.d vpon the swearde * euen in hys owne lande.
And Rabsakeh went backe agayne, and
founde ý kyng of Assyria fyghting agaynst
Libna: for he had hearde, howe that he was
departed frō Lachis. And whē he harde men
say of Thirhaka kyng of the blacke Moores
Beholde, he is come out to fyght agaynst ý,
he departed, & sent messegers vnto Hezekia
sayeng. Thus speake to Hezekia kynge of
Juda, sayeng: let not thy God disceaue ý, in
whom ý trustest, sayeng: Jerusalē shall not
be delyuered into the hande of the kynge of
C Assyria. Beholde, thou hast heard, what the
kynges of Assyria haue done to all landes,
howe they haue vtterly destroyed thē. And
shalt thou (alone) escape? Haue the Gods of
the hethen delyuered them, which myne aun-
cetries haue destroyed? As Gozan, & Haran
Rezeph, & the chyldren of Eden which were
in Bithlasar? where is ý kynge of Hamath,
and the kyng of Arphad, the kyng of the cy-
tie of Sepharnaim, and of Hena and Jua?
So Hezekia receyued the letter of ý hand
of the messengers, and red it: And Hezekia
went vp unto the house of the Lorde, & layde
it abroade before the Lorde. And Hezekia
prayed before the Lord, and sayde: O Lord
God of Israel, whiche dwellest betwene the
Cherubs, ý art God alone ouer al the kyng-
domes of the earth, thou hast made heauen &
earth Lord, bowe downe thine eare, & heare:
Open Lorde thyne eyes (I beseche the) & se:
and heare the wordes of Sēnacherib which
hath sente thys man to raple on the lyuyng
God. Of a truthe Lord, the kynges of Assy-
ria haue destroyed nacyons & theyr landes,
and haue set fyre on theyr Gods. For they
were no Gods, but the worke of the handes
of man: euen of wood and stone. And they de-
D stroyed them. Nowe therfore, O Lorde our
God, I beseche the, saue ý vs out of his hand
that all the kyngdomes of the earth maye
knowe, that thou onely art the Lorde God.
And Isay the sonne of Amoz sent to Heze-
kia, sayeng: thus sayeth the Lord God of Is-
rael: that which thou hast prayed me concer-
nyng Sennacherib kyng of Assyria, I haue
heard it. This is therfore the worde that the
Lorde hath sayde of hym: The virgyn euen
the daughter of Sion hath despysed the, and
laughed the to scorne (O ý kyng of Assyria)
the daughter of Jerusalem hath shaken her
Reg.xix.d head at the. * Whom hast thou rayled on, &
Paralip.xx.b whom hast thou blasphemed? Agaynst whō
Actes.xx.a hast thou exalted thy voyce, and lyfted vp
thyne eyes so hye. Euen agaynst the holy of
Israel. By the hande of thy messegers thou
hast rayled on the Lorde and sayde: with the
multitude of my charettes I am come vp to
the toppes of the mountaynes, euen alonge
by the sydes of Libanon, and I wyll cutte
E downe ý hye Cedar trees and the lusty fyre
trees therof: and I wyl go into the lodgyng
of his nest, and into the wood of hys playne.
I haue dygged & droncke straunge waters,
and with the steppe of my goynge wyll I
drye all the water poles that are beseaged.
Hast thou not hearde, howe I haue ordey-
ned suche a thyng a great whyle a goo, and
haue prepared it frō the beginning? And shal
I not nowe bryng it forth, ý it may destroye
and to bryng stronge cyties into waste hea-
pes of stones? And ý enhabiters of thē shalbe
of lytle power, & faynt herted, and confoun-
ded, and * shalbe lyke the grasse of the felde,
or grene herbe, or as ý heye on the toppes of
the houses: or as ý corne ý is vntrye, & smyt-
ten wō blastyng. I knowe thy dwellyng, thy
cōmyng out, and thy goyng in, (and thy way) is
and thy fury agaynst me. And because thou &
ragest agaynst me, and thynckest thy selfe so
blessed: thys is come vp vnto myne eares,
and I wyll put my hoke in thy nastrels, and
my byt in thy lyppes, and wyll bryngē the
backe agayne, the same way thou camest.
And this shalbe a sygne vnto the (O He-
zekia) Ye shal eate this yere of such thynges
as growe of them selues, and the nexte yere
such as come vp of those that dyd growe of
theyr owne accorde. And ý thyrde yere sowe
ye and reape, plant vynepardes and eate the
frutes therof. And it that is escaped & left,
of ý daughter of Juda, shall yet agayne take
rotyng downewarde & beare frute vpward.
For out of Jerusalem shall go a remnaunt, G
and a nombre that shall escape out of mount
Sion: the zele of the Lorde of hoostes shall
bryng thys thyng to passe.
Wherfore, thus sayeth the Lorde, concer-
nyng the kyng of Assyria: he shall not come
to this cytie, nor shote an arrowe into it, nor
come before it with shylde, nor cast bancke a
gaynst it: but shal go backe agayne the way
he came, and shall not come into thys cytie
sayeth the Lorde. For I wyll defende thys
cytie, to saue it, for myne owne sake, and for
Dauid my seruauntes sake.
And it came to passe that the selfe same
nyght ý angel of the Lord went out & smote
in the host of the Assyrians an hūdred fours
score and fyue thousande. And when ý remn-
naunt were vp early in the morynge: they
sawe, they were all deade coarses. * And so
Sennacherib kyng of Assyria auoyded and
departed, and went agayne, & dwelte at Ni-
nive. And it fortuned, ý as he was in a tem-
worshyp-

worshyppyng Nisroch hys God, Adramelech and Sarasar hys owne sonnes smote him with the swearde. And they escaped into the lande of Armenia; and Asarhaddon his sonne reygned in his steade.

¶ The.xx.Chapter.

Ezechia is sycke, and receyueth the sygne of his health. He receyueth rewardes of Merodach, and is reprehended of Isay because he shewed hym the treasure. He dyeth and Manasseh hys sonne reygneth in hys steade.

A Bout that tyme * was Hezekia sycke vnto ý death. And the prophete Isay ý sonne of Amoz came to him, and sayd vnto him. Thus sayeth the Lorde: put thyne houshold in an order, for thou shalte dye, and not lyue. And Hezekia turned his face to the wal, & prayed vnto the Lorde, sayeng: I beseche the nowe, O Lorde, remembre howe I haue walked before the in trueth and wyth a perfect hert, and haue done that whiche is good in thy syght, and Hezekia wepte sore.

And it fortuned that afore Isay was gone out into the myddle of the courte, the worde of the Lorde came to hym, sayeng: turne agayne, and tell Hezekia the captayne of my people: Thus sayeth the Lorde God of Dauid thy father: I haue herde thy prayer, and sene thy teares. And beholde, I wyll heale the, so that on the thyrde day thou shalte go vp into the house of the Lorde. And I wyll adde vnto thy dayes yet fyftene yeare, and wyll deliuer the & this cytie out of the hand of the kyng of Assyria, and wyl defende this cytie for mine owne sake, and for Dauid my seruauntes sake. And Isay sayde. Take a lompe of fygges. And they toke and layed it on the sore, and he recouered.

And Hezekia sayd vnto Isay. What shal be the sygne, that the Lorde wyll heale me, & that I shall go vp into the house of the Lorde the thyrde daye? Isay answered: thys sygne shalt thou haue of the Lorde, that the Lorde wyl do that he hath spoken. * Shall the shadowe go forwarde ten degrees, or go backe agayne ten degrees? Hezekia answered: it is a lyght thynge for the shadowe to go downe ten degrees. or (nether is that my desyre.) but if the shadowe go backewarde ten degrees, it is no lyghe thyng. And Isay the prophete called vnto the Lorde, * and he brought ý shadowe ten degrees backewarde by whiche it had gone downe in the dyall of Ahaz.

C * The same ceason Merodach Baladan the sonne of Baladã kynge of Babilon sent letters and a presẽt vnto Hezekia, for he had heard, howe that Hezekia was sycke. And Hezekia was glad of them, and shewed thẽ all his treasure house syluer, golde, odoures, pretiouse oyntmente, all the house of hys armory, and all that was founde in hys treasures: there was nothynge in hys house, & in al his realme, that Hezekia shewed thẽ not.

And Isay the prophete came vnto kynge Hezekia, and sayde vnto him. What sayde these men, and from whẽce came they to the? And Hezekia sayde: they be come from a far countrey, euen from Babilon. And he sayde agayne: what haue they sene in thy house? Hezekia answered: all the thynges that are in my house haue they sene: there is nothyng among my treasures, that I haue not shewed them. And Isay sayde vnto Hezekia: heare the worde of the Lorde: Beholde, the dayes come, that all that is in thy house, and what soeuer thy fathers haue layde vp in store vnto thys daye * shalbe caryed into Babylon, and nothyng shalbe lefte sayeth the Lorde. And of thy sonnes (that shal proceade out of the, and whiche thou shalte beget) shall they take away, and they shalbe chambrelaynes in the palace of the kynge of Babylon. And Hezekia sayde vnto Isay: welcome be the worde of the Lorde which thou hast spoken: And he sayde: shall there not be peace and truth in my dayes?

The remnaunte of the wordes that concerne Hezekia, and all hys power, and howe he made a pole and a conduyte, and brought water into the cytie, are they not wrytten in the boke of the chronicles of the kynges of Iuda? * And Hezekia slepte with hys fathers, * and Manasse hys sonne reygned in hys steade.

¶ The.xxi.Chapter.

Wycked Manasseh restoreth agayne the Idolles and after dyeth, in whose steade Amõ hys sonne succeedeth, which is kylled of hys owne seruauntes. After hym reygneth sayethfull Iosia, whom we vse to call Iosias, or Iosiadu.

M Anasse * was twelue yere olde, when he began to reygne and reygned fyfty and fyue yeare in Ierusalẽ: hys mothers name also was Hephziba. And he dyd euell in the syght of the Lorde, euen after the abhominacyons of the hethen whom the * Lord cast out before the children of Israel. For he wẽt and buylt vp the hylaulters, * whiche Hezekia his father had destroyed. And he reared vp aulters for Baal, and made Idolgroues (as dyd Ahab kyng of Israel,) and worshipped all the hoste of heauen, and serued them. And he buylt aulters in the house of ý Lorde of whiche the Lorde sayde: * in Ierusalem wyll I put my name. And he buylt aulters for all the hoste of heauen, euen in two courtes of the house of the Lorde. * And he offered hys sonnes in fyre, and gaue hede vnto wytchcrafte and sorcery, and maynteyned workers with spretes, and tellers of fortunes: and brought muche wyckednesse in the syght of the Lorde to angre hym.

And he put an ymage of a groue (that he had made) euen in the temple, of whiche the Lorde had sayde to Dauid and Salomon his sonne, * in thys house and in Ierusalem (which

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* Deu.xviii.b

iiii.re.xxiii.a

* Lenit.xx.d. Deu.xviii.b. iiii.reg.xvi.a

* iii.reg.ix.a

(whiche I haue chosen out of all trybes of Israel) wyll I put my name for euer. Nether wyl I make the fete of Israel moue any moare out of the lande, whiche I gaue their fathers: so that they wyll obserue and do all that I haue commaunded them, and accordyng to all the lawe that my seruaunt Moses commaunded them. But they herkened not: and Manasse led them out of the waye to do more wyckedly then dyd the heathen people, whom the Lord destroyed before the chyldren of Israel.

And the Lord spake by his seruauntes the prophetes, sayeng: because Manasse kynge of Juda hath done suche abommacions, and hath wrought more wyckedly then all that the Amorites (which were before hym) dyd: & hath made Juda synne also with hys ydoles. Therfore thus sayeth the Lorde God of Israel. *Beholde, I wyll bryng suche euyll vpon Jerusalem and Juda, that whoso hearetb of it both his eares shall tyngle. And I wyll stretche ouer Jerusalem the squarynge lyne of Samaria, and the plommet of the house of Ahab. And I wyll wype out Jerusalem, as a man wipeth a dishe, and when he hath wyped it, tourneth it vp syde downe. And I wyll leaue the remnaunt of myne enheritaunce, and delyuer them into the hand of their enemies, and they shalbe robbed & spoyled of al their aduersaries: euen because they haue done euell in my syght, and haue angred me, sence ý tyme their fathers came out of Egypte vnto this day.

*Jerr.xix.a.

And Manasse shed innocent bloude exceadyng muche, tyll he replenyshed Jerusalem from corner to corner, beside his synne wher with he made Juda to synne, and to do euell in the syght of the Lorde.

The rest of the wordes that cōcerne Manasse, and all that he dyd, and his synne that he synned, are they not wrytte in the boke of the chronicles of the kynges of Juda? And Manasse slepte with hys fathers, and was buryed in his owne house, euē in the gardē of Uza: & Amon his sōne reygned in his steade.

*Amon was.xxii. yeare olde when he began to reygne, and he reygned two yeare in Jerusalem. Hys mothers name also was Mesulemeth the daughter of Harum of Jotba. And he dyd euel in the syght of the Lorde (as his father Manasse dyd,) and walked in all the way ý his father walked in: & serued the ydoles ý hys father serued, & worshyped thē. And he forsoke the Lorde God of his fathers, & walked not in the way of the Lorde.

ii.Pa.xxxiij.d

And the seruauntes of Amon conspyred agaynst hym, and slue the kyng in hys owne house. And the people of the lande slue all thē that had conspyred agaynst kyng Amō, and the people made Josia hys sonne kynge, in hys steade. The rest of the wordes that concerne Amon, what thynges he dyd, are they not wrytten in the boke of the chronicles of the kynges of Juda? And they buryed hym in hys sepulchre, in the garden of Uza: and Josia his sonne reygned in his steade.

The.xxii.Chapter.

After Josia heard of the boke of the lawe that was founde in the temple, he sendeth to Olda the prophetesse for counsell.

Josia was *eyght yere olde when he began to reygne, and he reygned.xxxi.yere in Jerusalem. Hys mothers name also was Jedida the daughter of Adaia of Bozcath. He dyd that which is ryght in the syght of the Lord and walked in all the wayes of David hys father, and bowed nether to the ryghthande or to the lefte.

*And it came to passe, that in the.xviii. yeare of the reygne of kyng Josia, the kyng sent Saphan the sonne of Azalia the sonne of Mesulā the scribe, to ý house of the Lord, sayeng: *go vp to Helkia ý hye Preast, that he may summe the syluer which is brought into the house of the Lord, which the kepers of the porche haue gathered of ý people, and let them delyuer it into the hande of them that do the worke, and that haue the ouersyght of the house of the Lorde: and let them geue it to them that worke in ý house of the Lorde (to repayre the decayed places of the temple,) euen vnto carpenters and masons, and workers vpon the walles, and for to bye tymbre and free stone to repayre the temple. Howbeit, let no rekenyng be made with thē of the money that is delyuered into their hande, for their vse is to deale faythfully.

*And Helkia the hye preaste sayde vnto Saphan the scribe: I haue founde the boke of the lawe in the house of the Lorde, and Helkia gaue the boke to Saphā, and he red in it. And Saphan the scrybe came to the kyng, and brought hym worde agayne, and sayde: thy seruauntes haue bestowed ý money (that was founde in the temple) & haue delyuered it vnto them that do the worke, and that haue the ouersyght of the house of the Lorde. And Saphan the scrybe shewed the kyng, sayeng: Helkia the preast hath delyuered me a boke. And Saphan red in it before the kyng.

And it fortuned, that whan the kyng had harde the wordes of the boke of the lawe, he rent his clothes. And the kyng commaunded Helkia the preast, & Ahikam the sone of Saphan, and Achbor the sone of Michaia, and Saphan the scrybe, and Asahia a seruaunt of the kynges, sayeng: *go ye and enquyre of the Lorde for me and for the people, and for all Juda, concernyng the wordes of this boke that is founde. For great is the wrath of the Lorde that is kendled agaynst vs, because

cause our fathers haue not herkened vnto the wordes of thys boke, to do accordynge vnto al that which is written therin for vs.

So Helkia the hye preaste and Ahikam, Achbor, and Saphan, and Asaia went vnto Hulda the prophetisse the wyfe of Sullã the sonne of Thikua the sonne of Harkam keper of the wardrope: whyche prophetisse dwelte in Jerusalem in the house of the doctrine, and they commoned with her. And
v she answered them: thus sayth ý Lord God of Israel. Tell the man that sent you to me: thus sayth the Lorde: beholde, I wyl bryng euell vpon thys place, and on the inhabiters therof: (euē al the wordes of the boke which ý kyng of Juda hath red) because they haue forsaken me, and haue burnt incencese vnto other gods, to angre me with al the workes of their handes: Wy wrath also shalbe kyndled agaynste thys place, and shall not be quenched.

But to the kynge of Juda (whiche sente you to aske councell of the Lorde,) so shal ye saye: thus saieth the Lord God of Israel, as touchyng the wordes whiche ye haue heard: Because thyne herte dyd melte, and because thou hast hũbled thy selfe before me the Lord when thou heardest what I spake agaynste thys place, and agaynste the enhabiters of the same (howe that they shuld be destroyed and accurled:) and hast rent thy clothes and wepte before me: of that also haue I heardē, sayeth the Lorde. Beholde therfore, I wyll receyue the vnto thy fathers, and thou shalt be put into thy graue in peace, & thyne eyes shall not se all the euell, which I wyl bryng vpon this place. And they brought the king worde agayne.

¶ The. xxiii. Chapter.

¶ Josia readeth Deuteronomye before the people. He putteth downe the ydolles, after he had kylled the preastes therof. He keepeth passeouer. He was kylled in Magedo, and hys sonne Jehoahaz reyneth in hys stede. After he was takē, hys sōne Jehoakim was made kynge.

AND then * the kyng sent, and there gathered vnto him al the elders of Juda and of Jerusalem. And the kyng went vpinto the house of the Lorde, with all the men of Juda and all the enhabitoures of Jerusalem, with the preastes, and prophetes and all the people bothe small and greate. And he red in the eares of them * all the wordes of the boke of the couenaunt, which was founde in the house of the Lorde. And the kynge stode by a pyller * and made a couenaunt before the Lorde, that they shulde walke after the Lorde, and kepe his cõmaũdemẽtes, his wytnesses, & his statutes with all their herte, and al their soule, and make good the wordes of the sayde appoyntment that were wrytten in the forsayd boke. And al the people consented to the appoyntmẽt.

And the kynge commaunded Helkia the hye preaste, and the inferiour preastes and the kepers of the ornamentes, to bryngeout
B of the temple of the Lorde, all the vesselles that were made for Baal, for the ydole groues & for al the hoste of heauẽ. And he burnt them without Jerusalem in the feldes of Cedron, and caryed the ashes of them into Bethel. And he put downe ý ministers of Baal whom the kynges of Juda had founded to burne incense in the * hylaulters and cyties * iiii. Regũ. xxiii. c
of Juda, that were rounde aboute Jerusalem, and also them that burnt incense vnto Baal, to the sonne, to the mone, to the planetes, and to all the hoste of heauen. And he brought out the groue from ý temple of the Lorde without Jerusalẽ vnto the broke Cedrõ, and burnt it there at the broke Cedrõ, and stampte it to poudre, and cast the duste therof vpon the graues of the chyldren of the people. And he brake downe the celles of the male stues ý were by the house of the Lorde, where the wemen woue hangynges for the ydole groue.

C

And he brought all the preastes out of the cyties of Juda, and defyled the hylaulters, where the preastes had burnt incense: euen from Geba to Beersebа, and destroyed the aulters of the gates, that were in ý enteryng in of the gate of Josua the gouernour of the cytie which were (as a man goeth in) on the lefte hande of the gate of the cytie. Neuertheles the preastes of the hylaultares came not vp to the aulter of the Lorde in Jerusalem, saue onely they dyd eate of the swete breade amonge their brethren.

And he defyled * Topheth, which is in the * Jere. vii. d.
valey of the chyldren of Hinnom, because no man shulde offre hys sonne or hys daughter in fyre to Moloch: he put downe the horses that the kynges of Juda had geuen to the sonne at the entrynge in of the house of the Lord, by the chambre of Nathanmelech the chamberlayne which was ruler of the suburbes, and burnt the charettes of the sōne with fyre. And the aulters that were on the toppe of the parlour of Ahaz (which the kynges of Juda had made) and ý * aulters which Ma- * iiii. Regũ. xxi. d
nasse had made in the two courtes of ý house of the Lorde, dyd the kynge breake downe, and ranne thence, and caste the dust of them into the broke Cedron.

And the hylaulters that were before Jerusalem on ý right hande of the mount Olinete * (which Salomon the kyng of Israel, * iii. Reg. xi. d
had buylded for Astaroth the Idol of the Zidons, and for Chamos the Idol of the Moabites, and for Milchom the abhomynable Idoll of the chyldren of Ammon) those the kynge defyled: and brake the ymages, and cut downe the Idol groues, and fylled their places with the bones of men.

Moreouer

*iii.rr.riii.a. Moreouer * the aulter that was at Bethel, the hylaulter made by Jeroboam the sonne of Nabat (which made Israel synne) both the aulter and also the hyll, he brake downe and burnt the hylaulter and stampte
D it to pouder, and burnt the ydole groue. And as Josia turned him selfe, he spyed the graues that were in the mount, and sent and fet the bones out of the graues, and burnt them vpō the aulter, to polute it, accordyng to the worde of the Lord that the man of God proclaymed * which tolde the same wordes.

*iii.rr.riii.a. Then he sayde: what graue stone is ponder that I se? And the men of the cytie tolde hym, it is the sepulchre of the man of God, whiche came from Juda, and tolde the selfe same thynges that thou hast done to the aulter of Bethel. And he sayd let him be: se that no man moue his bones. And so hys bones were saued with the bones of a prophet that came out of Samaria.

And all the houses of the hylaulters in the cyties of Samaria whiche the kynge of
on Israel had made, to angre on (the Lorde) with all: those Josia put out of the wayе, and dyd to them according to al the actes that he had done in Bethel. And he sacrificed all ꝑ preastes of the hylaulters that were there euen vpon the aulters, and burnt mennes bones
E vpon them, and returned to Jerusalem.

And the kynge commaunded all the people, sayeng: * kepe the feast of passeouer vnto the Lorde your God ‡ as it is wrytten in the boke of this couenaunt. * There was no Passeouer holden lyke that, from the dayes of the iudges that iudged Israel, and in all the dayes of the kynges of Israel and of the kynges of Juda. In the. xviii. yere of kynge Josia was this passouer holden to the Lord in Jerusalem.

*ii.pa.xxxb a iii Esdra.i.a Deut.xvi.a ‡ iii.Esdr.i.c

And therto workers with spretes, & soth sayers, ymages, ydoles, and all the abhominacions that were syed in the land of Juda and in Jerusalem, those dyd Josia put out of the wayе, to perfourme the wordes of the lawe, which were wrytten in the boke, that Helkia the preaste founde in the house of the Lorde: lyke vnto him was there no kyng before hym, that turned to the Lorde with all hys herte, with all his soule & all hys myght accordyng to all the lawe of Moses, neither after hym arose there any suche as he.

F Notwithstandyng the Lorde turned not fro the fearcenesse of his great wrath (wherwith he was angry agaynst Juda) because of all the prouocacyons that Manasse had prouoked him withal. And the Lord sayde:
*iii.rr.xxiiii.a * I wyll put Juda also, out of my syght, as I haue done away Israel, and wyll caste of thys cytie Jerusalem which I haue chosen, and the house of whiche I sayde: my name shalbe there.

The rest of the wordes that concerne Josia and all that he dyd, are they not wrytten in the boke of the chronycles of the kynges of Juda?

* In hys dayes Pharao Necho kynge of Egypte went vp agaynst the kyng of Assria to the ryuer of Euphrates. And kyng Josia wēt agaynst hun, and was slayne of him at Magiddo, when he had sene hym. And his seruauntes caryed hym deade from Magiddo, and brought hym to Jerusalem and buryed hym in his owne sepulchre. And the people of the lande toke Jehoahaz the sonne of Josia, and anoynted hym, and made hym kynge in his fathers steade.

Jehoahaz was. xxiii. yere olde when he beganne to raygne, and raygned thre monthes in Jerusalem. Hys mothers name also was Hamiel ꝑ daughter of Jeremia of Libna. And he dyd euyll in the syght of ꝑ Lorde, accordyng to all thynges as his fathers had done. And Pharao Necho put hym in bondes at Ribla in the lande of Hamath, that he shulde not raygne in Jerusalem, and put the lande to a trybute of an hundred talentes of syluer and a talent of golde. And Pharao Necho made Eliakim ꝑ sonne of Josia kyng in the rowme of Josia his father, and turned hys name to Jehoakim, and toke Jehoahaz awaye, whiche when he came to Egypte died there.

And Jehoakim gaue the syluer and the golde to Pharao: & taxed the lande, to gyue the money accordynge to the request of Pharao: requyrynge of euery mā (accordynge to theyr habilite) syluer and golde: euen of the people of the lāde, to geue vnto Pharao Necho. Jehoakim was. xxv. yeare olde when he beganne to raygne, and he raigned. xi. yeare in Jerusalem. Hys mothers name also was zebuda the daughter of Pedaia of Ruma. And he dyd that whych was euell in ꝑ syght of the Lorde, accordynge to al thynge as his fathers had done.

¶ The. xxiiii. Chapter.

¶ Jehoakim dyed, Jerusalem is beseged of the Babilonians. Jehoakim yelded hym selfe to the kynge of Babylon. And in hys rowme came Mathanyah, whose name was called Zedekiah.

IN hys dayes came Nabuchodonosor kynge of Babilon vp, and Jehoakim became hys seruaunt thre yeare, & then turned, and rebelled agaynst hym. And ꝑ Lorde sente vpon hym mē of warre from amōge the Caldeys, from amōge the Syrians, and of the Moabites, and from the chyldren of Ammon: and sente them agaynst Juda, to destroye it, accordynge to the sayenge of the Lorde, whyche he spake by hys seruaunte the prophetes. Onely, at the bydding of the Lorde happened it so to Juda, to put them out of hys syght, for the synnes of Manasse,

accordyng

accordynge to all that he dyd: and for the innocent blonde that he shed, and fylled Ierusalem wyth innocent blonde: and the Lorde wolde not be recōcyled.

B The rest of the wordes that concerne Iehoakim, & all that he dyd, are they not written in the boke of the chronycles of the kynges of Iuda. And so Iehoakim slepte wō his fathers: and * Iehoachin hys sonne raygned in his steade. And the kynge of Egypt came nomore out of his lāde: for the kynge of Babylon had taken from the ryuer of Egypte vnto the ryuer of Euphrates, all ý pertayned to the kynge of Egypt. Iehoachin was xviii. yeare olde, & raygned in Ierusalē thre monethes. His mothers name also was Nehusta, ý daughter of Elnathā of Ierusalem. And he dyd ý which was euell in the sight of the Lorde, according to al as hys father had done. * In that tyme came the seruauntes of Nabuchadnezar king of Babilō vpagainst Ierusalē, & the cytie was beseged. And Nabuchadnezar the king of Babylō came agayn the cytie: & his seruauntes dyd beseege it.

C * And Iehoachin ý kyng of Iuda came out to the kynge of Babylō, he and hys mother, hys seruauntes, hys lordes, and hys chābertaynes. And the kyng of Babilon toke him, in the eyght yeare of hys raygne.

* And he caryed out thēce al the treasures of the house of the Lorde, and the treasure of the kynges house: and brake al the vessels of gold, which Salomon kynge of Israel had made in the tēple of the Lorde, as the Lorde had sayd. And he caryed awaye all Ierusalē and all the lordes, and all the stronge men of warre, euē. x. M. into captiuite: and al craftesmen and keepers, none remaynynge saue the poore commen people of the lande.

D * And he caryed awaye Iehoachin to Babylon, and the kynges mother, and the kynges wyues, his chamberlaines, and thē that were myghty in the lande: those caryed he awaye into captiuyte frō Ierusalē to Babilō. And all the actiue mē of warre, euen. vii. M. and craftesmen, and porters. M. al that were stronge & apte for warre, dyd the kyng of Babilō bryng to Babilon captiue. * And the kynge of Babylon made Mathania his fathers brother, kynge in his steade, & chaūged hys name to zedekia.

* Zedekia was. xxi. yeare olde when he begame to raygne, and he raygned eleuē yere in Ierusalem. Hys mothers name also was Hamital the daughter of Ieremia of Libna. And he dyd euell in the syght of the Lord, according to all as Iehoachin had done. For the wrath of the Lorde was moued agaynst Ierusalem and Iuda, vntyll he cast thē out of hys syght. And zedekia rebelled agaynst the kynge of Babylon.

¶ The. xxv. Chapter.

¶ Ierusalē is beseged of Nabuchodonezar, otherwyse called, Nabuchadnezar, and it and the tempie are both burnte. The sonnes of zedekia are slayne before hys eyes, and after are hys owne eyes put out. Iuda is brought to Babylon, and after is Iehoachim crained.

A And it fortuned, * that in the nynth yere of hys raygne, the tenth daye of the tenth moneth: Nabuchadnezar kynge of Babilon cam, he and al his hoost agaynst Ierusalem: and pitched agaynst it, and made engynes agaynst it on euery syde. And the cytie was beseged vnto the eleuēth yeare of kinge zedekia. * And the nynth daye of the moneth, ther was so great hongre in the cytie, that there was no bread for the people of the lande.

And the cytie was broken vp: and al the men of armes fled by nyght, by awaye thorowe a gate whych is betwene two walles, by the kynges garden: the Chaldees lyinge about the cytie.

B And the kynge went the waye towarde the playne. And the soudyers of ý Chaldees folowed after the kyng, and toke him in the playne of Iericho, and all hys armye were scatered awaye from hym, (and lefte hym.) So they toke the kynge, and brought hym to Nabuchadnezar the kynge of Babylō to Ribla, where they reasoned with hym. And they slue the sonnes of zedekia before hys eyes: and he put out the eyes of zedekia, and fettered hym with two chaynes, and caryed hym to Babylon.

C And the. vii. daye of the. v. moneth which is ý. xix. yeare of king Nabuchadnezer king of Babylon, came Nebusaradan a seruaunt of the kyng of Babylon, and chefe captayne of the men of warre, vnto Ierusalē: & burnt the house of the Lorde, and the kinges house and all the houses of Ierusalem, & all greate houses burnt he wō fyre. And all the soudiers of the Chaldees that were with the chefe captayne of the men of warre, broke downe ý walles of Ierusalem rounde about. But the rest of the people ý were left in the cytie, and them ý were fled to the kynge of Babylō, wō the rēnaunt of the comen people, dyd Nabusaradā the chefe captayne of ý men of warre carye awaye: but the captayne of the soudyers lefte of the poore of the lande, to dresse the vynes, and to tyll the grounde.

D * And the pyllers of brasse that were in ý house of the Lord, and the socketes, and the brasen lauatory that was in the house of the Lorde dyd the Chaldees breake, and caryed all the brasse of them to Babylon. And the pottes, shouelles, dressynge knyues, spones, and all the vessels of brasse that they mynystred in, toke they awaye. And the fyer pannes, and basens, and such thinges as were of golde, & of siluer, thē toke the chefe captayne awaye: euen two pyllers, one lauatory, and

A * Ier. xxxix. & and. lii. a

* Ezec. iii. b and. xxxiv. a.

B

C

D iii. Reg. vii. b Ierc. lii. c. i. Par. xviii. b

the sokettes wych Salomon had made for the house of the Lorde. The brasse of all these vessels was wythout waygbt. The heygth of the one pyller was. xviii. cubytes, and the head theron was brasse, and thre cubites hye & vpon the head was there a wrethē worke and pomegranates roūde about, al of brasse. And of the same fassion was the seconde piller, wyth a wrethen worke.

E And the chefe captayne of ý men of warre toke Saraia the chefe preast, and zephoniah the hyest preast saue one, and the thre kepers of the holy thynges. And oute of the cytie he toke a chamberlayne, that had the ouersight of the men of warre, and. v. men of thē that were euer in ý kynges presence, wych were founde in the cytie: and him that was scribe to the captayne of the hoost, which brought out the people of the lāde to warre, and thre skore men of the people of the lande, ý were founde in the cytie. And Nebusaradan the chefe captayne of the mē of warre toke these and brought them to the kynge of Babylon to Ribla. And the kynge of Babylon smote them, and slue them at Ribla in the hande of Hanath. And so Juda was carych awaye out of theyr lande.

F Howebeit, there remayned people in the lande of Juda, whom Nabuchadnezar kyng of Babylon lefte, & made Gedalia the sonne of Ahikam the sonne of Saphan ruler ouer them. And al the captaynes of the souldyers, and other men hearde, ý the kynge of Babilon had made Gedalia gouerner: and there came to Gedalia Mazphah: Ismael the sonne of Nethania, Johannan the sonne of Karea, Saraia ý sonne of Thanhumeth the Netophatite, & Jazaania the sonne of Maachati, and theyr mē. And Gedalia sware to them and to the men whome they had wyth them, and sayd vnto thē: feare not ye because ye are the seruauntes of the Caldees, dwell in the lande, and serue the kynge of Babilon and ye shalbe well.

G But it chaunced in the seuenth moneth, that Ismael ý sonne of Nathania the sonne of Elisama, of the kynges bloude, came, and ten men wyth hym, and smote Gedalia, that he dyed: and so dyd he the Jewes and ý Chaldees that were wyth hym at Mizpa. And al the people, both small and great, and the captaines of warre arose, and came to Egypte, for they were afrayed of the Chaldees. Notwythstandynge yet in the seuen and thyrtye yeare after Jehoachin kynge of Juda was carych awaye the seuen and twenty daye of the twelueth moneth, Euilmerodach kynge of Babylon, the same yeare that he beganne to raygne, dyd lyfte vp the heade of Jehoachin kynge of Juda out of the preson, and spake kyndelye to hym, and set hys seate aboue the seate of the kynges that were wyth hym in Babylon: and chaunged hys preson garmentes. And he dyd euer eate breade before hym, all the dayes of hys lyfe. Hys porcion was a continuall porcion that was assigned hym of the kynge, euery day a certaine as longe as he lyued.

¶ The ende of the fourth booke of the kynges.

The fyrst booke of the Chronicles, called in Latin, Verba dierum: or after the Grekes, Paralipomenon: wych the Hebrues call Dibre Hatamim, and reken both the bookes but for one.

¶ The fyrst Chapter.

¶ A breke rehersall of all the generacyon of Adam, and and so forth vnto the sonnes of Esau and Jacob.

Adam, * Seth, Enos, Kinan, Mahalehel, Jared, Henoh, Methusalah, Lameth, Noah, Sem, Ham & Japheth. * The sonnes of Japheth, Gomer, Magog, Madai, Javan, and Thubal, Meseth, & Thiras. The sonnes of Gomer, Aschenaz, Diphath and Thogarma. And ý sonnes of Javan, Elysa, & Tharsisa, Citim & Dodanim.

The sonnes of Ham, Chus, & Mizraim, Phut, and Chanaam. The sonnes of Chus, Saba, and Hauila, Sabbetha, and Rhama and Sabtheca. And the sonnes of Rahma, Seba, and Dedā. And Chus begat Nimrod and he began to be myghty vpon the earth. Mizraim begat Ludim, and Anamim, Lahabim, & Naphthuim, Phathrusim, & Casluim, of wyche came the Philistines and the Caphthorites. Canaam begat Zidon hys eldest sonne, and Heth, Jebusi also and Amori and Girgasi, Heui, Araki, and Sini, & Arvadi, Zamari & Hemathi. The sonnes of Sem Elam, and Assur, Arphacsad, Lud and Aram, and Uz, Hul, and Gether, and Maseth. Arphacsad begat Selah, and Selah begat Eber. And vnto Eber were borne two sonnes the name of the one was Peleg, because that in hys dayes the lande was dyuyded. And hys brothers name was Joktan. Joktan begat Almodad, and Saleph, Hazermaueth & Jerah, Haboram also and Usal, and Dikla, Ebal and Abimael, and Seba, and Ophir, Hauila and Jobab.

All these were ꝑ sonnes of Joktan, * Hē, Arphaclad, Selah, Eber, Peleg, Rehu, Serug, Nahor, Therah, Abram otherwyse called Abraham. The sonnes of Abrahā. Isahac and Ismael. And these are theyr generacions: * the eldest sonne of Ismael was Nabaioth, then Kedar, Adbeel, and Mibsam Misma, and Dumah, Maska, Hadad, and Thema. Jetur, Naphis and Kedma. These are the sonnes of Ismael. The childrē of Ketura Abrahams concubyne: she bare zimrā, Joksan, Medan, Midian, Jisbok, & Suah. The chyldren of Joksan: Seba and Dedan. (& the chyldren of Dedan: Assurim and Latussim & Leumim.) The chyldren of Midian, Epha, and Ephar, Henoch, Abida & Eldaa. * All these are the chyldren of Ketura.

And so Abrahā begat Isahac. The sōnes of Isahac, Esau and Israel. The sonnes of Esau: * Eliphaz, Rehuel, Jehus, Jaelam, & Korah. The chyldren of Eliphaz: Theman Omer, zephi, and Gathan, Kenas, Thimna and Amalek. The chyldren of Rehuel: Nahath, zerah, Samma, and Miza. * The sonnes of Seir: Lotan, Sobal, zibeō, and Ana, Dison, Ezer, and Disan. The childrē of Lotan: Hori, and Homan: & Thimna was Lotans syster. The chyldren of Sobal: Alian, Manahath, Ebal, Sephi, and Onam. The sonnes of zibeon: Aia, & Ana. And the sonnes of Ana: Dison. The sōnes of Dison: Hāran, Esban, Jithran, and Cheran. The sonnes of Ezer: Bilhan, zaeuan, and zakā. The sonnes of Disan: Uz, and Aram.

* These are the kynges that raygned in the lande of Edom, before any kynge raygned ouer the chyldren of Israel: Bela the sonne of Beor, and ꝑ name of hys cytie was Dinhoba. And Bela dyed, and Jobab the sōne of zerah of Bozra raygned in his stead. And when Jobab also was dead, Husam of the land of the Themanytes raygned in his stede. And whan Husam was dead, Hadad the sonne of Bedad, which smote Midian in the felde of Moab, raygned in hys stead, and the name of hys cytie was Auith. So Hadad dyed, and Samla of Masreka raygned in hys stede. And Samla dyed, and Saul of Rehoboth by the ryuer syde, raygned in hys stead. And whā Saul was dead, Baalhanan the sonne of Achbor raygned in hys stede. And Baalhanan dyed, and Hadad raygned in his stede, & the name of his cyty was Pahi, ād hys wiues name was Mehetabeel the daughter of Matred ꝑ daughter of Mesahab.

Hadad dyed also, and ther were dukes in Edom: Duke Thimna, Duke Aliah, and Duke Jetheth, Duke Aholibama, Duke Ela, Duke Pinon, Duke Kenaz, Duke Themam, Duke Mibzar, Duke Magdiel, and Duke Iram. These are the Dukes of Edom.

The. ii. Chapter.

The genealogie of Juda vnto Isai the father of Dauid.

These are the sōnes of Israel: Ruben, Simeon, Leui, Juda, Isachar, and zabulon, Dan, Joseph, Beniamin, Nephthali, Gad, and Asser. * The sonnes of Juda: Er Onan, & Sela. These thre were borne vnto hym of Bath Sua the Cananytesse. And Er the eldest sonne of Juda was euell in the syghte of the Lorde, and he slue hym. And * Thamar hys daughter in lawe bare hym Pharez, and zara: and so al the sonnes of Juda were fyue.

* The sonnes of Pharez: Hezron and Hamul. The sonnes of zarah: zimri, Ethan, Heman, Chalchol, and Dara: which were fyue in all.

And the sonnes of Charmi, * Achan that troubled Israel, transgressynge in the thing that was dampned. The sonnes of Ethan: Azaria. The sonnes also of Hezron ꝑ were borne vnto him: Jerhameel, Ram and Chelubai. * And Ram begat Aminadab: and Aminadab begat Nahson a lord of the children of Juda. And Nahson begat Salma: and Salma begat Boaz: Boaz begat Obed: and Obed begat Isai: * And Isai begat hys eldest sonne Eliab: and Aminadab the seconde, and Simaa the thyrde, Nathanael the fourth, and Radai the fyfte, Ozem the syxte, and Dauid the seuenth. Whose systers were zeruia and Abigail. The sonnes of zeruia: Abisai, Joab, & Asahel, thre. And Abigail bare Amaza: * the father of whych Amaza was Jether an Ismaelite.

And Caleb the sonne of Hezron begat Aluba, of hys wyfe Aluba, and Jerihoth, whose sonnes are these: Jeser, Sobab, and Ardon. And when Aluba was dead, Caleb toke Ephrata, whiche bare him Hur. * And Hur begat Uri, and Uri begat Bezaleel.

Afterwarde cam Hezron to the daughter of Machir the father of Gilead, and toke her when he was thre score yeare olde. And she bare hym Segub: and Segub begat Jair, whyche had thre and twentye cyties in the lande of Gilead. And he ouercame Gessur & Aram, the townes of Jair from them which dwell in them: and Kenath and the townes therof: euē thre score townes. All these were the sonnes of Machir the father of Gilead. And after that Hezron was dead at Caleb in Ephrata, Abia Esroms wyfe, bare hym * Ashur the father of Thekoa.

And the sonnes of Jerhameel the eldest

A
Ge. xxxviii. a
* Mach. i. a
* Iesu. vii. b
B
* Mach. i. b.
* 1. Par. xxi. b.
C
Exod. xxxii. a
ii. Par. iii. a
D

sonne of Hezron were: Ram the eldest, Buna, Oren, Ozen, and Ahia. And Jerhmeel had yet another wyfe named Atara wyche was the mother of Onam. And the sonnes of Ram ý eldest sonne of Jerhameel were: Maaz, Jamin, and Ekar.

The sonnes of Onam were: Sāmai, and Jada. The sonnes of Sammai: Nadab and Abisur. And the wyfe of Abisur was called Abihail, and she bare hym Abban & Molid.

E The sonnes of Nadab: Seled and Appaim. And Seled dyed wythout chyldrē. The sōne of Appaim: Jesei. And ý sonne of Jesei: Sesan. And ý sonnes of Sesan: Ahlai. And the sonnes of Jada the brother of Samai: Jether and Jonatham. And Jether dyed wythout chyldren. The sonnes of Jonatham: Peleth and zaza. These were the sonnes of Jerhameel. Sesan had no sōnes: but doughters. And Sesan had a seruaunt ý was an Egypciā named Jarha: to whō he gaue his doughter to wife: & she bare him Athai. And Athai begat Nathan. And Nathan begat zabad. And zabad begat Aphlal. And Aphlal begat Obed. Obed begat Jehu. And Jehu begat Azaria. Azaria begat Halez. And Halez begat Elasa: Elasa begat Sisamai. And Sisamai begat Sallum: Sallū begat Jecamia: Jecamia begat Elisamah.

F The sonnes of Caleb the brother of Jerhameel: Mesa hys eldest sonne, wyche was the father of *ziph. And the sonnes of Maresa the father of Hebron. The sonnes of Hebron: Corah, & Tapuah, Rekem and Sama. Sama begat Raham the father of Jerkoā. And Rekem begat Sammai. The sonne of Sammai was Maon. And Maon was the father of Bethzur.

And Epha a cōcubine of Calebs bare Haran, and Mosa, and Gazez. Haran begat Gazez. The sonnes of Jahdai were: Regē, Jotham, Gesan, Pellet, Epha, & Saaph. And Maacha was Calebs concubyne, of whome

G he begat Semer & Thirhana. And she bare also Saaph the father of Madmanna, & Seua the father of Machbena and ý father Gibea. * And Achsa was Calebs doughter.

These were the sonnes of Caleb, the sonne of Hur the eldest sonne of Ephrata: Sabal the father of Kiriath Jearim, Salma the father of Bethlehem, and Hareph ý father of Beth Gader, and Sabal the father of Kiriath Jearim had sonnes, and he sawe the halfe of the countreye of the mansions.

The kynredes of Kiriath Jearim are these the Jithrites, the Happuthites, the Hasumathites, and the Hamisraites. And of thē came the zarathites and the Esthaulites. The sonne of Salma: the Bethlehemites, & Nethophatites the glorye of the house of Joab, and halfe the countreye of the mansions gat the zaraites. The kynredes of the wryters dwelt at Jabes, the Thirathites, ý Simeathites, the Suchathites, * which are the Kenites, that came of Hemath the father of the house of Rechab.

*1.Reg.xxiii.d

*Josu.xv.d Iudi.i.c.

¶ The.iij.Chapter.

¶ The Genealogie of Dauid in Hebron, and in Jerusalem.

These were the sonnes of Dauid wyche were borne vnto him in Hebron * the eldest, Ammon of Ahinoam the Israelitesse. The seconde Daniel of Abigail the Carmelitesse. The thyrde Absalō ý sōne of Maacha doughter of Thalmai kinge of Gesur. The fourth Adonia the sonne of Haggith. The fyft Sephatia of Abital. The syxte Jethreā by Egla hys wyfe. These. vi. were borne vnto hym in Ebron, & there he raygned. vii. yeare & syx monethes. And in Jerusalem he raygned. xxxiii. yeare.

* And these were borne vnto hym in Jerusalem: Simeia, Sobab, Nathan, & Salamon. iiii. of Bathsua the doughter of Ammiel, Ibhar also & Elisama, Elipalet, Noga, Nepheg, & Jephia, Elisama, Eliada, & Eliphelet: nyne in nomber. These are all the sonnes of Dauid, besyde the sonnes of the cōcubynes, and Thamar was theyr syster.

Salomons sonne was Rehoboam, whose sonne was Abia: and Asa was hys sonne, & Jehosaphat hys sonne: whose sonne was Joram: and hys sonne was Ahazia: and Joas was hys sonne. Amazia hys sonne, Azariah hys sonne, and Jotham hys sonne. Ahaz was hys sonne, Hezekia hys sonne, and Manasse hys sonne. And Amon was hys sonne and Josia was hys sonne. And the sonnes of Josiah were: the eldest sonne Johanan, the seconde Jehoakim, the thyrde zedekia, and the fourth Sallum. The sonnes of Jehoakim were, Jeconiah hys sonne, and zedekiah hys sonne.

The sonne of Jeconia: Assir, and Sechalthiel hys sonne. Malchiram also and Pedaia, Senazer, Jecamia, Hosama and Nebia. The sonnes of Pedaia were: zorobabel and Simehi. The sonnes of zorobabel, Mesulā, Hanania, and Selumith their syster, & Hasubah, Ohel, Berechia, Hasadia, and Jusabhesed, kyne in nombre.

The sonnes of Hanania: Pelatia, and Jesaia, whose sonne was Rephaah, and his sonne Arnan, and hys sonne was Obadia, and hys sonnes Sechania. The sonne Sechaniah was Semaiah. And the sonnes of Semaia were Hatus, Igeal, Bariah, Naariah and Saphat, and Sesa, syxe. And the sonnes of Naariah were Elioenai, Hezekia, and Azricam, thre. And the sonnes of Elioenai were Hodaiah, Eliasib, Pelaia, and Johanam, Dealaia, and Anani, seuen.

¶ The

¶ The. iiii. Chapter.

¶ The genealogye of the sonnes of Juda and Symeon.

A THe sones of Juda: * Pharez, Hezron, Carmi, Hur and Sobal. And Reaia the sonne of Sobal begat Jahath. And Jahath begat Ahumai and Lahad: & these are the kynreds of the zoreathites. And of these cam the father of Etham, Jezrael, Jisma and Jidbas, and the name of theyr syster was Hazlelpeni. Penuel was the father of Gedor. And Eser the father of Husa. And these are the sonnes of hur the eldest sone of Ephrata the father of Bethlehem. And Ashur ý father of Thekoa had two wyues: Heleah & Naara. And Naara bare hym Ahusam, Hepher, Themni and Hahastari. These were the sonnes of Naarah. And the sonnes of Heleah were zareth, Jezoar and Ethnan. And Coz begat Anub and zobeba, and the kynred of Aharhel the sonne of Harum. And Jeabes was more honourable then his brethren. And his mother called his name Jabes, sayinge: bycause I bare hym with sorowe. And Jabes called on the God of Israel, saying: Yf thou wylte blesse me in dede, and enlarge my coosters, and shalt let thyne hande be with me, & wylt kepe me from euyl that it hurte me not: And God graunted hym his desyre.

C Chelub the brother of Suah begat Mehir, which was the father of Esthon. And Esthon begat Bethrapha and Paseha, and Thehinna the father of the cytie of Nahas: these are the men of Recha. The sonnes of Kenas: Othniel and Saraia. And the sones of Othniel were Hathath.

And Meonathi begat Ophran. And Seraia begat Joab the father of the valleye of craftes mē (so called) bycause they were craftsmen. And the sonnes of Caleb the sonne of Jephune wer: Iru, Ela and Naan. And the sonne of Ela was Kenas. And the sonnes of Jehaleleel were ziph, and ziphah, Thiria and Asarel. And the sones of Ezra were Jether and Mered, Epher, Jalon, Thahar, and Miriam, and Sammai, and Jisbah the father of Esthemoa. And his wyfe Jehudia bare Jered the father of Gedor, and Heber, the father of Socho and Jeruthiel the father of zanoah. And these are the sonnes of Bithiah the daughter of Pharao, which Mered toke. The sonnes of the wyfe of Hodia the sister of Nahan the father of Keilah were Barmi and Esthemoia the Maachathite. The sonnes of Symon were: Amnon and Rinna, Benhanan and Thilon. And the sonnes of Jisi were: zoheth, and Benzoheth.

* The sonnes of Selah the sonne of Juda were: Er the father of Lecha, and Laada the father of Marela, and the kynredes of ý householdes of them that wrought lynnen in the house of Asbea. And Jokim and the men of Chozebah, and Joas and Saraph, which had the dompnion in Moab, and Jasubi Lehem. These also are wordes of olde. These were potters, and dwelt there amonge trees and hedges, nye vnto the kynge, bycause of his worke.

The sonnes of Simeon were: Nemuel, Jamin, Jarib, zerah and Saul: whose sonne was Sallum: and the son of hym was Mibsan, and his sonne was Misma. And the sonne of Misma was Hamuel, and his sonne was zachur, and the sonne of hym was Semehi. Semehi had syxteue sonnes, and syre daughters. But his brethren had not many chyldren, neyther was all the kynred of them lyke to the chyldren of Juda in multitude. And they dwelte at Beersleba, Molada, and at Hazar Shuall, at Bilha, at Ezem, and at Tholad, at Bathuel, and Horma, and at ziklag, at Bethmarcaboth, hazer, Susim, at Bethbirei, and at Saaraim. These were their cyties vnto the raygne of Dauid. And theyr vyllages were Etan, and Ain, Rimmon, Tochen and Asan, fyue townes, and al theyr vyllages that were rounde aboute the same cyties vnto Baal. This is the habytation of them, and theyr genealogie.

Mosobab and Jamlech, and Josa ý son of Amasia: and Joel, and Jehu the sonne of Josibia, the sonne of Saraia, the sonne of Asiel, and Elioenai, and Jaakoba, Jsohaia, & Asaiah, Adiel, Jsmiel and Benaia: and ziza the sonne of Chibbi, the sonne of Allon, the sonne of Jeoaia, the sonne of zemri, the sonne of Semaia. These are famous captaynes in theyr kynredes, setting vp greatly the house of theyr fathers.

And they went to the entrynge in of Gedor, euen vnto the Est syde of the valleye, to seke pasture for theyr shepe. And they founde fatte pasture and good, and a wylde lande, quyete and frutefull: for they of Ham hadde dwelt there before. And these now afore written by name, came in the dayes of Hezekia kynge of Juda, and smote the tētes of them, and the habitacions that were found there, and destroyed them vtterly vnto this daye, & dwelt in theyr roumes: bycause there was pasture there for theyr shepe.

And some of the chyldren of Symeon wente to mounte Seyr, euen fyue hundred men, haupnge for theyr capitaynes, Phelathia, Nearia, Raphaia, and Vziel the sonnes of Jsi: and smote the reste of the Amalekites that were escaped, and they dwelt there vnto this daye.

¶ The. v. Chapter.

¶ The genealogye of Ruben and Gad, and of the halfe tryde of Manasse.

A THe sonnes of Ruben, the eldeste sonne of Israel: forasmoch as he was the eldest, * and had defyled his fathers bedde, his byrthright was gyuen vnto the sonnes of Joseph the sonne of Israel. Howbeit the genealogye is not reckened after this byrthryght. For Juda, he preuayled aboue his brethren, and of his tribe came the chefe, and the byrthryght was gyuen to Joseph. The sonnes then of Ruben the eldest sonne of Israel were: Henoch, Phalu, Hezrō & Charmi.

* Gen. xlix. a Exod. vi. b Num. xxvi. a

The sonnes of Joel: Samaiah his sōne Gog his sonne, and Semhi his sonne, Micah hys sonne, Reaia hys sonne, and Baal his sonne, Beera his sonne. Whome Thiglath Pylneser kynge of Assyria, carryed away: for he was a greate lorde amonge the Rubenytes. And when hys brethren in theyr kynredes, reckened the genealogye of theyr generacyōs: Jeiel and zachariah were the chefe.

B And Baal the sonne of Azan, the sonne of Sem, the sonne of Joel, dwelt in Aroer: and so forthe vnto Nebo and Baalmeon. And Eastwarde, he enhabited vnto the entrynge in of the wyldernesse, from the ryuer Euphrates: for they had moche cattel in the lande of Gilead.

And in the dayes of Saul, they warred with the Agarytes, whiche were ouerthrowen into theyr hande. And they dwelte in theyr tentes throwout all the east lande of Gilgal.

And the chyldren of Gad dwelte ouer agaynst them in the lande of Basan, euen vnto Salcha. And in Basan, Jobel was the chefest, and Sapham the nexte, then Janai, and Saphat. And theyr brethren of the householde of theyr fathers, were Michael, Meosuelam, Seba, Jozai, Jahcan, zia, Eber, Seuen. These are the chyldren of Abihail the sonne of Huri, the sonne of Jeroah, the sonne of Gilead, the sonne of Michael, the sonne of Jesisai, the sonne of Jahdo, the sonne of Buz. Ahi (the sonne of Abdiel, the sonne of Guni) was a captayne of the householde of theyr fathers. And they dwelte in Gilead, in Basan, and in her townes, and in all the suburbes of Saron, and in theyr borders.

C All these were reckened by kynredes in the dayes of Jotham kynge of Juda, and in the dayes of Jeroboam kyng of Israel. The sonnes of Ruben, and of Gad, and of halfe the tryde of Manasse, were fyghtynge men, and hable to beare shylde and swerde, and to shote with bowe, exercysed in warre, euen foure and fourtye thousande, seuen hundred and threescore, that went out to the warre.

And they fought with the Hagarites, with Jetur, Nephis and Nodab. And they were helped of the Lord agaynst thē, and the Hagerites were delyuered into their hande, and so were all that were with them. For they cryed to God in the battayle, and he heard them, bycause they put theyr trust in hym. And they tooke of theyr cattell and of theyr camels, fyftye thousande and two hundred, and fyfty thousande shepe, and two thousand asses, and of the soules of men, an hundred thousande: and there fel many wounded, bycause the war was of God. And they dwelt in theyr steades, vntyll the tyme that they were caryed a waye.

And the chyldren of the halfe tryde of Manasse dwelte in the lande, from Basan vnto Baal Hermon, and Semir, and vnto mōt Hermon: for they were growen to a greate multitude. And these were the heedes of the householdes of theyr fathers: Epher, and Jesi, Eliel, and Azriel, Jeremia, and Hodauia, and Jaohdiel, stronge men and valeaunte, famouse men, and heedes of the householdes of theyr fathers.

D And they transgressed agaynst the God of theyr fathers, and wente a whorynge after the goddes of the people of the lande whō God destroyed before them: and God styrred vp the spyrite of Phul kynge of Assiria, and the spyrite of Thiglath Pilneser kynge of Assyria, and carryed them a waye: euē the Rubenytes, the Gaddites, and the halfe tryde of Manasse, and brought them vnto Halah, Habor, Hara: and to the ryuer Gosan vnto this daye.

¶ The. vi. Chapter.

¶ The genealogye of the sonnes of Leui.

I THe sonnes of Leui: Gerson, Cahath and Merari. * The sonnes of Cahath: Amram, Izahar, Hebron and Uziel. The chyldren of Amrā: Aaron, Moses and Miriam. The sonnes also of Aaron: Nabad, Abihu, Eleazar & Ithamar. Eleazar begat Phinches. Phinches begat Abisua. Abisua begat Boki. Boki begat Uzi. Uzi begat zarahia. zarahia begat Meraioth. Meraioth begat Amaria and Amaria begat Ahitob. Ahitob begat zadoc: and zadoc begat Ahimaaz. Ahimaaz begat Azaria: and Azaria begat Johonam. Johonam begat Azaria, whiche mynystred in the temple that Salomon buylte in Jerusalem.

* Azaria begat Amaria. Amaria begat Ahitob. Ahitob begat zadoc: and zadoc begat Sallum. Sallum begat * Helkia: and Helkia begat Azaria. Azaria begat Saraia: and * Saraia begat Jehozedech. And Jehozedech departed, whē the Lorde carryed

awaye Juda, and Jerusalem by the hande of Nabuchadnezer.

*The sonnes of Leui: Gersom, Cahath, and Merari. And these be the names of the sonnes of Gersom: Libni and Simhi. And the sōnes of Cahath were: Amram, Izachar Hebron and Uziel. The sonnes of Merari: Mahli and Musi, and these are the kynredes of Leui, concernynge theyr fathers.

The sonne of Gersom was Lobni, whose sonne was Jahath, and hys sonne zemma, and his sonne Joah, and his sonne Iddo, and his sonne zerah, and his sonne Ieathrai. The sonnes of Cahath: Aminadab, and his sonne Korah, and his sonne Assyr, and hys sonne Elcana, and his sonne Ebiasaph, and his son Assyr, and Thahath was his sonne, and Uriel his sonne, and Uzia his sonne, and Saul was his sonne.

The sonnes of Elkana: Amasai, & Ahimoth and Elcana. The sonnes of Elcana, zophai, whose sonne was Nahath, and his son Eliab, and Jeroham his sonne, and Elcana his sonne, and Samuel the sonne of hym. And the sonnes of Samuel: the eldest Vasni and Abia.

C The sonnes of Merari: Mahli, and hys sonne Libni, and hys sonne Simhi, and hys sonne Uza, and his sonne Simha, and hys sonne hagia, and his sonne Asaia.

And these be they, whome Dauid set for solynge in the house of the Lorde, after that the arke had rest. And they mynystred before the dwellynge place, and the Tabernacle of wytnesse with syngynge, vntyll Salomon had buylte the house of the Lorde in Jerusalem. And then they wayted on theyr offyces, accordynge to the ordre of them. These are they that wayted with theyr chyldren, of the sonnes of Cahath: Heman a synger, whyche was the sonne of Joel, the sonne of Semuel, the sonne of *Elcana, the sonne of Jeroham, the sonne of Eliel: the sonne of Thoah, the sonne of zuph, the sonne of Elcana, the sonne of Mahath, the sonne of Amasai, the sonne of Elcana, the sonne of Joel, the sonne of Azaria, the sonne of zephania, the son of Thahath the sonne of Assyr, the sonne of Ebiasaph, the sonne of Korah, the sōne of Izachar the sonne of Cahath, the sonne of Leui, the sonne of Israel.

And his brother Asaph stode on his rygde hande, and Asaph was the sonne of Barachia, the sonne of Simha, the sonne of Michael, the sonne of Baaia, the sonne of Melchia, the sonne of Atham, the sonne of zarah, the sonne of Adaia, the sonne of Ethan, the sonne of zima, the sonne of Simhi, the sonne of Jahath, the sonne of Gersom, the sonne of Leui.

And theyr brethren the sonnes of Merari stode on the lefte hande: euen Ethan the sonne of Kysi, the sonne of Abdi, the sonne of Malach, the sonne of Hazabia, the sonne of Amazia, the sonne of Helkia, the sonne of Amzi, the sonne of Bani, the sonne of Samer, the sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

They brethren also the Leuites were appoynted vnto all maner of seruyce of the tabernacle of the house of God. But Aarō and hys sonnes burnt incence vpon the aulter of burntofferynge, and on the aulter of incence (and were appoynted) for all that was to do in the place moost holye, and to make an attonement for them of Israel, accordynge to all that Moses the seruaunte of God had cōmaunded. D

These are the sonnes of Aaron: Eleazar whose sonne was Phinehes, and hys sonne Abisua: and his sonne Boki, whose son was Uzi, and his sonne zerahiah: and the sonne of hym Meraioth, and hys sonne Amaria, and the sōne of hym, Ahitob: and zadoc his sonne and Ahimaaz hys sonne.

And these are the dwellynge places of them (thorowout theyr townes and cooستes) euen of the sonnes of Aaron thorowe out the kynredde of the Caathites, for so the lot fell for them. And they gaue vnto them *Hebrō in the lande of Juda and the suburbes therof rounde aboute it. But the felde of the cytie & the vyllages pertaynynge thereto they gaue to Caleb the sonne of Jephune. And to the sonnes of Aaron they gaue the cyties of refuge: euen Hebron & Libna, with theyr suburbes: Jathyr and Esthemoa with theyr suburbes: and Hilen with her suburbes, and Dabir, with her Suburbes: Asan and her Suburbes, Bethsemes and her Suburbes. And oute of the trybe of Ben Jamin, Geba, and her Suburbes, Alemeth and her Suburbes Anathoth and her Suburbes, all theyr cyties thorow out theyr kynreddes were thyrtene. *Iosu. xxiii.b *Iosu. xxi.b E

And vnto the sonnes of Cahath the remnaunt of the kynne of the trybe, were cyties gyuen oute of the halfe trybe of Manasse by lot, euen ten cyties. And the sonnes of Gersom thorowout the kynreddes, had out of the trybe of Isachar, out of ye trybe of Asser, and out of the trybe of Nephthali: and out of the trybe of Manasse in Basan, thyrtene cities. And vnto the sonnes of Merari were gyuen by lot thorowout theyr kynreddes out of the trybe of Ruben, and out of the trybe of Gad, and oute of the trybe of zabulon, twelue cyties. F

And the chyldren of Israel gaue the Leuytes cyties with theyr suburbes, and that by lotte, oute of the trybe of the chyldren of Juda, and out of the trybe of the chyldren of Symeō, and out of the trybe of the chyldren

of Ben Jamin these cities which they called by theyr names.

And they that were of the kynredes of ye sonnes of Cahath, had cyties and theyr coostes out of the trybe of Ephraim. * And they gaue vnto them cyties of refuge: Sichem in mount Ephraim and her Suburbes, Galer and her Suburbes, Jocmeam and her Suburbes, Bethhoron and her Suburbes, Aialon and her Suburbes, Geth, Rimmon and her Suburbes. And out of the halfe trybe of Manasse, Aner and her Suburbes, and Bileam and her Suburbes for the kynred of the remnaunt of the sonnes of Cahath.

* Iosu. xxi. a

1 G And vnto the sonnes of Gersom were gyuen out of the kyndred of the halfe trybe of Manasse: Golon in Basan and her Suburbes, and Astharoth and her Suburbes. Out of the trybe of Jssachar, Kedes and her Suburbes, Dabrath and her suburbes, Ramoth also and her Suburbes, Anem and her Suburbes. And out of Asser, Masal and her suburbes, Abdon and her Suburbes, Hukock, and her Suburbes, Rehob and her Suburbes. Out of the trybe of Nephthali, Kedes in Galilea and her Suburbes, Hammon and her Suburbes, Kiriathaim and her Suburbes.

And vnto the rest of the chyldren of Merari were gyuen out of the trybe of Zabulon, Rimmon and her Suburbes, Thabor and her suburbes. And on the other syde Jordan by Jericho, euen on the east syde of Jordan, were gyuen them out of the trybe of Ruben: Bezer in the wyldernesse with her Suburbes: Jahzah with her Suburbes: Kedemoth with her suburbes: Methath with her Suburbes. Out of the trybe of Gad, Ramoth in Gilead with her Suburbes, Mahanaim with her Suburbes, Hesbon with her Suburbes and Jazer with her suburbes.

¶ The. vij. Chapter.

¶ The genealogye of Jssachar, Ben Jamin, Nephthali, Manasse, Ephraim, and Asser.

A THe sonnes of Jssachar: Thola, Phua, Jasub, Simron, foure. And the sonnes of Thola: Uzi, Rephaia, Jeriel, Jamai, Jebsam and Sehmuel, which were heedes in the householdes of theyr fathers of Thola, men of might their kinredes: * whose nombre was in the dayes of Dauid, two & twentye thousande and syxe hundred. The sonnes of Uzi: Jzrahia. The sonnes of Jzrahia, Michael, Obadia, Joel, and Jesiah, fyue men, all capitaynes. And with them, in theyr generacions after the houshold of their fathers, were syxe and thyrty thousand soudyers and valeaunt men of warre: For they had many wyues and sonnes. And theyr brethren amonge all the kynreddes of Jssachar, were valeaunt men of warre, reckened in all foure score and seuen thousande.

1. Par. xxiii. a

The sonnes of Ben Jamin: Bela, Becher and Jediel: thre. The sonnes of Bela: Ezbon, Uzi, Uziel, Jerimoth and Jri, fyue heedes of the householde of theyr fathers, mi of myght, and were reckened by the genealogyes. xxii. thousande, and. xxxiii.

The sonnes of Becher: Zemira, Joas, Eliezer, Elionai, Omri, Jeremoth, Abia, Anathoth, and Alamath. All these are the chyldren of Becher, and the nombre of them after theyr genealogye and generatyns, and captaynes of the householdes of theyr fathers men of myght, twentye thousande and two hundred. The sonnes of Jediel: Bilhan. The sones of Bilhan: Jeus, Ben Jamin, Ehud, and Canaana, Zethan, Tharsis and Ahisahar. All these are the sonnes of Jediel, auncient heedes and men of warre. xvii. thousande and two hundred that went out harnessed to battayle. And Suppim and Hupim were chyldren of Jr. And the Husites were chyldren of Aher.

The sonnes of Nephthali: Jahziel, Guni, Jezer and Salum, the chyldren of * Bilha. The sonnes of Manasse: Azriel whome (his wyfe) bare vnto hym: But Aramiah his chybyne bare Machir the father of Gilead. And Machir toke wiues for Hupim, & Suppim on (his sonnes.) And the name of his syster was Maaca. And ye name of an other sy was Zelophahad. * And Zelophahad had doughters. And Maaca the wyfe of Machir bare a sonne, and called his name Pherez, and the name of hys brother was Zeres, and his sonnes were Ulam and Reken. The sonnes of Ulam: Bedam. These are the sonnes of Gilead, the sonne of Machir, the sonne of Manasse. And his syster Molecath bare Jethod, Abieser and Mahelah. And the sonnes of Semida were: Ahiam, Sechem, Likchi and Aniham.

The sones of Ephraim: Suthalah, whose sonne was Bered, and Thahah his sonne, and his sone Eladah, and Thahath his sonne and Sabad his sonne, and Suthelah his sonne, and Eser and Elead. And the men of Gath that were borne in that lande, slue theyr cause they were come downe to take away theyr cattell. And Ephraim theyr father mourned many a daye, and his brethren came to comfort hym.

And when he went into his wyfe, she conceyued and bare hym a sonne, and he called ye name of it Beria, bycause it went euyl with his householde. And his doughter was Seera, which buylt Bethhoron the nether & also the vpper, and Uzan Seera. And Raphah was hys sonne: whose sonne was Resep and Thelah, whose sonne was Thahan, and hys sonne Ladan, and hys sonne Ammihud, and

and hys sonne Elisama, and hys sonne Nun and his sonne Jehosua.

Theyr possessions and habitacions was in Bethel, and the townes that longed therto, and vnto the east of Naeram, and on the west syde of Gazer with the townes therof, Sechem and the townes therof, Adaia and the townes therof, and a long by the borders of the chyldren of Manasse, Bethsean and her townes, Thaanach & her townes, Magiddo and her townes, and Doz & her townes. In those dwelt the chyldren of Joseph the sonne of Israel.

F The sonnes of Aser: Jimna, Jesua, Jsui, and Beria, and Serah theyr syster. The sonnes of Beria: Jeber and Melchiel, whiche is the father of Birsaith. And Hepher begat Japhlet, Somer, Hothã, & Sua was theyr syster. The sonnes of Japhlet: Pasah, Bimhal and Asuah. These are the chyldrẽ of Japhlet. The sonnes of Semer: Ahi, Rohga, Jehubba and Aram. And the sonnes of hys brother Helem: zophah, Jimna, Seles and Amal. The sõnes of zophah, Suah, Harnepher Sual, Beri, and Jimrah, Bezer, Hod, Sãma, Silsa, Jethran & Beera. The sonnes of Jether, Jephune, Pispa, & Ara. The sonnes of Ola: Areh, Haniel and Rezia. All these were the chyldrẽ of Aser, and hedes of theyr fathers houses, noble men, and mighty heade captaynes. The nombre thorowe out the genealogy of them that were apte to the warre and battel was. xxvi. thousand men.

¶ The. viii. Chapter.

¶ Of the sonnes of Beniamin.

A BEn Jamin begat Bela hys eldest sonne, Asbel the second, and Aharah the thyrde, Nohah the fourthe and Raphah the fyfthe. And the sonnes of Bela were: Adar, Gera, Abihud, Abisua, Naaman, and Ahoha, Gera, Sephuphan and Huran. And these are the sonnes of Ehud and these are auncient heades amonge the inhabiters of Geba: and they caryed them to Manahath: Naaman, Ahia and Gera, whiche Gera caryed them awaye and begat Uza and Ahihud. And he begat Saharaim in ꝑ felde of Moab, after he had sent them awaye. Husim also and Baarah were his wyues. And he begat of Hodes his wyfe, Jobab and zibia, Mesa, and Malchã, Jeuz, and Sachia and Mirma. These were his sonnes and auncient fathers.

B And of Husim he begat. Ahitob and Elpaal. The sõnes of Elpaal were: Eber, Misham, and Samed, which built Ono, Lod, and the townes therof. Beria & Sema were auncient fathers amonge the inhabiters of Ialon, and they draue awaye ꝑ enhabiters of Geth. And Aio, Sasac, & Jerimoth, Sebadia, Areb, and Adar, Michael, and Jispa, and Joha, ꝑ sonnes of Beria, zebadia, Mesullã, Hezeki, and Heber, Jsmerai also and Jesliah, and Jobab the sõnes of Elpaal. Jakim, and zicri, & Sabdi, Elienai, zilthai, and Eliel, Adaia, & Beraia, & zimreth the sõnes of Simhi, Jispan, Eber, and Eliel, Abdon and zicri, and Hanan, Hanania, Elam & Anthothia, Jephdeia and Phenuel ꝑ sonnes of Sasac. And Samserai, Seharia and Athaliah, Jaresiah, Elia and zichri the sonnes of Jeroham. These were auncient fathers and captaynes in theyr kynredes, & these dwelte in Jerusalem. And at Gibeon dwelt Abi Gibeon whose wyfe was called Maacah. And hys eldest sonne was Abdon, then zur, Cis, Baal, and Nadab. Gedor, Ahio and zacher. And Mikloth begat Simea. And these also dwelt with theyr brethren in Jerusalẽ ouer agaynst them, Ner begat Cis, and *Cis begat Saul, & Saul begat Jehonathas, Malchisua, Abinadab and Esbaal. And ꝑ sonne of Jehonathas was Meribbaal, and Meribbaal begat Micah. And the sõnes of Micah were Piton, Melech, Tharea & Ahaz. And Ahaz begat Jehoiada. And Jehoiada begat Alemeth, Asmaneth and zimri: zimri begat Moza, Moza begat Binea, whose son was Rapha, and his sonne was Elasa, and hys sonne Azel. And Azel had syre sõnes, whose names are these: Esricam, Bocheri, Jsmael, Searia, Obadia, and Hanan. All these were the sonnes of Azel. And the sonnes of Eseck his brother were: Ulam his eldest, Jehus ꝑ second, and Eliphelet the thirde. And the sõnes of Ulam were mygthye men and strong archers and bowmen, and had many sonnes and sonnes sonnes, an hundred and fyftye. All these are of the sonnes of Ben Jamin

C *xi. Reg. xv.*

D

¶ The. ix. Chapter.

¶ Of the preastes, Leuites, and of theyr offices.

A AND so all Israel nombred by kynredes: beholde, they are wrytten in the booke of the kynges of Jsrael, and of Juda, and were caryed awaye to Babylon, for theyr transgressyon: Euen the olde enhabiters that dwelt in theyr owne possessions, and cyties, the Jsraelites, the preastes, Leuites and Nethenei, And in Jerusalem dwelte of the chyldren of Juda, of the chyldren of Benjamin, and of the chyldren of Ephraim and Manasse. Uthai the sonne of Amihud, the sonne of Omri, the sonne of Imri, the sonne of Beni, *of the chyldren of Pharez, the sõne of Juda. And of Siloni, Asaia the eldest, & his sonnes. And of ꝑ sonnes of zerah, Jehuel and theyr brethren. vi. C. xc.

*xi. Esd:

B And of the sonnes of Ben Jamin: Salu ꝑ sonne of Mesullam ꝑ sonne of Hodauia, the sonne of Senua: & Jibneia the sonne of Jeroham. And Ela the sonne of Uzi, the sonne of Michri. And Mesullam the sonne of Sephatia ꝑ sonne of Rehuel, ꝑ sonne of Jibnia.

And they⁹ brethren accordyng to they⁹ kynredes, nyne hundred fyfty and syxe. All these were principall men, and auncient in the housholdes of they⁹ fathers.

And of the Preastes: Jedaia, Jehoiarib and Jachin: Azaria the sonne of Helkia the sonne of Mesullam, the sonne of Zadoc, the sonne of Maraioth, the sonne of Ahitob the chefest in the house of God. And Adaiah the sonne of Jeroham the sonne of Phashur, the sonne of Melchia. And Maasi the sonne of Adiel, the sone of Jehezrah, the sone of Mesullam, the sonne of Meshillomith, the sonne of Immor. And they⁹ brethren whiche were heades of the auncient housholdes of they⁹ fathers, a thousande seuen hundred and thre score actiue men, for the worke of the seruice of the house of God.

C And of the Leuytes: Semeia the sonne of Hasub, the sonne of Asricam, the sonne of Hasabaia of the sones of Merari. And Bacbakar and Heres and Galal. And Mathania the sonne of Micah, the sone of Zicri, the sonne of Asaph. And Obadia the sonne of Semeia the sonne of Galal, the sone of Iduthun. And Berechia the sonne of Aza the sonne of Elcana that dwelt in the villages of the Netophathites.

* fi. Ordr. ri. e * The porters were Sallum. Acub, Talmon & Ahiman and they⁹ brother, Sallum was the chefe. For they watched hytherto. euen vnto the kynges gate eastwarde, thorowe out the tentes of the chyldren of Leuy. And Sallum the sonne of Corah the sone of Abiasaph the sonne of Corah, and hys brethren the Corahites (of the house of they⁹ father) had their busines and office to kepe the porches of the tabernacle: and their fathers the hoste of the Lorde, kepte the entrynge.

D And Phinees the sone of Eliazar was they⁹ foreguyde, & the Lorde was with him. And Zacharia the sonne of Meselemia kepte the watche before the dore of the tabernacle of witnes. All these were chosen men, to kepe ꝑ threshoides, euē two hundred & twelue, and thorowe out all the genealogy were they numbred in they⁹ villages. And them dyd Dauid & Samuel the sear institute, because of they⁹ fidelite. So they & their childrē had the ouerlyght of the gates of the house of the Lorde, euen of the tabernacle, to kepe them.

* Numer. iiii. b * In foure quarters dyd they kepe the wat

E che: towarde the east, west, north, and south. And their brethren remayned in the coūtrey and came after seuen dayes frō tyme to time with them. For the Leuites (whiche had the ouerlyght of the vestryes & treasures of the house of God) were vnder ꝑ custody of foure notable porters: & they laye roūde about the house of God: because the keepyng therof perteyned to thē, and they had ꝑ keyes to open euery mornyng. And certen of them had the rule of the ministryng vessels, and brought them in and out by tale. Some of them were appoynted to ouerse the vesselles, and all the ornamentes of the sanctuary, and the flour wyne, oyle, frankincense and swete odours. And certeyne of the sonnes of the Preastes made oyntmentes of the swete odoures.

And Mathathia one of the Leuites which was, the eldest sonne of Sallum: the Corahite, had the ouerlyght of the thynges that were made in the frieng panne. And other of they⁹ brethren the sonnes of Cahath had the ouerlyght of the shewbread which they prepared euery Sabboth. These are the syngers euen auncient fathers of the Leuites, which dwelt in separate chābers: and were fre, for they had to do in ꝑ temple both days & nyght. These were auncient fathers of the Leuites in they⁹ generacions, and dwelt at Jerusalem.

And in Gibeon dwelte Abi Gibeon and Jehiel, whose wyfe was called Maacha. His eldest sone was Abdon, then zur, Cis, Baal, Ner and Nadab: Gedor, Ahio, zacharia and Mikloth. And Mikloth begat Dumeā. And they also dwelt with they⁹ brethren at Jerusalem, euen harde by them. And Ner begat Cis, and Cis begat Saul. And Saul begat Jehonathan, Malchisua, Abinadab and Esbaal. And the sone of Jehonathan, was Meribbaal. And Meribbaal begat Micah, and the sonnes of Micah were, Pithon, Melech & Thahrea. And Ahaz begat Jahra. Jahra begat Almaneth, Almaneth, zimri, zimri begat Moza. Moza begat Binea whose sone was Rephaia, and hys sone was Elasa, and his sonne Azel. And Azel had syxe sonnes, whose names are these: Azricam, Bocru, Ismael, Searia, Obadia and Hanā. These are the sonnes of Azel.

C The. x. Chapter.

C The battell of Saul agaynst the Philistines: in which he dyeth, and hys sonnes also.

And ꝑ Philistines fought against Israel. * And the men of Israel fled before the Philistines, and were ouerthrowen and wounded in mount Gilboa. And the Philistines followed, & were fearce after Saul and his sonnes, & the Philistines smote Jehonathan & Abinadab & Malchisua the sonnes of Saul: And the battell went sore against

Saul.

Saul, ⁊ the archers founde him, and he was
woūded of shuters. Then sayd Saul to hys
wepō bearer * draw thy sweard, and thrust
me thorowe therwith, that these vncircūci-
sed come not ⁊ do me shame. But his weapō
bearer wolde not, for he feared exceedyngly.
So Saul caught a sweard, and fel vpon it.
And whē his harnesbearer sawe that Saul
was deade, he fel on a sweard also and dyed.
And thus Saul and his three sonnes, and
al they of his house dyed together. And whē
all the men of Israel that were in the valey,
sawe howe they fled, and that Saul and his
sonnes were deade, they forsoke theyr cyties
and ranne away, and the Philistines came,
and dwelt in them.
* And it fortuned that on the morowe
whē the Philistines came (to stripe the dead
bodyes) they foūde Saul ⁊ his sonnes ouer-
throwen in mount Gilboe. And when they
had stripte hym, they toke his head, and his
harnes, and sente them into the lande of the
Philistines rounde about to shewe them vn
to theyr idols, and to the people. And they
put hys harnesse in the house of theyr God,
and set vp his head in the temple of Dagon.
And when all they of Jabes in Gilead
heard all that the Philistines had done to
Saul: they arose (all the strongest of them)
and fet away the body of Saul, and the bo-
dyes of his sonnes, and brought them to Ja-
bes, and buryed the bones of them vnder an
Oke in Jabes and fasted seuen dayes.
So Saul dyed for hys trespace that he
trespaced agaynst the Lorde, in that he kept
not the worde of the Lorde, and in that he
sought and asked councell of a woman that
wrought with a spyrite, and asked not of the
Lorde. And therfore he slue him, and turned
the kyngdome vnto Dauid the sōne of Jsai.

¶ The. xi. Chapter.

¶ After the death of Saul is Dauid annoynted in He-
bron. The Jebusites rebel agaynst Dauid, from which
he taketh the Towre of Syon. Hys men are nombred.

Then all Israel gathered them selues
to Dauid vnto Hebron * sayeng: Be
holde, we be thy bones and thy flesche.
And more ouer in time past, euen whē Saul
was kynge, thou leddest Israel out and in.
And the Lord thy God sayde vnto the: thou
shalte fede my people Israel, and thou shalt
be captayne ouer my people Israel. Ther-
fore came al the elders of Israel to the kyng
to Hebron, and Dauid made a couenaunt
with them in Hebron, before the Lorde. And
they annoynted Dauid kynge ouer Israel,
* accordyng to the worde of the Lord by the
hande of Samuel.
And Dauid and all Jsrael went to Jeru-
salem, which is Jebus: where as were ꝑ Je-
busytes, the enhabiters of the land. And the
enhabiters of Jebus sayde to Dauid: thou
comest not here. Neuertheles, Dauid wanne
the castell of Syon, which is called the cytie
of Dauid. And Dauid: * sayde, whosoeuer
smyteth the Jebusytes fyrst, shalbe the prin
cipall Captayne and a lorde. So Joab the
sōne of Zaruia went fyrst vp, and was made
the chefe captayne. And Dauid dwelt in the
castell Syon, and therfore they called it the
cytie of Dauid. And he buylte the cytie on
euery syde, euen from Millo rounde about,
and Joab repared the reste of the cytie. And
Dauid prospered, and waxed great, and the
Lorde of hostes was with him.
* These are the principall men of power
whom Dauid had, and that claue to hym in
hys kyngdome with all Jsrael, to make him
kynge, accordyng to the worde of the Lorde
vnto Jsrael. And thys is the nombre of the
myghty men whom Dauid had: Josobeam
the sōne of Hachmoni ꝑ chefe among thyrty
he lyfte vp his speare agaynst thre hundred,
and wounded them at one tyme.
After him was Eleazar his vncles sonne
an Ahothite, which was one of ꝑ thre myght-
yest. He was with Dauid at Pasdammin,
and there the Philistines were gathered to-
gether to battel. And there was there a par-
cell of grounde full of barley, and the people
fled before ꝑ Philistines. And they, the thre
aforesayde, steyte forth into the myddes of
the felde, and saued it from burning and slue
the Philistines. And the Lord gaue a great
victory.
And the thre of the thyrty chefe captaynes
went to a rocke to Dauid, into ꝑ caue Adul-
lam. And the hoost of the Philistines abode
in the valey of Reyhaim. And whan Dauid
was in the hold, the Philistines watch was
at Bethlehem that same tyme. And Dauid
longed, and sayde: * Oh that one wolde greue
me dryncke of the water of the wel that is at
the gate at Bethlehē. And ꝑ thre brake tho-
rowe the host of the Philistines, and drewe
water out of the well, that was by the gate
at Bethlehē: and toke it, ⁊ brought it to Da
uid. Neuertheles, Dauid wolde not dryncke
of it, but rather offered it to the Lorde, and
sayde: my God forbyd it me, that I shuld do
thys thyng. Shall I dryncke the bloude of
these men, that haue put theyr lyues in ieo-
pardy? (for with the ieopardy of theyr lyues
they brought it) therfore he wold not drinke
it. And this dyd these thre myghtiest.
And Abisai the brother of Joab: he also
was captayne amonge thre: for he lyfte vp
his speare agaynst thre hundred, and wound-
ed them, and had a name amonge the thre:
Yee among thre, he was more honorable thā
the two, for he was theyr captayne. Howbe
it, he attayned not vnto the (first) thre.
Banaia the sonne of Jehoiada (the sonne
of a very strong man) dyd greater actes thā
Cabzeel:

B
* ii. Reg. v. d.
C
* ii. re. xxiii. a
D
* ii. re. xxiii. c
E

Cabzeel: foz he slewe two stronge Lyons of Moab, and went downe, and slue a lyon in a pyt in tyme of snowe. And he slue an Egyptian, whose stature was euen fyue cubytes long, & in the Egiptians hand was a speare lyke a weauers beame. And the other went downe to him with a wasser, and plucked ý speare out of the Egiptians hande, and slue him wt his owne speare. Suche thinges dyd Banaia the son of Jehoiada, & had ý name among the thze mygotyest, & was honozable amog, xxx: but attayned not vnto ý first thze. And Dauid made hym o' his coũsayl.

The other men of armes were these: Asahel the bzother of Joab, Elhanã hys vncles son of Bethlehem: Samoth the Harodite, Helez the Pelonite: Jra the sonne of Ickes ý Thekoite, Abieser the Anatothite: Sibacai the Husathite, Ilai the Ahohite: Maharai the Nepthophathite, Heled the sonne of Baana ý Nethophathite, Ithai the sonne of Ribai of Gibea that pertayneth to the childzen of Ben Jamin: Benaia the Phirathonite: Hurai of the ryuers of Gaas, Abiel the Arbathite: Azmaneth the Baharumite, Elihaba the Saalbonite, The sonnes of Hassem the Gezonite, Jonathan, the sonne of
G Sage, an Haraite. Ahiam the sonne of Sacar the Haraite, Eliphal the sonne of Ur. Hepher the Mecherathite, Ahia ý Pelonite: Hezro the Carmelite, Naari the sone of Ezbai: Joel the bzother of Nathã: Mibhar the sonne of Hari: zelegan the Ammonite, Naharai a Berothite the bearer of the harnesse of Joab the sonne of zeruia: Jra the Jithzite and Gared a Jethzite. Uriathe Hethite, and zabad the sonne of Ahlai. Adina the sonne of Siza a Rubenite, a captayne of the Rubenites, and thyzty with hym. Hanan the sõne of Maacah, & Josaphat a Mithanite: Uzia an Astherathite: Sama and Jehiel the sonnes of Hothan an Aroerite: Jediel the sonne of zimri, and Joha his bzother an Hathizite Eliel a Mahanyte, Jeribai and Josaia the sonnes of Elnaam, and Jithma a Moabite. Eliel and Obed, and Jasiel a Mesobaite.

¶ The. xii. Chapter.

¶ What they were that went with Dauid when he fledde from Saul.

A These are they that came to Dauid to ziklag, whyle he yet kepte hym selfe close, because of Saul the sõne of Cis and they were very stronge helpers in battell. They were weaponed with bowes, and coulde hurlle stones wyth the ryght hande and with lefte & shote arowes out of a bowe and were of Sauls bzethzen, euen of Beniamin. The chefest were Ahiezer, and Joas the sonnes of Shimaa a Gibeonite, and Jeziel and Pelet the sonnes of Asmaneth. Beracah and Jehu of Anathoth. And Ismaia a Gilbeonite a mygthty man amonge thyzty and moze then the thyzty. Jeremiah, Jahaziel, Johanan, and Josabad of Gedoz. Elusai, Jerimoth Bealia Semaria, and Sephatia, the Haraphites. Elcana, Jesia, Israel, Joezer, Joseheã, Hakozim. Joela and zebadiah the sonnes of Jeroam of Gedoz.

And of the Gadites there separated themselues, some vnto Dauid into the houlde of
5 the wyldernes, men of myght, and men apte foz warre, and that could handle shylde and speare, whose faces were lyke the faces of Lions, and they were as swyfte as ý Roes in the moũtaynes. Ezer the fyzst, Obdia the seconde, and Eliab the thyzd, Masmana the fourth, Jeremia the fyfth. Atthai the sixte, Eliel the seuenth, Johanan the eygde, Elizabath the nynth, Jeremia ý tenth, and Machboanai the eleuenth. These were of the sonnes of Gad, and were captaynes ouer ý men of warre, the smale pursued an hundzed, and the great a thousande. These are they that went ouer Jozdan in the fyzst moneth when he had fylled ouer all his banckes. And they put to flyght all them of the valey both tawarde the East and weste.

And there came of the chyldzen of Beniamin and Juda to ý hoide vnto Dauid. And Dauid went out to mete thẽ and answered, and sayd vnto them, if ye be come peasably vnto me, to helpe me, myne hert shalbe knyt vnto you. But and yf you come to betray me to myne aduersaryes (seyng there is no wyckednes in myne handes) the God of our fathers loke ther on and rebuke it. And the spirite came vpon Amasai whiche was the chefe amonge thyzty, and he sayde, thyne are we Dauid, and on thy syde thou sonne of Jesai: * Peace, peace be vnto the, and peace be to thyne healpers, foz thy God is thyne healpe. Then Dauid receyued them, and made them heades of companyes of the men of warre.

And there fel some of Manasse to Dauid when he came with the Philistines agayne Saul to battell, * but they helped them not. Foz the Lozdes of the Philistines toke aduisement and sent him a way agayne sayeng he wyll fall to his mayster Saul to the ieopardie of our heades. As he went to ziklag, there fell to him of Manasseh: Adna Jozabad, Jediel, Michael, Jozabad, Elihu and zilthai, heades of the thousandes that were of Manasse. And they holpe Dauid against the rouers. Foz they were al mygthy men of warre, and captaynes in the hoosse. Foz at that tyme there came one oz other to Dauid daye by daye to healpe him: vntyll it was a greate hoosse lyke the hoosse of God.

And this is the nõbze of the chefe captaynes that were prepared to battell, and came to Dauid to Hebzon, to turne ý kyngdome of Saul

of Saul to hym, accordynge to the worde of the Lorde.

C The chyldren of Juda that bare shyld & speare were syxe thousande and eyght hundredredye prepared to ꝑ warre. Of the children of Simeon, men of myght to warre, seuen thousande and one hundred. Of the children of Leui, foure thousande and syxe hundred. And Jehoiada was the chefe of them of Aaron, and with hym thre thousande and seuen hundred. And Zadock a yonge man strōg and valeaunt & of his fathers houshold. xxii captaynes. And of the children of Bē Jamin the brethren of Saul, thre thousande. And a greate parte of them dyd (vnto that tyme) folowe the house of Saul.

And of the chyldren of Ephraim. xx thousand and eyght hundred mighty men of war and famous men in the houshold of theyr fathers. And of the halfe tryde of Manasseh xviii. thousande whiche were appoynted by name to come and make Dauid kynge. And of the chyldren of Jsacar, whiche were men ꝑ had vnderstandynge in the ryghte tyme, to knowe (howe to cōmaunde) what Jsrael ought to do. The heades of them were two hundred and all theyr brethrē were at theyr wyl. And of Zabulō that went out to the battayle and prorded forth to the warre, with all maner of instrumentes of warre, fifty thousād that were prepared to the warre, withoute anye doubleness of hert. And of Nephthali a thousand captaynes, and with them (with shylde & speare) xxxvii, thousand. And of Dan prepared to battayl. xxviii. thousand & syx hundred. And of Asser that went out to the war, and kept the forefront of the battayl fourtie thousand. And of ꝑ other syde of Jordan, of ꝑ Rubenites and Gaddites, & of the half tribe of Manasse, with all maner of instrumentes of warre, an hundred & twentye thousande.

All these were men of warre keppynge the forefront of the battayle with perfect hert, & came to Hebron to make Dauid kynge ouer all Jsrael. And all the reste of Jsrael was of one accorde, to make Dauid king. And there they were with Dauid thre dayes, eatynge & drynkynge: for theyr bretheren had prepared for them. Moreouer, they that were nye thē, vntyl Jsacar, Zabulō & Nephthali, brought breed on asses, cameles: mules and oxen, and meate, floure, fygges, reasynges, wyne, and oyle, oxen and shepe aboundauntly. For ther was ioye in Jsrael.

C The. xiii. Chapter.

C The Arke is brought agayne from Kariath Jarim to Jerusalem. Uza (otherwyse called Oza) dyed.

AND Dauid counsayled with the capitaynes of thousandes and hundredes, and with all the Lordes, and sayde vnto all the congregacion of Jsrael, Yf it seme you good and to be of the Lord our God, we wyll take and sende vnto our brethren that are lefte in all the lande of Jsrael, & with them also, to ꝑ preestes and Leuites which are in theyr cyties and suburbes, to gather them togyther vnto vs. And we wyl bryngе agayne ꝑ arke of the Lorde to vs: for we regarded it not in ꝑ dayes of Saul. And al the congregaciō was content that he shulde do so, for the thyng semed good in the eyes of all the people.

So Dauid gathered all Jsrael togyther from Sihor in Egypt, vnto the entrynge of Hemath, to bryngе the arke of the Lorde frō Kiriath Jarim. And Dauid went vp and all Jsrael to an hye place towarde Kyriath Jarim, that was in Juda, to fet thence the arke of the Lorde God, that dwelleth betwene the Cherubes: where his name is called on. And they carryed the arke of God in a newe carte, out of the house of Abinadab. And Uza and his brother guided the carte. And Dauid and all Jsrael, played before the arke of God wā al theyr myght, with syngyng and harpes, psalteries, and tymbrels, and trompettes. And when they came vnto the threshynge floore of Chidon, Uza put forth his hande to holde the arke, for the oxen (bringe a lyttle wylde) stombled. And the Lorde was wroth with Uza, and smote hym, bycause he put hys hande to the arke. And there he dyed before God. And Dauid was out of quyete, bycause the Lorde had rent a rent in Uza, & he called the name of that place: ꝑ rētyng of Uza vnto this daye. And Dauid was afrayed of God that daye, sayinge: howe shal I bringe the arke of God home to me? And so Dauid brought not the arke home to him to the citie of Dauid: But caried it into the house of Obed Edom a Gethite. And the arke of God remayned with Obed Edom, euen in his house, thre moneth es. And ꝑ Lord blessed the house of Obed Edom, and all that he had.

C The. xiiii. Chapter.

C Hyram sendeth worde and workemen to Dauid which hath two brethren of the Philistines.

SO Hyram the kynge of Tyre sent messengers to Dauid, and tymbre of Cedre trees, with masons and carpenters, to buylde hym an house. And Dauid perceyued that the Lorde had cōfirmed hym kynge vpon Jsrael, and that his kyngdome was syxt vp on hye, bycause of his people Jsrael. And Dauid toke yet moo wyues at Jerusalem, and begat mo sonnes and doughters. These are the names of his chyldren, which were borne vnto hym at Jerusalem: Samua, Sobab, Nathan and Salomō Jibhar, Elisua, and Eliphalet, Noga, Nepheg, and Japhia, Elisama, Beeliada, and Eliphalet.

And when the Philistines heard ꝑ Dauid was annoynted kyng vpon all Jsrael, al the Philistines

Philistines went vp to seke Dauid. And Dauid hearde of it, and went out agaynst them. And the Philistines came in, & prauysed thorowe the valey of Rephaim. And Dauid asked counsayle at God, sayinge: shall I go agaynst the Philistines, and wylte thou delyuer them into myne hande? And ye Lord sayd vnto him: go vp, for I wyll delyuer them into thyne hand. And so they came vp to Baal Perazim, and Dauid smote them there. And Dauid sayde: God hath deuyded myne enemyes wt myne hande, as a man wolde deuyde water. And therfore they called the name of that place Baal Parazim. And wht they had lefte theyr goddes there, Dauid gaue a commaundement, and they were burnt wt fyre.

And the Philistines came togyther agayne and rusched into ye valley. And Dauid asked agayne at God. And God sayde to hym: go not vp after them, but turne away trō them that thou mayeste come vpon them, ouer agaynst the peretrees. And when thou heareste a sound go in the toppes of the peretrees, thē go out to battayle: for God is gone forth before the, to smyte the host of the Philistines. Dauid therfore dyd as God cōmaunded him and they smote the hooste of the Philistines, from Gibeon to Gazer. And the fame of Dauid went out into all landes, and the Lorde made all nacions feare hym.

¶ The. xv. Chapter.

¶ The Leuytes bryngе the Arke agayne. Dauid daunsyng, before it is despysed of his wyfe Michol.

And Dauid made him houses in the cytie of Dauid, and prepared a place for the arke of God, & pitched for it a tent. Then Dauid sayde: The arke of God ought not to be caried but of the Leuites. For them hath the Lord chosen to beare the arke of the Lorde, and to mynistre vnto hym for euer. And Dauid gathered all Israel togyther to Ierusalem, to fetche the arke of the Lorde, vnto his place which he had ordeyned for it.

And Dauid brought togyther the chyldren of Aaron and the Leuites. Of the sonnes of Cahath was Uziel the chefe, and of hys brethren there were an hundred and, xx. Of the chyldren of Merari, Asaia the chefe: and of his brethren two hundred and. xx. Of ye sonnes of Gersom, Joel the chefe: and of his brethren an hundred and thyrtye. Of the chyldren of Elizapan, Semmaia the chefe: and of his brethren, two hundred. Of the sonnes of Hebron: Eliel the chefe: and of his brethren, eyghtye. Of the sonnes of Uziel, Aminadab the chefe: and of his brethren an hundred and twelue.

And Dauid called Zadock and Abiathar the preestes, and the Leuytes, Uziel, Asaia, Joel, Semaia: Eliel and Aminadab: & sayde vnto them: ye that are the principall fathers of the Leuites, se that ye be holy with youre brethren: that ye maye bryngе in the arke of the Lorde God of Israel, vnto the place that I haue prepared for it. For bycause ye were not there at the first, the Lord our God made a rent among vs, for that we sought him not as the fassyon ought to be. So the preestes & the Leuites sanctifyed them selues: to fet the arke of the Lord God of Israel. And the chydren of the Leuites bare the arke of God vpon theyr shoulders with staues theron, as Moses commaunded, accordyng to the worde of the Lorde.

And Dauid spake to the chefe herdes of ye Leuites, that they shuld appoynt certayne of theyr brethren to syng with instruments of musicke, psalterynes, harpes and symbales that they myght make a sound, and to syng on hye with ioyfulnesse: And the Leuites appoynted Heman the sonne of Joel: and (of his brethren) Asaph the sonne of Berechia: And of the sonnes of Merari and of theyr brethren, Ethan the sonne of Cusaiahu. And with the theyr brethren of the second degree: zacharia Ben Jaziel: Semiramoth, Jehiel, Unni, Eliab, Benaiahu, Maasiah, Mathathiahu Eliphalehu, Mikniahu, Obed Edō, & Jeiel, porters. So Hemā, Asaph & Ethan the syngers made a sounde with symbales of brasse And zacharia, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maasiahu & Banaiahu played with psalterynes on an alamoth. Mathathiahu, Eliphalehu, Mikniahu, Obed Edom, Jeiel and Azazah, played vpon harpes, an eyght aboue with courage. And Chenaniahu the chefe of the Leuites, was master of the songe, for he taught other to synge, bycause he was a man of vnderstandynge.

Berechia and Elcana kept the dore of the arke. And Secaniahu, Jehosaphat, Nethanael, Amasai, zachariahu, Banaiahu & Eliezer the preastes dyd blowe with trompettes before the arke of God. And Obed Edom and Jehia were kepers of the dore of the arke.

* And Dauid and the elders of Israel, and the captaynes ouer thousandes went to fet the arke of the appoyntment of the Lorde out of the house of Obed Edō with gladnesse. And when God helped the Leuites that bare the arke of the appoyntmente of the Lorde, they offred seuen oxen, and seuen rammes. And Dauid had on hym a lynnen garment, lyke as had also al the Leuites that bare the arke, and so had the syngers, and Chenania the ruler of the songe, with the syngers. And Dauid had vpon hym an Ephod of lynnen. And all they of Israel brought the arke of the Lordes couenaunt with ioy bryngе: and blowyng of the shawme and trompettes, and kynge a noyse with symbales, psalteries and harpes.

And as the arke of the appoyntment of the Lorde came into the cytie of Dauid, Michol

chol the daughter of Saul, lokynge out at a
wyndowe, sawe kyng David daunsyng and
playeng, and she despysed hym in her herte.

¶ The. xvi. Chapter.

¶ David ordeyneth Asaph and hys brethren, to
minister before the Lorde. He him selfe prayseth
the Lorde God of Israel.

1 SO they brought in the arke of God
and set it in the myddes of the tent
that David pytched for it. And
they offered burnte sacrifyces and
peace offeryngs before God. And whē Da-
uid had made an ende of offeryng the burnte
offeryngs and peaceofferyngs, he blessed
the people in the name of the Lorde. And he
dealte to all Israel (both man and woman)
a trackenel of breade, & a good pece of flesche,
and a flacket of wyne.

And he appoynted certeyn of the Leuites
to minister before the Lorde, & to repete, & to
thanke and prayse the Lorde God of Israel.
And Asaph was the cheke, & nexte to him za-
ria, Jeiel, Semiramoth, Jehiel, Mathathia,
Eliab, Benaia, * Obed Edom, & Jeiel
with psalteries & harpes. But Asaph made
a sounde with symbales. Banaiahu & Jaha-
ziel preastes blewe wt trōpettes continually
before the Arcke of the couenaunt of God.

And that same tyme David dyd appoynt
chefely to thanke the Lorde, by Asaph and
hys brethren. * O geue thankes vnto the
Lorde, call vpon hys name, make hys actes
knowen amonge the people.

Synge vnto hym and playe vnto hym:
talke of all his wonderfull dedes. Reioyce
in his holy name: let the hertes of them that
seke the Lorde, be glad. Seke the Lorde and
his strength: Seke hys presence alway.

Remembre his maruelles which he dyd,
and his wonders, & the Judgementes of hys
mouth. The sede of Israel are hys seruaun-
tes: the chyldren of Jacob are his chosen. He
is the Lorde our God: in all landes are hys
Judgementes. Thynke on his appoyntment
euer, (and on the worde whiche he com-
maded to a thousande generacions.) which
he made with Abraham, and of hys othe to
Isaac: whiche he set before Jacob for a de-
cree, and to Israel for an euerlastynge cove-
naunt, sayeng: to the wyl I geue the land of
Canaan, to be the porcyon of your enheri-
taunce. When you were fewe and smalle in
nombre, and sogeourners therin. And they
walked from nacyon to nacyon, and frō one
kyngdome to another people. He suffred no
man to do them wronge: but rebuked, euen
kynges for theyr sakes. Touche not myne a
noynted, and do my prophetes no harme.
* Synge vnto the Lorde all the earth: and
shewe from day to day his saluacyon.

Tell of his glory amonge the hethen: hys
wonderfull dedes amonge all nacyons.

For greate is the Lorde, and worthy to
be praysed exceadyngly: he is to be feared a-
boue all Gods.

For all the Gods of the people are of no
value: But the Lorde made heauen.

Prayse and honoure are in hys presence:
strength and gladnes are in his place.

Ascrybe vnto the Lorde ye kynredes of
people, Ascrybe to the Lorde, glory and do-
minion. Ascrybe vnto the Lorde, the glory
due vnto hys name: bryngе sacrifices, and
come before hym, and worshyp the Lorde
with holy honour.

Let all the earth feare him, all though the
compase of the earth be so stablysshed that it
cannot be moued: let the heauēs reioyce, and
let the earth be glad, and let men tel among
the nacyons, that the Lorde is kynge.

Let the see thunder and the fulnes therof
let the feldes reioyce, and all that is therin.

Then shall the trees of the wood reioyce
at the presence of the Lorde, because he com-
meth to iudge the earth. O geue thankes vn
to the Lord, for he is good, for his mercy en-
dureth euer: and saye ye: saue vs (O God) of
our saluacion, gather vs together, and dely
uer vs from amonge the hethē, that we may
geue thankes to thy holy name, & triumphe
in the praise of the. Blessed be the Lord
God of Israel for euer and euer, and let all people
say Amen, and prayse the Lorde.

And so he lefte there before the arke of the
Lordes couenaunt, Asaph & hys brethren, to
ministre before the arke continually, in such
thynges as were to be done daye by daye,
(and that by theyr courses.) And Obed Edom &
his brethren, thirtie and eyght, and Obed
Edom the sōne of Jedithun, and Hosa were
appoynted to be porters. And Zadock ye preest
and hys brethren ye preastes, were before the
tabernacle of ye Lord, in the hye place ye was
at Gibeō, to offer burntofferyngs vnto the
Lord, vpon the burntofferyng altare perpe-
tually, in the mornyng and euenyng, accor-
dyng to all ye which is written in the lawe of
the Lorde, which he cōmaunded Israel. And
with them were Heman & Jeduthun, & other
that were chosē (whose names were expres-
sed) to geue thākes to the Lord, ye hys mercy
lasteth euer. And with them dyd Heman and
Jeduthun, synge wyth the trumpettes and
symbales

* Psal. Feb. 28

ſymbales makyng a ſwete melody with in-
ſtrumentes of Muſycke and godly ſonges.
And the ſonnes of Jeduthun were porters.
And all ꝑ people departed, euery man to hys
houſe: & Dauid returned to bleſſe hys houſe.

¶ The. xvii. Chapter.

¶ Dauid is forbydden to buylde an houſe vnto
the Lorde. Chriſt is prompted vnder the figure
of Salomon.

A And it fortuned that when Dauid
dwelt in hys houſe, he ſayde to Na-
ſ.ii.xxi.bii.a than the prophete: lo, I dwel in *an
houſe of Cedar tree: but the Arcke
of the Lordes couenaunt remayneth vnder
curtaynes. And Nathan ſayd vnto Dauid:
do al that is thyne herte, for God is with the
And the ſame nyght it fortuned that the
worde of God came to Nathan, ſayeng: go
and tel Dauid my ſeruaunt, thus ſayeth the
Lorde, thou ſhalt not buylde me an houſe to
dwell in. For I haue dwelt in no houſe ſence
the daye that I brought out the chyldren of
Iſrael vnto thys daye: but haue gone from
tent to tent, and from one habitacyon to an-
other. And wherſoeuer I haue walked with
all Iſrael, ſpake I euer one worde to any of
the iudges of Iſrael (whom I commaunded
to fede my people,) ſayeng: why haue ye not
buylt me an houſe of Cedar tree? Nowe ther
B fore, thus ſhalt thou ſaye vnto my ſeruaunt
Dauid: thus ſayeth the Lorde of Hoſtes: I
toke the out of the paſtures whan thou wen-
teſt after ſheepe, that ꝑ ſhuldeſt be captayne
ouer my peple Iſrael. And I haue bene with
the whether ſoeuer thou haſt walked, & haue
weded out al thyne enemyes out of thy ſight
and haue made the a name, lyke the name
OR (ofone) of the greateſt men that are in the
earth. And I haue ordeyned a place for my
people Iſrael and made it faſte, ſo that now
they may dwell in theyr place, and moue no
more. Nether ſhall the chyldren of wycked-
nes vere them any moare as at the begyn-
nyng. And ſence the tyme that I commaun-
ded Iudges to be ouer my people Iſrael, I
haue ſubdued all thyne enemyes, and I told
the, that ꝑ Lord wolde buylde the an houſe.
C Thys alſo ſhall come to paſſe: when thy
daies be expired, that thou muſt go vnto thy
fathers, I wyll rayſe vp thy ſeade after the
whiche ſhalbe of thy ſonnes, and I wyll pre-
pare for him the kyngdome. He ſhall buylde
me an houſe, and I wyll ſtabylythe hys ſeate
for euer I wylbe his father, and he ſhalbe my
ſonne, and I wyll not take my mercy away
from him, as I toke it from him that was be
fore the. But I wyll ſet hym in myne houſe
and in my kyngdome for euer, and hys ſeate
ſhalbe ſure for euermore.
Accordyng to all theſe wordes, and accor-
dyng to al this viſion, dyd Nathan tel kyng
Dauid. And Dauid the kyng came & ſat be-
fore the Lorde, & ſayde: what am I (O Lord
God,) and what is mine houſhold, that thou
haſt promoted me thus farre? And yet thys
ſemed lytle in thyne eyes, O God: But thou
haſt alſo ſpoken of thy ſeruauntes houſe in
a greate whyle to come: and haſt loked vpon
me as vpon a man of hye degree (O Lorde
God.) What ſhal Dauid delyre more of the
for the honour of thy ſeruaũt? For thou haſt
knowen thy ſeruaunt: O Lorde for thy ſer-
uaũtes ſake, euen accordyng to thyne owne
hert haſt thou done all this magnificence, to
ſhewe all great thinges. Lorde, there is none
lyke the, nether is there any God ſaue thee,
accordyng to al that we haue hard with our
eares. Moreouer, what nacion on the earth
is lyke thy people Iſrael, to whõ God hath
vouchſafed to come and redeme thẽ to be his
owne people, and to make the a name of ex-
cellency and terribleness, with caſtyng out
nacyons from before the people, whom thou
haſt delyuered out of Egypte?
Thy people of Iſrael dyddeſt thou make
thyne owne people for euer, and thou bec-
meſt theyr God. Therfore nowe Lorde, let
the thyng that thou haſt ſpoken concerning
thy ſeruaunt and hys houſe, be true for euer,
that thou do as thou haſt ſayd: let it come to
paſſe, that thy name may be magnified for
euer, that it may be ſayde: the Lorde of ho-
ſtes is the God of Iſrael (euẽ the God of Is-
rael) and the houſe of Dauid thy ſeruaunt
endureth ſtable before the. For thou (O
God) haſt tolde thy ſeruaũt, that thou wilt
buylde him an houſe. And therfore thy ſer-
uaunt hath found in his herte to pray before
the. And nowe Lord, thou art God, and haſt
promiſed this goodnes vnto thy ſeruaunt.
Now therfore, let it be thy pleaſure to bleſſe
the houſe of thy ſeruaunte, that it maye con-
tinue before the for euer. For whõ thou bleſ-
ſeſt (O Lorde) the ſame is bleſſed for euer.

¶ The. xviii. Chapter.

¶ The battelles of Dauid againſt the Philiſtines.

A And after thys it fortuned, that
Dauid ſmote the Philiſtines,
ſubdued thẽ, and toke Geth
the townes that *longed thereto
out of the handes of the Philiſ-
tines. And he ſmote Moab, and ꝑ Moabites
became Dauids ſeruauntes, and payde him
tribute. And Dauid ſmote Hadarezer king
of Zoba vnto Hanath, as he wẽt to ſtabylyſhe
hys dominion by the ryuer Euphrates. And
Dauid toke from hym a thouſande chario-
tes, and ſeuen thouſande horſe men, & twen-
thouſande footemẽ, & lamed al ꝑ chariot ho-
ſes, & reſerued of them an hundred chariots.
And whẽ the Syriens of Damaſco came to
helpe Hadarezer kynge of Zoba, Dauid ſlo
of the Syriens. xxii. thouſande, and Dauid
ſubdued

subdued Siria Damasco: And the Syriens became Dauids seruauntes, & brought hym tribute. And the Lorde preserued Dauid in all that he went to.

And Dauid toke the shyldes of gold that were on the seruauntes of Hadarezer, and brought them to Ierusalē. And from Tebhath, and from Chun (cyties of Hadarezar) brought Dauid exceedynge moche brasse. Wherewith Salomon made the brasen lauatorye: * the pyllers, and ý vessels of brasse.

And when Tou kynge of Hemyth, hearde howe Dauid had beaten all the strengthe of Hadarezer kynge of zoba: he sēt Hadurā his sonne to kynge Dauid, to make peace with hym and to blesse him, bycause he had fought agaynst Hadarezer, and beatē him (for Tou had war ẇ Hadarezer) and Dauid brought all maner of iewels of golde, syluer, & brasse, with hym. And kyng Dauid dedicated them vnto the Lorde, with the syluer and golde ý he brought from all nacyons: from Edom, from Moab, from the chyldren of Ammon, from the Philistines and from Amelec. And Abisai the sonne of zeruia slue of the Edomites in the salt valley. xviii. thousande, & put souldyers in Edom, and all the Edomytes became Dauids seruauntes. Thus the Lord kept Dauid in all that he toke in hande.

And Dauid raygned ouer Israel, and executed iudgement and rycht ousnesse amonge all his people. And Joab the sonne of zaruia was ouer the host, and Iehosaphat the sonne of Ahiud recorder: & zadok the sonne of Ahitob & Abimelech the sonne of Abiathar were the preestes: and Sauesa was scrybe, & Banaiahu the sonne of Iehoiada was ouer the Cerethytes, and the Phelethites: & the eldest sonnes of Dauid were next vnto the kynge.

¶ The. xix. Chapter.

Chanon kynge of the sonnes of Ammon doth great iniury to the seruauntes of Dauid.

After this, it chaunced ý * Nahas the kynge of the chyldrē of Ammon dyed, and his son raygned in his steade. And Dauid sayde: I wyll shewe kyndnesse vnto Hanon the sonne of Nahas: bycause his father dealte kyndly with me. And Dauid sent messēgers to comforte hym ouer the death of his father. And the seruauntes of Dauid came into the lande of the chyldren of Ammon to Hanon, to comforte hym. But the lordes of the chyldren of Ammon sayde to Hanon: thynkest thou that Dauid doeth honour thy father in thy syghte: ý he hath sent cōforters vnto the? Are not his seruaūtes come to search, to loke and espye out the lande?

Wherfore Hanon toke Dauids seruauntes, ẇ (and pulled them) and shaued them, and cut ý they cotes harde by they r buttockes, and sent them a waye. And there went certayne and tolde Dauid, how the men were serued. And the kynge sent to mete them (for the mē were exceadyngly ashamed) and the kynge sayde: tarye at Iericho, vntyll youre beerdes be growen: and then returne.

And when the chyldren of Ammon sawe that they stanke in the syght of Dauid: Hanon, and the chyldren of Ammon sent a thousande talentes of syluer to hyre them charettes and horsemen, out of Melopotamia, and out of Siria Maacha and out of zoba. And they hyred. xxxii. thousande charretes, and ý kynge of Maacha & his people, which came and pytched before Meoba. And the chyldrē of Ammon gathered them selues togyther from theyr cyties, and came to battayl. And when Dauid hearde of it, he sente Joab and all the hoost of stronge men. And the chyldrē of Ammon came out, and put them selues in araye to battayle before the gate of the citie. And the kynges that were come: kept them by them selues backe in the felde.

When Joab also sawe that the front of ý battayl was agaynst him before & behynde: he chose out of all the chosen men of Israel, & put them in aray agaynst the Siriens. And the rest of the people he deliuered vnto ý hād of Abisai his brother, and they put them selues in araye agaynst the chyldren of Ammō. And he sayde: Yf the Siriens be to stronge for me, thou shalt succour me: & yf the chyldrē of Ammon preuayle agaynst the: I wil help the. Plucke vp thyne herte, and let vs playe the men: for our peoples sake, & for the cyties of our God, & the Lorde shall do that whiche is good in his owne syght. So Joab and the people that were with hym, drue nye before the Siriens vnto the battayle, and they fled before hym. And when the chyldren of Ammon sawe that the Syriens were fled, they ran a waye lykewyse before Abisai his brother, and gat them into the cytie. And Joab came to Ierusalem.

And when the Siriens sawe ý they were put to the worse before Israel, they sent messengers & fet out the Siriens ý were beyond the riuer, & Sophach ý captaine of the host of Hadarezer went before thē. And it was tolde Dauid: and he gathered all Israel, & went to gyther ouer Iordan, and came and set vpon them. And when Dauid had put hym selfe in araye agaynste the Siriens: they fought with hym. But ý Siriens fled before Israel. And Dauid destroyed of the Syriens seuen thousand charettes, & xl. thousand fotemen, and killed Sophach the captayne of the host. And whē the seruauntes of Hadarezer, sawe that they were put to the worse before them of Israel: they made peace ẇ Dauid: and became his seruaūtes. Neither wolde the Siriens helpe the chyldren of Ammon any more.

¶ The.xx. Chapter.

¶ The chyr moost victorious battayles of Dauid.

A And it came to passe, that after the yere
*ii.Reg.xi.a was expyred (*aboute the tyme that
kynges go out a warrefare.) Joab ca-
ryed out the armye of ý hoost: and *destroyed
*ii.Reg.x.a. the countrye of the chyldren of Ammon, and
came and besieged Rabba, and destroyed it.
But Dauid tarryed at Jerusalē whyle Joab
smote Rabba and destroyed it. *And Da-
*ii.Re.xii.g uid toke the crowne of theyr kynge, from of
his heed, and founde that it had the waygh̄te
B of a talent of golde, and there were precyous
stones in it: and it was ordeyned for Dauids
heed. And he brought also exceadyng moche
spoyle out of the cytie. And he brought out
the people that were in it: and tormented thē
with sawes and harowes of yron, and with
other sharpe instrumentes, and so dealt Da-
uid with all the cyties of the chyldren of Am
mon. And Dauid and all the people came a-
C gayne to Jerusalem. * After this it fortuned
*ii.re.xxi.d that there arose warre at Gazer with ý Phi-
listines. At which tyme Sobokai the Husa-
thite slue Sippai, that was of the chyldren
*Gen.xiiii.a of *Rephaim: and they were subdued.

And there was battayle agayne with the
Philistines: and Elhanan the sonne of Jayr,
slue Lahemi: the brother of Goliah the Ge-
thite, whose speare was like a weuers beme.
And there chaunced yet agayne war at Geth
D where as was a man of a great stature, with
xxiiii. fyngers and toos, syx on euery hāde
and syx on euery fote, and was the sonne of
Raphah. But when he defyed Israel, Jeho-
nathan the sonne of Simea Dauids brother
slue him. These were borne vnto Raphah at
Geth, and were ouerthrowen in the hande of
Dauid: and in the hande of his seruauntes.

¶ The.xxi. Chapter.

¶ Dauid causeth the people to be nombred: and
there dye.lxx.thousande men of the pestilence.

A And Satan stode vp agaynste Is-
rael, and prouoked Dauid to nom
bre Israel. And Dauid sayde to
Joab, and to the rulers of ý peo-
ple: Go ye and nombre Israel from Beer Se
ba to Dan, and brynge it to me that I maye
know the nombre of them. And Joab answe
red: the Lorde make his people an hundred ty
mes so many mo as they be. But my lord, O
kynge, are they not all my lordes seruāntes?
why then doth my lorde requyre this thyng?
why wyll my lorde be a cause of trespasse to
Israel?

Neuertheless, the kynges worde preuay-
led agaynst Joab. And Joab departed and
walked thorowe out all them of Israel, and
came to Jerusalem agayne, and gaue the nō-
bre of the cōtrye of the people vnto Dauid.
And all they of Israel were a thousand thou
sande, and an hundred thousande men ý bare
swearde: and Juda was .cccc. lxx. thousande
men that drue swearde: But the Leuites and
Ben Jamin counted he not amonge them.
For the kynges worde was abhominable to
Joab. And the Lorde was displeased with
thyng: and smote Israel. And Dauid sayde vn
to God: I haue synned exceadyngly in doyng
this thynge. And now (I beseech the) doo a-
waye the wyckednesse of thy seruaunt, for I
haue done very foolishly.

And the Lorde spake vnto Gad Dauids
seer, sayynge: goo, and tell Dauid, sayynge:
Thus sayth the Lorde: I gyue the the choyse
of thre thynges: chose the one of them, that I
maye do vnto the. And Gad came to Dauid,
and sayde vnto hym: Thus sayth the Lorde:
Chose the, eyther thre yeres kamyshment, or
thre monethes to be destroyed before thyne
aduersaryes, ¶ that the swerde of thyne ene-
myes maye ouertake the, or elles the swerde
of the Lorde and pestylence in the lande thre
dayes: and the Aungel of the Lorde destroy-
inge thorowe out all the coostes of Israel.

And nowe aduyse thy selfe, what wyll I
shall brynge agayne to hym that sent me.
And Dauid sayde vnto Gad. I am in an ex-
ceadynge straynte: Let me fall nowe into ý
hande of the Lorde, for passynge great are
his mercyes: but let me not fall into the hande
of men.

So the Lord sent pestilence vpon Israel
and there were ouerthrowen of Israel lx.
thousande men. And God sent the aungell
to Jerusalem to destroy in it. And as he was
about to destroy, the Lorde beheldе, and ha-
compassyon on the euyll, and sayd to the an-
gell that destroyed: it is ynough, lette nowe
thyne hande cease. And the angel of ý Lorde
stode by the threshynge floore of Ornan ý
Jebusite. And Dauid lyft vp his eyes, and sawe
the aungell of the Lorde stande betwene the
earth and heauen, haynge a drawen swerde
in his hande, stretched out towarde Jerusalem.
Then Dauid and the elders of Israel which
were clothed in sacke, fell vpon theyr faces.
And Dauid sayde vnto God: is it not I that
commaunded the people to be nombred? I
is I that haue synned and done euyll in deede,
and what haue these shepe done? let thyne hand
(O Lorde my God) be on me and on my fa-
thers house, but not on thy people, that they
shoulde be punysshed.

And the aungell of the Lorde cōmaunded
Gad to saye to Dauid, that Dauid shoulde
goo vp, and set vp an aulter vnto the Lorde
in the threshynge floore of Ornan the Jebu-
syte. And Dauid wente vp, according to
the sayynge of Gad, whiche he spake in ý
name of the Lord. And Ornan turned about
and sawe the Aungell, and hys foure sonnes
were with hym, and hyd them selues: Or-

Ornan, was threshyng wheate. And as Da
uid came to Ornan, Ornan loked and sawe
David, and went out of the threshing floore
and bowed hym selfe to David, with his face
to the grounde.

And David sayde to Ornan: gyue me the
place of the threshynge floore, that I maye
buylde an aulter therin vnto the Lord. Thou
shalt gyue it me for as moche moneye as it is
worthe, that the plage maye ceasse from the
people. And Ornan sayd vnto David: take
it to the, & let my lorde the kynge do ý which
semeth good in his eyes: Lo, I gyue the oxen
also for burntsacrifyces, & the threshing sleades for wood, and wheate for meate offryng:
I gyue it all. And kynge David sayd to Ornan: not so, but I wyll bye it for as moche mo-
neye as it is worth. For I wyll not take that
which is thyne for the Lord, nor offre burnt-
offrynges without cost.

And so David gaue to Ornan for ý place
D sycles of golde. vi. hundred by waygh̃t. And
David buylt there an aulter vnto the Lorde
and offred burntoffrynges and peaceoffryn-
ges, and called vpon the Lorde, and he herde
hym from heauen in fyre vpon the aulter of
burntoffrynge. And when the Lorde had spo
ken to the angel, he put vp his swerd agayne
into ý sheth of it. At that tyme when David
sawe that the Lorde had hearde hym in the
threshynge floore of Ornan the Jebusyte,
he vsed to offre there. For the tabernacle of
the Lorde which Moses made in the wylder-
nesse, and the aulter of burntoffryng were at
that season in the hyll of Gibeō. And David
coulde not goo before it, to aske counsayl at
God, for he was afrayde of the swerde of the
aungell of the Lorde.

¶ The.xxij.Chapter.

¶ David wylleth his sonne Salomon to buylde
the temple of the Lorde: whiche thynge he hym
selfe was forbydden to do.

A ND David sayde: this is the house of
the Lorde God, and this is the aulter
for the burntoffrynge of Israel: And
David commaunded to gather togyther the
straungers that were in the lande of Israel,
and he set masons to hewe free stone for the
buyldynge of the house of God. And David
prepared plentie of yron for nayls: and dores
of the gates, and to ioyne withall, and abou-
daunce of brasse without waygh̃t, and Ce-
dre trees withoute nombre: For the zidons
and they of Tire brought moche Cedre wood
to David. And David sayde: Salomon my
sonne is yong and tender, and the house that
is to be buylte for the Lorde, must exceade in
greatnesse, that it may be spoken of and pray
sed in all landes. I wyl therfore make ordy-
naunce for it. And so David prepared many
thynges before his death.

And he called Salomon his sonne, & char-
ged hym to buylde an house for the Lord God
of Israel. And David sayde to Salomon: B
*my sonne, I thoughte (as it was in myne *ii.reg.vii.b
herte) to buylde an house vnto the name of ý iii.Reg.v.a
Lorde my God. But the worde of the Lorde
cam to me sayeng: thou hast shed moch bloud
and hast made greate battayles: thou shalte
therfore not buylde an house vnto my name:
for thou hast shed moch bloude vpon the erth
in my syght. Beholde, a sonne is borne to the
and he shalbe a man of rest, for I wyll gyue
hym rest from all his enemyes rounde about.
For his name is Salomon, and I wyll sende
rest and peace vpon Israel in his dayes.

He shall buylde an house for my name, and
he shalbe my sonne, and I wylbe his father,
and wyll prepare the seate of his kyngdome
vpon Israel for euer. Now therfore my sōne,
the Lorde be with the, & prosper the, & thou
shalt buylde ý house to the name of the Lorde
thy God, as he hath sayd of the. And ý Lorde
shal gyue the wysdom & vnderstanding, and C
shall gyue the commaundementes for Israel
that ye maye kepe the lawe of the Lorde thy
God. For then thou shalt prospere: euen whē
thou takest hede & fulfyllest the statutes and
lawes whiche the Lorde charged Moses w̄
for Israel. Plucke vp thyne herte therfore, &
be stronge, dreade not, nor be discouraged.
Beholde, in myne aduersitie haue I also pre
pared for the house of the Lorde, an hundred
thousande talentes of golde, and a thousand
thousande talentes of syluer, & as for brasse
and yron, it cannot be nombred: for it is very
moche. And I haue prepared tymbre & stone,
and thou mayest prouyde more therto. More
ouer, thou hast workemen with the ynowe, &
masōs and carpenters to worke in stone and
tymbre, and many mē that be actyue for euer
ry worke. And of golde, syluer, brasse & yron,
there is no nombre. Up therfore, and be do-
inge, and the Lorde shalbe with the.

And David cōmaunded all ý lordes of Is- D
rael to helpe Salomon his sonne, sayeng: Is
not the Lorde your God with you? & hath he
not gyuen you rest on euery syde? for he hath
gyuen the enhabytours of the lande into my
hande, & the land is subdued before the Lord,
and before his people. Now therfore set your
hertes & youre soules to seke the Lorde youre
God. Up, & buylde ye the temple of the Lord
God, to bryngе the arke of the couenaunt of
the Lorde and the holy vesselis of God into ý
house so buylt for the name of the Lorde.

¶ The.xxiii.Chapter.

¶ David beinge olde, ordeyneth Salomon kynge.
He caused the Leuites to be nombred, and assy-
gneth them to their offyces.

SO when David was olde and full A
of dayes, * he made Salomon his *iii.Reg.i.c.
sonne kyng ouer Israel. And then
he gathered togyther all the lor-
des of Israell, wyth the preastes and the Le-

uites. And the Leuytes were nombred from the age of.xxx.yere and aboue: and the nõbre and summe of them was. xxxviii.thousande men. Of which.xxiiii.thousande were set to further the worke of the house of the Lorde. And syxe thousande were officers and Judges. Foure thousand were porters, and four thousand prayled the Lorde with such instrumentes: as was made to prayse withall.

25 And so Dauid put an order amonge them deuyding them in partes. Of the chyldren of Leui: Gerson, Cahath & Merari. Of ꝑ Gersonites was Laadan & Semei. The sones of Laadan, the chefe was Jehiel, zethan & Joel thre The sone of Semei: Selomith, Haziel and Haran, thre. These were the auncient fathers of Laadan. And the sonnes of Semei, were Jahath zina, Jeus & Beria: these foure were the sonnes of Semei. And Jahath was the chefe, zina the second. But Jeus & Bereia had not manye sonnes, therfore they were in one rekening according to their fathers houshold, reckened for one auncient houshold.

The sonnes of Cahath: Amram, Izahar, Hebron and Uziel, foure. * The sonnes of Amram: Aaron and Moses. And Aarõ was separated to haue the rule of the holy thiges in the place moost holy, he and his sonnes for euer, and to burne incence before the Lorde, and to ministre vnto him, and to blesse in his name for euer. Moses also the man of God, & his chyldren, were named with the trybe of Leui. The sonnes of Moses: Gersõ and Eliezer. Of the sonnes of Gerson: Sebuel was the chefe. The sonnes of Eliezer: Rehabia ꝑ chefe. And Eliezer had none other sonnes. But the sonnes of Rehabia were very many The sonnes of Izahar, Salomith the chefe. The sonnes of Hebron: Jeriahu, the fyrste, Amaria the seconde, Jahaziel the thyrd, and Jecamean the fourth.

* Exod. vi. e i. para. vi. a

C The sonnes of Uziel: Micha the fyrst, & Jesia ꝑ second. The sonnes of Merari: Mahli, and Musi. The sonnes of Mahli: Eleazar and Cis, And Eleazar dyed, and had no sonnes, but doughters, and theyr bretheren the sonnes of Cis toke them. The sonnes of Musi: Mahli, Eder, and Jeremoth, thre. These are the chyldren of Leui after the houshold of theyr fathers, euen ꝑ auncient of the fathers according to theyr offices, and after ꝑ nombre and summe of the names of thē that dyd the worke in the seruyce of the house of the Lord frõ ꝑ age of twenty yeres and aboue. And Dauid sayde: the Lorde God of Israell hath gyuen reste vnto his people, that they maye dwell in Jerusalem for euer. That the Leuytes also shulde nowe nomore beare the tabernacle and all the vessels for the seruyce thereof: for according to the last wordes of Dauid, the Leuites were nombred frõ twentye yere and aboue, and theyr offyce was vnder the hande of the sonnes of Aaron, for the seruyce of the house of the Lorde, in the courtes and celles, and in the purifying of all holye thynges, and in the worke of the seruyce of the house of God. In the shewbreed, in the fyne floure, in the meateoffrynge, in the waters of swete breed, in the fryinge panne, in ꝑ grydeyron, and in all maner of measures and cyse, and to stand euery daye in the morynge to thanke and prayse the Lorde, and so lyke wyse at euen. And to offre all burntsacrifyces vnto the Lorde, in the Sabbothes, in the newe moones, and on the feastfull dayes, by nombre and custome continnallye (as they were cõmaunded) before the Lord. And that they shulde wayte on the tabernacle of witnesse, and on the holy place, and on the sonnes of Aaron theyr bretheren, in the seruyce for ꝑ house of the Lorde.

C The.xxiiii.Chapter.

C Dauid assyngneth offyces to the sonnes of Aaron.

These are the deuisions of the sonnes of Aaron: The sonnes of Aaron: Nadab, Abihu, Eleazar, and Ithamar. * Nadab also and Abihu dyed before their father, and had no chyldren: But Eleazar & Ithamar executed the preastes offyce. And Dauid ordred them on this maner: zadok of the sonnes of Eleazar, and Ahimeleck of the sonnes of Ithamar were accordyng to their offices in theyr mynistration. And there were mo auncent men founde amonge the sonnes of Eleazar, thē the sonnes of Ithamar. And thus were they ordred togyther: Among the sonnes of Eleazar there were syxtene rulers according to the houshold of theyr fathers and eyght amonge the sonnes of Ithamar, according to the houshold of theyr fathers. And thus were they put in order by lotte, the one sorte from the other, and so were there rulers in the sanctuary and lordes before God, as well of the sonnes of Ithamar as of ꝑ sonnes of Eleazar. And Semeia the sonne of Nathaneel the scrybe, of the kynred of ꝑ Leuites wrote them before the kyng and the lordes, and before zadok the preast and Ahimeleck the sonne of Abiathar, and before ꝑ auncyent fathers, before the preastes and the Leuytes, one principall houshold beinge reserued for Eleazar, and one for Ithamar.

And the fyrst lot fell to Jehoiarib & the conde to Jedaia. The thyrd to Harim, and ꝑ fourth to Sehorim. The fyfte to Melchia, & the syxth to Miamin. The seuenth to Hakos and the eyghte to * Abia. The ninth to Jesua & the tēth to Secaniahu. The leuēth to Eliasyb, & the twelueth to Jakim. The thirteenth to Hupa: & the fourtēth to Jesebeab. The fyftēth to Bilga, & the syxtenth to Immer. The seuentēth to Hezir, & the eyghtēth to Happizez.

Ch

The nynteenth to Pathahia, and ý twentieth to Jehezkel. The.xxi. to Jachin, and the xxii. to Gamul. The.xxiii. to Delaiahu, and the xxiiii. to Maaziahu.

These are the ordinaunces of thē in their offyces, when they came into the house of the Lorde accordynge to their maner vnder Aaron their father, as the Lorde God of Israel had commaunded hym.

The rest of the sonnes of Leui, are these: of the sonnes of Amram, Sabuel: of the sonnes of Sabuel: Jehediahu. Of the sonnes of Rehabia: the fyrst Jesia. Of the Jezaharites Selomoth. Of the sonnes also of Selomoth Jahath. His sōnes Jeriahu ý first, Amariahu the second, Jahaziel ý thyrde, & Jekameā the fourth. Of the sonnes of Vziel, Micha. Of the sonnes of Micha, Samir. The brother of Micha was Jissia. Of the sonnes also of Jissia: zechariahu. The sonnes of Merari, were Mahli & Musi. The sonnes of Jaaziahu, Beno. The sonnes of Merari by Jahaziahu: Beno, Sohem, zacur & Ibzi. Of Mahelī came Eleazar, and he had no sonnes. Of Kis: the sonnes of Kis, Jerahemeel. The sonnes of Musi: Mahli, Eder, and Jerimoth.

These are the chyldren of ý Leuites after the houholde of their fathers. And these cast lottes next to their brethren ý sonnes of Aaron, in the presence of Dauid the kyng, & zadoc and Ahimelec, and the auncyent fathers, preastes, and Leuites: euen the principall fathers before their ponger brethren.

ob (The lot made equall distribution amonge them all.

¶ The.xxv. Chapter.

¶ The syngers are appoynted with their places and lottes.

And so Dauid and the captaines of the hoste appoynted out to do seruice, the sonnes of Asaph hemā and Jeduthū when they dyd prophecye with harpes, psalteries and simbales. And there was a multitude of the men that were appoynted to the seruice and mynistracyon. Of the sonnes of Asaph: zaccur, Joseph, Nathania, & Asereela that wayted on Asaph, which prophecyed by the kynge.

Of Jeduthun: the sonnes of Jeduthun, Gedeliahu, zeri, Jesaiahu, Hasabiahu, and Mathathiahu, syxe, vnder ý handes of their father Jeduthun, whiche prophecyed with a harpe, for to gyue thankes and prayses vnto ý lord. Of hemā: ý sōnes of hemā: Bukiahu Mathaniahu, Vziel, zebuel, Jerimoth, Hanania, Hanani, Eliatha, Gedalthi, Romāthi, Ezer, Josbekasa, Halothi, Hothir, and Mahazioth. All these were the sonnes of Heman which was ý kynges sear in the wordes of God to lyft vp the horne (of the regall dignitie.) And God gaue to hemā. xiiii. sōnes, and thre doughters. All these also were at ý hand of their father syngyng in ý house of the Lorde w̄ simbales, psalteries & harpes when Asaph, Jeduthun, and Heman executed the seruyce in the house of God, at ý kinges hād. And the multitude of them w̄ their brethren that were instruct in the songes of the Lord. euen all ý were connyng, were two hundred, kourescore & eyght. And they *cast lottes amonge them selues (how they shulde wayte) as well for the small as for the greate, for the scholer, as well as for the scholemaster. *Pro. xvi. b

And the fyrst lot in Asaph fell to Joseph. The second to Gedeliahu (with his brethren and sonnes) whiche men were twelue. The thyrde fell to zaccur with his sonnes and brethren, being twelue personnes. The fourth, to Izri with his sonnes and brethren, twelue personnes.

The fyft to Nathaniahu with his sōnes and brethren, twelue personnes. The syxt to Bukiahu with his sonnes & brethren, twelue personnes. The seuēth to Jesareela with his sonnes and brethren, twelue personnes.

The eyght to Jesaiahu with his sonnes and brethren, twelue sōnes. The ninth to Mathathiahu with his sonnes and brethren twelue sōnes. The tenth to Semei with his sonnes and brethren, twelue personnes.

The eleuenth to Azaràel with his sonnes and brethren, twelue personnes. The twelueth to Hazabia with his sōnes and brethrē twelue personnes. The thyrteēth to Subael, with his sōnes & brethren, twelue personnes. The fourteenth to Mathathiahu with his sōnes and brethren, twelue personnes. The fifteēth to Jeremoth with his sōnes and brethrē twelue personnes. The syxteēth to Hananiahu with his sonnes & brethren, twelue persōnes. The.xvii. to Josbekasa with his sōnes, and brethren, twelue personnes.

The.xviii. to Hanani with his sonnes & brethren, twelue persōnes. The.xix. to Malothi with his sonnes and brethren, twelue persōnes. The.xx. to Eliathath with his sonnes & brethren, twelue personnes. The.xxi. to Hothir with his sonnes and brethrē twelue personnes. The.xxii. to Gidalthi with his sonnes & brethren, twelue personnes. The.xxiii. to Mahazioth with his sonnes and brethren, twelue personnes. The.xxiiii. to Romanthi, Ezer w̄ his sōnes and brethrē .xii. personnes.

¶ The.xxvi. Chapter.

¶ The porters of the temple are ordeyned, every man to the gate which he houlde kepe.

These are the deuysions of the porters. Amonge the Corethytes: Meselemiahu: the sonne of Kore of the chyldren of Asaph.

And the sonnes of Meselemiahu were these: zachariahu the eldeste, Jedihell the seconde, zebadiahu the thyrde, and Jahniel, the fourth, Elam ý syxt, Jehohanan the syxt, and Eleonai the.vii. The sonnes of Obed,

Edom: Semeia the eldest, Jehosabad the seconde, Joab the thyrde, Sacar the fourth, & Nethanaell the fyfth, Amiel the syxth, Isachar the seuenth, Peulthai the. viii. for God blessed hym.

And vnto Semeia his sonne were sonnes borne, ý ruled in the house of theyr father, for they were men of myght. The sonnes of Semeia: Othni, Rephael, Obed and Elzabad and his brethren were stronge men. Elihu & Samachiahu. All these were of the chyldren of Obed Edom, they and theyr chyldrē: and theyr brethren actyue men and of strength to do seruice, euē. lxii. of Obed Edom. And Meleniah had sonnes and brethren, actyue men, xviii. The sonnes of Hosa of the chyldren of Merari: Simri the chefe, & thoughe he was not the eldest, yet his father set hym in ý chefest place. Helkiahu the seconde. Tebaliahu the thyrde, and zechariahu the fourth: all the sonnes and brethren of Hosa were. xiii.

B Amonge these was deuyded the offyce of the portershyp that they shoulde be auncyent men, to wayte with theyr brethren, whē they mynistred in the house of the Lorde. And they cast lottes betwene the great and small after the housholde of theyr fathers for euery gate And the lot on the Eastsyde fell vpon Selemeiahu. And for zachariahu his sōne (which was a wyse counsayler) they cast lottes and his lot came out towarde the North.

And Obed Edoms lot fell to the South. And for hys sonnes fell the houses of Asuppim. For Suphim and Hosa towarde the weste, wyth the gate that standeth towarde the hygher waye: one watche beinge ouer agaynst an other.

In the east were syxe Leuites, & towarde the North. iiii. a daye: toward ý South. iiii. a daye, & towarde Assuppim two & two. In Pharbar towarde the west two at the going vp, and two in Pharbar. These are the deuisions of the porters amonge ý sonnes of Korth and among the sonnes of Merari. And of the Leuytes: Ahiah had the ouersyght of the treasure of the house of God, & of the treasure of the dedicate thynges.

C As cōcernyng the sonnes of Laadā which were ý chyldren of the Gersonites. Of Laadā came auncient fathers: Euen of Laadā there came Gersuni and Jehieli. The sonnes of Jehieli: zethā and Joel his brother, which were ouer the treasures of the house of the Lorde. Of the Amramytes also, & Izaharites, Hebronites & Ozielites, was Sabuel the sonne of Gerson the sonne of Moses, a ruler ouer the treasures. And of his brethren the sonnes of Eliezer, was Rahabiahu, whose sonne was Isaiahu, whose sonne was Jozā, whose sonne was zichri, whose son was Selomith which Selomith and his brethren were ouer al the treasures of ý dedicate thynges which Dauid the kynge, and the auncyent fathers, the captaynes ouer thousandes & hundredes, and the captaynes of the hoost, had dedycated oute of the spoyles wonne in battayles: they dyd dedicat them to mayntayne ý house of the Lorde: and all that Samuel the Seer and Saule the sonne of Cis, and Abner, the sonne of Ner, & Joab the sonne of zarui had dedycated, and whosoeuer had dedycate any thynge, it was vnder the hande of Selomith and of his brethren.

Of the Izaharites was Chenaniahu & his sonnes, appoynted to the busynesse without forth ouer Israel: for they were officers and Judges. And of the Hebronytes. Iasabiah and his brethren, mē of actyuitie a thousand and seuen hundred were officers amonge ý of Israel beyonde Jordan westwarde, in all busynesse belongynge to God, and seruyce of the kynge. Amonge the Hebronites was Idia the chefest, euen a prince amonge the Hebronites and fathers of his kynred. And in ý fourtye yere of the kyngdom of Dauid, they were sought for. And there were founde among them men of actyuitie at Jazer in Gilead. And his brethren were men of actyuitie euen two thousand and seuen hundred, auncyent fathers whom kynge Dauid made rulers ouer the Rubenytes, Gadites and ouer the halfe tribe of Manasse for euery matter pertaynyng to God, and for the kynges busynesse.

¶ The. xxvii. Chapter.

¶ Of the princes and rulers that mynistred vnto the kynge

The chyldren of Israel: after the nūbre of them, the auncyent heedes and captaynes of thousandes and hundredes, and theyr officers that serued the kyng by ouers courses whiche came in and went out, moneth by moneth, throughoute all the monethes of the yere. And in euery course were, xxiiii. thousand. Ouer the fyrst course for the fyrst moneth, was Jasoboan the sonne of zabdiel. And in his course were. xxiiii. thousande. And the chefest of all the captaynes of the hoost, for the fyrst moneth was of ý chyldren of Pharez. Ouer the course of ý seconde moneth was Dodai an Ahohite, and in hys course was Mikloth a ruler: (his helper.) And in the course were. xxiiii. thousand. The chefe captayne of the thyrde hoost for ý third moneth, was * Banaiahu the sonne of Jehoiada the hye preast, & in his course were. xxiiii. thousand. This is ý Banaiahu, which was moost mygthy amonge thyrtye & aboue. xxx. And in his parte was Amizadad his sonne.

The fourth captayne for the fourth moneth was Asael the brother of Joab, and Zebadaia his sonne after hym. And in his course were. xxiiii. thousande. The fyfth captayne for the fyfth moneth was Samhut the Izrahite

rahite: and in his course were. xxiiii. thousãd
The syxth captayne for the syxth mooneth,
was Ira the sonne of Ickes a Thecuyte: & in his course were. xxiiii. thousande.
The seuenth captayne for the seuenth mo
neth was Helez the Pelonyte, of the chyldrẽ of Ephraim: & in his course were. xxiiii. thousand. The eyght captayne for the eyght moneth, was Sibechai an Husathite of the kyn of zarhi: and in his course were. xxiiii. thousand. The nynth captayne for the ninth moneth was Abiezer an Anathothite of the sõnes of Jemini: and in his course were. xxiiii. thousand. The tenth captayne for the tenth moneth was Maharai the Netophatite of the zarahytes: & in his course were. xxiiii. thousande. The eleuenth for the eleuenth moneth was Banaia the Pirathonite of the chyldrẽ of Ephraim: and in his course were. xxiiii. thousande. The twelueth captayne for the twelueth moneth, was Haldai the Netophatite, with Othoniell: and in his course were xxiiii. thousande. And the rulers ouer the tri-
C bes of Israel were these: Amonge the Rubenytes were Eliezer ý sonne of zichri. Among the Simeonites also, was Saphathiahu ý sonne of Maacha. Amonge the Leuytes: Hasabia the sonne of Kemuel. Amonge the Haronites: zadok: Amonge thẽ of Juda: Elihu of the brethren of Dauid. Amonge them of Isachar: Omri ý sonne of Michael. Among them of zabulon: Jesmaiahu the sonne of Obadiahu. Amonge them of Nephthali, Jerimoth the sonne of Azriel. Amonge the chyldren of Ephraim: Hosea the sonne of Azariahu. In the halfe tribe also of Manasse: Joel the sonne of Pedaiahu. Of the halfe tribe of Manasse in Gilead: Iddo the sonne of zachariahu. Amonge them of Ben Jamin: Jaasiel the sonne of Abner. Amonge them of Dan: Azarel the sonne of Jeroham. These are the lordes of the tribes of Israel.

But Dauid toke not the nombre of them vnder. xx. yeare: because the Lorde sayde he wolde encrease Israel lyke vnto the starres
E. xxi. a of the skye. And * Joab the sonne of zaruia beganne to nombre: but he fynisshed it not, because that there fell wrath for it agaynst Israel, neyther was the nombre put into the Chronycles of kynge Dauid.

Ouer the kynges treasures were Azmaneth the sonne of Adyell. And ouer the trea-
D sures of the feldes, in the cyties & vyllages, & castels, was Jehonathã the sonne of Oziahu. And ouer the workmen in the feldes that tylled the ground was Ezri the sõne of Chelub. And ý ouerseyght of the vyneyardes had Semei the Ramathite. Ouer ý encrease also of ý vynyardes, & ouer ý wynesellers was Sabdi the Haliphunite. And ouer the olyue trees & mulberytrees ý were in the valleyes, was Baal Hanã the Gederyte. And ouer ý treasure of oyle, was Joas: Ouer the oxen that fed in Saron, was Setari the Saronyte. And ouer the oxen that were in the valeyes was Saphat the sõne of Adlai. Ouer the camelles, Obyl the Ismaelite. And ouer the asses was Jehadiahu the Meronothite. Ouer the shepe was Jazis the Hagerithe. All these were the rulers of the substaũce of kyng Dauid. And Jehonathan Dauids vncle, a man of councel, and of vnderstandyng: was a scrybe, and Jehiell the sonne of Hachmony was with the kynges sonnes (enstructyng them.) And Ahitophel was of the kynges councell. And Husai the Arachyte was the kynges companyon. And next to Ahitophel was Jehaiada the sonne of Banaiahu, and Abiathar. And the captayne of the kinges warre, was Joab.

¶ The. xxviii. Chapter.

¶ Because Dauid was forbydden to vuylde the typle, he exhorted Salomon and the people to perfourme it.

A Nd Dauid gathered togeather all the lordes of Israel: the lordes of the trybes, the lordes of the companyes that mynystred to the kynge by course, the captaynes ouer the thousandes, and ouer ý hundredes, and the lordes that had ý ouerseyght ouer al the substaunce and possessyon of Dauid, hys sonnes, with the chamberlaynes: al the myghtye and valeaunt & all actyue men vnto Jerusalem. And kyng Dauid stode vp vpon his fete, and sayde: A

Heare me my brethren and my people. * I had in myne herte to buylde an house of reste for the arke of the couenaunt of the Lorde, & for the fote stole of oure God, and had made redye for the buyldyng. But God sayde vnto me: ‡ thou shalt not buyld an house for my name, because ý hast bene a man of warre, & hast shed bloude. Moreouer ý Lorde God of Israel * chose me before all the house of my father to be kyng ouer Israel for euer, for in B Juda wold he chose a captaine: & of the household of Juda is the house of my father, and amõge the sonnes of my father he had a lust to me, to make me kyng ouer al Israel. And of al my sonnes (for the Lorde hath geuẽ me many sonnes) he hath chosen Salomon my sonne, to syt vpon the seat of ý kyngdom of the Lorde in Israel. And he sayde vnto me: * Salomon thy sonne, he shal buylde me an house & courtes, I haue chosen hym to be my sonne, and I wil be his father. I wyl stablysh his kyngdom for euer. Yf he wylbe strong to do my cõmaundementes, & my lawes, as it goeth this daye. Now therfore, in the syght of al Israel the cõgregacyõ of the Lord, & in the audyẽce of our God: kepe and seke for all the cõmaundemẽtes of the Lord your God, that ye maye enioye a good land, & leaue inheritaunce for your chyldren after you for

* ii. Mar. vii. a
‡ iii. Reg. v. a
i. par. xxii. b
* i. Reg. xvi. a
* i. para. xxii. a
ii. Par. vi. b

euer. And thou Salomō my sonne, knowe ꝑ the god of thy father & serue him with a pure
* Psal. xvii. c. hert, & with a swete courage. * For ꝑ Lorde sercheth all hertes and vnderstandeth al the ymaginacyons of thoughtes. And yf ꝑ seke hym, he wyll be founde of the: But yf thou forsake hym, he wyll cast ꝑ of for euer. Take hede nowe, for the Lorde hath chosen the, to buylde hym an house of a Sanctuarye. Be stronge therfore, and playe the man.

C And Dauid gaue Salomon his sonne the
OB paterne of the porche (of the temple also) and of the houses ꝑ longed therto, of the store houses, vpper chambres, ynner parlours, and of the house of the mercyseate: & the example of all that he had in hys mynde, for the courtes of the house of the Lorde, and for al the celles rounde aboute, for the treasures of the house of God, and for the treasures of the dedycate thynges, & for the dyuisyons of the Preastes and Leuites that wayted by course, & for all the workemanshyppe, ꝑ shulde serue for the house of the Lorde, & for all the vessels that shulde serue in the house of the Lorde. For gold and for the wayght of gold, for all vessels of sondrye mynistracions: for all maner of vesselles of syluer in weyght, & for al vesselles, whatsoeuer purpose they serued vnto. The weyght of golde for the candelstyckes, and the gold for theyr lampes, w̄ the weight for euerye candelstycke, and for the lampes there of. And for the candelstyckes of syluer by wayght, both for the candelstycke and also for her lampes accordyng to the dyuerslite
D of ꝑ vse of euery cādelstyck. And by wayght
OB (he gaue) golde for the tables of the wedread euen for euery table: and lykewyse syluer for the tables of siluer. And gold for flesshehokes cuppes and drynckynge pottes: And pure golde in wayght for basons, euen for euerye basen. And lyke wyse syluer by wayght, for euery basen of syluer. And for the aulter of incense, pure gold by wayght. And golde for the paterne of the charette of the Cherubes ꝑ stretcheth out theyr wynges, and couered the Arke of the couenaunt of the Lorde. All (sayd he) was geuen me by wrytynge of the hande of the Lorde, which made me vnderstande al the workmanshyp of the paterne.

And Dauid sayd to Salomon his sonne: be stroge, and do manfully, feare not, nor be faynte harted. For the Lorde God, euen my God, is wyth the, and he shall not fayle the, nor forsake the, vntyll thou haste fynysched all the worke that must serue for the house of the Lorde. Beholde the preastes and Leuytes are deuyded in companyes, for all maner of seruyce ꝑ pertayneth to the house of God: they are with the for al maner of workmanshyp, and so are al that excel in wysdome for any maner of seruyce. Thou haste also the lordes and all ꝑ people for euery thynge that thou hast nede of.

C The. xxix. Chapter.

C The offerynges of Dauid and of the princes by the buyldynge of the temple. Dauid dyeth: and Salomon hys sonne raygneth in hys stede.

And Dauid the kyng sayde vnto
I to all the congregacion: * God
OB hath specially chosen Salomon
my sonne whyche is yet yonge
& tender & the worke is great:
for ꝑ house shall not be for man
but for ꝑ Lorde God. Moreouer I haue prepared wyth al my myght for ꝑ house of God, golde for vessels of gold, syluer for the of syluer, brasse for thynges of brasse, yron for thynges of yron, and wood for thynges of wood: and onix stones, & stones to be set, glistrynge stones and of dyuerse coloure, and all maner of precyouse stones, & marble stones in great aboundaūce. And because I haue lust to the house of my God: I haue of myne owne propre good, of golde and syluer wyych I haue seuerally geuen to the house of my God, besyde all ꝑ I haue prepared for the holy house euen thre thousand talētes of gold of Ophir, and seuen thousande talētes of tryed syluer to ouerlaye the walles of the house wyth all: the golde for thynges of golde, syluer for the of syluer, and for all maner of worcke by the handes of artificers. And wholoeuer is willynge, maye thys daye consecrate hys handes vnto the Lorde.

And so the auncyent fathers and the lordes of the trybes of Israel, the captaynes of thousandes and hundredes, wyth the lordes that were rulers ouer the kynges worcke, were wylling and gaue for the seruyce of the house of God, fyue thousand talētes of gold and ten thousande peces of golde, & ten thousande talentes of syluer, and. xviii. thousand talentes of brasse, and one hundred thousande talentes of yron. And they with whom precious stones were founde, gaue the to the treasure of the house of the Lorde, by the hand of Iehiel the Gersomite.

And the people reioysed, when they were C
so wyllynge to geue theyr goodes, and wyth a perfecte herte they offered vnto the Lorde. And Dauid the kynge reioysed wyth great gladnesse. And Dauid blessed the Lorde before all the congregacyon, and sayde: Blessed be thou Lorde God of Israel oure father from euer and for euer. Thyne (O Lorde) is greatnesse, and power, glorye, victorye, and prayse: for al that is in heaue and in earth is thyne, and thyne is the kyngdom (O Lorde) and thou excellest aboue all, euen as the head of all. And rychesse and honoure come of the and thou raygnest ouer al, and in thine hande is power and strengthe, and in thyne hande it is to make great and to geue strength vnto all.

And nowe our God, we thanke the, and
prayse thy glorious name. But who am I?
and what is my people? that we shulde en-
force our selues to geue these thinges so wil-
lyngly? But all thynges come of the: and of
that whiche we receyued at thyne hande, we
have geuen the. * For we be but straungers
before the: and soiourners as were al our fa-
thers. Our dayes on the earth also are but
as a * shadowe, and there is none abydynge.
O Lord our God, al this stuffe that we haue
prepared to buylde the an house for thy holy
name cõmeth of thyne hand, and is al thine.
(I wote also my God) that thou tryest the
hertes, and haste pleasure in vnfaynednesse.
And in the vnfaynednesse of myne herte: I
haue wyllyngly offred al these thinges. And
nowe haue I seneth people which are foũde
here, to offre vnto the wyllyngly, and wyth
gladnes. O Lorde God of Abrahã, Isahac,
and of Israel our fathers, kepe this for euer.
as the begynnynge of the thoughtes of the
herte of the people, and prepare theyr hertes
vnto the. And geue vnto Salomõ my sõne,
a perfecte herte to kepe thy commaundemen-
tes, thy testimonies and thy statutes, and to
do all, and buylde the house for the whiche I
haue made prouisyon.

And dauid sayde to all the congregacyon:
Nowe blesse the Lord your God. And al the
congregacion blessed the Lord God of theyr
fathers, and bowed downe their heades, and
worshypped the Lorde and the kynge. And
they offred offerynges vnto the Lorde. And
on the morowe after the sayde day, they of-
fred burnt offrynges vnto the Lorde, euen a
thousande ponge oxen, a thousande rãmes,
and a thousande shepe, with theyr drynck-
offrynges. Many sacrifices offred they for
all Israel, and dyd eate and drynck before
the Lorde the same day: with great gladnes
And they made Salomon the sonne of Da-
uid kynge the seconde tyme, and annoynted
him prince before the Lorde, and Zadock to
be the hygh preast. * And Salomon sat on
the seate of the Lord, and was kyng in stede
of Dauid hys father, and prospered: and all
they of Israel obeyed him. And al the lordes
and men of power, and al the sonnes of kyng
Dauid submitted them selues: and were vn-
der kyng Salomon. * And the Lorde mag-
nified Salomon in dignitie, in the syght of
all them of Israel, and gaue him so glorious
a kyngdome as no kynge had before hym in
Israel.

And so Dauid the sonne of Isay reygned
ouer al Israel. And the space that he reigned
ouer Israel, was fourty yere, seuen yere reig
ned he in Hebron, and. xxxiii. yere reigned he
in Ierusalem. And he dyed in a good age: ful
of dayes, ryches and honour. And Salomõ
his sonne reygned in hys stede. The actes of
Dauid the kynge fyrst and last: behold, they
are wrytten in the boke of Samuel the sear,
and in the boke of Nathan the prophete, and
in the boke of Gad the sear, with al his kyng
dome and power and times, that went ouer
him, and ouer al Israel, and ouer all ý kyng
domes of the earth.

¶ The ende of the fyrst boke of the Chrony-
cles: otherwyse called the fyrst boke
of Paralipomenon.

¶ The seconde boke of the Chronycles: which in the Hebrue is one with the fyrste.

¶ The fyrst Chapter.

¶ The offryng of Salomon in the hyalter at Gibeon, where he receyued an answere of God, what wyse dome shulde be geuen hym; with the nombre of hys charettes and horsmen.

And Salomon the sonne of Dauid waxed stronge in his kyngdom: and the * Lord his god was wyth hym, & magnyfyed him in ý dignitie. And Salomon spake vnto all Israel, to ý captaynes ouer thousandes, to the captaynes ouer hundredes, to the iudges, and to euery officer in all Israel, and to the auncyent fathers. And so Salomon and all the cõgregacyon with him * went to the hye place that was at Gibeon: ‡ for there was the tabernacle of wytnesse of God, * whiche Moses the seruaunte of the Lorde made in the wyldernesse. But the Arke of God ‡ had Dauid brought from Kiriath Iearim, into the place whiche Dauid had prepared therfore. For he had pytched a tente for it at Ierusalem. Moreouer, the brasen aulter * that Bezaleel the sonne of Uri, the sonne of Hur had made was there, before the tabernacle of the Lorde. And Salomon and the congre gacyon went to visite it. And Salomõ gat vp there before the Lorde to the brasen aulter that was before the tabernacle of wyt-

* iii. reg. iii. a
* iii. reg. iii. a
ii. par. xvi. b.
* Exod. xxxvi xxxvii xxxviii
iii. reg. vi. a
Ex. xxxviii. a.

*iii.reg.iii.c nesse, & * offred a thousande burnt sacrifyces
vpon it. And the same nyght did God appere
vnto Salomon, and sayde vnto hym: Aske
what I shall gyue the. And Salomon sayde
vnto God: thou hast shewed greate mercye
*Sapi.ix.a vnto Dauid my father, and * hast made me
*iii.reg.iii.a to raygne in his steade. * Nowe therfore, O
Lorde God, let thy promysse which thou ma
*iii.reg.iii.a deste vnto Dauid my father, be true. * For ꝓ
hast made me kynge ouer a people, whiche is
lyke ꝓ dust of the earth in multitude. Wher
fore, gyue me nowe wysdome & knowledge,
that I maye be hable to go in and out before
this people: for who else (worthely) can iudge
this people that is so great?

C * And God sayde to Salomon: bycause
*ii.reg.iii.b this was in thine hert, and bycause thou hast
not asked treasure and rychesse, and honour
and the lyues of thyne enemyes, neyther yet
longe lyfe: but hast asked wysdome & know
ledge for thy selfe, to iudge my people, ouer
which I haue made the kyng: wysdome and
knowledge is graunted vnto the, and I wyl
gyue the treasure and rychesse, and glory: so
that amonge the kynges that haue bene be
fore the or after the, none was or shalbe like
the. And so Salomon came from the hylaul
ter (that was at Gibeon) to Jerusalem, frō
the tabernacle of witnesse, and raygned ouer
*iii.Reg.x.b. D Israel. * And Salomon gathered charettes
and horsmen: and he had a thousande & foure
hūdred charettes: and twelue thousand hors
men, whom he bestowed in the charret cyties
*iii.Reg.x.b. and with the kynge at Jerusalem. And * the
kynge made syluer and golde at Jerusalem
as plēteous as stones: and Cedre trees made
he as plenty as the mulberye trees, ꝓ growe
in the valleyes, and the horses which Salo
mon had, were brought him out of Egipt by
the kynges marchautes that were togyther
whiche beinge of one companye, toke them
out at a price. They came also and brought
out of Egipt a charret for syx hundred peces
of syluer: euen an horse for an hundred and
fyfty. And so brought they horses for all the
kynges of the Hethites, and for the kynges
of Syria, by theyr owne hande.

¶ The ii. Chapter.

¶ Salomon sendeth to Hiram the kynge of
Tyre for wood and workemen.

AND Salomon determyned to buylde
an house for the name of the Lord, and
an house for his kyngdome: and Sa
lomon tolde out threescore and ten thousand
men to beare burthens, and fourescore thou
sande men to hewe stones in the mountayne:
and thre thousande and syxe hundred to ouer
se them.

*iii.Reg.v.a * And Salomon sent to Hiram the kyng
of Tyre, sayeng: As thou dyddest deale with
*ii.Reg.v.b. Dauid my father, and * didde st send him Ce
dar wood, to buylde hym an house to dwell
in, euen so deale with me. For I am about to
buyld an house for the name of the Lord my
God, to offre vnto hym holy thinges, and to
burne swete incense, and to set the wyndes be
fore hym cōtinually: to offre burnt sacrifyces
of the mornyng and euenynge: on the Sab
both dayes, in the fyrste daye of euery new
moone, & in the solempne feastes of the Lord
out God: for it is an ordinaunce to be contin
nually kept of Israel. And the house wherin
I buylde shalbe great: for great is our God
aboue al goddes. But who is hable to buylde
him an house: when that heauen, and heauen
aboue al heauēs is not hable to receyue him?
what am I then that shulde buylde hym an
house: nay, but euen to burne sacrifice be
fore hym, shall this buyldyng be: sende me nowe
therfore a connyng man, that can worke in
gold and syluer, in brasse and yron, in purple,
cremosyn & pelowe sylke, and that can skyll
to graue, with ꝓ connyng men, that are with
me in Juda and Jerusalē, whom Dauid my
father dyd prepare. Sende me also Cedre
trees, Pyne trees, and Algume trees, out of
Libanon. For I wot that thy seruauntes can
skyll to hewe tymbre in Libanō. And behold
my men shalbe with thyne, that they may
prepare me tymbre ynoughe. For the house
whiche I am determyned to buylde, shalbe
wonderfull greate. And beholde, for the
of thy seruauntes the cutters and hewers of
tymbre: I haue geuen . xx. thousande quar
ters of beaten wheat, and . xx. thousand quar
ters of barley, and . xx. thousande bates of
wyne, and . xx. thousande bates of oyle. And
Hiram the kynge of Tyre answered in wry
tyng, whiche he sente to Salomon: Because
the Lord hath loued his people, therfore hath
he made the kynge ouer them. And Hiram
sayde moreouer: blessed be the Lorde God of
Israel which made heauen & earth, and that
hath geuen Dauid the kynge a wyse sonne,
and one that hath descreciō, prudence and vn
derstandyng, to buylde an house for ꝓ Lord,
and a palace for hym selfe. And nowe I have
sent a wyse man, and a man of vnderstandyng
(whom my father Hiram dyd vse) * the sonne
of a woman of the doughters of Dan, and his
father was a man of Tyre, and he can skyll
to worke in golde and syluer, in brasse, and
yron, in stone and tymbre, in purple, and pe
lowe sylke, in fyne whyte, and cremosin: and
can graue sondry maner of graueynges, and
to fynde out dyuerse maner of subtyll worke
that shallbe set before hym, wyth thy con
nyng men, and wyth the connyng men of my
lorde Dauid thy father. Nowe therfore, the
wheate, and barley, oyle, and wyne, whiche
my lorde hathe spoken of, let hym sende
to hys seruauntes. And we wyll cut wood in
Libanon, as muche as thou shalte nede, and
wyll bryng it to the, in shippes by sea to Jaffe
from

from whence thou mayste cary them to Jerusalem. And Salomon nombred all the straungers that were in the lande of Israel, after the nombre of thē whom his father David had nombred. And they were founde an hundred and.liii.thousand and syxe hundred And he set.lxx.thousande to beare burthens and.lxxx.thousande to hewe stoones in the mountayne: and thre thousande, syxe hundred officers, to set the people a worke.

¶ The.iii.Chapter.

¶ The temple of the Lorde and the porche are buylded, with other thynges thereto belongyng.

A Nd Salomō began to builde the house of the Lorde at Jerusalē in mount Moria: where (the Lord) appeared vnto Dauid his father euen in the place that Dauid prepared in the threshyng floure of Ornan the Jebusite. And he *begā to buylde in ý secōde day of the seconde moneth *the fourth yeare of his reigne. And these are ý paternes wherby Salomon was instructe to buyld ý house of God. The lengthe was thre score cubites after the olde measure, and the breadeth.xx. cubites. The porche, that was in bredeth as large as ý tēple, had.xx.cubites: & the heigth was an hūdred and.xx.cubites: And he ouerlayed it on the inner syde with pure golde.

And the greater house he syled with fyre tree, which he ouerlayed with the best golde and graued therto palme trees and cheynes. And he ouerlayed the house wyth precyouse stone beautefully. And the golde was golde of Parnaim. The house (I say) the beames, postes, walles and dores therof, ouerlayed he with golde, and made grauen worke vpō the walles.

And he made the house moste holy, whose length was twenty cubites lyke to the breadeth of the house, and the bredeth therof was also twēty cubites. And he ouerlaied it with good golde, euen with.vi.hundred talentes. And the weyght of the nayles of golde was fyfty sycles. And he ouer layed the vpper chambres with golde.

*And in the house most holy, he made two Cherubyns of ymage worke, lyke chyldren, and ouerlayed them with golde. And ý wynges of the Cherubs were.xx.cubytes longe. The one wynge was fyue cubites, reachyng to the wall of the house, and the other wyng was lykewyse fyue cubites reachyng to the wyng of the other Cherub. And euen so the one wyng of the other Cherub was fyue cubites, reachyng to the wall of the house, and the other wynge was fyue cubytes also, and reached to the wynge of the other Cherub. So that the wynges of the sayd Cherubbes were stretched out twēty cubytes. And they stode on their fete, and loked in wardes. And he made a fore hangyng of yelowe sylke purple, cremosyn, and fyne whyte, and caused the pyctures of cherubs to be brodred therein And he made before the house, two pyllers of.xxxv.cubytes hyghe. And the heade that was aboue on the toppe of euery one of them was fyue cubytes, and he made chaynes of wrethen worke for the quere, and put them on the heades of ý pyllers, and made an hundred pomegranates, and put thē on the cheynes. And he reared vp the pyllers before the temple: one on the right hande, and the other on the lefte: and called the right, Jachin: and the lefte, Boaz.

¶ The.iiii.Chapter.

¶ The aulter of brasse, the Lauatory, the dessettes to washe with, the candelstyckes, &c.

A Nd he made an alter of brasse.xx cubites long, & .xx.cubites brode and tē cubites hye. * And he cast a brasē Lauatory of.x.cubites from brym to brym, rounde in compasse, and fyue cubites hye: and a lyne of thyrty cubites dyd compasse it roūde about. And vnder it was the fashyon of oxen which dyd compasse it rounde about: with ten cubites dyd they compasse the Lauatory ronnde about, and there were two rowes of oxen which were cast of lyke molten worke. And it stode also vpon twelue oxen: thre loked towarde the North, thre towarde the West, thre towarde the South, and thre towarde the East: and the Lauatory was set vpon them, and al their backes were towarde the Lauatory. And ý thyckest of it was an hand brede, and the brym lyke the brym of a cuppe with floures of lylyes. And it receyued and helde thre thousande bates.

*And he made ten lauers, and put fyue on the ryght hand, and fyue on ý lefte, to washe and clense in them, suche thinges as they offered for a burntoffryng. But the great Lauatory was for the prestes to washe in. And he made ten candelstyckes of golde (according to the paterne that was gyuē of them) and put thē in the temple: fyue on the ryght hande: and fyue on the lefte. And he made also ten tables, and put thē in the temple: fyue on the ryght syde, and fyue on the lefte. And he made an hundred basens of golde. And he made the courte of ý preastes, and the greate courte and dores to it: and ouerlayde the dores of them with brasse. And he set the great Lauatory on the ryght syde of ý East ende, ouer agaynst the South. And Hiram made pottes, shouelles, and basens, and fynysshed the worke that he was appoynted to make, for kyng Salomō in the house of God. The two pyllers, the couerynges, or two heades, on the toppes of the pyllers: and ý two wrethes to couer the two sealpes or heades that were on the toppes of the pyllers: and foure

hundred

hundred pomgranates on the two wrethes, two rowes of pomegranates on one wrethe, to couer the two toppes, or heades that were on the pylers. And he made two botomes, and lauers made he vpon the bottomes: the greate Lauatory, and twelue oxen vnder it. Pottes also and shouels, fleshokes, and all these vesselles dyd Hiram (his father) make to kyng Salomon for the house of the Lord of bryght brasse. In the playne of Jordan dyd the kynge caste them, euen in the claye grounde that is betwene Socoth and Zaredatha. And Salomon made all these vesselles in greate aboundance, for the weyght of brasse coulde not be rekened.

And Salomon made all the vessels that were for the house of God: the golden aulter also and the tables to set the shewbread vpō Moroner, the candelstyckes with their lampes (to burne after ꝑ maner before ꝑ quere) and that of precyous golde: and the floures and the lampes, and the snoffers made he of golde, and that perfect gold: and the dressing knyues, basens, spones, and cencers of pure golde. And ⁊ (he made) the dore of the temple, and ꝑ inner dores within the place most holy and the inner dores of the temple were gylted. And so was all the worke that Salomō made for the house of the Lorde kynyshed.

¶ The. v. Chapter.

¶ The arke is brought into the temple, whiche is fylled with the glory of the Lorde.

A And so all the worke that Salomon
* iii. Re. viii. g made in the house of the Lorde was kinyshed, and * Salomon brought in all the thynges that Dauid hys father had dedicated, with the syluer and golde, and all the iewelles, and put them amonge the treasures of the house of God.

* iii. re. viii. a Then Salomon * gathered the ealders of Jsrael together, and all the heades of the trybes and auncient fathers of the chyldren of Jsrael, vnto Jerusalem: to bryngе ꝑ arke of the couenaūt of the Lorde out of the cytie of Dauid: which is in Zion. Wherfore, al the
B men of Jsrael resorted vnto the kyng in the feast, euen in the seuenth moneth. And al the ealders of Jsrael came, and the Leuites toke vp the arke. And the preastes and the Leuytes brought away the arke of the tabernacle of wytnesse, and all the holy vesselles that were in the tabernacle, and they bare them. And kyng Salomon and all the congregacion of Jsrael that were assembled vnto him before the Arke, offered shepe and oxen, so many, that they could not be tolde nor nombred for multitude.

And the preastes brought the arke of the appoyntment of the Lorde vnto hys place, euen into the quere of the temple, within the place most holy, and set it vnder the wynges of the Cherubs, that the Cherubs stretched out theyr wynges ouer the place of the arke, and the Cherubs couered bothe the arke and her barres aboue on hye. And ꝑ barres of the arke were so long, that the heades of the barres were sene without the Arke within the quere, but not without. And there the Arke C remayned vnto thys day. But there was no thing in the arke, * saue ꝑ two tables which Moses put therin at Horeb, when the Lord made a couenaūt with the chyldren of Jsrael after they were come out of Egypte. And it fortuned, that when the preastes were come out of the holy place (the sanctuary was fylled with the smoke) for all the preastes that were presente, were sanctifyed, and dyd not then wayte by course, that both the Leuites and the syngers vnder Asaph, Heman and Jeduthun were appoynted to sondry offices with theyr chyldren and brethren, and were araped in fyne whyte, hauyng Symbales, psalterys, and harpes, and stode at the East ende of the aulter: and by them an hundred and twenty preastes blowyng with trompettes. And the trompet blowers and the syngers so agreed, ꝑ it semed but one voyce in praysyng and thankyng the Lorde. And when they lyfte vp theyr voyce wyth the trompettes symbales, and other instrumentes of musyke: and when they prayed the Lord, ⁊ (and sayde:) howe that he is good, and D that his mercy lasteth euer: the house of God was fylled with a cloude: so that the preastes coulde not endure to minister, by the reason of the cloude. For the maiesty of the Lorde had fylled the house of God.

¶ The. vi. Chapter.

¶ The wordes of Salomon to the people, and the prayer that he made vnto God.

Then Salomō sayde: * the Lorde J
hath spoken, howe that he wyll dwell in the cloude. And I haue buylt an habitacyō for the, and a place for thy dwellyng forever. And the kyng turned his face and blessed the hole cōgregacion of Jsrael ꝗ al the cōgregacion of Jsrael stode. And he sayde: blessed be the Lorde God of Jsrael, whiche hath with his hādes fulfylled it, that he spake with his mouth to my father Dauid, sayeng: * Syn the day that I brought my people out of the lande of Egypte, I chose no cytie amonge all the trybes of Jsrael to buylde an house in, that my name myght be there, neyther chose I any man to be a ruler ouer my people Jsrael: sauyng that * I haue chosen Jerusalem, that my name myght be there, and haue chosen Dauid to be ouer my people Jsrael.

* And whan it was in the herte of Dauid my father to buylde an house for the name of the Lord God of Jsrael: ꝑ Lord sayde to Dauid my father: forasmuche as it was in thyne herte

herte to buyld an house for myne name, thou
dyddest well that thou thoughtest in thyne
herte. Notwithstandyng, ꝑ shalt not buyld
the house, but thy sonne whiche is procreded
out of thy loynes, he shal buylde an house for
my name. The Lorde therfore hathe made
good his sayeng that he hath spoken, and I
am rysen vp in the roume of Dauid my fa-
ther, and am set on the seate of Israel, as the
Lorde promised, and haue buylt an house for
the name of the Lorde God of Israel. And in
it haue I put the Arke, wherein is the coue-
naunt of the Lorde that he made with the
chyldre of Israel. And the kyng stode before
the aulter of the Lorde, in the presence of all
the cõgregacion of Israel, and stretched out
his handes. For nowe Salomon had made
a brasen pulpyt of fyue cubytes longe, and
fyue cubytes broade, and thre of heygth, and
had set it in the myddes of the greate courte,
and vpon it he stode and kneled downe, vpõ
his knees, before all the congregacion of Is-
rael, and stretched out hys handes towarde
C heauen, and sayde: * O Lorde God of Israel
there is no god lyke the in heauen and earth
which kepest couenaunt and shewest mercy
vnto thy seruauntes that walke before the
with al their hertes. Thou which hast kept
with thy seruaũt Dauid my father, the thin-
ges that thou promysedest him: thou saydest
it with thy mouth, and hast fulfilled it with
thyne handes, as it is to se this day.

And nowe Lord God of Israel, kepe with
thy seruaunt Dauid my father, the thynges
that thou promisedest hym, sayeng: * thou
shalt in my syght not be without a mã: that
shall syt vpon the seate of Israel: so that thy
chyldren take hede to their wayes, to walke
in my lawe, as thou hast walked before me.
And nowe Lorde God of Israel, let thy say-
eng be true which thou spakest vnto thy ser-
naunt Dauid. And wyll God in very dede,
dwell with men on earth? Beholde, * heauen
and heauen aboue all heauens doo not con-
tayne the: howe muche lesse the house which
I haue buylded? Let it be thy pleasure ther-
fore to tourne to the prayer of thy seruaunt,
and to his supplicacyon (O Lorde my God)
to herken vnto the voyce and prayer whiche
thy seruaũt prayeth before the, and let thine
eyes be open towarde this house day & night
ouer this place, wherin thou hast sayde: that
thou woldest put thy name, to harken vnto
D the prayer which thy seruaũt praieth in this
place: herke vnto the prayers of thy seruaũt
and of thy people Israel, which they pray in
thys place: heare thou, (I saye) out of thy
dwelling place, euen out of heauẽ: heare, and
be mercyfull. * If a man synne agaynst hys
neygbboure, and take an oth agaynste hym
and make him to swear, and they both come
before thyne aulter in this house: then heare
thou from heauẽ, and worke, and iudge thy
seruauntes, that thou rewarde the vngodly
and recompence hym his way vpon his head
and iustify the rygbteous, and gyue him ac-
cordyng to his rygbteousnes.

And if thy people Israel be put to ꝑ worse
before the enemie, because they haue synned
agaynste the. Yet yf they tourne and geue
thankes vnto thy name, and make interces-
syon, and praye before the in thys house, then
heare thou from heauen, and be merciful vn-
to the synne of thy people Israel, and bryng
them agayne vnto the lande which thou ga-
uest to them and to their fathers.

E * When heauen is shut vp, and there be
no rayne, because they haue synned agaynst
the: yet if they praye in thys place, and con-
fesse thy name, and repent from their synne,
for the which thou chastenest thẽ: then heare
thou in heauen, and be mercyfull vnto the
synne of thy seruauntes, and of thy people
Israel, and guyde thou them into the good
waye, to walke in, and sende rayne vpon thy
lande, whiche thou hast geuen vnto thy peo-
ple, for an enherytaunce.

And if there be dearth in the lande, or pe-
stilence, corrupcyon, or blastynge, of corne,
grashoppers, or caterpyllers, or that their
enemies besege thẽ in the cities of their land
or (and destroy the countreys) or whatsoeuer plage
or sicknesse it be. Then what supplicacions
and prayers soeuer shalbe made of any man
and of all thy people Israel, wyche shall
knowe euery man hys owne sore, and hys
owne grefe, and shall stretche out their han-
des toward thys house, thou shalt hear from
heauen, euen from thy dwellyng place, and
shalte be mercyfull, and geue euery man ac-
cordyng vnto all hys wayes, euen as thou
doest knowe euery mannes herte: for thou
onely knowest the hertes of the chyldren of
men: that they maye feare the, and walke in
thy wayes as longe as they liue in the lande
which thou gauest vnto our fathers.

F * Moreouer, the straunger whiche is not
of thy people Israel, yf he come from a farre
lande for thy greate names sake, and thy
mygbty hande, and thy stretched out arme.
If they come (I say) and pray in thys house:
thou shalt heare from heauẽ, euen from thy
dwellyng place, and shalte do accordynge to
all that the straũger calleth to the for. That
all people of the earth may knowe thy name
and feare the, as doth thy people Israel, and
that they maye knowe, howe that in thys
house which I haue buylte, thy name is cal-
led vpon.

If thy people go out to warre agaynste
their enemyes, by the way that thou shalte
sende them, and they pray to the, in the way
* towarde this cytie which thou hast chosen,
euen towarde the house which I haue buylte
for

* Deuter. v. b
iii. Ke. viii. a

* iii. Ke. viii. c
John xii. c
Actes. viii. k

* Deute. vi. b

for thy name: then heare thou from heauen
theyr supplicacyon and prayer, and healpe
them in theyr ryght.

G If they synne agaynst the, as *there is no
*iii.re.d.xi.c. man but he dothe synne, and thou be angry
i.Iohn.i.d. with them, and delyuer thē ouer before their
enemies, and they take them and lede them a
waye vnto a lande farre or neare, yet if they
repente in theyr herte in the land where they
be in captiuitie, and tourne, and praye vnto
the in the lande of theyr captiuitie, sayeng:
We haue synned, we haue done euyll & wyc-
kedly, and turne agayne to the with al theyr
herte & al theyr soule, in ý lande of their cap-
tiuitie, where they kepe thē in bondage, and
so pray towarde theyr lande which thou ga-
uest vnto theyr fathers, euē towarde the cy-
tie which thou hast chosen, and towarde the
house which I haue buylt for thy name. Thē
heare thou from heauen, euen from thy dwel
lyng place theyr supplicacion & theyr praier
and iudge theyr cause, and be merciful vnto
thy people which haue synned agaynst the.

Nowe my God, let thyne eyes be open:
and thyne eares attente vnto ý prayer that
Ps.cxxxii.a is made in thys place. Nowe vp O Lorde
God into thy restynge place: thou and the
arke of thy strength. O Lorde God, let thy
preastes be clothed with health: and let thy
saynctes reioyce in goodnesse. O Lord God
turne not away the face of thyne annoynted.
Remembre the mercies which thou hast pro
mysed to Dauid thy seruaunt.

¶ The.vii.Chapter.

¶ The fyre consumed the sacrifyce. The Lorde ap-
pearth to Salomon the seconde tyme.

A And *when Salomon had made
*iii.re.viii.f. an ende of prayeng, ‡ there came
Leuiti.ix.d. downe fyre from heauen, and cō-
‡ iii.re.viii.g sumed the burntoffryng and the
sacrifices. And the house was fyl
led with the glory of the Lorde, and the pre-
stes coulde not go into the house of the Lord,
because the glory of the Lord had fylled the
Lordes house. And when all the chyldren of
Israel sawe howe the fyre, and the glory of
the Lorde came downe vpon the house, they
fel downe flat vpon theyr faces to the earth
vpon the pauement, and worshypped and
confessed vnto the Lord, that he is gracious
and that his mercy lasteth euer.

B And the kynge and all the people offered
sacrifyces before the Lorde. And kyng Sa-
lomon offered a sacrifice of .xxii. thousande
oxen, and an hundred and twenty thousande
shepe. And so the kyng and all the people de-
dicated the house of God. And the preastes
wayted on theyr offices, and the Leuites had
the instrumētes of musyke of ý Lord, which
kynge Dauid had made to confesse vnto the
Lorde, that his mercy lasteth euer: playeng
a Psalme of Dauid with theyr hande. And
the preastes blewe with trompettes before
them: and all they of Israel stode.

Moreouer, Salomon halowed the middle
of the courte, that was before the Lorde, for
there he offered burntoffrynges and the fat
of the peaceoffrynges, because the brasen al-
ter which Salomon had made, was not ha-
ble to receyue the burntoffrynges and the
meateoffrynges and the fat.

So at the same tyme, Salomon kepte a
*feast of seuen dayes, and all they of Israel
with him, an excedyng great congregacion,
euen from the entryng in of Hamath: vnto
the ryuer of Egypte. And in the eyght daye
they made a gatheryng. For they kepte the
dedicacion of the aulter seuen dayes, and the
feaste seuen dayes. And the .xxiiii. day of the
seuenth moneth, he let the people departe
to theyr tentes glad & mery in herte: for the
goodnesse that the Lorde had shewed to Da-
uid & to Salomon, and to Israel his people.
*And so Salomon finyshed the house of the
Lorde, and the kynges house: and all that
came in his herte to make in the house of the
Lorde, and in his owne house, wente prosp-
rously forwarde.

And the Lorde appeared to Salomon by
nyght, and sayde to hym: I haue heard the
peticion, and *haue chosen this place for my
selfe to be an house of sacrifice. If I shut vp
heauen that there be no rayne: or yf I com-
maunde the locustes to deuoure the lande: or
if I sende pestilence amonge my people: and
if they that are of my people, amonge whom
my name is called vpon, do humble them sel
ues and make intercessyon and seke my pre-
sence, and turne from theyr wycked wayes
then wyll I heare from heauē, and be merci-
ful to theyr synne: and wyl heale theyr land.

And from hēce forth myne eyes shalbe open
and myne eares attente vnto the praier that
is made in this place. And therfore nowe* I
haue chosen & sanctifyed this house, that my
name may be there for euer: and myne eyes
and myne herte shalbe there perpetually.

And if thou wylt walke before me, as Da-
uid thy father walked, to do all that I haue
cōmaunded the, and shalt obserue my stat-
utes and my lawes: then wyll I stablyche the
seat of thy kyngdome, accordyng as I make
the couenaūt with Dauid thy father, saeyng
*thou shalt not be without a mā to be rule
in Israel. But and if ye turne away, and for-
sake my statutes, and my cōmaundements
which I haue set before you, and shal go, and
serue other goddes, and worshyp them: then
wyll I plucke them vp by the roots, out
of my lande whiche I haue geuen them, and
this house, whiche I haue sanctifyed for my
name wyll I cast out of my syght, and wyl
make it to be a prouerbe and a iest among
all nacions

all nacyons. And euery one that passeth by
shalbe astonyed at this house, whiche belon-
ged to the most hye God, and shal say: * why
hath the Lorde dealte of thys fashyon with
this lande, & with this house? And they shall
answere: because they forsoke the Lord God
of theyr fathers, whiche brought them out
of the lande of Egypte, and caught holde on
other goddes, and worshypped them, and ser-
ued them: euen therfore hath he brought all
this euyll vpon them.

¶ The.viii.Chapter.

¶ The cyties that Salomon buylded after that the house of God was fynished.

I AND * it fortuned, that after twenty
yere when Salomon had buylte the
house of ꝯ Lorde and his owne house
he buylte the cyties that Hiram gaue hym,
and put of the chyldren of Israel in them.
And Salomon went to Hamath zoba, and
strengthed it. And he buylt Thadmor in the
wyldernesse, and repayred al the store cyties
which were in Hamath. And he buylt Beth-
horon the vpper, and Bethhoron the nether,
stronge cyties, hauyng walles, gates, and
barres. And Baalah, and all the store cyties
that Salomon had and all the charet cyties,
and the cyties of the horsmen, and euery ple-
sant place that Salomon had lust to buyld
in Ierusalem and Libanon, and thorowout
all the lande of his dominion.

II And all the people that were lefte of the
hethites, Amorites, Pherezites, Heuites &
Iebusites, which were not of the chyldren of
Israel: but were the chyldren of them which
were lefte after them in the lande, and were
not consumed of the chyldre of Israel, them
dyd Salomon make to pay e trybute, vntyl
this daye. But of the chyldren of Israel dyd
Salomon make no bondmen for his worke:
but they were men of warre, and rulers, and
greate lordes with him, and captaynes ouer
his charettes and horse men. And kyng Sa-
lomons officers that ouersawe and ruled the
people, were two hundred and fyfty.

III And Salomon brought the daughter of
Pharao out of the cytie of Dauid, into the
house that he had buylded for her. For he
sayde: my wyfe shal not dwel in the house of
Dauid kyng of Israel, for it is holy: because
that the arke of the Lorde is come vnto it.

Then Salomon offred burntoffrynges
vnto the Lorde, on the aulter of the Lorde,
which he had buylt before the porche, doyng
euery thynge in his due tyme, and offerynge
accordyng to the commaundement of Mo-
ses, in the Sabbothes, newe moones, and so-
lempne feastes, * thre tymes in the yeare,
that is to saye: in the feaste of swete breade,
in the feaste of weakes, and in the feaste of
Tabernacles.

And Salomon set the sortes of Preastes
to theyr offyces, as Dauid his father had or-
dered the, and the Leuites in theyr watches,
for to prayse and minister before the prea-
stes day by day, and the porters by course, at
euery gate. * For so had Dauid the man of
God commaunded. And they omytted not
the commaundement of the kynge vnto the
Preastes and the Leuites, concernyng any
maner of thyng, and concernyng the treasu-
res. For Salomon made prouisyon for the
charges, from the fyrst day that the founda-
cion of the house of the Lorde was layed: tyl
it was fynished, that the house of the Lorde
was perfecte. Then wente kynge Salomon
to Ezion Gaber, and to Eloth at the * (red)
see syde in the lande of Edom. And Hiram
sente hym by the handes of hys seruauntes,
shyppes, and seruaũtes that had knowledge
of the see: and they came with the seruaũtes
of Salomon to Ophir, and carried thence
foure hundred and fyfty talentes of golde,
and brought it to kyng Salomon.

¶ The.ix.Chapter.

¶ The cõmunicacion of Salomon with the quene of Saba: and the gyftes that ꝯ one gaue the other. The death of Salomõ: after whom succeded Rehoboã.

I AND * when the Quene of Saba hard
of the fame of Salomon, she came to
proue hym in harde questions at Je-
rusalem, with a very greate company with
camelles that bare spyces & plenty of golde,
and pricious stones. And whẽ she was come
to Salomon, she communed with hym of al
that she had in her herte. And Salomõ say-
led her all her questyons, and there was not
one worde hyd from Salomon, whiche he
tolde her not.

And when the Quene of Saba had sene
the wysdome of Salomon, and ꝯ house that
he had buylt, and the meate of hys table, the
syttyng of hys seruauntes, and the standing
of his wayters, theyr apparell, his butlars,
theyr apparell, his goyng vp, by the whiche
he wente into the house of the Lorde, there
was no more spirite in her.

And she sayde to the kyng: the sayeng
which I heard e in myne owne land, of thyne
actes, and of thy wisdome, is true. I beleued
not the wordes of them, vntyll I came, and
myne eyes had sene it. And beholde, the one
halfe of thy wysdome was not tolde me: for
thou exceadest the fame that I hard. Happy
are thy men, and happy are these thy seruaũ
tes which stande before the alway, and hear
thy wysdome. Blessed be the Lord thy God,
which had lust to the, to set the kynge on his
seat, that thou myghtest be kynge: ordeyned
by the Lorde thy God. Because thy God lo-
ueth Israel, and hathe deyte to make them
contynue euer: therfore made he the kynge
ouer them: to do rygh t and equitie.

And

And she gaue the kyng an hundred & .xx. talentes of golde, and of spyces exceadyng great aboundaunce and precious stones, neither was there any more suche spyce, as the Quene of Saba gaue king Salomon. And the seruauntes of Hyram and the seruaũtes of Salomon which brought golde from Ophir, brought also algume wood and precyous stones. And the kynge made of the Algume wood steyres in the house of the Lord, & in the kynges palace, and harpes and psalteries for syngers. In there was none suche wood sene before in the lande of Juda. And kyng Salomon gaue to the Quene of Saba euery pleasaunte thynge that she asked, but not so moch as she brought vnto ꝑ kyng And so she turned & went away to her owne lande with her seruauntes.

D The weyght of golde that came to Salomon in one yere, was syx hundred.lxvi.talentes of golde, besydes that which chapmẽ and marchaũtes brought, and al the kynges of Arabia & rulers of that coũtrye brought golde and syluer to Salomon. And kynge Salomon made two hundred bucklers of beaten golde, and syx hundred sicles of beaten golde were spent vpon one buckler, and thre hundred shyldes made he of beaten gold and one shyld cost thre hũdred peces of gold: and the king put them in the house that was in the forest of Libanon.

And the kynge made a great seat of Iuory, & ouerlayed it with pure gold. And there were syx steppes to the seate, with a fote-stole of golde fastened to the seate: and pommelles on eche syde of the sytyng place, and two Lyons standyng by the pomels. And xii. lions stode on the one syde & on the other vpon the syx steppes, so that there was no suche worke made in any kyngdome.

And all the drynkynge vessels of kynge Salomõ were of golde, and all the vesselles of the house that was in the forest of Libanõ were of precious golde: for syluer was counted nothynge worth, in the dayes of Salomõ. For the kynges shyppes went to Tharsis with the seruaũtes of Hyram: euery thre yere ones came the shyppes to Tharsis, and brought golde, syluer, Iuory, and apes, and peacockes.

F *And kyng Salomon passed all the kynges of the earth in rychesse and wysdome.
*iii.Reg.x.d
And al the kynges of the erth sought the presence of Salomon, to heare his wysdom that God had put in his herte. And they brought euery man his present, vessels of syluer, and vessels of golde, rayment, harnesses, spyces, horses and mules, and whatsoeuer might be gotten yere by yere.

*iii.Reg.xiiii.d *And Salomõ had foure thousand stalles for horses, and charrettes, & twelue thousande horsemen, whome he bestowed in the charet cyties, & some were with the kyng at Jerusalem. And he raygned ouer al the kynges that were frõ Euphrates vnto the lande of the Philistines: & to the border of Egypt.

*And the kynge made siluer in Jerusalem as plenteous as stones, and Cedar trees as plenteous as the mulberye trees that growe in the valleyes: and they brought vnto Salomõ horses out of Egipt, & out of al lands.

*The rest of the actes of kynge Salomon fyrst and last, are they not written in the sayinges of Nathan the prophet, and in the prophecye of Ahiab the Silonite, and in the visiõs of Iddo the seer of vysiõs agayne Jeroboam the sõne of Nabat? And Salomon reygned in Jerusalem vpon al Israel fourty yeres. And Salomon slept with his fathers and they buryed hym in the cyte of David his father: and Rehoboam his sõne reygned in hys steade.

¶ The.x. Chapter.

¶ The folyshnes of Rehoboam, and the deuysyon of hys realme.

AND *Rehoboam went to Sichẽ: for to Sichẽ were al Israel come together to make hym kyng. And when Jeroboam the sõne of Nabat (which was fled into Egypt from the presence of Salomon ꝑ kyng had it, he returned out of Egypt. And they sent and called hym. And so Jeroboam and all they of Israel came and cõmuned with Rehoboã, sayeng: Thy father layde a greuous yocke vpon vs: nowe therfore, rempre thou somewhat of the greuouse seruyce of thy father, and of his heuy yocke that he put vpon vs: and we wyll serue the. And he sayde to them: come againe vnto me after thre dayes And the people departed.

And kyng Rehoboham counsayled with the elders that had stande before Salomon his father, whyle he yet lyued, and he sayde: what counsayle geue ye me, to answere this people agayne? And they tolde him, sayeng: If thou be kynde to thys people, and serue thy selfe lowely to them, and speake louyng wordes to them, they wyl be thy seruauntes for euer. But he lefte the coũsayle which the ealders gaue hym, and toke counsayle with the ponge men that were growen vp with him, & that stode in his presence. And he sayde vnto them: what aduyse gyue ye, that we may answere this people, which have communed with me, sayeng: Abate somwhat of the yocke which thy father dyd put vpon vs.

And the ponge men that were growen vp with hym, spake vnto hym, sayeng: Thus shalte thou answere the people that spake to the, sayeng: Thy father made our yocke heuy: but make thou it somewhat lyghter for vs. Thus shalt thou say vnto them: my lytle fynger shall be heuyer then my father loynes

loynes. * For where my father put a heuye
pocke vpon you, I wyll put more to youre
pocke: my father chastyled you wth whyppes
but I wyl chastyce you wyth scorpions.
And so Jeroboam & al the people came to
Rehoboam the thyrde daye, as the kynge
badde, saying: come agayne to me the thyrd
daye. And ꝑ kynge answered them cruelly:
and kyng Rehoboham left ꝑ councell of the
aged men, and answered them after ꝑ aduy-
se of ꝑ yonge men, sayinge: My father made
youre pocke greuous, and I wyll adde ther-
to, my father chastyled you with whyppes,
but I wyll chastyce you with Scorpions.
And so the kynge herkened not vnto the peo
ple: but the occasion came of God, ꝑ the Lor
de myght make good hys sayinge, * wyych
he spake, by the hande of Ahia the Silonite
to Jeroboam the sonne of Nebat.
D And wten al they of Jsrael sawe that ꝑ
kynge wolde not agree vnto them, ꝑ people
answered ꝑ kynge sayinge: what part haue
we wyth Dauid, or enheryttaunce wyth the
sonne of Jsai: let euery man of Jsrael go to
hys tente. * And nowe Dauid, se to thyne
owne house. And so al Jsrael gat thē to their
tentes, so that Rehoboam raygned ouer no
mo of the chyldren of Jsrael, then dwelt in ꝑ
cytyes of Juda. Then kynge Rehoboam al
so sente Hadurā ꝑ was ruler ouer ꝑ trybute
and the chyldren of Jsrael stoned hym with
stones that he dyed. But kyng Rehoboam
made spede to get hym vp to hys charret, to
flye to Jerusalem. And they of Jsrael rebel-
led against ꝑ house of Dauid vnto this daie.

¶ The. xi. Chapter.

¶ Rehoboam is forbyden to fyght agaynst Jeroboh: he hath. xviii. wyues, and. lx. cōcubynes, and by them xxviii. sonnes, and. lx. daughters.

A Nd whā Rehoboā was come to Je-
rusalem, * he gathered of the house
of Juda & Bēiamin, nyne score thou
sande chosen men of warre to fyght agaynst
Jsrael, & to bryngе ꝑ kyngdome agayne to
Rehoboam. And the worde of the Lorde ca-
me to Semiahu ꝑ man of God, saying: spea
ke vnto Rehoboam the sonne of Salomon,
kyng of Juda, and to al them of Jsrael that
are in Juda and Beniamin, & saye: thus say
eth the Lorde. Ye shall not go vp nor fyghte
agaynst youre brethrne: returne euery man
to hys house, for thys thynge is done of me.
And they obeyed ꝑ wordes of ꝑ Lorde, and
returned from goinge agaynste Jeroboam.
B And Rehoboam dwelt in Jerusalem, and
built stronge cyties in Juda. He buylded vp
Bethelem, and Etham, and Theko: Beth-
sur, Socho, and Adullam: Gath, and Ma-
thela: ādzyph, Adurahim, Lachis and Ase-
cha: zorea, Aialon, and Hebron, wyych is in
Juda & Beniamin, stronge cyties. And he re
payred the stronge holdes, & put captaynes
in them, and store of vytayle, & wyne & oyle.
And in all cities he put shyldes and speares,
and made them exceadyng stronge, hauyng
Juda and Beniamin on hys syde.
C And the prestes & the Leuites that were
in al Jsrael, resorted to hym out of all theyr
coastes. For the Leuytes lefte theyr suburbes
and theyr possessyon, and came to Juda
and Jerusalem: * for Jeroboam and hys son
nes had cast them out from mynystring vn-
to the Lorde. * And he ordeyned him prestes
for the hylaultares, for the deuylles and for
the calues wyych he had made, and after the
Leuites there wente ont al the trybes of Js-
rael, soch as submytted theyr hertes to seke
the Lorde God of Jsrael, and cam to Jerusa
lem, to offre vnto the Lorde God of theyr fa
thers. And so they strengthed the kyngdo-
me of Juda, and made Rehoboam the sonne
of Salomon mygbtye thre yeare longe, for
thre yeare they walked in the waye of Da-
uid and Salomon.
And Rehoboam toke hym Mahalath ꝑ
daughter Jerimoth, the sonne of Dauyd to
wyfe, and Abiahil, the daughter of Eliab ꝑ
sonne of Jsai, wyych bare hym chyldren Je-
us, Samaria, & zaha. And after her he toke
* Maaca, the daughter of Absolon wyyche
bare hym Abya, Attai, ziza, & Selomith.
And Rehoboam loued Maacah the daugh-
ter of Absolon aboue al hys wyues & concu-
bynes, for he toke. xviii. wyues & thre score
concubynes, and begat. xxviii. sōnes and. lx
daughters. And Rehoboam made Abiah ꝑ
sonne of Maacah the chefe ruler among his
brethrne, and to haue the ouersyghte of the
kyngdome. And he played wysely, and sca-
tered al his chyldren thorowout all the coun
trees of Juda, and Ben Jamin, vnto euery
stronge cytye. And he gaue them abounda-
unce of vytayle, & obtayned many wyues.

¶ The. xii. Chapter.

¶ Sesak kynge of Egypte robbeth the tewple of the Lorde. Rehoboam dyeth, and Abia his sonne succeedeth hym.

A Nd it came to passe, that when Rehe-
boam had stablyshed the kyngdome,
and became mygbtye, he forsoke the
lawe of the Lorde, and all Jsrael wyth him.

 * And

*iii.Re.xiii. *And yt fortuned, that in the fyfte yeare of kynge Rehoboam, Sesac the kyng of Egypte came vp agaynst Ierusalē, because they had transgressed agaynst the Lord with.xii C. charettes, and.lx.M. horsemen. And the people were wythout nombre, that came w̄ hym out of Egypte, Lubim, Sukkim, and the blackmores. And they toke the stronge cyties in Iuda, and came to Ierusalem.

Then came Semeia, the Prophete to Rehoboam and to the Lordes of Iuda, that were gathered together wythin Ierusalem
B for Sesac, and sayde vnto them: thus sayed the Lorde, ye haue lefte me, & therfore haue I also left you in the hādes of Sesac. Wher vpon the lordes of Israel and the kyng humbled them selues, & sayde, the Lorde is rygheteous. And whan the Lorde sawe that they submytted them selues, the worde of ý Lorde cam to Semeia, saying: They submytte them selues, therfore I wyl not destroye thē But I wyl delyuer them somwhat, and my wrath shal not burne vpon Ierusalem by ý hande of Sesac. Neuertheless, they shalbe hys seruauntes, to knowe what dyfference is betwene my seruyce, and the seruyce of ý kyngdomes of the worlde.

C And so Sesac kynge of Egypt came to Ierusalem, and tokē away the treasures of the house of the Lorde, and the treasures of the kynges house: he toke euen al. And he ca
*iii.Reg.x.a ryed awaye the shyldes of golde, * wyche Salomon made. In steade of wych, kynge Rehoboam made shyldes of brasse, and committed them to the handes of the captaynes wyche had the ouersyght of the kotemen, & ý kepte the entraunce of the kynges house. And it cam to passe, that when the kynge entred into the house of ý Lord, the garde cam & fet them, and broughte them agayne vnto the gardechambre. And when he humbled hym selfe, the wrath of the Lorde turned frō hym, that he wolde not destroye altogether. And in Iuda all was well.

D And so kynge Rehoboam wared mygh tie & rayned in Ierusalem. And Rehoboam was.xli. yere olde, when he begā to raygne, & he raygned.xvii. yeares in Ierusalem, the cytie wych the Lorde had chosen out of all the trybes of Israel to put hys name there. And hys mothers name was Naama, an
*iii.Regum. Ammonitesse. * And he dyd euel, because he xiiii.f. prepared not hys herte to seke the Lorde.

The actes also of Reboam, fyrste and last, are they not wrytten in the sayinges of Semia the prophet, & of Iddo ý seer wych noted the genelogyes and there was warre alwaye betwene Rehoboam and Ieroboā And Rehoboam slepte wyth hys fathers, & was buryed in the cytie of Dauid, and Abia hys sonne raygned in hys steade.

¶ The.xiii. Chapter.

¶ The vyctory of Abia agaynste Ieroboam.

The.xviii. yeare of kyng Ieroboam & I began Abia to raygne ouer Iuda, & he raygned thre yeare in Ierusalem. Hys mothers name also was Michaiah ý daughter of Uriel of Gibia. And there was warre betwene Abia & Ieroboam. And Abia made prouyson for warre, hauyng valeaunt & expert men of warre, enē.iiii.C.M chosen men. And Ieroboam set hym fyfte in araye to fyght agaynste hym, w̄.viii.C.M pict men wych were strōg & men of armes.

And Abia stode vp vpon zemaraim an hyl wych is in mounte Ephraim, and sayd heare me ý Ieroboam and al Israel. Do not you knowe howe ý the Lorde God of Israel gaue the kyndgome, ouer them of Israel, to Dauid for euer, euen to him & to hys sonnes wyth a salted couenaunte? And Ieroboam the sonne of Nebat ý seruaunte of Salomon the sonne of Dauid is rysen vp, & hath rebelled agaynst hys Lorde. And there gathered to hym lewde men ý chyldren of Belial, and preuayled agaynst Rehoboam the sonne of Salomon: when Rehoboam was yonge & tendre herted & could not stond before them.

And nowe ye saye, ý ye be able to preuayle agaynste the kyngdome of the Lorde, wyche is in the hande of the sonnes of Dauid, & ye be a great multytude, & haue ý golden calues * wych Ieroboam made you for goddes. And haue ye not cast out the prestes of the Lorde the sonnes of Aaron, & the Leuites, & haue made you preastes after the maner of the nacyons of other lādes: so ý whosoeuer commeth, & consecrateth hys hand w̄ a yonge oxe & seuen rammes, the same maye be a preste of them that are no goddes.

But we belonge vnto the Lorde our God whom we haue not forsaken, & the prestes are the sonnes of Aaron which ministre vnto the Lorde, & the Leuytes wayte vpon theyr offyce. They burne vnto ý Lord euery morynynge & euenynge, burnte sacryfyces & swete encense: ý shewbread set they in order vpon a pure table: & prepare ý candelstyche of golde w̄ the lampes of the same to burne euer at euen. And truly we kepe ý watch of ý Lorde our God, but ye haue forsaken hym. And beholde, God him selfe is our captayne & his prestes blow w̄ the * trompetes, & cry alarum agaynst you. O ye chyldren of Israel, fyght not against the Lorde God of your fathers: for it wyl not prospere wyth you.

But for al ý, Ieroboam cōuayed men priuely about, to come behynde them, & so they were before Iuda, & ý layers in wayte were behynde them. And whē they of Iuda loked aboute, beholde the battell was before & behynde, & they cryed vnto ý Lorde & ý prestes blewe w̄ ý trōpetes, & ý men of Iuda gaue

D showte. And as the men of Juda showted, it came to passe, that God smote Jeroboam, & all Israel before Abia & Juda. And the chyldren of Israel fled before Juda, & God deliuered them into theyr hand. And Abia & his people slue a great slaughter of thē: there fell downe wounded of Israel. v. hundred thousāde chosen men. And so the chyldren of Israel were broughte vnder at ý tyme, & the chyldren of Juda preuayled: because they leaned
C vnto the Lorde God of theyr fathers. And Abia folowed after Jeroboam & toke cities from hym, Bethel, w̄ the townes belōginge therto. Jesena wyth the townes ý belonged therto, & Ephrō w̄ her townes. And Jeroboam recouered no strēgthe agayne in ý dayes of Abia. And ý Lord plaged hym, & he dyed.

But Abia waxed myghtie, & marryed. riiii. wyues. and begat xxii. sōnes, and. xvi. daughters. The rest of the actes of Abia, his customes & hys sayenges are wrytten in the story of the prophet Iddo.

¶ The. xiiii. Chapter.

¶ Of Asa kynge of Juda.

I SO Abia slepte w̄ hys fathers, ād they buryed hym in ý citie of Dauid, & * Asa his sonne raygned in hys steade. In whose dayes ý lande was in quyetnes ten yeare.

And * Asa dyd that was good & ryght in the eyes of the Lorde hys God: for he toke a waye straunge aulters and the hylaulters, and brake downe the ymages, and cut downe the groues, & commaunded Juda to seke the Lord God of theyr fathers, and to do accordynge to the lawe and commaundement And he put awaye out al the cyties of Juda the hylaulters & the ymages: and the kyngdome was quyet before hym. And he buylte stronge cities in Juda: because ý lande was in rest, and he had no warre in those yeares.

B For the Lorde had geuen hym reste.

Therfore he sayd vnto Juda: let vs build these citys, and make aboute them walles, towars, gates, & barres. for the lande is yet in reste before vs, because we haue sought ý Lorde oure God: we haue soughte hym, and he hath geuen vs rest on euery side: & so they buylt and it prospered wyth them. And Asa had an armye of men that bare shyldes and speares, out of Judā, thre hundred thousād: and out of Ben Jamin that bare shyldes, & bme bowes, two hūdred & foure score thousande, all these were valeaunte men.

C And there came out agaynst them zarah the blacke mozian * with an hoost of. x. hundred thousande, & thre hundred charettes, & came as farre as Marcsa. And Asa wente out before hym, and they ioyned the battell in the valey of zephata beside Marcsa. And Asa cryed vnto the Lorde hys God, & sayde Lord, * it is no harde thyng wyth ý to helpe ether manye, or them ý haue no powre, helpe vs therfore, O Lorde our God, for we trust to the, and in thy name we go agaynst thys multytude. Thou arte the Lorde oure God, and no man shal preuayle agaynst the. D

So the Lorde smote ý blacke mozes before Asa and Juda, & the blacke mozes fled. And Asa & the people that was wyth hym, folowed after them vnto Gerar. And ý blacke mozes hoost was ouer throwne, ý there was none of them lefte, but were destroyed before the Lorde and before hys hoosse. And they caryed away a myghtie greate praye. And they smote all the cytyes rounde about Gerar. For the feare of the Lorde came vpō them And they spoyled al the cities ād there was exceadynge moche spoyle in thē. They smote also the tentes of catell, and caryed awaye plentye of shepe and camels, and returned to Jerusalem.

¶ The. xv. Chapter.

¶ Kynge Asa by the monycion of the prophete Azaria sacrificed to the Lorde. He deprriueth his mother of her dominion.

A ND the sprete of God came on Azaria the sonne of Oded. And he went out to mete Asa, & sayd vnto him: heare me Asa, & al Juda, & Ben Jamin. The Lorde is w̄ you, whyle ye be wyth hym, and when ye seke hym, he wyl be founde of you: & agayne whē ye forsake hym, he also wyl forsake you And truly for a long season in Israel no mā sought the true God, no man regarded ý prestes ý taught them, no mā cared for the lawe, And when any man in hys trouble dyd turne vnto the Lorde God of Israel, & soughte him he was founde of them. And in ý tyme there was no peace to hym, that dyd go out and in: but great sedycion was there among al the inhabyters of the earth. And nacyon was destroyed of nacyon, and cytie of cytie: for God dyd mone al aduersitie amonge thē Play ye therfore ý men, & let not your hādes slacke, for youre worcke shalbe rewarded.

And when Asa heard those wordes, & the prophecye of Azaria the sonne of Oded ý prophet, he toke conrage, and put awaye the abhomynable ydoles out of all the lande of Juda & Ben Jamin, & out of the cities which he wanne in mounte Ephraim, & renued the aulter of the Lorde, ý was before the porche of the Lorde, And he gathered al Juda and Ben Jamin, and the straungers with them oute of Ephraim, Manasse, & Simeon. For there fell many to hym oute of Israel, when they sawe ý the Lorde his God was w̄ him. So they assembled at Jerusalem the thyrde moneth, the fyfteneth yeare of the raygne of Asa. And they offred vnto the Lorde ý same tyme of the spoyle wyych they had broughte vii. C. oxen, and. vii. thousande shepe.

And they made a couenaunte to seke the Lorde God of theyr fathers, wyth all theyr hert, & all theyr soule. And whosoeuer wold not seke the Lorde God of Israel, shulde dye for it: whether he were smal or great, mã or woman. And they sware vnto the Lorde w̃ a lowde voyce, showtynge & blowyng with
D trompettes & shawmes. And all they in Juda reioysed at the othe, for they had sworne vnto the Lorde wyth al theyr hert, & sought hym wyth al theyr luste, & he was founde of them. And the Lorde gaue them rest rounde aboute on euery syde.

And kyng Asa put Maacha his mother out of auctoryte, because she had made an ab
* homynable ydoll * (of Priapus) in a groue: ād Asa brake downe her ydoll, & stamped it, ād burnt it at the broke Cedron. But all the hil aulters were not taken awaye out of Israel though the hert of Asa was perfecte all hys dayes. And he brought into ý house of God the thynges that hys father had dedycate, & ý he hym selfe had dedycat: euen syluer, & gol de, & Jewelles. And there was nomore war
* Judic.iii.b re vnto ý * xxxv. yeare of the raygne of Asa.

¶ The. xvi. Chapter.

¶ Asa, for feare of Baasa kinge of Israel, maketh a couenaunt with Benhadad kynge of Siria.

A
* iii.Re.xv.c IN the. xxxvi. yeare of the raygne of Asa, came * Baasa kyng of Israell vp agaynst Juda, and buylt Rama, to the entent that he wolde let none passe out or in * (fatte
* to Asa kyng of Juda. And Asa fet out golde & siluer, out of the treasures of ý house of the Lorde, & of the kynges house, & sent to Benhadad kynge of Siria ý dweit at Darmesec & sayd: There is a cõfederacyon betwene me & the, betwene my father & thyne. Behold I haue sent the syluer & golde, that thou wylte come & breake thyne appoyntmente w̃ Baasa kynge of Israel, that he maye departe frõ me. And Benhadad graunted vnto kynge
B Asa, & sente to the captaynes of hys armye to the cytes of Israel. And they smote Jion, Dan, & Abelmain, and the stronge cyties, of Nepthali. And when Baasa heard thys, he lefte buyldynge of Rama, & let hys worcke cease. And then Asa the kynge toke al Juda and caryed awaye the stones and tymbre of Rama, wherwyth Baasa was a buyldyng and he buylt therwyth Geba and Mizpa.

C At that tyme, Hanani the sear came to Asa kynge of Juda: ād sayde vnto hym: because thou haste trusted in the kynge of Siria, & not rather put thy truste in the Lorde thy God, therfore is the hoste of the kinge of Siria escaped out of thine hande. * Had not
* ii.Pa.xiiii.c the blacke mores and Lubim an exceadynge great hoost wyth manychare ttes and horse men? And yet because thou strustedest in the Lorde, he delyuered them into thyne hande. For the eyes of ý Lorde beholde al the earth to strength them that are of perfecte hert towarde hym. * Herin thou hast done foliship, and therfore from henceforth thou shalt have warre. And Asa was wroth wyth the sear, & put him into a prison house, for he was displeased wyth hym because of thys thynge. And Asa destroyed certayne of the people ý same season.

And beholde these dedes of Asa, first, & last, are wrytten in the booke of the kynges of Juda And Israel. And Asa in the. xxxix. yeare of hys raygne fell sycke in hys fete, ād that hys dease contynued very longe. And in hys syckenes he sought not the Lorde but phisicions. And Asa slepte with hys fathers & dyed in the. xli. yeare of hys raygne. And they buried him i his owne sepulchre, which he had made for him selfe in the cytie of Dauid, and layed hym in the bed wyche he had kylled with dyuerse kindes of spices & swete odours, made by the craft of the potecaries. And they burnt very moch spyce about him.

¶ The. xvii. Chapter.

¶ Iehosaphat causeth the feare of the Lorde to be reuued amonge the people.

AND * Jehosaphat hys sonne reyned in hys stead, & prevayled agaynst Israel. And he put souldyers in al ý strong cities of Juda, & set rulers in the land of Juda & in the cities of Ephraim, which Asa his father had woõne. And ý Lord was w̃ Jehosaphat, because he walked in ý old waies of his father Dauid, & sought not Baall. But sought the Lorde God of hys father, & walked in his commaundementes: and not after the doynges of Israel. And the Lord stablyshed the kyngdome in his hande, & al they were in Juda, brought him presentes, so that he had aboundaunce of ryches and honour. And he lefte vp hys herte vnto the wayes of the Lord & he put downe yet more of the hyaulters & grones out of Juda:

In the thyrde yeare of hys rayne he sent to hys lordes, euen to Benhayl, Obadia, Zacharia, Nethanel, & to Michaahu, that they shulde teach in the cyties of Juda & with them he sent Leuytes: euen Semeiahu, Nethaniahu, zabadiahu, Asael, Semiramoth, Jehonathan, Adomahu, Tobiahu, and Tobadonia and wyth them Elisamah & Jehoram prestes. And they taught in Juda, & had the boke of the lawe of God with them, & went aboute throwout al the cytyes of Juda, & taught the people.

And the feare of the Lord fel vpon all ý kyngdomes of the landes that were round about Juda, & they fought not agaynst Jehosaphat. And some of ý philistins brought Jehosaphat gyftes, and tribute syluer. Also

therto the Arabians brought him catel: euē
vii. M. & vii. C. rammes, & vii. M. and vii.
C. hegoates. And so Iehosaphat prospered
& grue vp an hye. And he buylte in Juda, ca
stels & stronge cyties: & he had great substa-
nce in the cyties of Juda, but the men of ar
mes & strongest soudyers were in Ierusalē.
D And these are the offyces of them in the
houses of their fathers, the captaynes ouer
thousandes in Juda. Adna the captayne, ād
wyth hym of fyghtynge men. iii. C. M. And
nerte to hys hād was Iehohanā a captayne
& wyth hym. ii. C. & lxxx. M. And nert hym
was Amazia the sōne of zichri, wych of his
owne goodwyll offred him selfe vnto ý Lor
de, and wyth hym. ii. C. M. mygtie men of
warre. And of the chyldren of Ben Iamin,
Eliada a man of mygt, & with hym armed
men wyth bowe & shilde. ii. C. M. And nert
hym was Iehosabad, & wyth hym an. C. ād
lxxx. M. that were prepared for the warre.
These wayted on the kynge, besydes those
whyche the kynge put in the stronge cytyes
thorowout all Iuda.

C The. xviii. Chapter.

After Ahab had asked counsel of the foure hundred prophetes, he put Michea in prison. He dyeth wyth ý shotte of an arowe.

1 AND Iehosaphat had a boundaunce
of richesse and honoure, and toyned
xxii. affynyte w̄ Ahab. And * after cer-
tayne yeares he went downe to A-
hab to Samaria. And Ahab slue many shee-
pe & oxen for hym, ād for the people ý he had
wyth hym, & entreated hym to go vp wyth
hym vnto Ramoth in Gilead. And Ahab
kynge of Israel sayd vnto Iehosaphat king
of Iuda: wylt thou go wyth me to Ramoth
in Gilead? And he aunswered him: I wyl be
as thou, and my people shalbe as thyne, and
we wyll go wyth the to the warre.
B And Iehosaphat sayde vnto the kinge
of Israel: aske councel I pray ý, at the word
of the Lorde, thys same daye. Therfore the
kyng of Israel gathered together of prophe
tes. iiii. C. men, & sayde vnto them: shall we
go to Ramoth in Gilead to fyght, or shulde
I cease? And they sayde: go vp, & God shall
delyuer it into the kynges hande. But Iehо
saphat sayd: is there yet here neuer a prophe
te more of the Lordes, ý we mygte aske of
hym? And the kyng of Israel sayde vnto Ie
hosaphat: there is yet one mā, by whom we
maye aske the Lorde. But I hate him: for he
neuer prophecyeth me good, but alway euel
& the same is Michea the sōne of Imla. And
Iehosaphat sayde: let not the kynge saye so.
And the kyng of Israel called one of his
chamberlaynes, & sayde: fetch hether quyck
ly Michea the sonne of Imla. And ý kynge
of Israel and Iehosaphat kyng of Iuda sate
ther of them on hys seate in their apperell,
in a threshyng floure beside the gate of Sa
maria, & al the prophetes prophesyed before
them. And one zedekia the sōne of Chanana
had made hym hornes of yron, & sayde: thus
sayeth the Lorde: with these shalt thou ouer
thorow Siria, vntil they be brought to nau
ghte. And al the prophetes prophecyed euen
so, sayinge: Go vp to Ramoth in Gilead, &
it shal prospere wyth the: for the Lorde shal
deliuer it into the hande of the kinge.
And the messenger ý wente to call Mi-
chea, speake to him, saying: behold, the wor-
des of the prophetes speake good to ý kyng
wyth one assent, let thy wordes therfore be
lyke one of theyrs, that thou speke that wyl
che is pleasaunt. And Michea sayde: as tru-
ly as the Lorde lyueth: euen what my God
sayth, that wyll I speake. And whā he was
come to the kynge, the kynge sayd vnto him
Michea, shuld we go to Ramoth in Gilead
to fyght, or leaue of? And he sayde: go vp, &
all shalbe well: & they shalbe delyuered into
youre hande. And ý king sayd to hym: So &
so many tymes do I charge ý that ý saye no-
thing but ý truth to me, in ý name of ý Lord
Then he sayde: I dyd se all them of Israel
scatered in the mountaynes, as shepe ý haue
no shepherde. And the Lord sayd: these haue
no master, let them returne euery man ther-
fore to hys house in peace. And the kynge of
Israel sayde vnto Iehosaphat: dyd I not tel
ý, ý he wold not prophecy good vnto me: but
euel? But he sayde againe: therfore heare ye
ý worde of the Lorde. * I sawe the Lord syt
vpon hys seate, & all the company of heauen
stode on his ryght hande & on hys lefte. And
ý Lorde sayde: who shal deceaue Ahab king
of Israel, ý he maye go vp & be ouerthrowne
at Ramoth in Gilead? And he sayd: one say
eth thys, a nother that. And there came onte
a spryte, & stode before the Lorde, & sayde: I
wyll deceaue hym. And the Lorde sayde vn-
to hym: wherin? And he sayde: I wyl go out
& be a lying spryte in the mouth of al his pro
phetes. And the Lorde sayd: ý shalt deceaue
hym, & shalt preuayle: go out, and do euen so
And nowe therfore beholde, * the Lord hath
put a lyinge spryte in the mouthes of al these
thy prophetes. & the Lorde hath spoken euel
agaynste the. And zedekia the sonne of Cha
nana went to, & smote Michea vpon ý cheke
& sayde: by what way went the spryte of the
Lorde from me, to speake wyth ý? And Mi-
chea sayde: thou shalt se the daye when thou
shalte go from chambre to chambre, for to
hyde thy selfe. And the kynge of Israel sayd
take ye Michea, & bryngе hym to Amon the
gouerner of the cytye, & to Ioas the kynges
sonne, & ye shal saye thus sayeth the kynge:
put thys felowe in ý prēs house, & fede hym
w̄ bread of affyccion & water of trouble vn-
tyl I come againe i peace. And Michea say-
de: yf ý come againe in peace, then hath not ý

M iiii Lorde

* iii. Reg. xxii. & Esay. vi. a

* iii. Reg. xxii. b. Iob. xii. d. Ezech. xiiii. e

Lorde spoken to me. And he sayde: herken to
ye people euery one of you. And so the kinge
of Israel and Iehosaphat the kyng of Juda
went vp to Ramoth in Gilead. And ý kyng
of Israel sayde vnto Iehophat: I must chan
ge me, when I go to the battel: but se that ý
haue thyne owne apperel vpon the. And the
kynge of Israel chaunged hym selfe, & they
came to battel. But the kynge of Siria had
commaunded the captaynes of the charettes
G that were with hym, saying: se that ye fyght
not agaynst small or great, saue agaynst the
kynge of Israel onely.

And when the captaynes of the charettes
sawe Iehosophat, they sayde: it is the kynge
of Israel, and therfore they compassed about
hym to fyghte. But Iehosaphat cryed out, &
the Lorde helped hym, and God chased them
awaye from hym. For it came to passe that
when the captaynes of the charettes perceaue
ued that it was not the kynge of Israel, they
turned backe agayne from hym. And a cer
tayne man drewe a bowe wyth al his might
& smote the kynge of Israel betwene ý ioyn
tes of hys habergyn. And he sayd to hys cha
retman: turne thyne hand, ý thou mayest ca
ry me out of the hoste: for I am wounded.
And the battel ceased that daye. Howbeit ý
king of Israel caused his charet to stond styl
agayne ý Sirians vntyl euen. And aboute
the tyme of the sunne going downe, he dyed.

¶ The. xix. Chapter.

¶ After Iehosaphat was reduled by the prophet Je
hu, he called agayne the people to the honourynge of ý
Lorde God.

A

ND Iehosophat the kyng of Iu
da came home agayne in peace
to Ierusalem. And Iehu ý sone
of Hanani the sear went out to
mete hym, & sayd to kyng Iehо
saphat: Woldest ý helpe the vngodly, & loue
them ý hate the Lorde? Therfore is wrathe
come downe vpon the, from before the Lord
Neuertheles, there are some good actes fou
de in the, in ý thou haste hewen downe ý gro
ues out of the lande, & haste prepared thyne
B herte to seke God. And Iehosophat dwelte
at Ierusalem: & turned & went out to the peo
ple from Beersaba to mount Ephraim, and
brought them agayne vnto the Lord God of
theyr fathers. And he set iudges in the lande
thorowout al the strong cities of Juda, citie
by cytie: & sayde to ý iudges: take hede what
ye do, for ye execute not ý iudgemẽtes of mã
but of God, which is wyth you in the iudgemẽt.
Wherfore nowe, let the feare of the Lord be
vpon you, & take hede, & be doinge the thyng
ý pleaseth hym. For there is no vnryghtoul-
C nes wyth the Lord our God: * ý shuld haue any
respecte of persones, or take rewardes.

* Roma. ii. b. Actes. x. c. Ephe. vi. b Collo. iii. d

Moreouer in Ierusalem dyd Iehosaphat
set of the Leuytes, and of the prestes & of the
auncient fathers ouer Israel, in ý iudgemẽt
and cause of the Lorde. And they returned a
gayne to Ierusalem. And he charged them
sayinge: Thus shall ye do in the feare of the
Lorde, wyth the truth & a pure herte: What
cause soeuer come to you of youre brethern
ý dwel i theyr cities, betwene bloud & bloud
betwene lawe & commaundement, betwene
statutes & ordynaunces, ye shal warne them
ý they trespace not agaynst the Lorde, lest
wrath come vpon you and youre brethern.
Thus do, & ye shal not offende. And beholde
Amaria the hye Preste is amonge you in all
matters of the Lorde, & zebadia the sonne of
Ismael, a ruler of the house of Juda he is o-
uer much busynes as concerne ý kyng: there
be officers of the Leuytes also before you.
Take courage to you therfore, & be doynge
mãfully: & ý Lord shalbe wyth suche as be good.

¶ The. xx. Chapter.

¶ The merueylous victory that the Lorde gaue Iehо
phat kynge of Juda agaynste the Moabites, and
ý chyldren of Amon and them of Seir.

A

FTER thys also, it fortuned ý the chyl
dren of Moab and the chyldren of Am
mon, & wyth them other of the Ammo
nytes cam agaynste Iehosaphat to battel.
And there came some that tolde Iehosaphat
saying: there commeth a greate multitude a
gaynste the from the otherside of the see, and
out of Siria. And beholde, they be in Hasa
syn Thamar, wyych is Engadi. And Iehо
saphat feared, & set hym selfe to seke the Lo
de, & proclaymed fastynge thorowout al Iu
da. And they ý were in Juda, gathered them
selues together, to aske councel of the Lorde
And they came out of all the cyties of Juda,
to make intercessyon to the Lord. And Ieho
saphat stode betwene the congregacyon of
Juda and Ierusalem in the house of the Lo
de before the newe courte & sayde: O Lorde
God of our fathers, art not thou God in hea
uen, and raygneste not thou on all the kyng
domes of the Heathen? And in thyne hand is
powre and myght, and there is no man that
is able to wythstande the. Art not thou our
God, wyych didest cast out the inhabiters of
thys lande before thy people Israel and gaue
iest it to the seede of Abraham thy loue for
euer? And they dwelt therin, and haue buylde
the a tẽple therin for thy name, sayinge: If
euel come vpon vs, as the swearde of iudge
ment, pestylence or hongre: then, ye we stande
before thys house in thy presence, for thy na
me is in thys house, and crye vnto the in our
tribulacyon, heare thou and helpe.

And nowe beholde, the chyldren of Ammon
and Moab, & mounte Seir, by whom thou
woldeste not let thẽ of Israel go, when they
came out of ý lãd of Egypt: but they bypas
ted frõ them, & destroyed thẽ not. Lo, how
they reward vs, to come for to cast vs out of
thy possession, which ý hast geuen vs to inhe
rit. O our God, wilt ý not iudge thẽ? for we

haue no myght agaynste thys great company that commeth agaynste vs. Neither wote we what to do: but our eyes be vnto the.

And all Juda stode before the Lorde w̃ theyr yonge ones, theyr wyues & theyr chyldren: & ther was Iehaziel the sonne of Zacharia the sonne of Banaia ý sonne of Jehiel the sonne of Mathania, a Leuite of the sõnes of Asaph, and vpon hym came the spyrete of the Lorde, euen in ý myddes of the congregaciõ. And he sayde, herken all Juda, and ye enhabyters of Jerusalem, & thou kynge Iehosaphat: Thus sayeth ý Lorde vnto you: be not afrayed nor kaynte herted by reason of thys great multitude: for the battel is not yours but Gods. To morow go ye downe against them: for they come vp at Siz, & ye shal fynde them at the ende of the broke before the wylderness of Jeruel. Ye shal not nede to fyght in this battel: but steppe forth & stand, & behold ý helpe of the Lorde which is with you: feare not, nor let youre hertes kayle you, O ye of Juda and of Jerusalem. To morowe go out agaynst them: for ý Lorde wylbe wyth you.

And Iehosaphat bowed his face to the earth, and al Juda and the enhabyters of Jerusalem fell before the Lorde worshippynge the Lord. And the Leuites of the chyldren of the Cahathites and of the chyldren of the Corahites stode vp, to prayse the Lorde God of Israel wyth a loude voyce on hye. And whã they arose earlye in the mornynge, they gat them onte vnto the wylderness of Thekoa.

E And as they went out, Iehosaphat stode ad sayde: heare me, O Juda, & ye enhabiters of Jerusalem. Put your trust in the Lorde your God, that ye may be kounde kaythfull. Gene credence to hys prophetes, & so shal ye prospere. And he gaue the people councel, and set some to synge vnto the Lord, & to prayse him in the bewtie of holynes, & to go out before ý armye, as they went, and to saye: prayse the Lorde for his mercie lasteth euer. And what time as they begane to laude and prayse, thẽ the Lorde stered vp certayne of the chyldren of Ammon and Moab, wyych layed wayte for them that were of mounte Seir, wyych were come agaynste Juda. And they were ouerthorowen with strockes amonge them selues. For the chyldren of Ammon and Moab rose agaynste the enhabyters of mounte Seir. And they sle we and destroyed them. And whan they had made an ende of the enhabiters of Seir, euery one helped to destroy another amonge them selues.

And whẽ Juda came to the edge of the wylderness, they loked vnto the multytude. And F beholde, they were dead carcasses fallen to ý erth, & none escaped. And whan Iehosaphat and hys people cam to take away the spoyle of thẽ, they found among them aboundance of goodes, rayment and pleasaunt Jewels, wyych they toke for them selues, more then they coulde cary awaye: so ý they were thre dayes in gatherynge of the spoyle, it was so moch. And the fourth day they assembled in the valley of blessynge: for there they blessed the Lord. And therfore they called the name of the same place, the valey of blessinge vnto thys daye. And so all the men of Juda and Jerusalem returned wyth Iehosaphat theyr heade, for to go agayne to Jerusalem wyth gladnesse: for the Lord had made them to reioyce ouer theyr enemyes. And they came to Jerusalem wyth psalters and harpes, & shawmes, euen vnto the house of the Lord. And the feare of God kel on ý kynghomes of al lãdes, whã they had heard that ý Lord fought agaynst the enemyes of Israel. And so the realme of Iehosaphat was in trãquylite: and hys God gaue them rest on euery syde.

And * Iehosaphat raygned vpon Juda, & was. xxxv. yeare olde when he beganne to raygne, & raygned. xxv. yeare in Jerusalem. And his mothers name was Asuba ý daughter of Silhi. And he walked in the waye of Asa hys father, & bowed not therfrom, doinge ý which was right in the syght of ý Lord Howebeit the hylaulters were not taken away, for ý people had not yet prepared their hertes vnto the God of theyr fathers. The reste of the actes of Iehosaphat fyrste & laste beholde, they are written amonge the sayinges of Jehu the sonne of Hanani, wyych noted them in the boke of the kynges of Israel. G * iii. re. xxii. f

After thys dyd Iehosaphat kyng of Juda ioyne hym selfe w̃ Ahaziahu kynge of Israel whose mynde was to do wyckedly. He coupled hym selfe with hym, to make shippes to go to Tharsis, And they made ý shyppes in Ezion, Gaber. And Elieser ý sonne of Dodanah of Maresa prophecyed agaynst Iehosaphat, sayinge: because thou haste ioyned thy selfe wyth Ahaziahu, the Lorde hath broken thy worckes. And the shyppes were broken that they were not able to go to Tharsis.

¶ The. xxi. Chapter.

¶ Iehosaphat dyed, and Iehoram succeeded hym, which putteth to death hys brethren, and is oppressed of the Philistines, and dyed of the flyre.

A Iehosaphat also * slepte w̃ hys fathers, & was buryed with hys fathers in the citie of Dauid, & Iehoram his sõne raygned in his stead: & he had brethern which were ý sonnes of Iehosaphat, Azaria, Jehiel, Zacharia, Azaria, Michael, & Sephatiahu. All these were ý sonnes of Iehosaphat kynge of Juda. And their father gaue thẽ many great gyftes of golde, & sylues, & other specyal sub staunce, w̃ stronge cyties in Juda: but ý kingdome gaue he to Iehoram, for he was ý eldest. And Iehoram rose vp agaynste ý kingdome of his father, and preuayled, and * slue all hys brethren wyth the sweard, & dyuerse * iii. ve. xi. g. * Iudic. ix. a

the lordes of Israel.* Jehoram was xxxii. yere olde whã he beganne to raygne, and he rayned. viii. yere in Jerusalem. And he walked in the way of the kynges of Israel, lyke as dyd the house of Ahab, for he had the daughter of Ahab to wyfe, & he wrought euel in the eyes of the Lorde. Howbeit the Lord wolde not destroye the house of Dauyd because of the * couenaunte that he had made wyth Dauid, as he promised to geue a light to hym and to hys sonnes for euer.

*In hys dayes the Edomytes rebelled whã they were vnder the dompnion of Juda, ãd made thẽ selues a kinge. And Jehorã went forth w̃ hys lordes, & all his charettes were w̃ hym: & he rose vp by nyght, & smote ꝑ Edomytes, which cõpased him in, & the captaynes of the charettes. But Edom rebelled styl, so ꝑ they wold not be vnder ꝑ hande of Juda vnto this day. That same tyme also dyd Libna departe from being vnder his hande, because Jehorã had forsaken ꝑ Lord God of hys fathers. Moreouer, he made hil aulters in the cytyes of Juda, and caused ꝑ enhabyters of Jerusalem to commyt fornicacyon, and prouoked Juda to Idolatrye.

And there cam a wrytynge to him from Elia ꝑ prophet, saying: Thus sayeth ꝑ Lorde God of Dauid thy father: because ꝑ haste not walked in the waies of Jehosaphat thy father, & in the wayes of Asa kinge of Juda but walkedst in the wayes of the kynges of Israel, & haste made Juda & the dwellers of Jerusalem to go a whorynge, like to ꝑ whordome of the house of Ahab, & hast slayne thy brethren, euẽ thy fathers house, which were better then thou: beholde, with a great plage wyl ꝑ Lorde smyte thy folke, thy chyldrẽ thy wyues, and thy goodes. And thou shalt suffre great payne: euen a dysease of thy bowelles, vntyl thy guttes fall out by reason of thy sycknes, daye by daye.

And so the Lord stirred vp agaynst Jehorã the spyrit of the Philistines, & the Arabians ꝑ were besyde the blacke mores. And they came vp into Juda, and wasted it, and caryed awaye al the substaunce ꝑ was foũd in the kinges house, and his sonnes, and his wyues: so that there was neuer a sonne left him saue Jehoahas which was the yõgest amonge hys sonnes: And after al these thinges, the Lorde smote hym in hys bowels w̃ an incurable dysease: And it cam to passe, ꝑ in processe of tyme, euen after ꝑ ende of two yeres hys guttes fel out in his sycknes: and so he dyed of very euell dyseases. And they made no burnyng for him lyke the burning of hys fathers. Whẽ he beganne to raygne he was. xxii. yere olde, & raygned in Jerusalem. viii. yeare, and lyued wretchedly: howbeit they buryed hym in the cytye of Dauid but not amonge the sepulchres of ꝑ kinges.

¶ The. xxii. Chapter.

¶ Ahaziahu raygneth in the room of Jehoram. Jehu kynge of Israel kylleth Ahaziahu. Athalya putteth to death al the kynges synnes, only Joas escapyth.

And* the enhabyters of Jerusalem made Ahaziahu hys yonge sonne kyng in his steade. For the men of warre* that came with the host of the Arabyans, had slayne all hys eldest sonnes. And so Ahaziahu the sonne of Jehoram kynge of Juda, was made kynge. Two & xl. yeare olde was he, whan he began to raygne, and he rayned one yeare in Jerusalem. His mothers name was Athaliahu the daughter of Amri. And he walked also in the wayes of the house of Ahab, for his mother (by hyr councel) entysed hym to do wyckedly. Wherfore he did that which was euel in the syght of the Lord, as did they ꝑ were of the house of Ahab: for they were hys councelers after the death of his father, to his destruccyon. And he walked after theyr councel, and went with Jehoram sonne of Ahab kynge of Israel, to fighte agaynste Hazael kynge of Siria at Ramoth in Gilead: and ꝑ Siriãs smote Jehoram. And he returned to be healed in Jezrel, of the woundes wych were geuen hym at Rama, when he fought wyth Hazael kynge of Siria. And Ahaziahu ꝑ sonne of Jehoram kinge of Juda, went downe to se Jehoram the sonne of Ahab at Jezrel, because he was dysealed. And it cam of God, that Ahaziahu shulde be dysyred for hys commyng to Jehoram: for whan he was come he went out with Jehoram againste Jehu ꝑ sonne of Nimsi, * whom ꝑ Lorde had anointed to destroy ꝑ house of Ahab.

And so it came to passe ꝑ whan Jehu was executynge iustice vpon the house of Ahab, & had found the lordes of Juda & the sonnes of the brethrẽ of Ahaziahu that wayted on Ahaziahu, he slue thẽ. * And he sought Ahaziahu, and they caughte hym where he was hyd in Samaria, and brought hym to Jehu. And when they had slayne hym, they buryed hym: because (sayde they) he is ꝑ sonne of Jehosaphat, wych sought the Lorde with all hys hert. And the house of Ahaziahu, had no powre to kepe styl the kyngdome.

*But when Athaliahu the mother of Ahaziahu sawe that her sonne was dead, she arose and destroyed al the kinges seed in the kinred of ꝑ house of Juda. And Jehosabeth the daughter of ꝑ kynge toke Joas the sonne of Ahaziahu, & stale him from amonge the kynges sonnes that were slayne, & put hym and hys nource in a preuie chambre. And so Jehosabeth the daughter of kyng Jehoram the wyfe of Jehoiada the preast, and the sister of Ahaziahu hyd hym from Athaliahu, that he was not slayne. And so he was with them hyd in the house of God sixe yere. And Athaliahu raygned ouer the lande.

¶ Th

¶ The. xxiii. Chapter.

¶ Joas the sonne of Ahaziahu is made kynge. Athaliahu is put to deth.

A ND * in the seuenth yere Jehoiada beynge bolde, toke ý captaynes of hũdredes. Azariahu the sonne of Jeroham, and Ismael ý sonne of Jehohanam, Asariahu ý sõne of Obed, & Maasiahu the sonne of Adaiahu, & Elisaphat ý sonne of Zichri, and made a bond with them. And they went aboute in Juda, and gathered the Leuites out of al the cyties of Juda & the auncient fathers of Israel: and they cam to Jerusalẽ. And all the congregacion made a bonde with the kinge in the house of God. And he sayd vnto them: beholde, the kynges sonne must raygne, * as the Lorde hath sayd of the chyldren of Dauid.

This is it therfore that ye shall do: The B thyrde parte of you shall (on the Sabbath) come to the preastes, Leuites, and kepers of the porches. And another thyrd parte shalbe by ý kynges house, and another thyrd parte shalbe at the gate of the foundacyon, and all all the people shalbe in the * courtes of the house of the Lord. But there shal none come into the house of the Lorde, saue the preastes & they that ministre vnto the Leuites: They shall go in, for they are holy: but all the people shal kepe the watch of the Lord. And the Leuites shall cõpase the kynge round about and euery man shall haue his weapon in hys hãde: and what other man soeuer doth come into the house of the Lorde, he shalbe slayne: and let them be with the kynge, whan he cõmeth in, and whan he goeth out.

And the Leuites and all Juda dyd accordynge to all thynges ý Jehoiada the preaste had cõmaunded, & toke euery man hys men, ý came in on the Sabboth, w̃ thẽ ý wẽte out on the Sabboth daye: nether dyd Jehoiada ý preast let ý cõpanies departe. And Jehoiada ý preast delyuered to the captaynes of hũdredes, speares, shildes, and boukelars, that had pertayned to kynge Dauid, and were in ý house of God. And he set al the people euery mã hauyng his wepõ in his hãde, frõ the ryght syde of the tẽple, to the lyft syde of the temple, alonge by the aulter and the temple, rounde aboute the kynge. And they brought out the kynges sonne, and put vpon him the crowne, and * the testimonye, (and they gaue hym in hys hãde, the law that was to be kept) & made hym kynge. And Jehoiada & hys sonnes annoynted hym, & sayd: God saue the kynge.

When Athaliahu hearde the noyse of the people, runnynge & prayslinge the kynge, she came to ý people into the house of the Lorde. And she loked, and beholde, the kynge stode in hys place at the entrynge in, & the Lordes and the trompettes were by the kynge, & all the people of the lande reioyced, blowyng w̃ trompettes, & dyd playe wyth instrumẽtes of musycke, & taught to synge & prayse. But Athaliahu rent her clothes, and sayed: treason, treason. And Jehoiada the preaste went out to the captaynes of hũdredes that were D gouerners of the hoste, & sayd vnto thẽ: haue her out wythout the doore of the temple: and whoso foloweth her, let hym be slayne with the swerde. For the preaste sayd ý they should not slaye her in the house of the Lorde. And they layd handes on her, tyl she was come to the entrynge of the horsgate beside the kynges house & there they slue her.

* And Jehoiada made a bonde betwene hym & all the people & the kynge, that they shulde be the Lordes people. And all the people wente to the house of Baall, & destroyed it, and brake hys aulters and hys ymages, & slue Mathan the preaste of Baal before the alters. And Jehoiada put the offyces for the house of the Lord vnder the hãde of the preastes and Leuites, * as Dauid had dystributed them in the house of the Lorde, to offer burntofferiringes vnto the Lorde, * as it is wrytten in the lawe of Moses, wyth reioysynge and syngynge, as it was ordeyned by Dauid. And he set porters by ý gates of the house of the Lorde, that none which was vncleane in any thynge shulde entre in.

And he toke the captaynes of hundredes & all the nobles, and the gouernoures of the people, & al the folke of the lande, and caused the kynge to come downe out of the house of the Lorde, and they came thorowe the hye gate into the kynges house, and set the king vpon the seate of the kyngdome. And al the people of ý lande reioyced, and the cytie was in trãquilite, after ý they had slayne Athaliahu wyth the swerde.

¶ The. xxiiii. Chapter.

¶ Joas doeyng the lyke of Jehoiada, kepeth the lawe, but after hys dede he regarded it not. He kylleth Zacharias the prophete. Joas is kylled of his owne seruaũt stand after hym raygneth Amaziahu.

A JOas was seuẽ yeare olde when he beganne to raygne, * he raygned fourty yere in Jerusalem. Hys mothers name also was Zibia of Beer Seba. And Joas dyd that which was right in the syght of the Lorde all the dayes of Jehoiada the preaste. And Jehoiada toke him two wyues, and he begat sonnes and daughters.

And it chaused after thys that Joas was myndeed, to renewe the house of the Lorde, & he gathered together the preastes & the Leuites, & sayde to them: go oute vnto the cyties of Juda, & gather of all Israell money, to repayre the house of youre God from yere to yere, & se that ye haste the thynge: howbeit the Leuites were slack. And the kyng called Jehoiada that was the chefest ãd sayd vnto B

hym. Why requireſt thou not of the Leuites
*Exo.xxx.d to bryngе in, out of Juda & Jeruſalem, * the
colleccion of money accordyng to the com-
maundement of Moſes the ſeruaunte of the
Lorde and the congregacyon of Iſrael ſhuld
offre it for the tabernacle of wytneſſe. For
wycked Athaliahu ād her chyldrē brake vp
the houſe of God, and all the thynges that
were dedicat for the houſe of the Lorde dyd
they beſtowe for Bealim.
*xxxiii.xx.xii.d And at the kinges cōmaundemēt, * they
made a cheſte, & ſet it without at the gate of
ꝑ houſe of the Lorde: ād made a proclamacio
throwe Juda and Jeruſalē, to bryngе into
*Exo.xxx.d the Lorde * the taracion of money, ꝑ Moſes
the ſeruaunte of God ſet vpon Iſraell in the
wylderneſſe. And the lordes and all the peo
C ple reioyſed, and brought in, and caſte into ꝑ
cheſt, vntyl it was ful. And it fortuned, that
at the ſame tyme they brought in ꝑ cheſt (vn
to them whych were in the kinges buſineſſe)
by the hande of the Leuites. And when they
ſawe ꝑ there was moche money, the kynges
ſcrybe (and one appoynted by the hye preaſt)
came, and emptied the cheſt, and toke it, and
caryed it to hys place agayne: thus they dyd
daye by daye, and gathered moch money.
D And the kynge & Jehoiada gaue it to ſoch
as dyd the laboure and worke in the houſe of
the Lorde, and hyred maſons and carpenters
to repayre the houſe of the Lorde, and ſo dyd
they artifycers in yron and braſſe, to mēde ꝑ
houſe of the Lorde. And ſo the workemen
wrought, and the worcke mended throwe
theyr hādes: ād they made the houſe of God
as it oughte to be, and ſtrengthed it. And
when they had fynyſhed it, they brought the
reſt of the money before the kynge & Jehoia-
da, & therwith were made veſſels for ꝑ houſe
of the Lorde: euen veſſels to mynyſtre wyth
all, and to ſerue for burntoffeerynges: char-
gers and ſpones, veſſels of golde and ſylver.
And they offered burntofferinges in ꝑ houſe
of the Lorde contynually all the dayes of
E Jehoiada. But Jehoiada waxed olde, and
dyed full of dayes. For an hundred & thyrtye
yere olde was he when he dyed. And they bu
ryed hym in the cytie of Dauid amonge the
kynges, becauſe he dealt wel wyth Iſraell,
and wyth God ād with his houſe. And after
the deeth of Jehoiada, came ꝑ Lordes of Ju-
da, and made obeyſaunce to the kynge. And
the kynge herkened vnto them. And ſo they
lefte the houſe of the Lorde God of theyr fa-
thers, & ſerued groues and ydoles. And then
came the wrath of God vpon Juda and Je-
ruſalem, for thys their treſpaces ſake. And
he ſent prophetes to thē, to bring thē againe
vnto the Lord. And they teſtifyed vnto thē:
But they wolde not heare.
F And the ſpryte of God came vpon zacha
ria the ſonne of Jehoiada the preaſt, whiche
ſtode by the people, & ſayd vnto them: Thus
ſayth God: why transgreſſe ye the cōmaun-
dementes of ꝑ Lorde, ꝑ ye can not proſpere?
For becauſe ye haue forſaken the Lorde, he
alſo hath forſaken you. * And they conſpy-
red agaynſt hym, & ſtoned hym wyth ſtones
at the commaundement of the kinge: euen in
the courte of the houſe of the Lorde. And ſo
Joas the kynge remembred not the kindnes
which Jehoiada hys father had done to him,
but ſlue his ſonne. And whē he dyed, he ſayd:
the Lorde loke vpon it, and requyre it.
And when the yere was out, it fortuned,
that the hoſt of Syria came vp againſt him:
& they came agaynſt Juda & Jeruſalē, & de-
ſtroyed all ꝑ Lordes of ꝑ people frō amōg ꝑ
people, & ſent al the ſpoyle of thē vnto ꝑ king
to Damaſco, for ꝑ Syriās cā wꝑ a ſmal cōpa-
ny of men, & the Lord deliuered a very great
hoſte into their hāde, becauſe they had forſa-
kē ꝑ Lord God of their fathers. And moreo-
uer they ſerued Joas according to his deſire.
And whan they were departed from him,
they left him in great diſeaſes: & * hys owne
ſeruauntes cōſpyred againſt him for ꝑ blood
of the chyldren of Jehoiada the preaſte, and
ſlue hym on hys bed, and he dyed, & they bu-
ryed him in the cytie of Dauid: but not in the
ſepulchres of the kynges. And theſe are they
that conſpired agaynſt hym: zebad the ſonne
of Simeath an Ammonite, and Jhoſabad
the ſonne of Simrith a Moabite. And hys
ſonnes, and the ſumme of the tare that was
rayſed in hys tyme, and the repayrynge of ꝑ
houſe of God, beholde, they are wrytten in ꝑ
ſtory of the boke of the kynges. And Ama-
ziahu hys ſonne raygned in hys ſteade.

C The.xxv.Chapter.

C Amaziahu ouercometh the Edomites. And Joas kynge of Iſrael ouercometh Amaziahu.

AMaziahu was.xxv. yere old, whē
he begāne to raygne, & he raygned
xxix. yere in * Jeruſalem. His mo-
thers name was Jehodadan of Je-
ruſalem. And he dyd ꝑ which is righte in the
ſyght of the Lorde: but not wꝑ a perfect hert.
And as ſone as he was ſetled in the kyngdō,
he ſlue hys ſeruaūtes, that had kylled ꝑ king
hys father. But he ſlue not theyr chyldrē, be-
cauſe it is wrytte thus in the lawe & boke of
Moſes, where the Lorde cōmaūded, ſaying:
* the fathers ſhall not dye for the chyldren,
nether ſhall the chyldren dye for the fathers,
but euery man ſhal dye for hys owne ſynne.
And Amaziahu gathered Juda together, &
made them captaynes ouer thouſandes and
ouer hundredes, accordynge to the houſes of
theyr fathers, throwe out all Juda and
Beniamin. And he nombred them from two
ty yere olde and aboue, and founde among
them, thre hundred thouſande choſen men,
able to go to battell, and that couldе handle
ſpeare

speare and shylde. He hyred also an hundred thousande strong fyghtynge men out of Israell, for an hundred talentes of syluer.

C And there came a man of God to him, and sayde: O kynge, let not the armye of Israel come wyth the: for the Lorde is not wyth Israel, nether with all the house of Ephraim. But yf thou wylt nedes be faythlesse, come on, and take the batell in hãde, and God shal make ý fal before the enemie. For God hath power to helpe, & to cast downe. And Amaziahu sayde to the mã of God: what shal we do then, for the hũdred talẽtes, which I haue geuen for the hoofte of Israell? The man of God answered: the Lorde is able to geue the moche more then they be.

And Amaziahu seuered them to the armie that was come to him out of Ephraim to go home agayne. Wherfore they were exceadynge wroth with Juda, ãd returned home in greate angre.

And Amaziahu toke hert and caryed oute hys people, and went to the salt valley, and *smote of the chyldrẽ of Seir ten thousande. And other ten thousande dyd the chyldren of Juda take alyue, and caryed them vnto the toppe of a rocke, and cast them downe from ý toppe of the rocke, ý they all to burste: but the souldyers of the armye whiche Amaziahu sent awaye, that they shulde not go wyth his people to battel, fel vpõ the cyties of Juda, from Samaria vnto Bethron, & smote thre thousande of them, & toke moche spoyle.

And it chaunced, after ý Amaziahu was come from the slaughter of the Edomites, he brought the Gods of the chyldren of Seir, & set them vp to be hys Gods, and bowed him selfe before thẽ: and burned encense vnto thẽ. Wherfore the Lorde was wroth with Amaziahu and sente vnto hym a prophete, which sayd vnto hym: why hast ý sought the Gods of the people, which were not able to deliuer theyr owne people out of thyne hande? And it chaũced, that as the prophete talked with hym the kynge sayde vnto hym: haue men made the of the kynges councell cease, why wylt thou be beaten? And ý prophete ceased and sayde: I am sure that God is mynded to destroye the, because thou hast done thys, ãd agreest not vnto my councell.

* Then Amaziahu kynge of Juda toke aduise, and sent to Joas the sonne of Jehoahaz the sonne of Jehu kyng of Israel, & sayd come, that we may se ether other. And Joas kynge of Israel sent to Amaziahu kynge of Juda, sayinge: a thystel that is in Libanon, sent to a Cedar tree of Libanõ, saying, *geue thy daughter to my sonne to wyfe. And there came a wylde beast of Libanõ, & troad downe the thystell. Thou sayest ý thou hast beaten ý Edomites, and thyne herte maketh the proud, to glorify thy selfe. Now therfore byde at home: why doste thou prouoke vnto euell, that thou mayest perysh, both thou ãd Juda wyth the?

But Amaziahu wolde not herken to him: for it came of God, euen to deliuer them into ý hãde of their enemyes because they sought councell at the Gods of Edom. And so Joas the kynge of Israel came vp: and they sawe ether other, both he and Amaziahu kynge of Juda at Bethsames which is in Juda. And Juda was put to ý worse before Israel, and they fled euery mã to his tent. And Joas the kynge of Israel toke Amaziahu kyng of Juda the sonne of Joahas the sonne of Jehoahas at Bethsames: and brought hym to Jerusalem, & tare the walle of Jerusalẽ (from the gate of Ephraim vnto ý gate that was ouer agaynst it) foure hundred cubites. And he toke awaye also all the golde and syluer, and all the Jewelles that were founde in the house of God wyth Obed Edom, & the treasures of the kynges house, & the ponge wardes, and returned to Samaria.

And Amaziahu the sonne of Joas kynge of Juda lyued after the deeth of Joas sonne of Jehoahaz king of Israel fiftene yere. The rest of the actes of Amaziahu first and laste, are they not wrytten in the boke of the kynges of Juda and Israell? And after the tyme that Amaziahu dyd turne awaye from the Lorde *they conspyred treason against hym in Jerusalem: and whan he was fled to Lachis, they sent to Lachis after hym, and slue hym there: and brought hym vp wyth horses, and buryed him wyth his fathers in * ý cytie of Juda.

*iiii. Regum xiiii.f

* Lud. 10

C The. xxvi. Chapter.

C After the deeth of Amaziahu raygneth Uziah (otherwyse called Ozia) whiche is stricken wyth the leyre, and Joatham raygneth in hys rowme.

Then all the people of Juda toke Uzia (whyche was *syxtene yere olde) and made hym kynge in the rowme of hys father Amaziahu.

*iiii. Regum xv.a

And he buylt Eloth, and brought it agayne to Juda, after that the kinge was layd to slepe wyth his fathers. Syxten yere olde was Uzia, when he began to raygne, and he raygned lii. yere in Jerusalem. Hys mothers name also was Jecholia of Jerusalem. And he did that whyche was ryght in ý syght of the Lorde, accordynge to all, as dyd his father Amaziahu. And it came to passe, that he sought God * in the dayes of Zachariahu (which maintened the feare of God) & as longe as he sought the Lorde, God made hym to prospere.

* iiii. Re. xii. b

And he went to batell agaynst the Philistines, & brake downe the wall of Geth, and the wall of Jabne, & the wall of Asdod, and buylt cyties about Asdod & amoge the Philistines. And God holpe him against ý Philistines, & agaynst the Arabiens ý dwelt in

Gurbaal

Gurbaal and Hammehunim. And the Ammonites gaue tribute to Uzia, and his name spredde abroade euē to ý entring in of Egypte: for he played the man exceadyngly. ¶ Yo reouer Uzia buylt towres in Jerusalem by the corner gate, & by the valeye gate, and at the turnynge of the wall, & made thē strōge. And he buylt towres in the wyldernesse, ād dygged many welles: For he had moche cattell in the valeys and playnes, plowmen ād vynedressers in the mountaynes and in Charmel, for he loued husbandrye.

And Uzia had an host of fyghtynge men that went out to warre in the armye accordynge to the nombre of their office vnder the hande of Jeiel the scribe & Maasiahu the ruler, & vnder the hande of Hananiahu whych was one of the kynges Lordes. And ý hoale nombre of the auncient fathers, & of the men of myght were two thousande and syxe hundred: & vnder the hande of them was the armye of the men of warre, euen thre hundred
C and seuen thousande, & fyue hundred ý made warre with the power of an armye, helpyng the kynge against ý enemies. And Uzia prouided them throwe out all the host, shildes, speares, helmettes, habergynnes, bowes ād slynges for to cast stones. And he made sotle engynnes in Jerusalem, whiche he inuented & layed on ý towres & corners, to shote arowes & greate stones wythall. And his name spred farre abroad, because he was helped so excellētly, so that he became very mygtye.

But in hys strength, his hert arose to his destruction: For he transgressed agaynst the Lorde hys God, & went into the temple of ý Lorde, to burne cense vpō the alter of incēse. And Asariahu the preaste wēte in after him and wyth hym foure skore preastes of the Lord that were valeaūt mē. And they stode
* Nu.xvi.a by Uzia the kynge, and sayde vnto hym: * it pertayneth not to the Uzia to burne incēse vnto the Lorde, but to the preastes the chyldren of Aaron, that are cōsecrate for to offre incense. Come therfore out of the sanctuary
D for thou hast trespaced, and it is no worshyp to the before the Lorde God.

And Uzia was wroth, & had incense in his hande to burne it: & so whyle he had indygna
* iii.reg.xv.a cion agaynst the preestes, * the leprosie sprāg in his forehede before ý preastes in the house of the Lorde, euen beside the incense aulter. And Azariahu the chefe preaste wyth all the other preastes loked vpon hym: and beholde he was become a leper in hys foreheede, and they vexed him thence. And he was fayne to go out, because the Lorde had smytten hym. And Uzia the kynge contynued a lepre vnto the daye of hys death, and dwelt seuerall in an house beinge a leper and shut oute of the house of the Lorde. And Jotham hys sonne had the gouernaunce of the kynges house, and iudged the people of the lande.

The rest of the actes of Uzia fyrst & last, dyd Isaye the prophete the sonne of Amos, wrote. And so Uzia slept with his fathers, & they buryed him with his fathers in the feld fo the burynall which was besyde the sepulchres of the kynges. For they sayd: he is a leper. And Jotham his sonne raygned in hys stede.

¶ The.xxvii.Chapter.

¶ Jotham raygneth, and ouercommeth the Ammorites. Ahaz his sonne raygneth after hym

JOtham was fyue and twenty yere olde, when he * beganne to raygne, and raygned syxtene yere in Jerusalem. His mothers name also was Jerusa the daughter of Zadoc. And he dyd that which was right in the syght of ý Lord in all poyntes as dyd his father Uzia, saue ý he came not into the temple of the Lorde, and the people dyd yet wyckedly. He buylt ý hye gate of the temple of the Lorde, and on the walle (where the house of ordinaunce was) he buylt moche. Moreouer, he buylt cyties in the mountaynes of Juda, and in the woode countrye he buylt castels and towres.

He fought with the kynge of the chyldren of Ammon, and preuayled agaynst thē. And the chyldren of Ammon gaue hym the same yere an hundred talentes of syluer, and ten thousande quarters of wheate, and ten thousande of barly. So moch dyd the chyldren of Ammon gyue hym the seconde yeare and the thyrde also. So Jotham became mygtye, because he directed his way before the Lord his God.

The rest of the actes of Jotham & all his warres and his conuersacion, lo, they are written in the booke of the kynges of Israel and Juda. He was.xxv.yere olde when he began to raygne, and raygned.xvi.yere in Jerusalem. And Jothā slepte with his fathers, and they buryed hym in the cytie of Dauid: and Ahaz his sonne raygned in his stede.

¶ The.xxviii.Chapter.

¶ The wyckednesse of Ahaz kynge of Juda. After hym raygneth Ezechia.

AHaz was * twentye yere olde when he beganne to raygne, and raygned syxtene yere in Jerusalem, and he dyd not that which is ryght in the syght of the Lord as dyd his father Dauid: For he walked in the wayes of the kynges of Israel, and made molten ymages for Baalim. He offred incense in the valley of the sonne of Hinnō, & * burnt his chyldren in fyre after the abhominacions of the heathen, whom the Lorde cast out before the chyldren of Israel. He offred also and burnt incēse in hilalters and on mountaynes and vnder euery grene tree.

* Wherfore the Lorde his God delyuered him into the hāde of the kyng of the Syrians which

which bet him, & carryed awaye a great multitude of hys captiue, and brought them to Damascon. And he was delyuered into the hãde of the kyng of Israel, which smote him with a greate slaughter. For Pekah ý sonne of Remaliahu slue in Juda an hundred and twentye thousande in one day, whych were all fyghtinge men: ãd that because they had forsakẽ the Lorde God of their fathers. And zichri a myghtie mã of Ephraim slue Maasiahu the kynges sonne, & Asrica the gouernour of the house, and Elcana ý was next to the kynge. And the childrẽ of Israel toke prisoners of theyr brethren, two hundred thousande wemen, sonnes, & daughters, & caryed awaye moch spoyle of them, & broughte the spoyle to Samaria.

B But there was a prophete of the Lordes (whose name was Obed) and he wente out before ý host that came to Samaria, & sayd vnto them, Beholde, because the Lord God of youre fathers is wroth wõ Juda, he hath delyuered them into your hãde. And ye haue slaine them with cruelnesse, ý reacheth vp to heauen. And nowe ye purpose to kepe vnder the chyldren of Juda and Ierusalem, and to make them bondmen and bondwemen. And do ye not lade youre selues with synne in the syght of ý Lord your God? Nowe heare me therfore, and delyuer the captyues agayne whych ye haue taken of youre brethren: for eis shal the great wrath of God be wpõ you.

C Wherfore, certayne of the heades of the chyldren of Ephraim, as Asaria the sonne of Iehohanã. Berechiahu the sonne of Meshillemoth, and Iehezkiahu the sonne of Sallum, and Amasa the sonne of Hadlai, stode vp agãynst them that came from the warre, and sayde vnto them: bryuge not in the captiues hyther. For where as we haue offended towarde God already, ye entẽde to adde more to our synnes & trespace. For our trespace is great already, and there is a fearce wrath agaynste Israell. And vpon that, the men of armes lefte the captyues & the spoyle before the Lordes and all the congregacyon.

And the mẽ that were nowe rehearsed by name, rose vp, and toke the prisoners, & with the spoyle clothed all ý were naked amonge them, and arayed them, & shoed them, & gaue them to eate & to drynke, & anoynted them, & caryed all that were feble of them vpon asses, & broughte them to Jericho (the cytie of Palmetrees) to theyr brethren: & then they returned to Samaria agayne.

*At that same tyme dyd kyng Ahaz send vnto ý kynges of Assur, to haue helpe of thẽ. And the Edomites came againe, & slue some of Juda, and caryed awaye captyues. And the Philistines inuaded the cyties in the low countrey, and towarde the southe of Juda: & toke Bethsames, & Aialon, & Gederoth, and Socho wyth the townes longynge therto, & Thimna wyth the townes of the same: Gimso, & the townes therof, & dwelte there. For the Lorde brought Juda lowe, because of Ahaz kynge of Juda, whyche made Juda naked, & transgressed sore agaynste the Lorde. And Thilgath pilneser kynge of the Assyrians came vpon hym, & troubled hym rather then strengthed hym. For Ahaz toke awaye a porciõ out of the house of the Lord, & out of the kynges house, & out of ý Lordes houses, & gaue vnto the kynge of the Assyrians: & yet it helped hym not. And in the very tyme of hys tribulacyon dyd kynge Ahaz trespace yet moare agaynst the Lord. For he offered vnto the Gods of them of Damasco, which bette him, & he sayd: because the Gods of the kynges of Syria helpe them, therfore wyll I offer to thẽ, that they maye helpe me also. But they were hys destruccion, & the destruccyon of all Israell. And Ahaz gathered together the vesselsof the house of God, and brake them, and * shut vp the dores of the house of the Lord, and made him ‡ aulters in euery corner of Ierusalem. And in all the cyties of Juda he made hyll aulters, to burne incense vnto other gods, ãd angred the Lorde God of hys fathers. The reste of hys actes & hys workes fyrst and last: beholde, they are written in the boke of the kynges of Juda & Israel. And Ahaz slepte wyth his fathers, & they buryed hym in the cytie of Ierusalem: but brought hym not vnto the sepulchres of the kinges of Israel. And Hezekia his sonne raygned in hys steade.

D

*ii. par. xxix. a
‡ii. para. xxx e

¶ The. xxix. Chapter.

¶ Hezekia (otherwise called Ezechias, or Iehizkiahu) restoreth vnto the temple of the Lorde all the thynges that had not bene regarded of hys predecessoures.

Ezekia begãne to raygne, whẽ he was fyue & twẽty yeare old, & raigned nyne & twẽty yere in Ierusalem. And hys mothers name was Abia ý daughter of zachariahu. And he dyd ý whych was right in the syght of the Lorde, in all poyntes as dyd Dauid hys father. He * opened the dores of the house of the Lorde (in the fyrst yere ãd fyrst moneth of hys raygne) and repayred them. And he broughte in the preastes & the Leuites, and gathered them together into the east strete: and sayde vnto them.

A

* iiii. regum xviii. a

* ii. Paral. xxviii. d.

Heare me ye Leuites, & nowe be sanctified and halowe the house of the Lorde God of youre fathers, bryngye fylthinesse oute of the holy place. For oure fathers haue trespaced, and done euell in the eyes of the Lorde oure God: and haue forsaken him, & turned away their faces from the habitaciõ of the Lorde, and turned their backes on it. And besyde ý they haue shut vp the dores of the porche ãd quecked the lampes, & haue nether burnt incense,

cense, nor offered burntofferynges in ý holy place vnto the God of Israel.

Wherfore the wrath of the Lorde fell on Juda and Jerusalem: & he hath brought thē to trouble to be wondred on, and to be hissed at, euē as ye se with youre eyes. For lo, oure fathers were ouerthrowen with the swerde and oure sonnes, oure daughters & oure wyues were carryed awaye captiue for the same cause. And nowe it is in my hert, to make a couenaunt wyth the Lorde God of Israel: ý he maye turne awaye his heuye indignacion from vs. Nowe therfore my sonnes, be not
Nu. xviii.a negligent. for the Lorde hath chosen you to stāde before him, & for to minystre and serue hym, and to burne incense.

C Then the Leuites arose: Mahath ý sonne of Amasai, & Joel the sonne of Asariahu of the chyldren of the Cahathites. And of the sōnes of Merari, Kis the sonne of Addi, and Asariahu the sonne of Jehaleiel. And of the sonnes of the Gersonites: Joah the sonne of Simma, and Eden the sonne of Joah. And of the sonnes of Elizaphan, Simri & Jehiel. And of the sonnes of Asaph, Zechariahu and Mathaniahu. And of the sonnes of Heman, Jehiel & Simei. And of ý sonnes of Jeduthū Semaia ād Uziel. And they gathered their brethren, & purifyed them selues, & came accordynge to the cōmaundement of the kyng and the wordes of the Lorde, for to clense the house of the Lorde. And the preastes wente into the inner partes of the house of the Lord to clense it, and brought out all the vnclennesse that they foūde in the tēple of the Lord into the court of the house of the Lorde. And the Leuites toke it, to carye it oute into the broke Cedron. They beganne the fyrst daye of the first moneth to purifye, and the eyght daye of ý moneth came they to the porche of
D the Lorde: and purged the house of the Lord in eyght dayes, and in the syxtene day of the fyrst moneth they made an ende.

And they went into Hezekia the kynge, & sayde: we haue clēsed al the house of ý Lord, the aulter of burntofferinge with all his vessels, & the shewbreed table with all his apparell: and all the vrsseis which kyng Ahaz did cast a syde when he rayned and transgressed, them we haue prepared and sanctyfyed: and
E beholde, they are before ý aulter of the Lord. And Hezekia the kynge rose early, & gathered the Lordes of the cytie and went vp to ý house of the Lorde. And they brought seuen oxen, seuen rāmes, seuen shepe, and seuen hegoates, to be a synne offeryng for the kyngdome, for the sanctuarie, & for Juda. And he commaunded the preastes the sonnes of Aaron, to offer them on the aulter of the Lorde.

And they slue the oxen, & the prestes receaued ý bloud, & sprinckled it on the aulter, lykewyse, whan they had slayne the rāmes, they sprinkled ý blonde vpō the aulter: they slue also the shepe, & they sprinkled the blood vpō the aulter. And then they brought forth the hegoates for the sinneofferynge before ý kynge and the congregacyon, & put their hōdes vpon them. And the preastes slue them, and wyth the bloud of them they clensed the aulter, to make satisfaction for al Israel: for the kynge cōmaunded, ý the burntofferynge and the synneofferynge shuld be made for all Israell. And set the Leuites in the house of ý Lorde wyth symbales, psalteries ād harpes
*accordynge to the commaundement of Dauid and of Gad the kynges sear, and Nathā the prophete. For so was the cōmaundement of the Lorde thorowe the hāde of his prophetes. And the Leuites stode, haupng ý instrumentes of Dauid, and the preastes helde the trompettes. And Hezekia commaunded to offer the burntofferyng vpō the aulter. And when the burntofferynge begāne, ý songe of the Lorde beganne also, & the trompettes with the instrumentes that were ordeyned by the hande of Dauid kynge of Israel. And all the congregacion worshipped, syngynge a song and blowynge with the trompets, & all this continued, vntyll the burntofferyng was hynysched.

And when they had made an ende of offerynge, the kynge ād all that were present with hym, bowed thē selues, & worshypped. And Hezekia the kynge & the Lordes spake to the Leuites to prayse the Lorde wyth ý wordes of Dauid, & of Asaph the sear. And the Leuites sange prayses with gladnesse, & the other bowed them selues, & worshypped.

And Hezekia answered, & sayde: nowe ye haue consecrate your handes to the Lorde, go to therfore, & bringe the sacrifyces & thanks-
6 offerynges into the house of the Lorde. And the congregacyon broughte in the sacrifices & thākeoffringes & burntofferynges, as many as were of a fre liberall hart. And ý nombre of the burntofferinges which the congregacion brought, was .lxx. oxen, an hundred rammes, & to hundred shepe: wyche were all for the burntofferynge of the Lorde. And there were dedicated syxe hundred oxen, and thre thousande shepe.

And the preastes were to fewe, to flaye al the burntofferynges: but their brethren ý Leuites dyd helpe them, tyl they had ended the worke, and vntyll the preastes were sanctifyed. For the Leuites were purer herted to be sanctifyed then the preastes. And therto burntofferynges were many with the fatte of the peaceofferinges & ý drynkeofferynges ý be longe to the burntofferynge. And so the seruice pertaynynge to the house of the Lord was hynysched. And Hezekia reioyced & all ý people, that God had made the folke so redye: and that the thynge was so soone done.

CW

¶ The. xxx. Chapter.

¶ Hezekia renueth the feast of passeouer.

AND Hezekia sent to al Israel & Juda, and wrote letters to Ephraim and Manasse, ý they shuld come to the house of ý Lorde at Ierusalē, & offer Passeouer vnto ý Lorde God of Israel. And ý kynge helde a counsell with his lordes & al the congregacyon of Ierusalē * to kepe the feast of Passeouer in the seconde moneth. For they coulde not kepe it at ý tyme: because the prestes were not sanctifyed sufficyently, nether was the people gathered together to Ierusalem. And the thynge pleased the kynge & all the congregaciō. And they decreed ý it shuld be proclaymed throwout al Israel frō Bersabe to Dan, ý they shuld come, & hold ý feast of Passeouer vnto ý Lorde God of Israel at Ierusalē: for they had not done it of a greate season as they shuld haue done by the lawe.

So the postes wente wyth letters of the hande of the kinge, & of his Lordes throwe out all Israell and Juda: & at the commaundement of the kynge they sayd: Ye childrē of Israel, turne agayne vnto the Lord God of Abraham, Isahac & Israell, & let euerye one returne to the rēnaunt that are escaped you out of the hāde of the kynges of Assur. And be not ye lyke your fathers, & your brethren which trespaced agaynste the Lorde God of their fathers, which gaue them vp to be destroyed, as ye se. And nowe be not ye styffenecked, lyke as were your fathers, but yelde your selues vnto the Lorde, & entre into hys holy place, which he hath sanctifyed for euer and serue the Lorde your God, & the fearcenesse of his wrath shal turne awaye frō you. For yf ye turne agayne vnto the Lord, then shall your brethren and your chyldren fynde compassion in the presence of them that toke them captyue, & they shall come agayne vnto thys lāde: * for ý Lord your God is gracious & merciyfull, and wyll not turne awaye his face from you, yf ye conuerte vnto hym.

And so the postes wente from cytie to cytie in the lande of Ephraim & Manasse, euen vnto zabulō But they laughed thē to skorne & mocked thē. Neuertheleſſe, yet dyuerse of Asser, Manasse and of zabulō submytted thē selues, and came to Ierusalem. And the hāde of God was in Juda, so that he gaue thē one herte, to the commaundemente of the kynge and of the rulers, accordyng to the worde of the Lorde. And there assembled to Ierusalē moche people, and there was present a mighty great congregacion, to holde the feast of swete bread in the seconde moneth.

And they arose, & remoued the * auters that were in Ierusalem. And all the vessels of incense dyd they awaye, and cast them into ý broke Cedron. And they slue Passeouer the fourtenth daye of ý second moneth. And the preastes and Leuites, wyche were ashamed, sanctifyed them selues, and brought in the burntoffringes into the house of ý Lord. And they stode in theyr offyce after their maner, and accordynge to the lawe of Moses the man of God. And the preastes sprinkled the bloude, wyych they receaued of the hāde of the Leuites. For there were many in the congregacion, that were not sanctifyed, and the Leuites dyd sley Passeouer for all ý were not cleane, & that myght not execute ý holye worke of the Lorde. For many of the people and very many: out of Ephraim, Manasse, Isackar and zabulon were not clensed, & yet dyd eate Passeouer agaynst ý lawe appoynted. Wherfore Hezekia prayed for thē, and sayd: the good Lorde be merciyfull vnto thē: For he set hys whole hert, to seke the Lorde God, euen the God of his fathers: but al the other dyd not so, according to vnkayned holynesse. And the Lorde heard Hezekia, and healed the people. And the chyldren of Israel that were presente at Ierusalem, helde the feast of swete bread seuen dayes with great gladnesse, and the Leuites and the preastes prayled, ād magnifyed the power of ý Lord daye by daye, vpon instrumentes.

And Hezekia spake hertely vnto all the Leuites that had vnderstandynge and were of a good mynde towarde ý Lord. And they dyd eate throwe out that feast, seuen dayes longe, & offered peaceofferynges, & thanked the Lord God of their fathers. And ý whole assemble toke counsell, to do so other seuen dayes, and they helde those seuē dayes wyth gladnesse. For Hezekia kynge of Juda toke out (from amonge his catell) for the congregaciō. M. ponge oxen, and. vii. M. shepe. And the Lordes gaue out to the congregacion a. M. ponge oxen, and. x. thousande shepe And a greate nombre of the preastes were sanctifyed.

And all the congregacyon of Juda wyth the preastes & Leuites, & al the congregacyō that came out of Israel, and the straungers that came out of the lande of Israel, ād that dwelt in Juda, reioyced: & there was great gladnesse in Ierusalē. For sence the tyme of Salomon the sonne of Dauid kynge of Israel there was no suche ioye in Ierusalem. And the preastes and the Leuites arose, and blessed the people, & theyr voyce was heard of the Lord, and theyr prayer came vp vnto heauen, hys holy dwellynge place.

¶ The. xxxi. Chapter.

¶ After that Hezekia had called agayne the people vnto the warre of the Lorde, he ordeyned the preastes vnto whom he commaunded to geue tythes.

AND when all these thynges were fynyshed, all they of Israell that were presente in the cyties of Juda, wente out &

*ii.pa.xiiii.a out and brake the ymages, and * cut downe
the Idoles groues, & al to brake the hye places, and * aulters, thorowout all Juda and
*ii.Para. xxxiii.c Ben Jamin, in Ephraim also and Manasse, vntyll they had vtterly destroyed them al.
And all the chyldrē of Israel returned euery mā to his possessions & to their owne cyties.

And Hezekia appoynted sondrye companies of the preastes ād Leuites after the dyuersyte of theyr mynistracions, euery mā according to his office both preastes and Leuites, for the burnt offeringe & peaceofferinges, to minystre, & to geue thankes & prayse in the gates of the host of the Lord. And the kynges porcion of his substaunce ý he gaue, were dayly burntofferinges in ý mornynge and euenyng, & burntoffrynges for the Saboth dayes, newmones, & solempne feastes.
*xxv.xxbiii.b according * as it is wrytten in the lawe of
B the Lorde. And he bade ý people that dwelte in Jerusalē, geue the parte to the preastes & Leuites, that they might substancially applye thē selues to the lawe of the Lorde. And as sone as the kynges cōmaundement came abroad, the childrē of Israel brought aboūdaunce of first frutes, of corne, wyne, oyle, honye, & of all maner of frutes of the felde, & the tythes of all maner of thynges broughte they in plenteously. And ý childrē of Israell and Juda that dwelt in the cyties of Juda, they also broughte in the tythes of oxen and shepe, and other holy tythes whych were cōsecrate vnto the Lorde theyr God, they dyd offre, and brought thē all by heapes. In the thyrd moneth they beganne to laye the heapes (in maner of a foundacion) and fynyshed them in the seuenth moneth.

And when Hezekia and the Lordes came and sawe the heapes, they blessed ý Lorde & his people Israel. And Hezekia questyoned wyth the preastes and ý Leuites concerning the heapes. And Azaria the chefe preaste of the house of Sadock, answered hym, & sayde: sense the people beganne to bryng the heaue
C offerynges into the house of the Lord, we al so haue had ynough to eate, there remayned so moch: for ý Lorde hath blessed his people, and thys heape is left. And Hezekia bad prepare the chambres in the house of the Lorde. And they dyd prepare them, & caryed in the first frutes, the tythes, and the dedicat thynges, kaythfully.

Ouer which Chonaniahu the Leuite had the rule, ād Semei his brother next to hym. And Jehiel, Azaziahu, Nahath, Asael, Jerimoth, Josabad, Eliel, Jesmachiahu, Mahath & Banaiahu were ouersears ordeyned by Chonaniahu, & Semei his brother was
D an officer of Hezekia the kynge, and Azaria was the ruler of the house of God. & (vnto wh̄ all these thynges belonged) And Chore the sonne of Imna the Leuite and porter of ý East dore, had the ouersyght of the thynges that were offred of a frewyl vnto God (and were geuē in maner seuerally vnto the Lorde) ād ouer the thynges most holy. And vnder hys hand were Eden, Miniamin, Jesua, Semeiahu, Amariahu, and Sechaniahu in the cyties of the preastes appoynted of their fydelyte to geue to theyr brethren their porcions, as well to the small as to the greate.

Except that to the males that were reckoned from thre yeare & aboue (amonge al that went into the house of the Lord) they shulde
E geue daye by daye, for their ministracyon, & for their geuyng attēdaunce, & for their dyuerse waytinges by course. And to the preastes & Leuites thorowe out the householde of their fathers, from twentye yere & aboue to wayte when their courses came. And to the families of all their babes, wyues, sonnes & daughters thorowe all the cōgregacīō. For vpon the fydelyte of them were the holy thynges bestowed. And to the chyldren of Aaron, the preastes, whyche were in the fedes and suburbes of their cyties, cytie by cytie the mē (whose names were expressed afore) shulde geue porcyons, euen to all the males amonge the preastes, and to all the Leuites accordynge to theyr nombre.

And of thys maner dyd Hezekia thorowout all Juda, & wrought it that is good, ād ryghte and true, before the Lorde hys God. And in all the workes ý he beganne for the seruice of the house of God, for the lawe, and for the cōmaundemētes, he sought his God. & that dyd he wyth al hys hert, & prosperd.

¶ The. xxxii. Chapter.

¶ Sennacherib (or Sanherib) beseygyng Jerusalem is stryken of the Angell. Hezekia dyeth, after whom succeadeth Manasse.

AFter that these deades were fayth
fully done * Sennacherib kynge
of Assur came, and entred into Ju
da, & compased the stronge cyties,
and thought to wynne them for hym selfe.
And so when Hezekia sawe that Sennacherib was come, and that he was purposed to
fyght agaynst Jerusalem, he tooke counsel
wyth his Lordes, and men of mygte to stop
the water of the fountaynes without the cy
tie: & they dyd helpe him. For there gathered
many of the people together, & stopte all the
wells

welles, and the broke that ranne thorow the
mydde of the lande, sayinge: why shall the
kynges of Assur come, and fynde moche wa-
ter? And Hezekia went to lustely, and buylt
vp all the wall where it was broken, & made
ordinaũce vpon the towres, and to the other
wall withoute, and repayred Millo in the
cytie of Dauyd, and made many dartes and
shyldes.

And he set captaynes of warre ouer the
B people, and gathered them togyther to hym
in the large strete of the gate of the cytie and
spake gentely to them, sayinge: Plucke vp
your hertes & be strong: Be not afrayed nor
discouraged for the kynge of Assur, & for all
the multitude that he hath with hym: * For
there be mo with vs then with hym. With
hym is an arme of flesh: But with vs is the
Lorde our God, for to helpe vs, and to fight
our battayles. And ý people toke a courage
thorowe ý wordes of Hezekia kig of Juda.

* After this dyd Sennacherib kynge of
Assur sende of his seruauntes to Jerusalem,
(but he hym selfe remayned besyde Lachys:
hauyng all his power with hym) vnto Heze
kia kynge of Juda, and vnto all Juda that
C were at Jerusalem, sayinge: Thus sayth Sen
nacherib kyng of Assur: * wherin do ye trust
O ye that dwell in Jerusalem wyche is be-
seged? Doth not Hezekia entyce you to gyue
ouer youre selues vnto deathe, hungre, and
thirst, sayinge: the Lorde our God shall ryd
vs out of the hande of the kynge of Assur?
Hath not the same Hezekia put downe his
hye places and his alters, and commaunded
Juda and Jerusalem, sayinge: Ye shal wor-
shyppe before one aulter, and burne incense
vpon the same.

Knowe ye not what I ad my fathers haue
done vnto the people of al landes? Were the
goddes of the people of other lãdes hable or
myghty to saue theyr lãdes out of my hand?
which of all the goddes of those nacios (that
my fathers destroyed) coulde delyuer his peo
ple out of myne hande? And shall your god be
able to delyuer you out of my hande? Wher-
fore nowe let not Hezekia deceyue you, nor
persuade you of this fallio, nor yet beleue hi.

For as no god amonge all nacyons and
D kyngdomes, was able to ryd his people out
of my hande & out of the hand of my fathers
How moch lesse shal your goddes be able to
kepe you out of my hande? And yet mo thyn-
ges dyd his seruaũtes speake against ý lord
God, and agaynst his seruaũt Hezekia. And
(Sennacherib) also wrote a letter, to rayle
on ý Lord God of Israel, and spake agaynst
hym, sayinge: as the goddes of the nacions of
other landes haue not bene hable to delyuer
theyr people out of my hande. Euen so shall
not the God of Hezekia delyuer his people
out of myne hand. And they cryed w̃ a loude
voyce in the Jewes speache vnto the people
of Jerusalem that were on the wall to feare
them and to make them faynte herted, and ý
they might so take the citie. And they spake
agaynste the God of Jerusalem, as against
the gods of the nacyons of the earth, which
were the worckes of the handes of men. E

But Hezekia the kyng, and the prophet
Isai the sonne of Amoz prayed against that
blasphemy, and cried vp to heauen. And the
Lorde sent an angel, wych destroied al the
men of warre and the lordes and captaynes
of the host of the kyng of Assur, ý he turned
hys face agayne wyth shame towarde hys
owne lande. * And when he was come into
ý house of his god, they ý came of hys owne
bodye slue hym there with the sweard. And
so the Lorde saued Hezekia and the inhaby-
ters of Jerusalem out of the hand of Senna
cherib kynge of Assur, and from the hand of
al other, & mayntayned them on euery syde.
And many brought offeryngs vnto ý Lor-
de to Jerusalem, and presentes to Hezekia
kynge of Juda: so that he was magnified in
the syght of all nacyons from thence forth. F

* In those dayes Hezekia was sycke vn
to the death, & prayed vnto the Lord, which
answered hym: and shewed hym a wonder-
kull myracle. But Hezekia dyd not agayne
vnto God accordynge to it ý he had shewed
hym, for hys hert arose: & there came wrath
vpon hym & vpon Juda ãd Jerusalem. Not
wythstanding Hezekia submitted him selfe
(after that hys herte was rysen vp) he & the
inhabiters of Jerusalem: & the wrath of the
Lord cãe not vpõ thẽ in ý daies of Hezekia.

And Hezekia had exceadyng much ry-
ches and honour. And he gat hym treasures
of siluer and golde, precious stones, and spi-
ces, shyldes, and of al maner pleasaunt Juel
les: and made store houses for the fruytes of
corne, for wyne and oyle: and stalles for all
maner of beastes, and foldes for shepe. And
he made hym cyties, & had of shepe and oxen
great aboũdaunce. For God had geuen him
substaunce exceadyng much. This same He
zekia stopped the vpper water springes of
Gihõ, and brought them downe to the west
syde of the citie of Dauid. And Hezekia pro
spered in all hys worckes. And when the
prynces of Babylon sente vnto hym Amba
sadoures, to enquyre of the wõdre that cha-
unced in the lande, God lefte hym * to tryc
hym and that all ý was in hys herte, mygbt
be knowne.

The rest of the dedes of Hezekia, and hys
goodnes, beholde: they are wryten in the vi
syon of Isai the prophet the sonne of Amoz
in the booke of the kynges of Juda & Israel.
And Hezekia slepte with his fathers, & they
buryed hym in the most worthy place of the
sepulchres of the sonnes of Dauyd: and all

Juda

* iiii. regum, xix. g.

* iiii. re. xx. a. Esay xxxviii. a

* de. xxviii. a.

Juda and the enhabyters of Jerusalem dyd hym worshyppe at hys death. And Manasses hys sonne raygned in hys steade.

¶ The. xxxiii. Chapter.

¶ Manasses is taken prysoner, and after that he commeth out, he destroyeth the Idolles. He dyeth, and after hym succeadeth Amon, which is killed of his owne people and Josias hys sonne raygneth in hys steade.

A Manasse was. xii. yeare olde * whē he beganne to raygne, and he raygned. lv. yeare in Jerusalem: but dyd euel in the syght of the Lorde lyke vnto the abhominacions of the Heathē whome the Lord cast out before the chyldrē of Israel. For he went to, and buylte the hil aulters * whych Hezekia his father had broken downe. And he rered vp aulters for Baalim, and made groues, and worshypped al the hoost of heauen, and serued them.

And he buylt aulters in the house of the Lorde where as the Lord yet had sayde: * in Jerusalem shal my name be for euer. And he buylded aulters for all the hooste of heauen in the two courtes of the house of the Lord. And he burnte hys chyldren in fyre, in ſ valleye of the sonne of Hinnon. He was a sorcerer: he regarded the cryinge of byrdes, vsed inchauntmentes, & mayntayned worckers wyth spirites, and sears of fortunes: ād wroughte moche euell in the syght of the Lorde to angre hym wythall.

B And he put the kerued ymage ād an ydol whych he had made in the house of God. Of whych house, God had sayde to Dauyd & to Salomon hys sonne: in this house and in Jerusalem, whyche I haue chosen afore all the trybes of Israel, * wyll I put my name for euer, and wyl nomore bryng the seate of Israel from of the lande whych I haue ordeyned for poure fathers. Yf so be that they wil be dylygent and do al that I haue commaūded them in all the lawe, and statutes, ād ordynaunces by the hande of Moses. And so Manasse made Juda and the enhabyters of Jerusalem to erre, and to do worse then the Heathen, whom the Lorde destroyed before the chyldren of Israel. And the Lorde spake to Manasse & to hys people, but they wolde not regarde.

C Wherfore, the Lorde brought vpon them the captaynes of the hoost of the king of the Assirians whych toke Manasse in holde, ād bounde him wyth cheynes, and carryed hym to Babylon. And when he was in trybulacion, he besought the Lorde hys God, & humbled hym selfe exceadyngly before the God of hys fathers, and made intercessyō to him and God was intreated of hym, and hearde hys prayer, and brought hym agayne to Jerusalem into hys kyngdome. And then Manasse knewe, that the Lorde was God.

After thys he buylte a wall wythout the citie of Dauid on the westsyde of Gion in ſ valleye as they came to the fysche gate, and rounde aboute Ophel, and brought it vp of a verye greate heyth, and put captaynes of warre in al the stronge cyties of Juda. And he toke awaye straunge gods and Images out of the house of God, and * al the aulters that he had buylt in the mount of the house of God, and Jerusalem and cast them out of the cytye. And he prepared the aulter of the Lorde & sacryfyced theron peaceofferynges and thankeofferynges and charged Juda to serue the Lorde God of Israel. Neuertheles the people dyd offre styll in the hylaulters, howbeit vnto the Lorde their God only.

D The rest of the actes of Manasse, and hys prayer vnto his God, & the wordes of the sears & of them that spake to hym in the name of the Lord God of Israel, beholde, they are wrytten in the sayinges of the kynges of Israel. And his prayer, and howe that he was hearde, and al his synnes, and hys trespasse, and the places where he made hylaulters, & set vp groues, & ymages (before he was mekened) behold, they are wrytten among the sayinges of the sears. And Manasse slepte wyth hys fathers, and they buryed hym in hys owne house: & Amon hys sonne raigned in hys rowme. Amon was two & twentye yeare olde. when he beganne to raygne, ād raygned two yeare in Jerusalem. But he dyd euell in the sygdte of the Lorde, lyke as dyd Manasse hys father: for Amon sacryfyced to all the kerued ymages which Manasses hys father had made, and serued them, & submytted not him selfe before the Lord: as Manasses his father had mekened him selfe But Amon trespassed greatly. And his owne seruauntes conspyred agaynst hym & slew hym in hys owne house. But the people of ſ lande slue all thē ý had conspyred agaynst king Amon. And the same people of the lāde made Josia hys sonne kinge in hys rowme.

¶ The. xxxiiii. Chapter.

¶ Josia destroyeth the Idolles, and reforyeth the temple, in whyche is founde the boke of the lawe. He sendeth to Hulda the prophetysse for counsel.

I Josia was. viii. yeare olde when he beganne to raygne, * & heraygned in Jerusalē. xxxi. yeare. And he dyd that whych was ryght in the sygdt of the Lorde, & walked in the wayes of Dauid hys father, & bowed nether to the ryght hand nor to the lefte. In the. viii. yeare of hys rayne (whē he was yet a chyld) he beganne to seke after the God of Dauid his father. And in the. xii. yeare he beganne to pourge Juda and Jerusalem from hylaulters, groues, kerued ymages, & ymages of metall: & they brake downe the aulters

ters of Baalim euen in hys presence: & other Images that were in greater honoure then they, he caused to be destroyed. And the groues, kerued ymages, and Images of metall he brake and made duste of them, and strowed it vpon the graues of them that had offered vnto them. And he burnte the bones of the Preastes vpon the aulters of them, & clensed Juda & Jerusalem. And euen so dyd he in the cyties of Manasse, Ephraim, Symeon, vnto Nephthali. And in the wyldernesses of them rounde aboute, he plucked a sondre the aulters and the groues, and dyd beat them and stampt them to powdre, and beate downe all the Images throwout all the lande of Israel: and returned to Jerusalem agayne.

In the. xviii. yeare of hys raygne whē he had pourged the lande and the temple * he sente Saphan the sonne of Amaziahu, & Maasiah the gouernoure of the citie & Joah the sonne of Joahaz the recorder, to repayre the house of the Lorde hys God. And when they came to Helkiah the hye Preaste, they delyuered thē the money that was brought into the house of God, wych the Leuytes ý kepte the entrys. had gathered of the hand of Manasse, and Ephraym, & of all that yet remayned in Israel, and of all Juda & Benjamin, and of the inhabyters of Jerusalem. And they put it in the handes of the worcke men, that had the ouerlyghte of the house of the Lorde: and they gaue it to the labourers that wroughte in the house of the Lorde, to repayre & mende the house. Euen to masons & carpenters gaue they it, to get stone & tymbre for couples ād for beames of the houses, wyche the kynges of Juda had destroyed: And the men dyd the worcke faythfully.

And the ouersears of them to courage thē forwarde, were Jahath and Obadiahu Leuites of the chyldrē of Merari: & Secharia, & Mesullam, of the chyldren of the Cahathites & other of the Leuytes: wyche all could skyl of instrumentes of musycke. And ouer the bearers of burthenes and ouer all that wroughte in what soeuer worckemanshyp it were, were there Scribes, offycers, and porters of the Leuites.

And when they brought out the monye that was brought into the house of the Lorde Helkia the Preaste * founde the boke of ý lawe of the Lord geuen by Moses. And Helkia answered and sayde to Saphan ý scrybe: I haue founde the boke of the lawe in the house of the Lorde, & Helkia gaue the booke to Saphan. And Saphan caried the booke to the kynge, & broughte the kynge worde agayne sayinge: all that was commytted to thy seruauntes, ý do they. And they haue gathered togethere the money that was fould in the house of the Lord, & haue delyuered it into the handes of the ouersears of ý worke & to the handes of the worckmen. And then Saphan the scrybe shewed the kynge sayinge: Helkia ý Preast hath geuen me a boke and Saphan red in it before the kynge.

And it fortuned, that when the kynge had heardde the wordes of the lawe, he tare hys clothes: & the kynge commaunded Helkia & Ahikam the sonne of Saphan, and Abidon the sonne of Micah, and Saphan the scrybe and Asia a seruaunt of the kynges, sayinge go and enquyre of the Lorde for me and for them that are lefte in Israel and Juda, concernynge the wordes of the booke that is founde. For great is the wrathe of the Lorde that is fallen vpon vs, because oure fathers haue not kepte the word of the Lorde, to do after all that is wrytten in thys booke.

And Helkia and they that the kynge had appoynted, wente to Hulda a prophetysse ý wyfe of Sallum: the sonne of Tokhath, the sōne of Hasra keper of the wardrope (for the dwelt in Jerusalem within the second wal) and so they comuned wyth her. She aunswered them: thus sayeth the Lorde God of Israel, tell ye the man that sente you to me. Euen thus sayeth the Lorde, beholde. I wil bryng euel vpon thys place, and vpon the inhabyters therof (euen all the curses that are wrytten in the boke which they haue red before the king of Juda) because they haue forsakē me, & haue offred vnto other goddes, to angre me wyth all maner worckes of theyr handes, therfore is my wrathe set on fyre agaynste thys place: and shall not be quenched. And as for the kynge of Juda wyche sente you to enquyre of the Lorde, so shal ye saye vnto hym, thus sayeth the Lorde God of Israell, concernynge the wordes wyche thou hast heardde.

Because thine hert dyd melt, and ý didest meke thy selfe before God when thou heardest his wordes against this place & against the inhabyters therof: & humbledst thy selfe before me, and tarest thy clothes, & wepedest before me, that haue I heard also sayeth the Lord. Behold. I wil take the to thy fathers & thou shalte be put in thy graue in peace, & thyne eyes shal not se al the mysehefe that I wyll bryng vpon thys place, and vpon the inhabyters of the same. And they broughte the kynge worde agayne. * Then the kinge sente and gathered together al the elders of Juda and Jerusalem. And the kynge wente vp into the house of the Lorde, and al the mē of Juda, & the inhabiters of Jerusalem, & the preastes and Leuites & al the people great & smal, & the kynge did reade in theyr eares al the wordes of the booke of the couenaunt ý was founde in the house of ý Lord. And the king stode at hys standing, and made a couenaunt before the Lord, to folowe the Lord,

and to kepe hys cõmaundementes, hys wyt nesses, & hys statutes, wyth all hys hert and wyth all hys soule, & to fulfyl the wordes of the appointment written in the sayde boke.

And he set in theyr rome all them that were founde in Jerusalem: and Ben Jamin and the inhabyters of Jerusalem dyd accordinge to the couenaunt of the Lorde God of theyr fathers. And Josia put awaye all maner of abhominacions out of al landes ý pertayned to the chyldren of Israel, & brought in al that were founde in Israel, to worship and to serue the Lord theyr God. And they turned not aside from after the Lorde God of theyr fathers, as longe as he lyued.

¶ The. xxxv. Chapter.

¶ Josia holdeth passeouer. He fyghteth agaynste the kynge of Egypte, and dyeth. The people bewayle hym.

And Josia helde the * feast of passeouer vnto the Lorde in Jerusalem, & they slue passeouer in ý fourtene daye of the fyrste moneth. And he set the preastes in theyr offyces, and ayded them in the seruyce of the house of the Lorde. And sayde vnto ý Leuites (that taught all Israel, & were sanctyfyed vnto the Lorde) put the holy arcke in the house whyche Salomon the sonne of Dauid kyng of Israel, dyd buyld, there shal no other burden be layed vpon youre shoulders: But nowe serue the Lorde youre God & his people Israel. And prepare your selues by youre auncyent housholdes & companies accordynge to the wrytting of Dauid, king of Israel, and the wrytting of Salomon his sonne. And stand in the holy place according to the deuyson of the auncyent housholdes of youre breathren the chyldren of the people and after the deuyson of the auncyente housholdes of the Leuytes, kyll passeouer, and sanctifye, and prepare youre brethren that they maye do accordyng to the worde of the Lorde by the hande of Moses.

And Josia gaue to the people flockes of shepe and kyddes, al for passeouer and for al that were preasente, xxx. thousande by tale, and .iii. thousande oxen, and these were euen of the kynges substaunce. And hys Lordes gaue wyllyngly bothe vnto the people and to the preastes, and vnto the Leuytes. Helkia also, zacharia and Jehiel, rulers of the house of God, gaue vnto the preastes for passeouerofferynges two thousande and fyre hundred shepe, and thre hundred oxen. Conania and Semiahu and Nethanell hys brethren, and Hasiahu, and Jagel, ãd Jasabad rulers of the Leuytes, gaue vnto the Leuytes passeouerofferynges, euen fyue thousãd shepe and fyue hundred oxen.

And so the seruice was prepared, and the preastes stode in theyr places, and the Leuytes in theyr distincte companies at ý kynges commaundement. And they slue passeouer, and the preastes sprynckled the bloud with theyr hande, and the Leuytes pulled of the skinnes of the beastes. And they set awaye the burntofferynges, to geue them vnto the people that were deuyded by auncyent houses, and that they shulde offre vnto the Lorde, lyke as it is written in the booke of Moses. And so did they with the oxen also. And * they dressed the passeouer with fyre as the maner was. And the other dedicate beastes sodde they in the pottes, caldrens, and pannes, and deuyded them amonge all the people. And afterward they made ready for themselues and for the preastes: for the chyldren of Aaron were busyed in offrynge of burnt offringes, and the fat vntyl nyght: therfore the Leuytes prepared for them selues & for the preastes the sonnes of Aaron.

And the syngers, the chyldren of Asaph stode in theyr standynge * accordinge to the commaundemente of Dauid, & Asaph Heman ãd Jeduthum the kynges seer: and the porters wayted at euery gate, and myght not depart from theyr seruyce: for theyr brytherne the Leuytes prepared for them. And so all the seruyce of the Lorde was prepared the same day, to offre passeouer, and to offre burnteofferynges vpon the aultere of the Lorde accordynge to the commaundement of kynge Josia.

And so the chyldren of Israel that were present offred passeouer the same tyme, and kept the feaste of swete breade seuen dayes. and there was no passeouer lyke to ý kept in Israel from the daye of Samuel the prophet: nether dyd all ý kynges of Israel hold suche a passeouer feast as dyd Josia and the prestes and Leuites and all Juda, and Israel that were presente, and the inhabyters of Jerusalem. Thys passeouer was holden in the eyghtene yeare of the raygne of Josia.

* After all thys, when Josia had prepared the temple, Necho kyng of Egypt came vp to fyght agaynste Carcamis beside Euphrates, and Josia went out agaynst hym whych sent messengers to him, & sayd: what haue I to do wyth the thou kynge of Juda? Be not thou agaynst thy selfe thys daye but my warre is agaynst another house, & God badde me make haste. Leaue of therfore & meddle not wyth God whyche is wt me, least he destroye the. Neuertheleslye, Josia wold not turne hys face from hym, but rather take auyse to fyght wyth hym, ãd herkened not vnto the wordes of Necho out of the mouth of God, & came to fyghte in the valley of Magedo, & the shoters shot dartes at kyng Josia. And the king sayde to his seruaunte: Fye me awaye, for I am sore wounded. hys seruaunte

* iiii. Regum xxiii. e
iii. Esd. i. a.

seruaunte̅s therfore had him out of that cha
rette, and put hym (as a kynge) in a nother
charette that they had. And when they had
broughte him to Ierusalem, he dyed, & was
buried in the sepulchre of his fathers. * And
all Iuda, & Ierusalem mourned for Iosia.
And Ieremia lamented Iosia, & al synging
men & syngynge women mourned for Iosia
in their lamentacions to thys daye, & made
the same lamentacions an ordynaunce in Is
rael, & beholde they are wrytten in the lamē
tacyons. The rest of the actes of Iosia & his
goodnes wherche he dyd in folowynge the
wrytynge of the lawe of the Lord, & his say
inges, first & laste: beholde, they are wryt
ten in the booke of the kynges of Israel and
Iuda.

¶ The. xxxvi. Chapter.

¶ After Iosia, raygneth Iehoahaz, after Iehoahaz
Iehoakim, after Iehoakim, Iehoacin, after Ichoacin
Sedekiah, in whose tyme al ý people were carried away
to Babilon & were brought agayne the seuentye yeare
after, by kynge Cyrus, otherwyse called Chorses.

1 AND * the people of the lande
toke Iehoahaz the sonne of
Iosia, & made him kynge in
his fathers stead i Ierusalē
And Iehoahaz was. xxiii
yeare olde when he begā to
raygne, & he raygned. iii. monethes in Iere
salem. And the kynge of Egypte put hym
downe at Ierusalem, and merced the lande
in an. C. talentes of syluer, and a talente of
golde. And the kynge of Egypt made Elia
kim hys brother kynge vpon Iuda, & Iere
salem, & turned hys name to Iehoakim: and
Necho toke Iehoahaz hys brother, & carried
hym to Egypte. Iehoakim was. xxv. yeare
olde, when he beganne to raygne, & he rayg
ned. xi. yeare in Ierusalem: and he dyd euell
in the syght of the Lorde hys God.

5 Agaynst hym came vp Nabuchodonosor
kynge of Babylon & bounde hym with two
chaynes, to cary him to Babilon. The king
* Nabuchodonosor also caried of the vessels
of the house of the Lorde to Babilō, and put
them in hys temple at Babilon. The rest of
the actes of Iehoakim, & hys abhomynacy
ons wherche he dyd, ād carued ymages that
were layed to hys charge, beholde, they are
wrytten in the boke of the kynges of Israel
and Iuda: and Iehoacin hys sonne raygned
in hys stead. Iehoacin was eyghte yeare
olde, when he begā to raygne, and he rayg
ned thre monethes and ten dayes in Ierusa
lem: ād dyd euell in the syghte of the Lorde:
And when the yeare was oute, kyng Nabu
chodonosor sente, and fet hym to Babylon
wyth the goodlye vessels of the house of the
Lorde, & made zedekia (his fathers brother)
kynge ouer Iuda and Ierusalem.

10 * Zedekia was one and twentie yeare old
when he beganne to raygne & raygned. xi.
yeare in Ierusalem. And he dyd euell in the
sight of the Lord his God, and humbled not
hym selfe before Ieremia the prophet at the
mouth of the Lord. And he rebelled agaynst
Nabuchodonosor, wherche had receyued an
othe of him by God. But he was stifnecked
ād to harde herted to turne vnto the Lorde
God of Israel. Moreouer all the rulers, the
preastes and the people trespaced more, syn
nynge after al maner of abhomynacions of
the Heathen, and poluted the house of ý Lor
de, wherch he had halowed in Ierusalem.

C * And the Lorde God of their fathers
sente to them, by his messengers, rysyng vp
by tymes & sendynge, for he had compassion
on hys people, & on his dwellyng place. But
they mocked the messengers of God, and de
spysed his wordes, & misse vsed hys prophe
tes, vntyll the wrathe of the Lorde arose a
gaynste hys people, and tyll there was no re
medy. And so * he broughte vpon them the
kynge of Caldeye, wherche slue their ponge
men wyth the swearde in their holy temple
and spared nether ponge man, mayden, olde
mā, nor hym that stowped for age. He gaue
them all into hys hande.

And all the vessels of the house of God
(both great and small) and the treasures of
the house of the Lorde: & the treasures of the
kynge, and of his Lordes: al these carried he
to Babylon. And they burnte the house of
God & brake downe the wall of Ierusalem,
& burnte al the places therof wyth fyre, & de
stroyed all the goodly Iewels therof. And
the reste that had escaped the swearde, cary
ed he to Babilon, where they were bounde
to hym & hys chyldren, vntyl the tyme that
Persia had the Empyre, to fulfyl the worde
of the Lorde * by the mouth of Ieremia, vn
tyl the lande had her pleasure of her Sabbo
thes: for as lōg as she lay desolate, she kepte
Sabboth, vntyl. lxx. yeares were fulfilled.

* And the fyrste yeare of Cyrus kyng of
Persia (when the worde of the Lorde ‡ spo
ken by the mouth of Ieremia was finished)
the Lorde stered vp the spryte of Cirus king
of Persia, that he made a proclamacyon tho
rowout all his kyngedome, and that by wry
tynge, saying: Thus sayeth Cyrus kyng of
Persia all the kyngdomes of the earth hath
the Lord God of heauen geuen me and hath
charged me to buyld hym an house in
Ierusalem that is i Iuda. Wher
fore whosoeuer is a
monge you of
al his peo
ple, ý
Lorde hys God be wyth hym, and
let hym go vp.

¶ The ende of the seconde booke
of the Chronycles.

The kyrste booke of Eldras.

¶ The.kyrste.Chapter.

¶ Cyrus sendeth agayne the people that was in captyuytie, and rekoryeth them theyr holy vesselis. And commaundeth them to buylde agayne the temple.

IN the kyrste yeare of Cyrus kynge of Persia (that the word of the Lorde spoken * by the mouthe of Jeremi mygbt be fulfylled) the Lord stered vp ý spryte of Cyrus kyng of Persia, ý he caused to be proclaymed thorowout all hys empyre, and to be written, saying: Thus sayeth Cyrus the kynge of Persia: The Lorde God of heauen hath geuen me all the kingdomes of ý earth * & hath commaunded me to buylde hym an house at Jerusalem which is in Juda.

2 ti.para. xxvi.d.

* Jere.xxv.b

* Ez.xlviii.d.

Whosoeuer nowe amonge you is of his people, the Lorde his God be with hym, and let hym go vp to Jerusalem in Juda, & build the house of the Lorde God of Israel. He is the God that is at Jerusalem. And whosoeuer remayneth yet in anye maner of place, (where he is a straũger) let the men of that place helpe him with syluer and golde, with good & cattel, besyde ý which they wylingly offre, for ý house of God that is at Jerusalẽ.

B

Then gat vp the principal fathers of Juda and Ben Jamin, & the prestes and Leuytes, & all they whose spyrite God had rayled to go vp & to buylde the house of the Lorde, which is at Jerusalem. And all they ý were about them strengthed theyr hand w̃ vesselis of siluer & golde, with good & catel, & iewels in somoche ý euery one shewed hym selfe libe rall. And kynge Cyrus brought forth ý vesselis of the house of the Lorde, * which Nabuchodonosor had takẽ out of Jerusalem, and had put in the house of hys God. Those dyd Cirus the kynge of Persia bryng forth by ý hande of Mithridates the treasurer, & nombred them vnto Sesbazer ý prince of Juda.

C

* ti.paralipo. xxxvi.c. iii.reg.xxv.a Dani.i.a

And this is the nombre of them. xxx. chargers of gold. ¶ chargers of siluer. xxix. knynes: xxx. basons of gold, and of other syluer basons. iiii. C and. x. and of other vesselis. ¶ All the vesselles of golde and siluer were. v. thousande and foure hondred. All these dyd Sesbazer cary away with them that came vp out of the captyuytie of Babylon, vnto Jerusalem.

¶ The.ii.Chapter.

The nombre of them that returned from the captyuytie,

THese are the chyldren of the lande that went vp out of the captyuytie (whom Nabuchodonosor the kynge of Babyll had carred away vnto Babylon) and came agayne vnto Jerusalem, and into Juda, euery one vnto his cytie. They that came with zorobabel are these. Jesua, * Nehemiah, Saraiah, Raelaia, Mardochai, Bilsan, Mispar: Biguai, Rehũ, Baana.

This is the nombre of the men of the people of Israel: The chyldren of Phares, two thousand, an hundred and two and seuentie the chyldren of Sephatia, thre hundred and two and seuentie: the chyldren of Arath, fiuen hundred and fyue and seuentie: the chyldren of the captayne of Moab, amonge the chyldren of Jesua and Joab, two thousand, eyght hundred and twelue: the childre of Elam, a thousande, two hundred, & foure and fiftye: the chyldren of zathu, nyne hundred, and fyue and fortye, the chyldren of zaccai, seuen hundred and thre score: the chyldren of Baani, syxe hundred, and two and fourtye: the chyldren of Bebai, syxe hundred and thre and twentye: the chyldren of Asgad, a thousande, two hundred, and two and twentye: the chyldren of Adonicam, syxe hundred and syxe and syxtye: the chyldren of Beguai: two thousande, and syxe and fyftye: the chyldren of Adin foure hundred, and foure and fyftie: the chyldren of Ater of Hezekia, eyghte and nyntie: the chyldren of Bezai, thre hundred, & and thre and twentie: the chyldren of Jara, an hundred and twelue: the chyldren of Hasum two hundred, and thre and twentie: the chyldren of Gebar, fyue and nyntie: the chyldre of Bethlehem, an hundred, and thre and twentie: the men of Netopha, fiue and fyftie the men of Anathoth, an hundred, and eight & twentie: the chyldren of Asmaueth, two & fourtye: the chyldren of Kyrya Jarym, seuen the chyldren of Jephira, and Beeroth, seuen hundred, and thre and fourtye: the chyldren of Harama and Geba, fiue hundred, and one and twentye: the men of Mychmas, an hundred, and two and twentye: the men of Bethell, and Haye, two hundred, and thre and twentye: the chyldren of Nebo, two and fyftie: the chyldren of Magbis, an hundred, & syxe and fyftye: the chyldren of the other Elam, a thousande & two hundred, and fourtye and fyftie: the chyldren of Harim, thre hundred

* Esdr.viii.a

dred & twentie: the chyldren of Lodhadyd & Ono: seuen hundred, & fyue and twentie: the chyldren of Jericho, thre hundred and fyue & fourtie: the chyldren of Senaa, thre thousād fyre hundred and thyrtie.

The prestes of the chyldren of Jedaia of the house of Jesua, nyne hundred, and thre & seuentie: the chyldren of Immer, a thousand and two and fyftie: the chyldren of Phashur, a thousande two hundred and seuen & fourtie: the chyldren of Harim, a thousande, and seuentene.

The Leuytes. The chyldren of Jesua, & Cadmyel of the chyldren of Hodauia, foure & seuentye, The syngers, the chyldren of Asaph an hundred & eyght & twentie. The chyldren of the doze keper. The chyldren of Sallum: the chyldren of Ater, ꝑ chyldren of Talman, the chyldren of Akub, the chyldren of Hatia, the chyldren of Sobai: all together an hundred and nyne and thyrtye.

C The Nethinims, the chyldren of Ziha, the chyldren of Aasupha, the children of Tabaoth the chyldren of Ceros, the chyldren of Sicha, the chyldren of Padon, the chyldren of Lebanaa, the chyldren of Hagaba, ꝑ chyldren of Akub, the chyldren of Hagab, the chyldren of Samlai, the chyldren of Hanan, the chyldren of Gyddel, the chyldren of Gahar, the chyldren of Reaia the chyldrē of Razin, the chyldren of Necoda, the chyldren of Gasam, the chyldren of Uza, the chyldren of Passeah: the chyldren of Bessai: the chyldren of Asna, the chyldren of Mehunim, the chyldren of Nephussim, the chyldren of Bacbuc: the chyldren of Hacuba, the chyldren of Harhur, the children of Bazluth: the childrē of Mehira, the chyldren of Harsa: the chyldren of Barcom, the chyldren of Sisara: the chyldrē of Thamah, ꝑ chyldren of Neziah ꝑ chyldrē of Hatipha.

The chyldren of Salomons seruauntes the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Peruda, the chyldrē of Jaala, the chyldren of Darcon, the chyldren of Gyddel, the chyldren of Sephatiah the chyldren of Hattyll, the chyldren of Pochereth Hazbaim, the chyldren of Ami. All the Nethinims, and the chyldren of Salo-
D mons seruauntes, were all together, thre hūdred two and nyntie.

And these went vp from Thelmeah, and from Thelharsa: Cherub, Addon: and Immer, But they coulde not dyscerne they ꝛ fathers house & they ꝛ seed: whether they were of Israel. The chyldren of Dealia, the chyldren of Tobia: the chyldren of Necoda. fyre hundred and two and fyftie. And of the chyldren of the preastes. The chyldren of Hebaia: the children of Hacoz: the children of Berzilai: wyche toke one of the daughters of* Berzylai the Gyleadyte to wyfe: and was called after they ꝛ name: these sought they ꝛ euydence among them that had the regester of birth, and were not found therin, therfore were they pute from they ꝛ preasthode. And Hathirsatha sayd vnto them, that they shulde not eat of the moste holy, tyl there rose vp a* preaste to weare Urym and Thumim. *Ne.7.fyftie.A

The whole congregacyon together was xlii. thousande, thre hundred ād. iii. score: besyde their seruauntes & maydens: of whome there were seuen thousande. iii. C. and. vii. & and. xxx. And there were amonge them two C. syngyng men and wemen. They ꝛ horses were. vii. C. and. xxxvi. They ꝛ mules. ii. C. and. xlv. and they ꝛ camels. iiii. C. and. xxxv. They ꝛ Asses. vi. M. vii. C. and. xx. And certayne of the chefe fathers: when they came because of the house of the Lorde at Jerusalem, they offered them selues wyllyng for ꝑ house of God, to set in his place: & gaue gold after their habylyty, vnto the treasure of the worcke euen one & thre score thousand peces ād fyue thousande pounde of syluer: and an C. preastes garmentes. So the preastes ād the Leuites, and certayne of the people and the syngers, and the porters, and the Nethinims dwelte in they ꝛ cyties, and al Israel in they ꝛ cyties.

C The. iii. Chapter.

After the foundacion of the temple once renewed, they sacrifyed vnto the Lorde.

A Nd whē* the seuenth Moneth came, and the chyldren of Israel were nowe in they ꝛ cyties: ꝑ people came together (euen as one man) vnto Jerusalem. And there stode vp Jesua the sonne of Josedec: & hys bretherne the preastes, and zorobabell the sonne of Salathiel & hys brethren, & builded the aulter of the God of Israel, to offre burnt offerynges theron, as it is wrytten in the lawe of Moses the man of God and the aulter set they vpon hys sockets (for there was a fearfulnes amonge them because of the nacyons ād landes) therfore they offred burntofferynges therō vnto the Lorde* in ꝑ morynynge & at euen. And they held the feast of tabernacles‡ as it is writtē: & offred burnte sacrifices, dayly, accordynge to the nōbre & custome, day by day. Afterwarde they offered dayly burntofferynges also, & in the newe mones and in all ꝑ feast dayes ꝑ were cōsecrate vnto ꝑ Lord, & for al the which did (of their owne frewyl) offre vnto the Lord.

A
*ii. Esd. viii. A
iii. Esd. v. A
B
*Nu. xxviii. A
‡Nu. xxix. A

From the first daye of the seuenth moneth began they to offre burnte sacrifyces vnto the Lorde: euen when the foundacyon of the temple of the Lord was not yet layd. They gaue mony also vnto the masons & carpenters, and meate and drynke: and oyle vnto

them of zidon and of Tire, to brynge the Cedre timbre from Libanus by see vnto Joppa accordyng to the graunt that they had of Cyrus the kynge of Persia.

In the seconde yeare of their commynge ¶ vnto the place of the house of God at Jerusalem in the seconde moneth, began zorobabel the sonne of Salathiel, & Jesua the sonne of Josedec, & the remnaunt of their brethren ý preastes & Leuytes, & al they that were come out of the captiuyte vnto Jerusalem, & appointed the Leuites from.xx.yeare old & aboue to se: that the worcke of the house of ý Lorde wente forwarde. And Jesua stode wyth his sonnes & brethren: and Cadmyel wyth hys sonnes & ý children of Juda, to forther ý worckemen of the house of God, euen ý chyldren of Henadab wyth their chyldren and their brethren the Leuites.

And when the buylders layed the foundacyon of the temple of the Lorde, ý Preastes stode in their arayre, w̃ trompettes. And the Leuytes the chyldren of Asaph with cymbales: to prayse the Lorde* After the maner of Dauid kyng of Israel. And they sange together when they gaue prayse & thanckes vnto the Lorde because he is gracyous, & because hys mercye endurethe for euer vpon Israell, And al the people shouted loud in prayslnge the Lord, because the foundaciõ of the house of the Lord was layde. Many also of the preastes & Leuytes & auncyente fathers: whyche had sene the fyrst house (when the foundacyon of this house was layd before their eyes) wepte wyth a loude voyce. And many shouted with ioye, so that the noyse gaue a great sounde: in so moch that the people coulde not dyscerne the ioyful sounde & gladnes, from ý noyse of the weppynge among the people: for the people shouted wyth a loude crye: ãd the noyse was heardde farre of.

*1.pa.xvi.d.

¶ The.iiii.Chapter.

¶ The buyldyng of the temple is hyndred, and let.

A BUt * the aduersaryes of Juda & Ben Jamin, heard that the chyldren of the captiuite buylded the temple vnto the Lord God of Israel And they came to zorobabel and to the pryncyppall fathers, & sayde vnto them: We wil buylde wyth you: for we seke the Lorde youre God lyke as ye do. And we haue done sacrifice vnto hym. sence the tyme of Asor Hadon the king of Assur* which brought vs vp hyther. And zorobabel: & Jesua, and the other auncyent fathers of Israel: sayde vnto them, It can not be, that you & we together shulde buyld the house vnto our God for we our selues wyl buylde alone vnto the Lord our God of Israel, * as Cirus the king of Persia hath commaunded vs.

*ii.Esdra.i.a

*iii.re.xvii.d.

And it came to passe, that the folke of the lande hyndred the people of Juda, and troubled them as they were buyldynge, & hyred counceilers agaynst them, to hyndre their purpyce, as longe as Cyrus the kyng of Persia lyued, vntyll the raygne of Darius kyng of Persia. And in the raigne of Ahasuerus (and in the begynnynge of his raygne) wrote they vnto hym a complaynte agaynste the inhabyters of Juda & Jerusalem.

And in the dayes of Artharerses, wrote Mithridath Tabel & the other of his counsel vnto Artharerses the kyng of Persya wyth fayre wordes. And the scryptures of the letter was wrytten in the Sirians speche, & interpretated in the language of the Syryans Rehum the recorder, ãd Samsai the scrybe wrote a letter from Jerusalem vnto Artharerses the kyng, as it foloweth.

Then Rehum the recorder, & Samsai the scrybe, & other of their companye of Dyna, of Arphasath, of Tharpla, of Persya, of Arache: of Babylon, of Susan, of Deha, of Elan, & other of the people* whom the great & noble Asnapar broughte ouer: & set in the cytyes of Samarya: & other, that are nowe on this syde the water. Thys is the copye of the letter ý they sent vnto kyng Artarerses.

Thy seruauntes, and the men that are nowe on thys syde the water. Be it knowen vnto the kynge, that the Jewes which came vp from the to vs, are come vnto Jerusalem (a cytye sedycyous & frowarde) & buylde the same & set vp the walles therof, & lay the fundacions. Be it knowen nowe also vnto the kynge that if thys citie be buylded, & the walles therof made vp againe, then shal not they geue, tolle, tribute, & custome, & the kynges prokyte shall incurre dammage. And nowe in the meane season we haue destroyed ý temple, & wolde no lenger se the kynges dishonure: Therfore sent we out also, ãd certyfyed the kynge, that it maye be sought in the boke of the Chronycles of thy progenytours, & so shalt thou fynde in the boke of the Chronycles, & perceaue that thys cytye is sedycyous and noysome vnto the kynges, and landes, and that they cause other also amongst them to rebell of olde, and for the same cause was thys cytye destroyed. Therfore do we certifye the kynge that if thys cytie be buylded agayne, and the walles therof made vp thou shalte herafter haue no porcyon on this syde the water.

Then sent ý kynge an answere vnto Rehum the recorder, & Simsai the scrybe, ãd to the other of their companions that dwell in Samaria, and vnto ý other ý were beyonde the water, in Selã and Cheheth. The letter which ye sent vnto vs, hath bene openly red before me, & I haue commaunded to make search: & it is founde, ý thys citie of olde hath made insurrecciõ agaynst kynges, and that rebellyon

rebellyon and sedicion hath bene committed therin. There haue bene myghty kynges also at Jerusalem, which haue raigned ouer al countrys beyonde the water: and tolle, trybute: & custome was gyuen vnto thē: Gyue ye nowe therfore commaundement, that the same men be forbydden, and that the cytie be not buylded agayne, tyll I haue gyuen another cōmaundemēt. Take hede now that ye be not negligent to do this: for why should ý kynge haue harme therethorowe?

Now when the copye of kyng Artharxarses letter was red before Rehum and Simsai the Scrybe, and their companions, they wente vp in all the haste to Jerusalem, vnto the Jewes, and forbad them wyth vyolēce and power. Then ceassed the worcke of the house of God at Jerusalem, and contynued so vnto the seconde yere of Darius kynge of Persia.

¶ The. v. Chapter.

¶ By the exhortatien of Aggeus and zachary is the temple buylded agayne.

1 The prophetes, Aggeus, and zachary the sōne of Jddo, prophecyed vnto the Jewes that were in Juda and Jerusalem, in the name of the God of Jsrael.

* Thē gat vp zorobabel the sōne of Salathiel, and Jesua the sonne of Josedec, and began to buylde the house of God at Jerusalem: and wyth them were the prophetes of God whych helped them. At the same tyme came to them Tathani which was captaine on this side the water, and Stharbazani, ād their companyōs, and sayde thus vnto thē: Who hath commaunded you to buylde thys house, & to make vp these walles? Thē tolde we them the names of the mē that made this buyldynge. But the eye of their God was vpō the elders of the Jewes, that they could not cause them to ceasse, tyl the matter was brought to Darius, and then they answered by letters there vnto.

6 This is ý copie of the letter, that Thanai (which was captayne on this syde ý water) and Stharbazani, ād the counsaylers of Apharsah (which were on this side the water) sent vnto kyng Darius, And the matter that they sent vnto him, was wrytten thus wythin the letter: Unto Darius the king, al peace Be it knowen vnto the kyng, that we wēte into the lande of Jewrye, to the house of the great God, wych is buylded with myghtie greate stones, and beames are layed in the walles, and the worke goeth fast forth, and prospereth in their handes. Then asked we the elders, & sayd vnto them as it followeth: Who commaunded you to buyld this house: & to make vp the walles thereof? We asked their names also, that we myght certifye the & wryte the names of ý men that were their rulers.

But they answered vs wyth these wordes, and sayd: We are the seruauntes of him that is God of heauen ād earth, and buylde the house that was buylded many yeres ago, * wych the great kyng of Jsrael buylded, & set vp. But after our fathers had prouoked the God of heauē vnto wrath, * he gaue thē ouer into the hande of Nabuchodonozor the kynge of Babylō & of the Chaldees, wyche brake downe thys house, and caryed the people awaye captyue vnto Babylon. *iii. reg. vi. & ii. para. iii. a * iiii. regum. xxiiii. & xxv

* But in the first yere of Cyrus the kynge of Babylon, the same kyng Cyrus gaue cōmaundement concerning this house of God, that it shuld be buylde agayne. And the vessels of golde and syluer of the house of God, which Nabuchodonozor toke out of the temple that was at Jerusalem, & brought them into the temple at Babylon, those dyd Cyrus the kynge take out of the temple at Babylon, * and they were delyuered vnto one Sasbazar by name, whō he made captaine, and sayde vnto him: Take these vessels, and go thy waye, and set them in the temple that is at Jerusalem, and let the house of God be buylded in hys place. Then came the same Sasbazar, and layed the foundacyon of the house of God which is at Jerusalem. Syns ý tyme also vntyl nowe hath it ben in buyldynge, and yet is it not fynished. Yf it please the kynge nowe therfore, let there be searche made in the kynges librarye whiche is there at Babylon, whether it haue ben kynge Cyrus commaūdemēt, that this temple of God at Jerusalem should be buylded, and let him sende vs the kynges mynde concernynge the same matter. *i. Esdr. i. a *i. Esdr. i. b

¶ The. vi. Chapter.

¶ At the cōmaundement of Darius kynge of Persia, after the temple was buylded & dedicate, the chyldren of Jsrael kepe the feast of vnleuened bread.

A Then commaunded kynge Darius, & they made searche in the library, euē in the place where they layed vp ý treasure at Babylō. And there was founde in a coffre (in the place that is in the lande of the Medes) a volume: and therein was it thus wryttē, & such a memorial: In the fyrst yere of kynge Cyrus, gaue the same kynge Cyrus commaundement concernyng the house of God at Jerusalem, that the same house shulde be buylded in the palace where they offre ý sacrifices, & to ioyne the walles together of threscore cubytes heyght, & threscore cubytes bredth. Thre rowes of roughe stones, & one rowe of tymbre, and the expēces shalde gyuen of the kynges house. And let ý golde and syluer vessell of the house of God, which (Nabuchodonozor toke out of the tē- *iii. esd. vi. c.

ple at Jerusalem, and brought vnto Babylon) be restored, and broughte agayne vnto the temple at Jerusalem to theyr place in the house of God.

B Get you farre from them therfore, thou Thahnai captayne beyonde the water, and Starbuzanai, & youre counsaylers & Apherfechei, whych are beyonde the water, get ye awaye from them. Let the worke of ý house of thys God alone, that the captayne of the Jewes and theyr Elders may buyld ý house of God in his place. I haue cõmaunded what shalbe done to the Elders of Juda for ý buildynge of the house of God, that there shalbe diligent heede taken of the kynges goodes, euen of the rentes beyond the water, and gyuen vnto the men, that they be not hyndred. And yf they haue nede of calues, rammes ãd lambes for the burntoffrynge of the God of heauen, wheate, salte, wyne and oyle, after the custome of the preastes at Jerusalem, let the same be geuen them dayly wythout any delaye: that they maye offre swete sauours vnto the God of heauen, & praye for the kynges lyfe and for hys childrẽ. And suche a commaundement haue I geuen: that what man soeuer he be that altereth thys worde, there shall a beame be taken from hys house, and set vp, and he shalbe hanged thereon, and his house shalbe made a donge hyll, for the same thynge.

C And the God that set hys name there, destroye all kynges & people that put to theyr hãde to altre, & to breake downe the house of God which is at Jerusalem. I Darius haue commaunded: that this be done wyth spede.

Then Thahnai the captayne of the countrye beyonde the water, and Starbozanai with their counsaylers (to whom kyng Darius had sent) dyd theyr diligence: And ý Elders of the Jewes buylded, and they prospered thorowe the prophecyng of Aggeus the prophete, ãd zachary the sonne of Iddo: and they buylded and layed vp the foundacyon, accordynge to the commaũdement of ý God of Israel, and after the commaundemente of Cyrus & Darius, and Artharerses kinges of Persia. And the house was fynysched the thyrde daye of the moneth Adar, euen in the syxt yere of the raygne of kynge Darius.

D * And the chyldren of Israel, the preestes, the Leuites: and the other chyldrẽ of the captiuytie helde the dedicacyon of thys house of God wyth ioye, and offred at the dedication of this house of God: an hundred oxen: two hundred rammes: foure hũdred goates: and for the reconcylynge of all Israel twelue he-goates: accordynge to the nombre of the tribes of Israel: & set the preestes in their sondry courses, and the Leuytes in theyr dyuers offices to mynistre vnto God at Jerusalẽ: as it is wrytten in the booke of Moses.

*xii.par.dis.d

And the chyldren of the captiuytie held Passeouer vpon the fourtenth daye of ý first moneth: for the preastes and Leuites were purysied, so that they were all cleane together, and kylled Passeouer for all the chyldren of the captiuitie, & for theyr brethren the preastes and for them selues. And the chyldren of Israel which were come agayne out of captiuytie, and all suche as had separated them selues vnto them, from the fylthynesse of the heathẽ of the lande: to seke the Lorde God of Israel, dyd eat, and helde the feaste of vnleuened breed seuen dayes with ioye: for the Lorde had made them glad, and turned the hert of ý kyng of Assur vnto thẽ, to strengthen their handes in the worke of ý house of God, euen the God of Israel.

The.vii.Chapter.

By the commaundement of Artharerses. Esdras taketh his companyons the chyldren of Israel, and returneth to Jerusalem.

After these actes, there was in ý raigne of Artharerses kyng of Persia, one Esdras ý sonne of Saraiah, ý sõne of Azaria, the sonne of Helkia, the sonne of Sallum, the sõne of Zadoc, the sonne of Ahitob, the sonne of Amaria, ý sonne of Azaria, the sonne of Meraioth, the sonne of Zeraia, the sonne of Uzi, the sonne of Bucki, the sonne of Abisua, the sõne of Phinehes, the sonne of Eleasar, the sonne of Aaron the chefe preest. This Esdras also went vp from Babylon, and was a perfect scribe in the lawe of Moses, * which the Lord God of Israel dyd geue. And the kynge gaue him all that he requyred because the hande of the Lorde hys God was vpon hym. And there went vp certayne of the chyldren of Israel: of the preastes, Leuites, syngers, porters, & of the Nethinims vnto Jerusalem, in the seuẽth yere of kyng Artharerses. And he came to Jerusalem in the fyfth moneth, euen in the seuenth yere of the kynge. For vpon the first daye of the fyrste moneth, beganne he to go vp from Babylon: and on the fyrst daye of ý fyrst moneth came he to Jerusalem, because the good hande of God was vpon hym. For Esdras prepared hys herte to seke the lawe of the Lorde, and to do it, & to teache the precept and iudgement in Israel.

And this is the coppye of the letter, ý kyng Artharerses gaue vnto Esdras the preast & scrybe, whych was a wryter of the wordes and commaundementes of the Lorde, and of his statutes ouer Israel. Artharerses a king of kynges. Vnto Esdras the preaste & scribe of the lawe of the God of heauen, peace and salutation. I haue cõmaunded, that all they of the people of Israell, and of the preastes, and Leuites in my realme (whyche are moued of theyr owne good wyll to go vp to Jerusalem

rusalem (go with the: and therfore arte thou sent of the kyng and of his seuen coũsaylers, to vyslet Juda and Jerusalem, accordyng to the lawe of thy God, which is in thy hande: And that thou shouldest take with the silner and golde, whych the kynge & hys counsaylers offre of theyr owne good wyll, vnto the God of Israel (whose habytacion is at Jerusalem) and all the syluer and golde that thou canst fynde in all the coũtrye of Babylon, wt that ꝑ people offre of theyr owne good wil and the preastes geue for the house of theyr God whych is at Jerusalem.

C Take thou the same, and bye dilygently with the same money, oxen, rammes and lãbes, wyth their meat offrynges and drynke offrynges, and thou shalt offre them vpõ the alter of the house of youre God, whiche is at Jerusalem. And loke what it lyketh the, and thy brethren to do with the remnaunt of the money, that do after the wyll of youre God. And the vessels that are gyuen the for the mynistracyon in the house of thy God, those delyuer thou before God at Jerusalem.

And whatsoeuer thynge more shalbe nedeful for ꝑ house of thy God, whych is necessarye for to spende, thou shalt receaue the charges out of the kinges treasure house: I kyng Artharerses haue commaũded al the treasures beyõde the water, that loke whatsoeuer Esdras ꝑ preeste & scribe, in the lawe of the God of heauen, requyreth of you that ye fulfyll the same spedelye, vntyll an hundred talentes of syluer, & tyll an hundred quarters of wheate, and tyll an hundred Bathes of wine, and tyll an hundred * Bathes of oyle: & salte wythout measure. Whatsoeuer also belongeth to the lawe of God of heauen, let the same be done wythout anye delaye for ꝑ house of the God of heauẽ, ꝑ he be not wroth agaynst the realme, and agaynst the kynge: and hys chyldren.

D And we certifye you: that ye haue no auctoryte to requyre tarynge and custome, ãd peryp rentes vpon any of the preestes, Leuites, syngers, porters, Nethinims and minysters in the house of his God. And thou Esdras (after the wysdome of thy God, that is in thy hand) set iudges and arbitrers (by my auctoryte) to iudge all the people that is beyonde the water, euen all such as knowe the lawe of thy God: and them that knowe it not: those se that ye teache. And whosoeuer wyll not fulfyl the lawe of thy God, and the kynges lawe, let hym gaue hys iudgemente wythoute delaye, wheter it be vnto death, or to be rooted oute, or to be condempned in goodes: or to be put in pryson.

Ca. viii. * Blessed be the Lorde God of oure fathers which so had inspired ꝑ kynges herte. to garnysshe the house of the Lord, that is at Jerusalem: and hath enclyned his mercy vnto me in the presence of the kynge, & hys coũsaylers: & before all the kynges hye estates. And I was comforted (euen as the hande of the Lorde my God was vpon me) and so gathered I the heedes of Israel togyther, that they myght go vp wyth me.

C The. viii. Chapter.

C The nombre of them that returned to Jerusalem wyth Esdras.

A These are the princypall fathers ok thẽ & thys is theyr regyster ꝑ went vp with me frõ Babylon what tyme as kynge Artharerses raygned. Of the chyldren of Phinehes, Gersom: of the chyldren of Ithamar, Daniel: of ꝑ children of Dauid, Hatus: of the children of zechania, amonge the chyldren of Pharos, zachary: & wyth hym were nombred an hundred and fyftye men. Of the chyldren of the captayne of Moab, Elionai, the sonne of zerahia, and wyth him two hundred men. Of the childrẽ of zechania the sõne of Jahasiel: & wyth hym thre hundred men. Of the chyldren of Adin, Abed the sonne of Janathan, & wyth hym fyftye men. Of the children of Elam, Isai the sonne of Athalia, and wyth him seuentye men. Of the chyldrẽ of Saphatia, zebadia the sonne of Michael, and wyth hym foure score men. *iii. et. viii. a.

B Of the chyldren of Joab, Obadia ꝑ sõne of Jehiel, and wyth hym two hundred and eyghtene men. Of the chyldren of Selomith the sonne of Josephia, and with hym an hundred and thre score men.

Of the children of Bebai, zachari the sõne of Bebai, and with him eyght and twentye mẽ. Of the chyldren of Asgad, Johanan the sonne of Hakatan, & wyth hym an hundred and ten men. Of the chyldren of Adonicam, that were the laste, whose names are these: Elipheleet, Jehiel and Samaiah, and wyth them thre score men. Of the chyldren of Biguai, Uthai, and zabud: & wyth them seuentye men. And I gathered them together by the water that runneth toward Ahaua, and there aboode we thre dayes. And I loked amonge the people and the preestes, and found there none of the chyldren of Leui. Thẽ sent I to Eliezer, to Aziel, Semeia, Elnachan, Jarib, Elnathan, Nathan, zacharye: and to Mesullam the rulers, & to Joiarib and Elnathan which were men of vnderstandyng, and to those gaue I commaundement: vnto Iddo the chefest at Casphia, that they should fetche vs ministers for ꝑ house of oure God, and I tolde them what they should saye vnto Iddo: and to hys brethren the Nethinims at Casphia. C

And (thorowe the good hande of our God vpon vs) they brought vs a wyse man from amonge the chyldren of Moholi the sonne of Leui, the sonne of Israel: and Sarabia with

his sonnes and his brethren, euen eyghtene.
And Hasabia, and wyth hym Isai of ꝑ chyldren of Merari, with his brethren, and their sonnes twenty. And of the Nethinims, whō Dauid and the princes gaue to mynistre vnto ꝑ Leuites, two hūdred and twenty of Nethinims, whych all were named by name.

D And euen there at the water, beside Ahaua, I proclamed a fast, that we myght humble our selues before oure God, and seke of hym a ryght way for vs, and for our chyldrē and for all our substaunce. For I was ashamed to requyre of the kynge, souldyers and horsemen, to helpe vs agaynst the enemye in ꝑ way: but we said vnto the kyng: The hād of oure God is vpon all them that seke hym, in goodnesse, and ꝯ (his dominion) hys vyolēce and wrath is agaynst all them that forsake hym. So we fasted, and besought oure God for this: and he hearde vs.

And I toke out twelue of the chefe preastes: Sarabia and Hasabia, and ten of their brethren with them, and weyed them the siluer and golde, ꝯ vessels that were appointed for the house of our God, which the kyng ād his counsaylers and his Lordes, and al Israel ꝑ were there at hand, had gyuen together. And I weyed vnto their hāde syx hundred and fyftye talentes of syluer, and in syluer vessel an hundred talentes, ꝯ in golde an hundred talentes: twentye basens of golde, of a thousāde peces, and two costly ornamentes
E of good brasse, as cleare as golde: and I sayd vnto them: Ye are cōsecrate vnto the Lord, lyke as the vessels are holy also, and the gold and syluer are gyuen of a good wyl vnto the Lorde God of your fathers. Watche ye, and kepe it: for ye shal weye it downe before the chefe preestes and Leuites, and auncient fathers of Israel at Ierusalē in the treasuryes of the house of the Lorde. Then toke the preestes and Leuites the weyed syluer and gold, and vessel, to bringe it to Ierusalē, vnto the house of oure God. And we brake vp, from the water of Ahaua on the twelueth daye of the fyrst moneth, to go vnto Ierusalem: and the hāde of oure God was vpon vs, and delyuered vs from the hande of the enemyes, ꝯ
F of such as layed wayte for vs by the waye.
And we came to Ierusalem, and abode there thre dayes. But on the fourth daye was the syluer ꝯ golde and vessell weyed in the house of oure God, by the hande of Meremoth the sonne of Uria the preaste, ꝯ wyth hym was Eleazar the sonne of Phinehes, ꝯ with them was Iosabad the sonne of Iesua, and Noadia the sonne of Benoi the Leuytes. Accordynge to the nombre and weyghte of euerye one, was the weyghte all wrytten vp at the same tyme.

And the chyldren of the captiuitie, which were come out of pryson, offred burntoffringes vnto ꝑ God of Israel, twelue bullocks for all Israel, syxe ꝯ nynetye rammes, seuen and seuentye lambes, twelue he gotes for a synneofferynge, all to the burntofferynge of the Lorde. And they delyuered the kynges commyssion vnto the kynges officers, and to the captaynes that were on thys syde the water. And they promoted the people, and the house of God.

¶ The. ix. Chapter.

¶ Eldras cōplaineth on the people that had turned themselues from God, and maryed wyth the Gentiles.

Whē these thinges were done, the rulers cam to me, ꝯ sayde: The people of Israell, and the preestes and Leuytes are not separated from the people of the landes (as touchynge theyr abhomynacions) namely, of ꝑ Cananites, Hethites, Pherelites, Iebusites, Ammonites, Moabites, Egyptians, ꝯ Amorites. * For they haue taken the daughters of the same to them selues, and to theyr sonnes, and the holye seed is myxed with the nacyons in the lande, and the hande of the princes and rulers hath bene principall in the trespasse.

* And whē I hearde this sayinge, I rente my clothes and my garment, and plucke of the heer of my heed, and of my beerde, and sat mournynge. And there resorted vnto me all such as feared the wordes of the Lorde God of Israell, bycause of the transgressyon of ꝑ people of the captiuitye. And I sat mournyng vntyll the euenynge sacrifyce. And aboute ꝑ euening sacrifice, I arose vp from my heuinesse, ꝯ rente my clothes and my raymnt and fell vpon my knees, and spreade oute my handes vnto the Lorde my God, and sayde.

My God, I am ashamed, and darrenot lyft vp myne eyes vnto the my God: for our wyckednesses are growē ouer our head: and oure trespasse is wared greate vnto the heauen. Syns the tyme of our fathers, haue we bene in greate trespasse vnto thys daye, ꝯ and because of oure wyckednesses haue we and our kynges bene delyuered into the hāde of the kynges of the nacions, into the swerd, into shame, and into confusyon of face: as it is to se thys daye.

And now is there a lytle ꝯ sodayne graciousnesse come from the Lorde our God, in caulynge some of vs to escape, and that he maye gyue vs a nayle in his holy place, and that oure God maye lyghte oure eyes, and gyue vs a lytle lyfe to take breath in our bōdage. For we are bondmē, ꝯ oure God hath not forsaken vs in oure bondage, and hath enclyned mercye vnto vs in the syghte of the kynges of Persia, to gyue vs lyfe, to set vp the house

the house of oure God, and to redresse the desolacion ther of, and to gyue vs a wall in Iuda and Jerusalem.

And nowe, O oure God, what shall we saye after this: for we haue forsaken thy cõmaundementes, wheych thou hast commaunded by thy seruaũtes the prophetes, saying. The lande vnto wheych ye go to possesse, it is an vncleane lande, because of the fylthinesse of the people of the landes, which with their abhominacyons haue made it full of vncleanesse on euery syde. * Therfore shall ye not greue your daughters vnto their sonnes, and their daughters shall ye not take vnto your sonnes, nor seke their peace & welth for euer, that ye maye be stronge & enioye the good in the lande, & that ye and your chyldren maye haue the enherytaunce of it for euermore.

And after that al these thynges are come vpon vs (because of oure euell dedes, & great trespasses) thou our God hast thrust downe our wyckednesses, and hast gyuen vs a deliuerauce, as (as it is come to passe this daye)

And yf we turne backe agayne, to let go thy commaundementes, and make contract with the people of these abhominaciõs, wilt thou not then be wroth at vs (& not without cause) tyll we be vtterly cõsumed, so that no thynge remayne, and tyll there be no deliueraũce? O Lord God of Israel, thou art righteous, for we remaine yet escaped as it is to se this daye. Behold also, in thy presence are we in our trespasses, and because of it maye we not stande before the.

¶ The. x. Chapter.

¶ The people repent and turne. and put awaye their straunge wyues.

AND whẽ * Eldras prayed after thys maner, and knowledged, wepte, & lay before the house of God, there resorted vnto hym out of Israell a very great congregacyon of men and women & chyldren: & the people wept very sore. And Sechania ý sone of Jehiel one of the childrẽ of Elam, answered: & sayde vnto Eldras: We haue trespassed agaynste oure God, and haue taken straunge wyues of the people of the lande. Nowe there is hope yet in Israel concerning thys thynge: for now we wyll make a couenaunte wyth oure God, and put awaye all the wyues (and suche as are borne of them) according to to the counsayl of the Lorde: ãd we wylde in the feare of the commaundemẽtes of oure God, that we maye do according to the lawe. Get the vp, for thys matter belongeth vnto the: we also wyll be wyth the: be of good comforte therfore, and do it.

* Then rose Eldras: and toke an ooth of the chefe preastes and Leuites, and of all Israel, that they shoulde do accordinge to thys worde: ãd they sware. And Eldras stode vp from before the house of God, and went into the chambre of Johanan the sonne of Eliasib. And when he came thyther, he dyd eate no breed, nor dronke water, for he mourned, because of the transgressyon of the people ý had bene in captiuitye.

And they caused a proclamacyon to goo thorowout Juda and Jerusalem, vnto all ý chyldren which had bene in captiuitye, that they should gather thẽselues togyther vnto Jerusalem. And that whosoeuer came not within thre dayes, according to the denice of the rulers and elders, al his substaũce should be forfet, and he shoulde be put out from the congregacyon of the captyue.

Then all the men of Juda and Ben Jamin gathered them selues together vnto Jerusalem within thre dayes, euen the twenty daye of the nynth moneth: and all the people sate in the strete before the house of God, ãd trembled bycause of this matter, and for the rayne. And Eldras the preast stode vp, and sayde vnto them: * Ye haue trãsgressed, and haue taken straũge wyues, to make the trespasse of Israel yet more: cõfesse now therfore vnto the Lorde God of your fathers, and do his pleasure, and separate your selues from the people of the lande, and from the straũge wyues. And all the cõgregacion answered, and sayde wyth a loude voyce: It shalbe so, and we wyll do as thou hast sayde. But the people are manye, and it is a raynye wether, and the people are to faynt to tarye without in the strete, neither is this a worcke of one daye or two: for we haue offended verye sore in thys thing. Let our rulers stande therfore in all the congregacyon, and let al thẽ which haue taken straunge wyues in oure cyties. come at the tyme appoynted, and let the Elders of euery cytie and their Judges be with them, tyll they haue tourned the wrathe of our God awaye from vs, concernynge thys matter.

Then were appoynted Jonathan ý sonne of Asahel, and Jahalia the sonne of Tekua ouer thys matter: And Mesullam ãd Saba thai the Leuytes helped them. And the chyldren of the captiuytie dyd euen so. And Eldras the preest, ãd the auncyente heedes thorowe the house of theyr fathers, all men of greate fame, separated them selues, and sate them downe in the first daye of the tenth moneth, to examen the matter. And vntyll the first daye of the first moneth they were finishing the businesse, with al the men that had taken straunge wyues.

And amonge the chyldren of the preastes there were men founde that had taken straunge wyues, namely, amonge the chyldren of Jesua, the sonne of Josedec, and of hys brethren, Masiah, and Eliezer, Jarib, and Gedalia, and they gaue theyr handes there

* Deute. vii. a
Iudi. iii. a

there vpon, that they wolde put away their wiues, and for their trespasse offring to gyue a ramme for their trespasse. And amonge the chyldren in Emer, Honany and zabadia. Amonge the chyldren of Harim, Maasia, Elia Semeiah, Jehiel, & Ulia. Amonge the chyldren of Pashur, Elioenai, Maasia, Ismael, Nethanel, Josabad and Elasa. Amonge the Leuites, Josabad, Simei ād Kelaia (which same is Kaliathah) Hathahiah, Juda, ād Eleazer. Amōg the singers, also Eliasib. And amōge the porters, Sellū, and Telē & Uzi.

D And of Israell. Amonge the chyldren of Pharhos, Remeia, Jesiah, Malchia, Miamin, Eleazar, Malchia. & Banaia. Among the chyldren of Elam, Methania, zachary, Jehiel, Abdi, Jerimoth, and Elia. Amonge the chyldrē of zathu, Elioenai, Eliasib, Mathania, Jerimoth, zabad, and Aziza. Amōge the chyldrē of Bebai, Jehohanan, Hanania, zabai, and Athalia. Amonge the chyldren of Beni, Meshulā, Maluc, Adaiah, Jasub. Saal, & Jerimoth. Amonge the chyldren of the captayne Moab, Adna, Cholal, Benaia, Masia, Mathania, Bezelel, Benui & Manasse. Amonge the chyldren of Harim: Eliezer, Jesia, Malchia, Semeia, and Symeon Ben Jamin, Malluch, Samaria. Amonge the chyldren of Hasum, Mathani, Mathathah, zabad, Eliphelet, Jeremye, Manasse, and Semei. Amonge the chyldren of Bani: Madai, Amrā, Huel, Banea, Cheluhi, Badaiah, Uaniah, Maremoth, & Eliasib, Mathani, Mathanai, Jaesi, Bani, Beni, & Semeiah, Selemia, Nathā, Adaia, Machnadbai, Salai, & Sarai, Israel, Selemiahu, & Samariah, Sallum, Amaria, and Joseph. Amonge the chyldren of Nebo, Jehiel, Mathathia, zabad, zabina, Jadai, Joel, and Banaia. All these had takē strāuge wyues. And among the same, there were some ý had childrē by the wyues.

The seconde booke of Eldras: otherwyse called the boke of Nehemia.

¶ The fyrst chapter.

¶ Nehemia buttler to kynge Artaxerxes prayeth to God for the people.

THe wordes of Nehemia the sonne of Hachalia. It fortuned in the moneth Chislu, in the twentye yere, that I was in the castell at Susa, and Hanani, one of my bethren came wyth certayne men of Juda, & I asked them howe the Jewes dyd that were delyuered and escaped fro the captiuitye, and howe it wente at Jerusalem. And they sayd vnto me: The remnant of the captiuitie are there in ý lande in great myseryfortune and rebuke. * The wall of Jerusalem also is broken downe: and the gates therof are brent wyth fyre.

It fortuned, that when I heardе these wordes, I sat me downe and wepte, & mourned certaine dayes, and fasted and prayed before the God of heauen, and sayde: O Lord God of heauen, thou greate & terrible God, * thou that kepest couenaunt and mercye for them that loueth the, and obserue thy commaūdementes: let thyne eares hearken, I beseche ý, and let thyne eyes be opē, that thou mayeste heare the prayer of thy seruaunte, which I praye nowe before the day & nyght, for the chyldren of Israel thy seruauntes, & knowledge the sinnes of ý chyldrē of Israel, wheych we haue synned agaynst the.

I and my fathers house haue synned: we haue bene vtterlye dysperled from the lawe, and haue not kepte thy commaundementes, statutes and lawes, whych thou commaundedest thy seruaunt Moses. I beseche the, call to remembraunce the worde that thou commaūdedest thy seruaunt Moses, and sayde: Ye wyll trāsgresse, and * I wyll scatter you abrode among the nacions. But yf ye turne vnto me, and kepe my cōmaundementes, & dothem: thoughe ye were cast out vnto the vtterma

vttermost parte of heauē, yet wyll I gather you from thence, and wyll bryngе you vnto the place that I haue chosen, to set my name there. They are thy seruauntes and thy people, whom thou hast delyuered thorowe thy great power & in thy mighty hāde. O Lord, I beseech the, let thyne eare herkē to ý prayer of thy seruaunte, and to the prayer of thy seruauntes, whose desyre is to feare thy name, and let thy seruaunt prospere thys daye, and graunt hym mercye in the syght of thys mā, for I was the kynges butteler.

¶ The. ii. Chapter.

¶ After Nehemia had obtained letters of Artaxerxes, he commeth to Ierusalem and buyldeth the walles.

1 IT fortuned, that in the moneth *Nisan in the twentyeth yere of kyng Artharxerses, ý wyne stode before him, & I toke vp the wyne, & gaue it vnto the kynge. And I was heuy in his presence. And the kyng said vnto me: why lokest thou so sadly, whē thou art not sycke? is it nothing els, but that ý art heuy herted. And I was sore afrayed, & sayd vnto the kynge: God saue the kynges lyfe for euer. Howe shulde I not loke sadly, whē the cytie ād place of my fathers burial lyeth waste, and the gates therof are consumed w̄ fyre? And the kynge sayd vnto me: what is then thy requeste? I made my prayer also to the God of heauen, and sayde vnto the king: yf it please the kynge, and yf thy seruaunte haue founde fauour in thy syghte, sende me vnto Iuda vnto the cytie of my fathers buryall, that I may buylde it.

2 And the kynge sayde vnto me (the quene his wyfe sittyng by him) howe lōge shal thy iourney continue, and when wylt thou come agayne? And it pleased ý kynge to sende me, and I set him a tyme, and sayd vnto ý king: yf it please the kyng, let him geue me letters to the captaynes which are beyonde the water, that they maye conuaye me ouer, tyll I come into Iuda: and letters vnto Asaph the lorde of the kynges wood, that he may gyue me tymbre to make beames for the gates of the palace (which is harde by the house) & for the walles of the cytie, and for the house that I shall entre into. And the kynge gaue me accordynge to ý hande of my God, which was good vpō me. And when I came to the captaynes beyonde the water, I gaue them the kynges letters. And the kynge had sente captaynes and horsemen with me.

3 Sanabalat also the Horonite ād Tobias seruaunt (the Ammonite) hearde of it, and it greued them sore, that there was come a man which sought the wealth of the chyldrē of Israel. And I came to Ierusalē, and was there thre dayes, & I gat me vp in the nyghte season, and a fewe mē with me, neither tolde I anye man, what God had gyuen me in my herte to do at Ierusalem: and there was not one beaste with me, saue it that I rode vpon. And I departed in the nyghte by the valley porte, before the dragon well, ād to the dong porte, and consydered the walles of Ierusalē howe they were broken downe, and the portes therof cōsumed with the fyre. And I wēt ouer vnto the well porte, and to the kynges condyte, and there was no rowme for the beast that was vnder me to passe. Thē went I on in ý night by the brooke side, and consydered the wal, and turned backe, & came home agayne by the valley porte.

4 And ý rulers knewe not whyther I went or what I dyd: neyther dyd I as yet tel it vnto the Iewes, to the prestes, to the noble mē to the rulers, and to the other that laboured in the worke. Then sayde I vnto them: ye se the mysterie that we are in, howe Ierusalem lyeth waste, and howe the gates therof are brent wyth fyre: come therfore, that we may buyld vp the wal of Ierusalem, and that we be no more a rebuke. And I tolde them of the hande of my God, (ý it was gracyous ouer me) and the kynges wordes that he had spoken vnto me. And they sayd: Let vs get vp. and buylde: and they strengthed theyr hande to good.

5 But when Sanabalat the Horonite, and Tobia the seruaūt (an Ammonite,) and Gesem the Arabian herde it: they laughed vs to scorne, and mocked vs, and sayde: what is this that ye do? Wyl ye fall awaye from the kynge? Then answered I them, and sayde: the God of heauen, he it is that hath graunted vs prosperitie and we be hys seruaūtes. Let vs get vp and build. As for you, ye haue no porcion nor ryghte, nor remembraunce in Ierusalem.

¶ The. iii. Chapter.

¶ The nombre of them that buylded the walles.

1 AND Eliasib ý hie preest gat hi vp with hys brethrē ý prestes & they buylded the shepegate. They repayred it, & set vp the dores of it: euē vnto the towre Mea, repayred they it, & vnto the *towre of Hananeel. Nexte vnto him also buylded the mē of Jericho. And beside him buylded Zachur the sonne of Imri. But the fyssheporte dyd ý chyldrē of Sanaa buylde, wych also laydē the beames therof, & set on ý dores, lockes & barres of it. And next vnto hym buylded Meremoth, the sonne of Uria, the sonne of Hakoz: and next vnto thē buylded Mesulā the sonne of Berachia the sonne of Meselabeel: & nexte vnto hym buylded Zadoc the sonne of Banaa. And next vnto him buylded they of Thekoa. But the great mē that were amonge them, put not their neckes to the worke of theyr Lorde.

* Iere. xxxi. & Zacha. xiiii. c

The oldegate buylded Ichoiada ý sonne of Paseah

of Paseah, and Mesulam the sonne of Belodia, they layed the beames therof, and set on the dores, lockes and barres of it. Nerte vnto them buylded Melatiah of Gibeon, & Jadon of Merano, men of Gibeon, and of Mispa, where he that was captayne on this syde the water had a mansyon. Nerte vnto hym buylded Uziel the sonne of Harhaiah ý gold smyth. Nerte vnto hym also buylded Hananiah the sonne of Harakahim, ād they repayred Jerusalem vnto the brod wall. Nert vnto them buylded Raphaiah the sōne of Hur, the ruler of the halfe parte of Jerusalem. Nert vnto him buylded Jedaia the sonne of Harumaph ouer agaynst his house: and nert vnto him buylded Hatus the sōne of Hasabnia. But Melchia the sonne of Harim & Hasub the sonne of the captayne of Moab buylded the other pece, and the towre besyde the fornaces. Nert vnto him buylded Sallum a syngers sonne, the ruler of the halfe parte of Jerusalem, he and hys daughters.

The valley gate buylded Hanum, and the cytezins of zanoa. They buylded it, & set on the dores, lockes and barres therof, & a thousand cubites on the wal, vnto ý donge port. But the donge porte buylded Melchiah the sonne of Rechab, the ruler of the fourth part of Betheharem: he repayred it, and set on ý dores, lockes ād barres therof, But the well gate repayred Sallum the sonne of Cholhosah, the ruler of the fourth part of Mispa. He buylded it, and layed the beames, and set on the dores, lockes and barres therof, and the wal vnto the pole Siloah, by the kynges garden, and vnto the steppes that go downe from the cytie of Dauid. After him buylded Nehemiah the sonne of Asbok: the ruler of ý halfe parte of Bethzur, vntyll the other side ouer agaynst the sepulchres of Dauid, ād to the poole that was repayred, and vnto the house of the mygthye.

After hym buylded the Leuites, Rehum the sonne of Bani: ād nerte vpon hym buylded Hasabia ý ruler of the halfe part of Keilah in hys quarter. After hym buylded theyr brethren. Banai the sōne of Henadad the ruler of the halfe parte of Keilah: and after him buylded Ezer the sonne of Jesua the ruler of Mispa the other pece, herde ouer agaynste ý goynge vp to the house of ordinaunce that was in the corner. Agayne, after hym brake forth Baruch the sonne of zachai of indignacion, and repayred the other peace from ý turnynge corner, vnto the dore of the house of Eliasib the hye preast. After hym also buylded Merimoth the sonne of Uzia, ý sonne of Hacos the other pece frō the dore of ý house of Eliasib, euē as longe as the house of Eliasib extended. After hym buylded the preastes, the men of the playne. After hym buylded Ben Jamin and Hasub, ouer agaynste theyr house, and after him wrought Azaria the sonne of Maasia, the sonne of Anania nerte vnto his house. After him also buylded Benui the sonne of Hanadad the other pece from the house of Azaria vnto the turnynge of the wall, and vnto the corner.

After hym buylded Pala ý sonne of Uzai ouer against the corner and the high towre which lyeth out ouer from the kings house that was beside the courte of the prison. After hym Phedaia the sonne of Pharhos (and the Nethinims they dwelt in the stringe hill vnto the watergate, toward the east, and the tower that lyeth out.) After him buylded they of Thekua the other pece ouer against the greate towre, that lyeth outwarde, and the wall of the stronge holde.

But from aboue the horsegate forth buylded the preastes, euery one ouer against his house. And after thē buylded Zadok the sonne of Immer ouer against his house. After him buylded also Semeia the sōne of Sechania the keper of the eastgate. After hym buylded Hanania the sonne of Selemia, and Hanun the sonne of Zalaph the syxte, the other pece. And after him buylded Mesulam the sonne of Barachia ouer against his store house. After hym buylded Malachia, the goldesmythes sōne, vntyl the house of the Nethinims, and of the marchauntes ouer against ý gate Mephkad, and to the parlour in the corner. And bytwene the parlour of ý corner vnto the shepegate buylded the goldesmythes, and the marchauntes.

The .iiii. Chapter.

¶ The buyldynge of Jerusalem is hynderd and let, but the Jewes buylde it, beynge redy harnessed, lest theyr enemyes houlde inuade them.

But when Sanabalat heard that we buylded ý wal, he was mad in hymselfe, & toke great indignacion, and mocked the Jewes, and sayde before hys brethren and the souldiers of Samaria: what do these impotēt Jewes? wyl the heathen suffre them? shal they edifye? shall they perfourme it in one day? shall they make the stones whole agayne, that are brought to dust and brent? And Tobia the Ammonyte was besyde hym, and sayde: Thoughe they buyld, yet yf a fox go vp, he shall breake downe their stony wal. Here (O thou our God) for we are despised, turne theyr shame vpon theyr owne hede, & geue them ouer into the despysynge in the land of theyr captiuytie. Couer not theyr wickednesse, and let not their sinne be put out in presence: for they haue prouoked the buylders. And so buylded we the wall, and it was ioyned hole together, vnto the half hyght thereof. And the people were mynded to labour.

And it fortuned, that when Sanabalat, and Tobiah & the Arabyans, Ammonites: and Asdodytes heard, ý the walles of Jerusalem were made vp, & that ý gappes began to be stopped, they were very wroth, & conspyred all together to come & fyght agaynst Jerusalem, & to make the people an hynderance therin. Neuertheles, we made our prayer vnto our God, & set watchemen by them, whych buylded daye & nyghte ouer agaynst them. And Juda sayde: the strēgth of the bearers is so feble: & there is yet moch more mortar, and we are not able to buyld on the wal. And oure aduersaryes sayde: they shall not knowe, nether see: tyll we come in the middes amonge them, & slaye them: and hynder the worcke. But it fortuned ý when the Jewes (whych dwelt beside them) came, they tolde vs as good as ten times: ý in al places wher ye go vnto, they are appoynted to fall vpon vs. Therfore set I the people after their kinredes with their swardes, speares: & bowes beneth in the lowe places behynde the wall, and I loked, and gat me vp: & sayde vnto the chefe men: to the rulers: & to the other people be not ye afrayde of them: * but thyncke rather vpon the great Lorde, whych ought to be feared, & fyght for your brethren, your sōnes youre daughters: your wyues, and your houses. Neuertheles: it chaunced ý when our enemyes heard, ý we had gotten worde of it God brought their councel to nought: & we turned all agayne to the wal: euery one vnto hys laboure. And from that tyme forth ýt came to passe that the halfe part of the yōge men dyd the labour, and the other halfe part of them helde the speares: shyldes, bowes: & brestplates: and the rulers stode behynd all the house of Juda which buylded on the wall & bare burthens from those that laded them. With one hande dyd euery one worcke: and wyth the other helde he hys weapen. And euery one that buylded: had hys sweard, gyrde by hys thygh, and so buylded they. And the trompet blewe besyde me.

And I sayde vnto the pryncypall men, to the rulers, & to the other people: the worcke is great & large, & we are seperated vpon the wall one farre from another. Loke in what place therfore ye heare the noyse of the trompet: resorte ye thyther vnto vs, * & oure God shal fyght for vs: and we wylbe labouringe in the worke. And the halfe part of them held the speares from the mornynge sprynge: tyll the starres came forthe. And at ý same tyme sayde I vnto the people: euery one abyde wýhys seruaunt at Jerusalem, that in the night season we maye watch, & laboure on the day tyme. As for me & my brethren my seruaunts, & the men of the watch (whych were behynde me) we put neuer of oure clothes, no more then the other dyd their harnesse, saue only because of the water.

The. v. Chapter.

The people are bered wyth hongre. He requyreth not the ryuynge of a captayne,

And there arose a great complaynte of the people, and their wyues agaynste their brethren the Jewes. For there were some that sayde: oure sonnes and daughters ād we are to many, therfore wyll we take corne for them, that we maye eate and lyue. Some also there were that sayd: let vs set our lādes: vyneyardes & houses to pledge & take vp corne in the darth. But some there were that sayde: let vs borowe mony for the kynges trybute, and that vpon oure landes and vyneyardes. Beholde oure bodyes as ý bodyes of oure brethren, and oure chyldren as their children: elles shulde we subdue oure sonnes and daughters vnto bondage, & some of our daughters are subdued vnto bondage all ready, & no strength is there in our hādes & other men haue oure landes & vineyardes.

And when I heard their complaynte and such wordes, it dysplesed me sore, & I aduysed so in my mynde, that I rebuked the counselers, & the rulers, & sayd vnto them: Euery one of you is to chargeable vnto his brother And I brought a great cōgregacion against them, and sayd vnto them: we (after our abylyte) haue bought ouer brethren the Jewes, which were sold vnto the Heathen. And wil you sel youre brethren agayne vnto the Heathen, after that they haue bene sold vnto vs? Then helde they their peace, and could fynd nothynge to answere.

And Nehemya sayde: It is not good that ye do. Ought ye not to walke in the feare of God, because of the rebuke of the Heathen, ý are our enemies? I and my brethen, & my seruauntes do lend them money & corne: but as for vsury, let vs leue it. Therfore, this same daye I prayye you se ý ye restore them their landes agayne, their vineyardes, oyle gardens, and their houses, and remytte the hundred parte of the money of the corne, wine, & oyle that ye haue wonne of them. Thē sayde they we wyl restore them agayne, & wyll requyre nothig of them: & wyl do as thou hast spoken. And I called the preastes, and toke an oth of them that they shulde do so. And I shoke my lappe, & sayde: God shake out euery man after ý same maner from hys house & laboure, that mayntayneth not thys worde: euen thus be he shaken out, & voyde. And all the congregracyon sayde: Amen, and prayed the Lorde. And the people dyd so.

And from the tyme forth ý (the kynge) cōmytted vnto me to be a captayne of the that were in the lande of Juda, euen from ý. xx. ye are vnto the. xxxii. yeare of kynge Artharexses (that is. xii. yeare) I wýmy brethren lived not of such sustinaūce as was geuē to a captayne. For the olde captaynes ý were before

D me, had bene chargeable vnto the people, ād had taken of them breade and wyne, and .xl. sicles of siluer: yee, and their seruauntes had oppressed the people. But so dyd not I, and that because of the feare of God. But I labored also in the worcke vpon the wall, and bought no lande. And all my seruauntes came thyther together vnto the worcke. Moreouer, there were at my table an. C. ād. l. of the Jewes & rulers, which came vnto me from amōg the Heathē, ý are aboute vs. And ther was prepared for me daylye an ore and syre cholen shepe, & birdes, & euer once in. x. dayes a great summe of wyne. Yet requyred not I the lyuynge of a captayne, for the bondage was greuose vnto the people. * Thincke vpon me my God vnto the beste, accordynge to all that I haue done for this people.

Neh. Esd. vi. b and. xiii. b

¶ The. vi. Chapter.

¶ The buyldynge is yet agayne hyndred and let,

A Nd when Sanabalat, Tobiah, & Gesem the Arabian and the other of our enemyes hearde that I had buylded ý wal: and that there were no mo gappes therin (howbeit at the same tyme had I not hanged the doores vpon the gates) Sanabalat and Gesem sent vnto me, sayinge: come that we may mete & take councel together in the vyllages that are in the playne of the cytye Ono. Neuertheleſſe, they thoughte to do me euel. And I sent messeangers vnto them, sayinge: I haue a great busynes to do, ād I can not come downe. The worcke shulde stande styl, yf I were neligēt, & cam downe to you. Howbeit, they sent vnto me as good as. iiii times after the same maner. And I gaue thē ý same aunswer. Then sent Sanabalat his seruaunte agayne vnto me the fyfth tyme, wād an open letter in his hand, wherin was written: it is tolde the Heathen, and Gesem hath sayde it, that thou & the Jewes thincke to rebel: for the which cause thou buyldest ý wall that thou mayest be theyr kyng in these matters, and haste ordeined the prophetes to preach of the at Jerusalem, & to saye: He is kynge of Juda.

B And nowe shall this come to the kynges eares: come nowe therfore, & let vs take our councel together. And I sent vnto hym, sayinge: there is no such thyng done as thou sayest for thou laynest them out of thyne owne herte. For they were all mynded to make vs afrayed, saying: they shal wythdrawe their handes from theyr worke, that it shal not be fynyshed. Howbeit, I strēgthed my hand ý more. And I came vnto the house of Semeia the sonne of Delaia the sonne of Mehetabeel, & he had shut hym selfe within: & sayde: let vs come together in the house of God euē vnto the myddes of the temple: and shut the doores of ý temple, for they wil come to slay the: yee, euen in the nyght wyll they come to put the to death. And I sayd: shuld eny such man as I flye? Who is that being as I am, that wyl go into the temple, to saue his lyfe? I wyll not go in.

And I perceaued that God had not sent hym. Yet spake he prophecye vnto me, neuertheleſſe, Tobiah and Sanabalat, had hyred hym for money. Therfore toke he the maner that thorough feare I shuld so do, and hym that they myght haue an euel reporte of me, to blaspheme me. Myy God, thyncke ý vpon Tobiah & Sanabalat according vnto these theyr worckes, and of the prophet Noadia, and of the other prophetes, that woldē haue put me in feare.

And the wall was fynyshed on the. xvi. daye of the moneth Elul, in. lii. dayes. And when all oure enemyes hearde therof, all the Heathen that were aboute vs, were afrayed and their courage fayled them. And they perceaued, that thys worcke came of oure God. And at the same tyme were there many of ý chefe of Juda, whose letters went vnto Tobyah, and agayne from Tobyah vnto them (for there were many in Juda, ý were swyne vnto him, for he was the sonne in lawe of Sechania, the sonne of Arah and hys sonne Jehonathan had the daughters of Meſulli, the sonne of Barachia, and they spake good of him before me: and tolde him my wordes) & Tobiah sent letters, to put me in feare.

¶ The. vii. Chapter.

¶ After the wall once buylded, is the watch appointed, They that returned from captiuyte are numbered.

N Owe when the wall was buylded I hanged on the dores also, and the porters: syngers: & Leuites were appointed. And I cōmaunded my brother Hanani, and Hanania the ruler of the castell at Jerusalem: for he was a faythful man, and feared God more then dyd many other, And sayde vnto them: let not the gates of Jerusalem be opened vntyl ý sonne be whote. And wyle they were stādyng in the watch, they shut the dores and barred them. And we appoynted certayne cytesyns of Jerusalē, to be watchemen, euerye one to kepe hys watche, and euery one to be ouer agaynste hys house. For the cytie, it was large of rowme, & great but the people were fewe therin, and the houses were not buylded.

And God gaue me in my herte, that I gathered together the princypall men, and the officers, and the people, to nombre them: & I founde a regyster of ý nombre of the [illegible] cam vp before out of the captyuyte: & found written therin: these are the sonnes of the [illegible] de ý wente vp from the captyuyte of the carryinge away (whome Nabuchodonosor the kyng of Babilon had broughte away) and cam againe to Jerusalem, & Juda: euery man

vnto his cytie. They whyche came wyth zo-
robabel are these. Jesua, Nehemia, Asariah
Raamia, Nahamani, Mardochee, Belsam,
C Mesperath, Begnai Nahum: and Baanah.
Thys is the nombre of the men, of the
people of Israel. The chyldren of Pharaos,
were two thousande: an. C. and two & seuen
tye: the chyldren of Saphatyah, thre. C. and
two and seuentie: the chyldren of Arah, thre
C. and two and fyftie: the chyldren of the cap
tayne of Moab amonge the chyldren of Je-
sua, and Joab, two thousande, eyghte. C. ād
eyghtene: the chyldren of Elam, a thousand
two. C. and foure and fyftye: the chyldren of
zathua, eyghte. C. and fyue and fortye: the
chyldren of zachai seuen. C. and. iii. score: the
the chyldren of Banui: syxe. C. and eyghte &
fortye: the chyldren of Bebai, syx. C. & eyght
& twentye: the chyldren of Asgad, two thou
sande, thre. C. and two and twentie: the chyl
dren of Adonicam, syxe. C. thre score and se-
uen: the chyldren of Begoai, two thousande
thre score & seuen: the chyldren of Adin, syxe
C. and fyue and fyftye: the chyldren of Ater
of Hezekia, eyghte & nyentie.
The chyldren of Hasom, thre hundred &
D eyghte and twentye: the chyldren of Bezai,
thre. C. and foure and twentye: the chyldren
of Hariph, an. C. and twelue: the chyldren of
Gibeon, nynetie and fyue: the men of Beth-
lehem and Nethophah, an. C. foure score and
eyghte: the men of Anathoth, an. C. & eyghte
and twentye: the men of Bethe Asmaneth,
two and fortye: the men of Kariath Jarym,
Cepyrah, and Beeroth, seuen hundred & thre
and fortye: the men of Ramah, & Geba, syxe
hundred & one & twentye: the men of Wyche
mas, an hundred and two and twentye, the
men of Bethel, and Ai, an hundred and thre
and twentye: the men of Nebo, an hundred &
two & fyftye: the chyldren of the other Elam
a thousande, two hundred, & foure and fyftie
the chyldren of Harim, thre hundred & twen-
tye: the chyldren of Jerycho, thre hundred, &
fyue and fortye: the chyldren of Lodhadyd, &
Ono, seuen hundred and one & twentye, the
chyldren of Sanaa, thre thousand, nyne. C.
and thyrtie.
The Preastes. The chyldren of Jedai-
E ah, of the house of Jesua, nyne hundred, and
thre & seuentie: the chyldrē of Immer, a thou
sande, and two & fyftye: the chyldren of Pha
shur: a thousande, two hundred, and seuen &
fortye: the chyldren of Harym, a thousande,
and seuentene.
The Leuytes. The chyldren of Jesua of
Cadmyel, & of the chyldren of Hodiah, foure
& seuentye. The syngers: The chyldren of A-
saph, an hundred and eyghte & fourtye. The
porters. The chyldren of Sallum, the chyl-
dren of Ater, the chyldren of Talmon, ý chil
dren of Jeud: the chyldren of Hatita, the chil
dren of Sobai, all together an. C. and eyght
and thyrtye.
The Nethinims. The chyldren of ziha, the
chyldren of Hasupha. the chyldren of Teba-
oth, the chyldren of Ceros: the chyldren of
Sia, the chyldren of Phadon: the chyldren of
Lebanah: the chyldren of Hagaba, the chyl-
dren of Samai, the chyldren of Hanan, the
chyldren of Gidel, the chyldren of Gaher, the
chyldren of Reaia, the chyldren of Rezin, the
chyldren of Necoda, the chyldren of Gasam,
the chyldren of Usa, the chyldren of Phaseah
the chyldren of Besai, the chyldren of Meu-
nim, the chyldren of Nephussim, the chyldren
of Bachuc, the chyldren of Hacupha: the chil
dren of Harhur, the chyldren of Bazlith, the
chyldren of Mehyda, the chyldren of Harsa,
the chyldren of Barcos, the chyldren of Sas
sera: the chyldren of Thamah, the chyldren
of Neziah: the chyldren of Hathipha. A
The chyldren of Salomons seruauntes,
the chyldren of Sotai: the chyldren of Sophe
reth, the chyldrē of Pherida, the chyldren of
Jaala, the chyldren of Darcon: the chyldren
of Giddell, the chyldren of Saphatiath, the
chyldren of Hatyl, the chyldren of Pochered
of zabaini: the chyldren of Amon. All these
Nethinims, and the chyldren of Salomons
seruauntes, were thre hundred and nynetye
and two.
And these went vp also of Thel Mela,
Thel, Harsa, Cherub, Adon, & Immer: but
they coulde not shewe theyr fathers house,
nor theyr seed, and that they were of Israell.
The chyldren of Dalaiah, ý chyldren of Tho
bia, and the chyldren of Nechoda: syxe hun-
dred and two and fortie. And of the preastes
the chyldren of Habaiah: the chyldren of Ha-
cos, the chyldren of Berzillai, which toke one
of the daughters of Berzillai the Giliadite to
wyfe, & was named after theyr name. These
sought theyr writing in the regystre of their
generacyon, but they were not founde, ther-
fore they were put from the preasthode.
And Hathyrsata sayde vnto them: ý they
shulde not eate of the moste holye, tyll there
came vp a preaste whyche shuld were Urim
and Thumin.
And so the whole congregacion togethe G
was two and fortye thousande: thre. C. and
thre score: besyd theyr seruauntes & maydēs
of whom there were seuen thousād thre hun-
dred & seuen & thyrtye. And they had two. C
and seuen and fortye syngynge men and we-
men. Theyr horses seuen hundred and syxe &
thyrtye, and theyr mules: two hundred and
fyue & fortye. The camels. foure hundred ād
fyue & thyrtye, syxe thousand, seuen hundred
and twentye Asses.
And certayne of the auncient fathers gaue
vnto the worcke. Hathyrsata gaue to the
treasure a thousande peces of golde, fiftie ba

lens. v. C. and. xxx. preastes garmentes. And some of the chefe fathers gaue vnto the treasure of the worcke. xx. M. peces of golde, and two. M. and two. C pounde of syluer. And the other people gaue. xx. M. peces of golde, and two. M. pounde of syluer: and thre score and seuen preastes garmentes. And the preastes and Leuytes, the porters: & the syngers & the other of the people, and the Nethinims and all Israell, dweite in theyr cytyes. And the seuenth moneth came, ād the chyldren of Israel were in theyr cyties.

¶ The. viii. Chapter.

¶ Eldras gatheretb together the people and readeth to them the lawe. They kepe the feaste of the tabernacles of bothes.

A

*i. Eldr. iii. a
iii. Eldr. ix. c

AND ✠ all * the people gathered them selues together as one man in the strete, ý was before the watergate & they sayde vnto Eldras ý scrybe that we shulde fetche * the boke of the lawe of Moses, wyche the Lorde commaunded to Israell. And Eldras the preaste broughte the lawe before the congregacyon both of men & wemen, & all that coulde not vnderstād dyd herken vnto it, vpon the fyrst daye of the seuēth moneth & he red therin in the strete that was before the watergate (from the mornyng vntyl the noone day) before men & wemen that dyd herken to it: & the eares of all the people were inclyned vnto ý boke of the lawe. And Eldras the scrybe stode vpon an hye pulpet of wood wyche they had made for the preachynge, & besyde hym stode Mathatia, Sema, Anania, Uriah, Helkia, & Maaseia, on hys ryghte hande: & on hys lefte hande stode Pedaia, Misael, Malchia, Hasum, Hasebadana, zachari: and Mesulam.

*Deu. xxxi. f
iii. Regum
xxiii. a.

B And Eldras opened the boke before al the people, for he stode aboue all the people. And when he opened yt, all the people stode vp. And Eldras prayed the Lord the great God. And all the people answered, Amen, Amen, with theyr handes vp, & bowed them selues, & worshypped the Lorde kallynge downe vpon theyr faces to the grounde. And Iesua, Baam, Herabiah, Jamin, Acub Sebathai, Hodaia, Maasia, Celita, Azaria, Iozabad, Hanan, Pelaia: & the Leuytes caused the people to geue heade vnto the lawe, & the people stode in theyr place. And they red in ý boke of the lawe of God distynctly and playinly, so that men vnderstode the thynge that was red. And Nehemiah (wyche is Hathirsatha) and Eldras the preast and scribe, and the Leuytes that caused the people to take hede, sayde vnto all the people: thys daye is holy vnto the Lorde youre God: be not ye sory and wepe not. For all the people wepte, when they hearde the wordes of the lawe.

And he sayde vnto them, * go youre way and eate the fat, & drynke the swete, & sende part vnto them also that haue not prepared them selues: for thys daye is holy vnto our Lorde, be not ye sory therfore: for the iope of the Lorde is your strength. ✠ And the Leuytes stylled all the people, & sayde: holde your peace, for the daye is holy, vexe not ye your selues. And all the people wente theyr waye to eate & drincke, & to sende parte vnto other and to make great myrthe, because they had vnderstande the wordes that were declared vnto them.

And on the nexte daye were gathered together the chefe fathers amonge all the people and the prestes & Leuytes, vnto Eldras the scrybe, that they myght vnderstande the wordes of the lawe. And they founde wrytten in the lawe * (wyche the Lorde had commaunded by Moses) that the chyldren of Israel shulde dwell in bothes in the feast of the vii. moneth: & that they shulde cause it to be declared & proclaymed in all theyr cytyes, & thorowout Ierusalem, sayinge: go forth vnto the mounte, and fetche Olyue braunches, Pyne braunches, Myr braunches, Palme braunches, and braunches of thycke trees, to make bothes, as it is wrytten.

And so the people went forth & fet them & made them bothes, euery one vpon the rofe of hys house, & in theyr courtes, & in the courtes of the house of God, & in the strete by the watergate, and in the strete by porte Ephraim. And al the congregacion of them ý were come agayne out of the captyuyte, made bothes, & sat vnder the bothes: for sence ý tyme of Iosua the sonne of Nun, vnto thys daye, had not the chyldren of Israel done so, & there was very greate gladnesse. And euery daye from the first daye vnto the last, red Eldras in the boke of ý lawe of God. And seuen dayes held they ý feast, & on the eyght daye, they gathered together, accordinge vnto ý manner.

¶ The. ix. Chapter.

¶ The people repent, and forsake theyr straunge wyues. Eldras recyteth the benefytes of God, and the synnes of the people.

IN the. xxiiii. daye of thys moneth the chyldren of Israel together: agayne wyth * fastynge and sackecloth, & earthe vpon them, & they that were of the seede of Israell: were seperated from all the straunge chyldren, and stode and knowledged theyr synnes and wyckednesses of theyr fathers, and stode vp in theyr place and redde in the booke of the lawe of the Lorde their God, foure tymes on the daye, & they knowleged, and worshipped the Lorde their God foure tymes on the daye. And the Leuytes stode on hye, namely Iesua: Bani, Cadmiel

Habaniah, Buni, Sarebiah, Bani, & Chanani, & cryed loude vnto the Lord their God
And the Leuites, Iesua, & Cadmiel, Bani, &
Halabnia, Serebia, & Hodia, Sebania, and
Phathahia, sayde: stande vp: and prayse the
Lorde youre God for euer: & let thanckes be
geuen vnto the name of thy glorye, which ex
celleth al thanckes geuynge & prayse. Thou
arte Lorde alone. Thou hast made heauen, &
the heauen of all heauens, with al their host
the earth & all thinges that are therin, the see
and all that is therin: and thou preseruest
them all, & the hoost of heauen worshypeth
the. Thou arte the Lorde God, that hast cho
B sen Abraam, and broughtest hym oute of*
Ur in, Chaldea, ‡ & calledst hym Abraham, &
foundest hys herte faythfull before the* and
madest a couenaunte wyth hym, to geue vn
to hys sede the lād of ȳ Cananites, Hethites
Amorites, Pherezites, Iebusites, & Gerzi
tes, & haste made good thy wordes: for thou
arte ryghteous* & hast consydered the mysse
ry of oure fathers in Egypte, & hearde their
complaynte by the red see, & shewed tokens,
& wonders vpon Pharao, & all hys seruaun
tes & on all the people of hys lande: for thou
knowest, that they were presumptuous and
cruell agaynst them, and so madeste thou the
a name as it is thys daye. And the red see dy
dest thou deuyde in sunder before them, so ȳ
they wente thorowe the myddes of the see,
drye shod: & their persecuters threwest thou
into the depe (as a stone) in the myghtie wa
ters: & leddest them on the day tyme in a clou
dye pyller, and on the nyght season in a pyl
ler of fyre to shewe them lyghte in the waye
that they wente.
C *Thou cammest downe also vpon mount
Sinai, and spakest vnto them from heauen,
and gauest them ryghte iudgements trewe
lawes, good commaundementes & statutes
and declarest vnto them thy holy Sabboth
& commaundest them preceptes, ordynances
& lawes, by the hand of Moses thy seruaunt
& *gauest them bread from heauē when they
were hongrye, and ‡ broughtest forth water
for them out of ȳ rocke when they were thyr
stye: & promysedest them, that they shulde go
in & take possessyon of the lande: ouer whych
thou haddest lyfte vp thine hand for to geue
them.
But they and oure fathers were proude
& hardnecked: so ȳ they kolowed not the com
maundementes: and wold not obey, neyther
were myndeful of the wonders ȳ thou didest
for them: but became obstynate and headye,
in so muche that they turned backe to their
bondage for their dysobedyence. And thou
my God forgauest, & wast gracyous, mer
cyful, pacyente: & of greate goodnesse, & for
sokest them not. * And though they made
a moulten calfe (& sayde: Thys is thy God-
des that broughte the ought of the lande of
Egypte) & dyd blasphemyes, yet forsokest
thou them not in the wyldernes, accordinge
to thy great mercye. * And the cloudy pyller
departed not from them on the daye tyme to
leade them the waye, nether the pyller of fy
re in the nyghte season, to shewe them lyght
in the waye that they went.
And thou gauest them thy good spryte, to
enkourme them, * & withheldest not thy Mā
na from their mouth. ‡ and gauest them wa
ter when they were thrystye. Forty yeares
longe madest thou prouision for them in the
wyldernesse, so that they lacked nothyng, *
their clothes waxed not olde, and their fete
swelled not. And thou gauest them kyngdo
mes and nacyons, and partedst them accor
ding to their porcions: so that they possessed
*the lande of Sehon kynge of Hesebon, and
the lande of Og: the kynge of Basan. And
their chyldren multypliedst thou as the star
res of heauen, and broughtest them into the
lande wherof thou haddeste spoken to their
fathers, that they shulde go into it, and haue
it in possessyon.
And the chyldren wente in, & possessed the
lande, * and thou subduedst before them the
inhabiters of the lande, euen the Cananites
and gauest them into their hande, with their
kynges and the people of the land, that they
myght do wyth them what they wolde. And
they wanne their stronge cities, & a fat lāde
and toke possessyon of houses that were full
of all maner of goodes, welles dygged oute,
vyneyardes, oylegardens, & many frutefull
trees, and they dyd eate: & were fylled: ād be
came fat: & liued in welth thorowe thy great
goodnes. Neuertheles they were dysobedyēt
and rebelled agaynst the, and caste thy lawe
behynde their backes, and * slue thy prophe-
tes (whych exhorted them earnestlye, ȳ they
myght bryngе them agayne vnto the) & dyd
greate blasphemyes. Therfore thou gauest
them ouer into the hande of their enemyes,
that vexed them.
And in the time of their trouble whē they
cryed vnto the: ȳ hardest them from heauen:
and thorowe thy great mercy ȳ gauest them
sauiours, which helped them out of the hāde
of their enemies. But when they cam to rest
they turned backe agayne, to do euel before
the: therfore leftest thou them in the hand of
their enemyes. so that they had the domynī
on ouer them. And when they conuerted, ād
cryed vnto the: thou hardest them from hea
uen, and many tymes haste thou delyuered
them accordynge to thy greate mercye, and
testyfyedste vnto them that thou myghteste
bryngе them agayne vnto thy lawe.
Notwythstandynge, they were proud, &
herkened not vnto thy cōmaundemētes, but
synned in thy lawes * (which yf a man do he

* Exo. xiii. B
Nume. xviii. e
i. Corin. x. a
* Exo. xvi. d.
‡ Exo. xvii. e
Nume. xx. d
* Deu. viii. d
and. xix. a
* Num. xxi. f
* Iosu. ii. iiii.
and. viii. a
* iii. re. xix. d
* Lev. xviii. g
Roma. x. a
Gala. iv. d
ezechiel. xx. b

shall lyue in the,)and turned the shoulder a-
waye, and were stykkenecked, and wolde not
heare. And many yeares didest thou forbare
them, and testifyed vnto them thorowe thy
spyrete, euen by the hande of the prophetes, &
yet wolde they not heare. Therfore gauest
thou them into the hande of the nacyons in ye
landes. And for thy great mercies sake thou
hast not vtterly consumed them, nether for-
saken them: for thou art a gracious and mer
cyfull God.

Nehe. Esdr. i. b, Exodus. xx. a and, xxxiiii. a

* Nowe therfore oure God, thou greate
God, myghtie and terryble, thou ye kepest co
uenaunte & mercy, regarde not a lytle al the
trauyle that hath happened vnto vs, & oure
kynges, oure pryynces, oure preastes: our pro
phetes, and oure fathers, and all the people,
sence the tyme of the kynges of Assur, vnto
thys daye. And truly thou art iust in al that
thou hast brought vpon vs: for thou hast do
ne ryght. As for vs, we haue bene vngodlye
& our kynges, & our princes, our preastes, ād
oure fathers haue not done after thy lawe,
nor regarde thy commaundementes, ād thy
earnest exhortacyons, wherwyth thou haste
exhorted them, and they haue not serued the
in theyr kyngdome, & in thy greate goodes ye
thou gauest them, & in the large & plenteous
land whych thou gauest before them, & haue
not conuerted from theyr wycked worckes.
Beholde, we are in bondage thys daye: & so
is the lād that thou gauest vnto our fathers
to enioye the frutes & goodes therof, beholde
there are we bondemen. And great is the in-
crease of it vnto the kinges, whom ye hast set
ouer vs, because of our synnes, ād they haue
dompnion ouer our bodyes & catell (euen as
they wil them selues,) & we are in great trou
ble. And in al thys make we a sure couenaūt
and wryte it, & our pryynces, Leuytes, & prea-
stes seale vnto it.

The. x. Chapter.

The names of them that sealed the couenaunte betwene God and the people.

THe sealers were: Nehemiah (that is)
Hathirsatha: the sonne of Hachaliah,
and zedekia, Saraia, Azariah & Jere
mi, Phashur, Amaria, Malchia, Hatus, Se
baniah, Malluc, Harim, Merimoth, and O
badia, Daniel, Jenthon, and Baruch, Mesu
lam, Abia, and Miamin, Maazia, Belgai,
and Semeia, these were preastes. The Leui
tes were: Jesua, the sonne of Azania, Bennui
amonge the chyldren of Henadad, and Cad-
miel. And theyr brethren: Sechania, Hodia:
Celita, Pelaia: Hanan, Micha, Rehob, and
Hasabiah, Sachur, Serebia, Sabania, Ho
dia, Bani, and Beninu. The heades of the
people were Phares the captayne of Moab
Elam, zathu, and Bani: Boni, Algad, Be-
bai, Adonia, Begoai, Adin, Ater, Hezekia,
Assur, Hodia, Hasū, Besai, Hariv, Anathoth
& Nebai, Magphias, Mesulam, Netir, Me-
sesabel, zadoc, Jaddua, Phalatia, Hanan, A
naia, Hosea, Hanania, Hasub, Halodes,
Palcha, Sobek, Rehum, Hasebna, Maa-
sia, Ahia: Aanan & Anan, Malluch, Harim, and Baana.

And the other people, the preastes, Leui
tes, porters, singers, Nethinims: and al they
that had seperated them selues from the peo
ple in the landes vnto the lawe of God, with
theyr wyues, theyr sonnes, and theyr daugh
ters, and as many as coulde vnderstande, &
theyr lordes that had rule of them, reteined
it of theyr brethren.

* And they came to sweare, and to bynde
them selues wyth an othe to walke in Godes
lawe, whiche was gyuen by Moyses the ser
uaunte of God, and that they wolde obserue
and do accordynge vnto all the commaūde-
mentes, iudgemētes and statutes of ye Lord
oure God: * and that we wolde not gyue our
daughters vnto the people in ye lande, nether
to take theyr daughters for our sōnes. * And
yf the people of the lande brought ware on
the Sabboth, & al maner of vitayles to sell
that we wolde not take it of them on the sab
both & on the holy dayes, * and ye wold let
the seuenth yere be free, concernynge all ma-
ner of charge.

And we decreed a statute vpon our selues
to gyue yerely the thyrde parte of a sicle to ye
minystracyon in the house of our God, to the
sheweb reade, to the the dayly meat offering
to the dayly burntofferynge of the Sabbo-
thes: of the newe monys, & feaste dayes, and
to the thynges that were sanctyfyed, and to
the offerynges of attonemente, to reconsyle
Israel wythal, and to all the busynes in the
house of oure God.

And we cast the lot amonge the preastes,
Leuytes and the people, for the offerynge of
the woode to be broughte vnto the house of
oure God from yeare to yeare, after the hou-
ses of oure fathers that it mygbt be brent at
times appointed, vpō the aulter of the Lord
God, as it is written in the lawe: & to bring
the fyrstlynges of oure lande, & the fyrstlyn-
ges of oure frutes of al trees: yeare by yeare
vnto the house of the Lorde: & the firstlinges
of oure sonnes, & of our catel, as it is wyttē
in the lawe: and the fyrstlynges of oure oxen
and of oure shepe, wyche we shulde bryng
to the house of oure God, vnto the preastes ye
mynystre in the house of oure God: and that
we shulde bringe ye fyrstlinges of our bowes
and oure heaueo sacrifyce, and the frutes of
all maner of trees, of wyne also and of oyle,
vnto ye Preastes, to ye chestes of the house of
oure God. And the tythes of oure lande vn-
to the Leuites, that the Leuites mygbt haue
the tythes in all the cytyes of oure mynistra-
cion. And the preast the sonne of Aaron shal
wyth

wyth the Leuytes haue also of the tythes of the Leuytes, so ꝓ the Leuytes shal bryng vp the tythes of theyr tythes vnto the house of our God, to the store houses & to the treasure houses. For the chyldren of Israel & the chyldren of Leui, shall bryngе vp the heaue offeryngs of the corne, wyne, and oyle, vnto ꝓ store houses, there as are the vessels of ꝓ sanctuary & the preastes that mynyster, & the porters and syngers, ꝓ we forsake not the house of oure God.

¶ The. xi. Chapter.

¶ Who dwelled in Jerusalem after it was buylded and who in the cyties of Juda,

AND the Rulers of the people dwelt at Jerusalē. The other people also cast lottes, that among. x. one parte shuld go to Jerusalem into the holy cytye to dwel, & .ix. partes to be in ꝓ cities. And the people thācked the men, that were wyllynge to dwell at Jerusalem.

These are the heades of the lande, that dwelte in Jerusalem, & in the cyties of Juda, every one in hys possession, & in theyr cyties: they of Israel, the preastes, Leuytes, the Nethinims, & the chyldren of Salomons seruantes. And at Jerusalem dwelte certayne of the chyldren of Juda, and of Ben Jamin.

Of the chyldrē of Juda: Athaiah, the sōne of Usia, the sonne of zachary, the sonne of Amaria, the sonne of Saphtia: the sonne of Mahalaleel, of the chyldren of Phares. And Maasia: the sonne of Baruch, the sonne of Chal, Hose, the sonne of Hasaia, the sonne of Adaia, the sonne of Joiarib, the sonne of zachary: the sonne of Siloni. All these were the chyldren of Phares that dwelte at Jerusalē. men. iiii. C. thre score & eyghte valeant men.

These are the chyldren of Ben Jamin: Sallu the sonne of Mesullum, the sonne of Joed, the sonne of Pedaia, the sonne of Calaia, the sonne of Masia, the sonne of Ithiel, the sōne of Isai. And after hym Gabai, Sellai, nyne hundred and eyghte and twentye. And Joel the sonne of zichri had ꝓ ouersyghte of them: and Juda the sonne of Senua was nexte ouer the cytie.

* Of the preastes: Jedaiah the sonne of Joiarib, Jachin Saraiah the sonne of Helkia: the sonne of Mesullum, the sonne of zadoc, the sonne of Meraioth, the sonne of Achitob, was prynce in the house of God: and hys brethren that perfourmed the worcke in the temple eyght hundred and two and twentye. And Adaia the sonne of Jeroham, the sonne of Palaliel, the sonne of Amzi, the sonne of zachari, the sonne of Phashur, the sonne of Malchia: and hys brethren chefe amonge the fathers, two hundred and twoo and fortye. And Amasai the sonne of Azrael the sonne of Ahasai, ꝓ sonne of Moselemoth. ꝓ sonne of Immer: and his brethren were valyaunt men: an hundreth and eyght and twentye. And theyr ouersear was zabdiel a sonne of one of the great men.

* Of the Leuytes: Semeia the sonne of Hasub, the sōne of Asrikam, ꝓ sonne of Hasabia, the sonne of Bunni, and Sabathai, and Josabad of the chefe of the Leuytes, had the ouersyghte of the outwarde busynesse of ꝓ house of God. And Mathania, the sonne of Micha, the sonne of zabdy, ꝓ sonne of Asaph was the prynceypall to begynne the thankesgeuynge and prayer. And Bakbukia the seconde among hys brethren, and Abda the sōne of Sammua, the sonne of Galall, the sōne of Jeduthum. All the Leuytes in the holy cytie were two hundred foure score and foure. * And the porters Acub and Talmō, & theyr brethren that kept the portes: were an hundreth and two and seuentie. As for the residue of Israel, the prestes and Leuites, they were in all the cyties of Juda, euery one in hys inheryttaunce.

And the Nethinims dwelt in Ophel: ād ziba ād Gispa, was set ouer the Nethinims. The ouersear of the Leuytes at Jerusalem, was Usi: ꝓ sonne of Baani, the sonne of Asabia, the sonne of Mathania, the sonne of Micha.

Of the chyldren of Asaph there were syngers aboute the busynes in the house of God for it was the kynges commaundement concernyng them: that the syngers shulde deale faythfully euery daye as was accordinge.

And Pathaia the sonne of Meseabel of the chyldren of zerah the sonne of Juda nexte the kyng in all matters concernynge the people: and theyr vyllages, and landes.

And some of the chyldren of Juda, that were wythout in the townes of theyr lande dwelt at Kariah, Arbe. And in the vyllages therof, at Dybon, and in the vyllages therof and at Jecabzeell, and in the vyllages therof: at Jesua, Moladah, Bethphalet in the Towne of Shual: Beersheba and in theyr villages: at Sikelag, and Moconah: and their vyllages. And at Enremon, zarah, Jerimuth, zonoa, Odollam, & in theyr vyllages, At Lachys, and in the feldes thereof: At Aseka, and in the Vyllages thereof, and they dwelt from Bersabe vnto the valley of Hinnon.

The chyldren also of Ben Jamin, of Geba, dwelt at Machmas: Aia, Bethel, and in theyr vyllages. And at Anathoth, Nob, Ananiah, Hazor: Ramah, Gethaim, Hadid, zeboim, Nabalath, Lod and Ono, the carpenters valley. And the Leuites had possession both in Juda: and in Ben Jamin.

¶ The.xii.Chapter.

¶ The preastes & the Leuites which came with zorobabel to Jerusalem are nombred, & the wall is dedicate.

A THese are ꝑ preastes & Leuites, ꝑ wente vp wyth zorobabel the sōne of Salathiel, and wyth Jesua, Sararia, Jeremi, & Eldras Amaria, Maluch, Hatus, Sechania, Rehum, Merimoth, Iddo, Genthoi, Abia, Meamin, Maaria, Belga, Semaia Joiarib, Jadaia, Salu, Amok, Helkia, & Jadaia. These were ꝑ heades amōge the preastes & theyr brethren in the dayes of Jesua. The Leuytes were these: Jesua, Bennui, Cadmiel, Sarabia, Juda, & Mathania which was ouer the offyce of thanckesgeuynge: he & his brethren: Bacbukia, and Hinni, and theyr brethren, were aboute them in the watches.

Jesua begat Joakim. Joakim also begat Eliasib, & Eliasib begat Joiada. Joiada begat Jonathan, and Jonathan begat Jadua In the dayes of Joakim were these the chefe fathers amonge the preastes: vnder Sarata, Mariaia, vnder Jeremi, Hanania, vnder Eldras, Mesullam, vnder Amaria, Jehoanan vnder Milico, Jonathan: vnder Sebania, Joseph, vnder Harim, Adna, vnder Maraioth, Helka, vnder Iddo, zacharye: vnder Genthon, Mesullam, vnder Abia, zichri, vnder Miniami, & Moadia, Piltai, vnder Belga, Samua: vnder Semeia, Jehonathan, vnder Joiarib, Methenai, vnder Jadaia, Ui si, vnder Selai, Kelai, vnder Amok, Eber, vnder Helchia, Hasabia, vnder Jadaia, Nathanael.

B And in the tyme of Eliasib: Joiada, Johanan & Jadua were the chefe fathers among the Leuytes & the preastes, wrytten vnder ꝑ raygne of Darius the persian, The chyldrē of Leuy, the pryncypall fathers were wrytten in the Chronycles, vntyll the tyme of Jonathan the sonne of Eliasib. And these were the chefe amonge the Leuites, Hasabia, Serebia, and Jesua the sonne of Cadmiell, and theyr brethren in theyr presence, to geue prayse & thanckes, accordynge as Dauyd the mā of God had ordeyned it, one watch ouer against another Mathania, Bacbukia Obadia Mesullam, Talmon, and Akub, were porters in the watche at the thresholdes of the gates. These were in the dayes of Joiakym, the sonne of Jesua, the sonne of Josedec, and in the dayes of Nehemia, the captayne, and of the preaste Eldras the scryde.

And in the dedicacyon of the wall at Jerusalem, they sought the Leuytes out of all theyr places, that they mygbte be brought to Jerusalem, to kepe the dedycacyon & gladnesse, wyth thanckesgeuynges, and synging wyth Cymbales, Psalteryes, and Harpes.

And the chyldren of ꝑ syngeres gathered them selues together from euery syde out of the playne countree aboute Jerusalem, and from the vyllages of Nethophathi, from the house of Gilgal, and out of the countrees of Geba, & Asmaueth, for the syngers had buylded them vyllages round aboute Jerusalem. And the preastes and Leuytes were purified and cleansed the people and the gates, and the wall.

And I brought the prynces of Juda vpon the walle, and appoynted two greate queres of men to geue thanckes, wych went on the ryghte hande of the wal towarde the Dongegate, and after them wente Hosaia, and halfe of the prynces of Juda, & Azaria Eldras: and Mesullam, Juda, Ben Jamin, Semia, & Jeremi, and certayne of the preastes chyldren with trompetes, namely zachary the sonne of Jonathan, the sonne of Semia, the sonne of Mathania, the sonne of Michaia, the sonne of zacur, ꝑ sonne of Asaph, & hys brethren, Semeia, Asarael, Milalai, Gilalai, Maai, Nathanael, & Juda, & Hanani, wyth the musical instrumentes of Dauid the man of God.

And Eldras the scryde wente before them ād beside the welgate, they went vp ouer against them vpon the steppes of the cytye of Dauid at the goinge vp of the wall beyond the house of Dauid, vnto the watergate eastwarde.

The other quere of them that gaue thanckes wente ouer against them, and I after them, and the halfe parte of the people vpon the wall, beyonde the fornacegate, vntyll the broad wall, and beyonde the porte of Ephraim, and beyonde the oldegate, beyonde the fyshegate, and the tower of Hananell, and the tower of Mea, vntyll the shepegate. And they stode styl in the presongate, and they stode the two queres (of them that gaue thanckes) in the house of God: and I, & the halfe of the rulers wyth me, & the Preastes, namely Eliakim, Maasia, Miniamin, Michaia, Elioenai, zachary and Hanania, wyth trompettes, and Maasia, Semiah, Eleazer, Ussi: Jehohanan, Melchiah, Elam, and Ezer. And the syngers sange loude, hauyng Jezrahiah for theyr ouerseer.

And the same daye: they offered greate sacrifyces & reioyced: for God had geuen them great gladnesse, so that both the wymen and chyldren were ioyfull, and the myrth of Jerusalem was heard farre of.

At the same tyme were the men appointed ouer the treasure houses (wherein were the heaueoffeerynges: the fyrstfrynges, & the tythes) that they shulde gather them out of the feeldes aboute the cyteyes: to deliuer them vnto the Preastes and Leuytes according to the lawe: for Juda was glad of the

preastes

preastes and Leuites, that they stode & wayted vpon the office of theyr God, whiche is a pure office. And the syngers & porters stode after the commaundement of Dauid. and of
.xviii.a. Salemon his sonne: * for in the tyme of Dauid and Asaph were the chefe syngers founded, and the songes of prayse and thankesgyuynge vnto God. In the tyme of zorobabel, and Nehemia, did al they of Israel gyue porcions vnto the syngers & porters, euery daye his porcyon, and they gaue tythes vnto the Leuites: & the Leuites gaue tythes agayne vnto the chyldren of Aaron.

¶ The.xiii Chapter.

¶ The lawe is red. and when they haue heardē it, they separyte from them all straungers. &c.

I AND that daye dyd they reade in ý boke of Moses, & the people herkened therto, and there was founde wrytten, * ý
.xxiii.a. the Amonites and Moabites shulde neuer come into the congregacyon of God, because they met not the chyldrē of Israel with bred
.xxiii.a. and water, * but hyred Balaā agaynst thē, that he shoulde curse them, and our God turned the curse into a blessynge. Nowe when they herde the lawe it fortuned, that they separated from Israel euery one that had mixt hym selfe therin. And before this had ý preest Eliasib the ouerseyghte of the treasurye of ý house of our God, and he was kynsman vnto Tobia: and had made hym a great chambre, and there had they afore tyme layed the offrynges, frankenecke, vessel, and the tithes of corne, wyne, and oyle (accordynge to the commaundemētes gyuen to the Leuites, singers and porters) and the heaueoffrynges of the preastes.

II But in all thys tyme was not I at Ierusalem: for in ý two & thyrtye yere of Artharxerses kyng of Babylō, came I vnto ý kyng, and after certayne dayes optayned I licence of the kyng to come to Ierusalē. And I gat knowledge of ý euyl that Eliasib dyd vnto Tobia, in ý he had made him a chambre in ý courte of the house of God, and it greued me sore, & I cast forth all the vesseis of the house of Tobia out of the chambre, and commaunded them to clense the chābres. And thyther brought I agayne the vesseis of the house of God, with the meat offring, and the encense.

And I perceyued that the porcyons of the Leuites were not gyuen them, and that euery one fled to his lāde, euen the Leuites & syngers ý executed the worke. Thē reproued I ý rulers, & said: why is the house of God forlatē? And I gathered thē together, & set thē in their place. Thē brought al Iuda ý tithes of corne & wyne, and oyle, vnto the treasure. And I made treasurers ouer the treasure euē Selemiah the preast, & zadoc the scribe, and of the Leuites, Phadaia, & vnder their hāde was Hanan the sonne of zacur, the sonne of Mathania: for they were counted faythfull, and their office was to distribute the porciōs vnto their brethrē. * Thynke vpon me, O
*1.Esd.v.c
my God herein, and wype not out my mercy that I haue shewed on the house of my God, and on the officers therof.

And the same tyme sawe I some treading wyne presses on ý Sabboth, & bryngyng in sheues, & asses laden w̄ wine, grapes, figges and bryngyng all maner of burthes vnto Ierusalē, vpō the Sabboth daye. And I rebuked thē earnestlye ý same daye that they sold the vyctaylles. There dwelt mē of Tyre also therin, whych brought fysh and all maner of ware, and solde on the Sabboth vnto ý chyl
C drē of Iuda in Ierusalem. Then reproued I ý rulers in Iuda, & said vnto thē: what euyll thinge is this ý ye do, & breake the Sabboth daye? Dyd not your fathers euen thus, & our God brought all this plage vpon vs, & vpō this cytie? And ye make the wrath more yet vpō Israel, in that ye breake the Sabboth.

And it fortuned that whē the portes of Ierusalē began to be darke in the euenynge before the Sabboth, I cōmaunded to shut the gates, and charged, that they shoulde not be opened tyll after the Sabboth; & some of my seruauntes set I at the gates, ý there should no burthē be brought in on ý Sabboth daye. Then remayned ý chapmen ād marchaūtes ones or twyse ouer nyght without Ierusalē with all maner of wares. Then reproued I them sore, and sayd vnto them: why tarye ye all nyght about the wall? Yf ye do it ones agayne, I wyll laye handes vpon you. From ý tyme forthe came they nomore on the Sabboth. And I said vnto the Leuites that they shulde clēse them selues, & that they shoulde come and kepe the gates, to halow the Sabboth daye. Thynke vpon me (O my God) concernynge this also, & spare me, accordyng to thy great mercye.

And the same tyme sawe I Iewes, that D
maryed wynes of Asdod, of Ammon, and of Moab, & their chyldrē spake half in ý speach of Asdod, ād could not speake in the Iewes language, but by the tonge might a mā perceyue euery people. Then I reproued them, and cursed them, & smote certaine men of thē, and made thē bare, & toke an oth of thē by God: Ye shal not gyue your daughters vnto their sōnes, neither shal ye take their daughters vnto youre sonnes, or for youre selues. Dyd not Salomō the kynge of Israel synne for such? and yet amonge many heathē was there no kynge lyke hym, whych was deare vnto his God: and God made him kyng ones all Israel, and yet neuertheleslye, outlādysche women caused hym to synne: Shall we then obeye vnto you, to do all thys great euyl, ād to transgresse agaynst our God, and maryē straunge wynes?

And one of the chyldren of Ieholada ye sonne of Eliasib the hye preaste had made a cōtracte with Sanabalat the Horonite: but I chased hym frō me. (O my God) thyncke thou vpon them that defile the prestehode, ād the couenaunt of the prestehode & of the Leuites. Thus clēsed I them frō all such as were outlandish, and appointed the courses of the preastes and Leuites, euery one in his office, and to offre the wood at tymes appoynted, and the fyrst frutes. Thynke thou vpon me (O my God) for the best. (Amen)

¶ The ende of the seconde boke of Esdras: otherwyse called the boke of Nehemia.

The booke of Esther.

¶ The fyrst Chapter.

¶ Kynge Ahasuerus maketh a royal feaste, wherevnto the quene Vasthi wyl not come, for wyych cause she is deposed

A IT fortuned, in ye dayes of Ahasuerus wyche raygned frō India vnto Ethiopia, (ouer an hundred & seuen & twenty lādes) euen in those dayes when the kynge Ahasuerus sate on hys seate royall, wyche was in Susan the chefe cytie, in the thyrde yeare of hys raigne, he made a feast vnto all hys princes and seruauntes. And the mygthie men of Persia ād Media, the captaynes also and rulers of his countryes were before him, and he shewed ye rychesse and glorye of hys kyngdome, and ye glorious worshyp of hys greatnesse manye dayes long: euen an hundred and foure score dayes.

B And when these dayes were expyred, the king made a feast vnto all the people ye were in Susan the chefe cytie, both vnto greate & smal, seuen dayes longe in ye court of the garden by the kynges palace: where there hāged wyte, grene ād yelowe clothes, fastened wō cordes of fyne sylke, and purple in syluer ringes, vpon pyllers of marble stones.

C The benches also were of gold and syluer made vpō a pauemēt of grene, white, yelow & blacke marble. And they dranke in vessels of golde, and chaunged vessell after vessell. And the kynges wyne was moch according to the power of the kynge. And the drynke was so appoynted ye none shulde compel any man, for so the kynge had cōmaunded by the officers of his house, ye euery one shuld do as it lyked hym. And the quene Vasthi made a feast also for the women in the palace of Ahasuerus. And on the seuenth daye when the kynge was mery after the wyne, he cōmaunded Mehuman, Bizitha, Harbona, Bigtha, Abagthan, Zethar, and Charchas, the seuen chambrelayens (that dyd seruyce in the presence of kinge Ahasuerus) to fetch the quene Vasthi with the crowne regall into the kynges presence, that he might shewe the people and princes her fayrenesse, for she was verytyfull. But ye quene Vasthi wolde not come at the kynges worde by hys chambrelaynes. Then was the kyng very wroth, and his indignacyon kyndled in hym.

And the kyng spake to the wyse men, that had vnderstanding in the ordinaunces of the land, for the kynges matters must be ādressed before al such as haue knowledge of the law and iudgemēt: and the-se (chefe and) next vnto him were, Carsena, Sethar, Admata, Tarsis, Mares, Marsena, and Mamucan, the seuen princes of Persia, and Media, wyche sawe the kynges face, and sate aboue in the kyngdome: What lawe (sayth the kynge) shuld be executed vpon the quene Vasthi, because she dyd not according to the worde of the kynge Ahasuerus, wyche he commaunded by his chambrelaynes? And Mamucan answered before the kynge and the princes: the quene Vasthi hath not onely done evyl agaynst the kynge, but also agaynste all the princes, & agaynste all the people that are in all the landes of kynge Ahasuerus: for thy dede of the quene shal come abroade vnto all women, so that they shall despyse theyr husbandes before theyr eyes, and shall saye: the kynge Ahasuerus commaunded Vasthi the quene to be broughte in before hym, but she wolde not come. And so shal the princesses of Persia and Media saye lykewyse vnto all ye kynges princes: whē they heare of this dede of the quene, thus shall there arysse to moche despitefulnesse & wrath. Yf it please the kyng therfore, let there go a cōmaundement from him, & let it be written according to ye lawes of the Persians and Medians (and not to be transgressed) ye Vasthi come nomore before kyng Ahasuerus, & let ye kyng gyne her kyngdome vnto an other, that is better then she.

And when thys commaundement of the kynge (wyych shalbe made) is published throwout all hys empyre (wyche is greate) all women shal hold theyr husbandes in honour both amonge great and small.

This pleaseth the kyng & the princes, and the kyng dyd accordinge to the worde of Memucan. For he sente letters forth into all the kynges landes, into euery lande, accordinge to the wrytinge therof, & to euery people after their language, ý euery man shoulde be lord in hys owne house. And this caused he to be spoken after the language of his people

The.ii.Chapter

¶ After the quene is put away, certayne goodly yonge damselles are serched out. Edissa, other wyse called Esther, pleaseth the kynge, and is made quene. Mardocheus openeth vnto the kynge those that woulde betraye hym.

A After these actes, whē ý dysplea sure of kynge Ahasuerus was now layed, he thought vpō Vasthi, and what she had done and what was cōcluded against her. Thē sayd the kynges seruaūtes that minystred vnto him: Let there be fayre yong virgins sought for the kynge, & the kynge appoynted certayne men in all the landes of his empyre, whome he charged that they shulde bryng togyther all the fayre yonge virgyns vnto Susan ý heed cytie, to the womēs buildyng, vnder the hand of Hagei, the kynges chāberlayne, ý kept the women, to geue thē their apparel, & (& other thynges necessary to be had) And that ý dāsel which pleased ý king shuld be quene in Vasthis stede. And thys pleased the kynge and he dyd so.

In the cytie of Susan there was a Jewe, whose name was Mardocheus, the sonne of Jair, the sonne of Semei, the sonne of Cis a man of Jemini, which was caryed away frō Jerusalem, * when Jekonia the kyng of Juda was led awaye, (whome Nabuchodonosor the kyng of Babylon caryed thence) & he norisshed Hadassa (ý is Esther) hys vncles daughter: for she had neyther father nor mother, and she was a fayre & bewtyfull dāsel: whō Mardocheus (whē her father & mother was deed) receyued for hys owne daughter.

So it fortuned, that when the kinges cōmaundement and cōmission was published, & many damselles were broughte togyther in the cytie of Susan vnder the hande of Hagei. Esther was brought also vnto the kynges house vnder the hande of Hagei ý keper of the women, & the damsell pleased hym, ād she founde fauour in hys syght. And he caused ornamentes to be gyuen her, & such thynges as belonged to her, & appoynted her seuē comely damsels out of the kinges house, and fauoured both her and her gentlewomē sengulary in ý house of the womē. But Esther shewed not her people and her kynred: for Mardocheus had charged her, that she shuld not tell it. And Mardocheus walked euerye daye before the courte of the womens house, that he might knowe howe Esther dyd, and what shoulde become of her.

And when the appoynted tyme of euerye damsel cāme, that she shoulde go into ý king Ahasuerus, after ý she had bene twelue monethes in the decking of the womē (for theyr deckynge must haue so moche tyme namely, syxe moneths with Balme and Myrre, and syxe monethes with good spices, so were the women bewtyfyed) then went there one dāsell vnto the kyng, and whatsoeuer she required (so ý it were comelye) that must be gyuen her to go wyth her out of the womens buyldynge vnto the kynges palace. In the euenynge she went, and on the morow agayne, into the seconde house of the womē abydinge vnder the hand of Saasgas the kynges chāberlayne, which kept the concubynes. And she came in vnto the kynge nomore, except it plased the kynge to haue her, and that he called her by name.

Nowe when the tyme came of Esther the daughter of Abihā ý vncle of Mardocheus (whych had receiued her as his owne daughter) that she shoulde come into the kinge, she desyred nothynge, but what Hagei the kinges chamberlayne, the keper of the women sayde.

And Esther founde fauour in the sight of all thē that loked vpō her. And Esther was taken vnto kynge Ahasuerus into his house royal, in ý tenth moneth, whych is ý moneth * Tebeth, in the seuenth yere of hys raygne. * Decembre

And the king loued Esther aboue all ý women, & she founde grace and fauoure in hys syght before all the virgyns: so that he set ý crowne of the kyngdome vpon her heed, and made her quene in stede of Vasthi. And the kyng made a great feast vnto all his princes and seruauntes (which feast was because of Esther) & caused ý lādes to be in quyetnesse, & gaue giftes, as becam ý royaltie of a king.

And when the virgins were gathered together the seconde tyme, Mardocheus sat in the kynges gate. And as yet had not Esther shewed her kynred and her people, accordinge as Mardocheus had bydden her: for Esther dyd after the word of Mardocheus, lyke as yt she had bene yet vnder his gouernaunce. At the same tyme, while Mardocheus sat in the kynges gate, two of the kynges chāberlaynes, Bigthan & Theres which kept the dore, were wroth, & sought to laye their handes on ý kyng Ahasuerus. wherof also Mardocheus gat knowledge, * and tolde it vnto quene Esther, & Esther certifyed the kynge therof in Mardocheus name. And when inquisicion was made, it was founde so. And they were bothe hanged on tree: and it was written in the Chronycles before the kynge

* Esther.bi.a

¶ The.iii.Chapter.

¶ Haman the Macedonian: after he was exalted ordayned of the kynge that all the Jewes shulde be put to death: because Mardocheus had not done him worship as other had.

A After these actes dyd kyng Ahasuerus
promote Haman the sonne of Amada
tha the Agagite, and set him on hye,
and set his seat aboue al the princes that he
had with him. And all the kynges seruantes
that were in the kynges gate bowed their
knees and worshypped Haman: for the king
had so commaunded, concerninge hym. But
Mardocheus bowed not the knee, & worship
ped hym not. Then the kynges seruauntes
which were in the kynges gate sayde vnto
Mardocheus: why transgressest thou ye kin
ges commaundement? And whē they spake
this daylye vnto hym, he folowed them not,
and they tolde Haman: that they myghte
se howe Mardocheus matters wold endure:
for he had tolde them, that he was a Jewe.
B And when Haman sawe that Mardocheus
bowed not the knee vnto hym, nor worshyp
ped hym, he was full of indygnacyon, and
thought it to lytle to laye handes onelye on
Mardocheus: for they had shewed hym the
nacion of Mardocheus, wherfore he sought
to destroye all the Jewes, that were thorow
out the hole ewpyre of Ahasuerus, and that
were of the nacion of Mardocheus.

In the fyrste moneth (that is the moneth
Nisan) in the twelueth yeare of kynge Aha-
suerus, they cast Phur (that is a lot) before
Haman from daye to daye, and frō moneth
to moneth, to the twelueth moneth, that is
the moneth Adar. And Hamā said vnto kig
Ahasuerus: There is here a people scatred
abroade, and dysperſed amonge al people in
al the lādes of thyne empyre, and they haue
their lawes contrarye frō all people, and do
not after the kynges lawes, neyther is it the
kynges profyte to suffre them after thys ma
C ner. If it please the kynge, let it be wrytten,
that they maye be destroyed, and so wyll I
weye downe ten thousand talētes of syluer,
by the handes of ye workemen, to be brought
into the kynges treasure And the kyng toke
his rynge from his hand, & gaue it vnto Ha-
man the sonne of Amadatha the Agagite ye
Jewes enemye. And the king sayd vnto Ha
man: Let the syluer be gyuen the, and do wt
that people as it pleaseth the.

Then were the kynges scribes called on ye
on thirteenth day of the first moneth, & * (Nisan)
*March. and there was wrytte (accordyng as Hamā
D commaunded) vnto all the kynges officers,
and to the captaynes that were in all the lā-
des, and to the rulers of euerye people in the
countreys on euery syde, accordynge to the
wryting of euery nacyon, and after their lā-
guage: in the name of king Ahasuerus was
it writtē, and sealed wyth the kynges ryng.
And the wrytinges were sent by postes into
all the kynges landes, to roote out, to kyll &
to destroye all Jewes, both younge and old,
chyldren and women in one daye (namelye,
vpon the thirtenth daye of the twelueth mo
neth. whiche is the moneth * Adar) and to
spoyle their goodes.

Thys was the summe of the wrytynge ye
there shulde be a cōmaundement gyuen in al
landes, and publyshed vnto all people, that
they shulde be readye agaynst the same day.
And the postes went in all the haste, accor-
dynge to the kynges commaundement. And
in Susan the chefe cytie was the comman-
dement deuysed. And the kynge and Haman
sat and dranke: when in the meane tyme the
cytie of Susan was dysquyeted.

¶ The. iiii. Chapter.

¶ Mardocheus gryeth the quene knowledge of the cruell decre of the kynge agaynst the Jewes.

When Mardocheus perceiued
all ye was done he rente his
clothes ād put on sakecloth,
with asches, and went out
into the myddes of the cittie,
and cryed londe and lamen-
tably, & came before the kynges gate: but he
myght not entre within the kynges gate, by
cause he had sackecloth on. And in al landes,
countries and places, as farre as the kynges
worde and commaundement extended, there
was great lamentacyon among the Jewes,
fastynge, weppynge & mournynge, and many
laye in sakeclothes & in asches. So Esthers
damoselles and her chamberlaynes came ād
told it her. Thē was the quene exceadyngly &
astonyed. And she sent rayment, that Mar-
docheus shoulde put on, and lay the sakcloth
from him. But Mardocheus wold not take
them. Then called Esther Hathath one of ye
kynges chamberlaynes (which stode before
her) and gaue hym a commaundement vnto
Mardocheus, that he might knowe what it
were, wherfore he dyd so. So Hathath went
forth to Mardocheus vnto the strete of the
cytie, whych was before the kynges gate.

And Mardocheus tolde hym of all ye had
happened vnto hym, and of the summe of the
ner ye Haman had promysed to weye downe
into ye kynges treasury because of ye Jewes,
yt he wolde destroye them (& he gaue him the
coppe of the kynges commaundement, that
was deuysed at Susan, to destroye the) that
he might shewe it vnto Esther) and to speake
to her, and charge her, that she shuld go into
the king, and make her prayer and suppli-
cion vnto hym for her people.

And whē Hathath came in, he told Esther
the wordes of Mardocheus. And agayne,
Esther spake vnto Hathath, & commanded
hym to saye vnto Mardocheus: all the kyn-
ges seruauntes, & the people in the landes of
the kynge, knowe that whosoeuer commeth
within the courte vnto the kyng, whether it
be man or womā, which is not called, there is
maundement is, ye the same shal dye, excepte

the kynge holde out the golden sceptre vnto
hym: (in token of graciousnesse) for then he shal
lyue. As for me, I haue not bene called to
come into the kyng now this thyrtye dayes.
D And they certyfyed Mardocheus of
Esthers wordes, & Mardocheus bad saye
againe vnto Esther: thinke not to saue thine
owne lyfe whyle thou art in ý kinges house,
before all Iewes, for yf ý holdest thy peace
at this tyme, thē shall the Iewes haue helpe
& delyueraunce out of an other place, & thou
& thy fathers house shalbe destroyed. And
who knoweth whether thou art come to the
kyngdome, for this cause sake? Esther bad
thē giue Mardocheus this answer: Go thou
thy waye, ād gather togyther all the Iewes
that are founde at Sulan, & faste ye for me,
that ye eate not ād drinke not in thre dayes,
neyther daye nor nyght. I and my damosels
wyll fast lyke wyse, & so wyll I go into the
kyng, which thing yet is cōtary to the com-
maundement: and yf I perysh, I perysh. So
Mardocheus went hys waye, & dyd all that
Esther had commaunded hym.

¶ The. v. Chapter.

¶ Esther entreth into the kynge, and bydded hym & Haman to a feast. Hamā prepareth a gallous for Mardocheus.

A And on the thyrd daye it fortuned
that Esther put on her royal ap-
parell, & stode in the courte of the
kiges place within, ouer against
the kynges house. And the kinge sat vpō his
royal seate in the kinges palace ouer against
the gate of the house. And when the kynge
sawe Esther the quene standing in ý courte,
she founde grace in hys sighte. And the king
helde out the golden sceptre that was in hys
hande towarde Esther. So Esther stepte
forth, and touched the top of the sceptre.
B Then sayde the kynge vnto her: What wilt
thou quene Esther? & what requyrest thou?
aske euen the halfe of the empyre, and it shal
be giuē ý. And Esther answered: If it please
the kynge, let the kynge & Haman come this
daye vnto the banket, that I haue prepared
for him. And the kynge sayd: cause Hamā to
make haste ý he may do as Esther hath said.
So the kynge & Haman came to the ban
ket ý Esther had prepared, & the kynge sayd
vnto Esther at the banket of wyne: what is
thy peticion? that it may be gyuen the. And
what requyrest thou? Yf it be euē the half of
the empyre, it shalbe done.
C Then answered Esther, and sayd: my pe-
ticion and desyre is, yf I haue founde grace
in the syght of the kynge, and yf it please the
kyng to gyue me my peticion, & to fulfyl my
request, then let the kynge & Haman come to
the banket ý I shall prepare for them, and so
wyll I do to morowe, as the king hath sayd.
Then went Haman forth the same daye
ioyfull & merye in hys mynde. And when the
same Hamā sawe Mardocheus in ý kynges
gate ý he stode not vp & kneled before hym,
he was full of indygnacion at Mardocheus.
Neuertheleſſe, Haman refrayned him selfe: &
whē he came home he sent, and called for his
frendes, & zares hys wyfe, ād Haman tolde
them of the glorye of hys ryches, & the mul-
titude of his chyldrē, & al together howe the
kyng had promoted hym so greatly, & howe
that he had set hym aboue the prynces & ser-
uauntes of the kyng, Hamā sayd moreouer:
Yea, & Esther ý quene dyd let no mā come in
with ý kyng vnto the banket, ý she had pre-
pared, except me. And to morowe am I byd-
dē vnto her also wyth the kynge. But in all
thys am I not satysfyed, as longe as I se
Mardocheus the Iewe syttynge at the kyn-
ges gate. Then sayde zares hys wyfe & all
hys frendes vnto hym: Let them make a ga-
lous of fyftye cubytes hye, and to morowe
speake thou vnto the kynge, that Mardoche
us maye be hanged thereon, & go thou in me-
rely wyth the kynge vnto the banket. And
Haman was well content wythal, and cau-
sed the galous to be made.

¶ The. vi. Chapter.

¶ The kynge turneth ouer the Chronycles and fyndeth the fidelitie of Mardocheus, & then to the confusion of Hamā, commaūdeth Mardocheus to be had in honour.

A The same night could not the king
slepe, & he commaunded to bryng
the Chronycles & storyes: wyych
whē they were red before ý king,
they happened on ý place where it was wry
tē, howe * Mardocheus had tolde that Big-
thana & Theres the kynges two chāberlay-
nes (which kept the thresholdes) sought, to
laye hādes on kyng Ahasuerus. And ý king
sayd: what worship and good haue we done
to Mardocheus therfore? Then sayde the
kynges seruaūtes that minystred vnto him:
There is nothyng at all done for hym. And
the kynge sayde: Who is in the courte? (for
Haman was gone into the courte wythout,
before ý kynges house, that he might speake
vnto the kyng to hange Mardocheus on the
tree (that he had prepared for hym.) And the
kynges seruauntes sayde vnto hym: behold,
Haman standeth without in the court. And
the kynge sayde: let hym come in. And whē
Haman came in, the kynge sayde vnto hym:
what shalbe done vnto the man, whom the
kynge wolde fayne bryngе vnto worshyppe?
Haman thought in hys herte: Whome desy-
reth the kynge to bryngе vnto worshyppe?
more thē me? And Hamā answered ý kynge:
Let the mā whō the kyng pleaseth to bringe
vnto worshyppe, be brought hyther: that he
maye be arayed with the royall garmentes,
which the king vseth to weare: & the horse ý
the kynge rydeth vpon, and that the crowne
royall

* Esther. ii. d.

royal maye be set vpō his heed. And let this rayment and horse be delyuered vnder the hande of one of the kinges princes, that they maye arayre the man withal (whō the kynge is disposed to bringe to honour) & carye hym vpō the horse thorowe the strete of the cytie, & proclame before hym: thus shall it be done to the man, whō the kynge pleaseth to bring to honoure.

D And the kynge sayd: make haste, and take as thou hast sayd: the raymēt and the horse: and do euen so vnto Mardocheus the Jewe, ý sytteth before the kinges gate, & let nothig fayle of all that thou hast spoken. Thē toke Haman the raymēt and the horse, & arayed Mardocheus, and brought him on horseback thorowe the strete of the cytie, & proclamed before hym: Euen thys shall it be done vnto the mā whō the kyng is dysposed to honour. And Mardocheus came agayne to the kynges gate, but Haman gat him home in al the haste mournynge bare heeded, ād told zares hys wyfe & all hys frendes, euerye thynge, ý had happened hym. Then sayd his wise mē and zares his wyfe vnto hym: Yf it be Mardocheus, of ý seed of the Jewes, before whō thou hast begonne to fall, thou shalt not preuayle agaynst hym, but shalte surely fall before hym. And whyle they were yet talkyng with him, came the kynges chamberlaynes, & cauſed Haman to make hast, to come vnto the banket that Esther had prepared.

The. vii. Chapter.

¶ The quene bydderh the kynge & Haman agayne, & prayeth for her selfe and her people. She accuseth Haman and he is hanged on the gallous, whyche he had prepared for Mardocheus.

A AND the kynge and Haman came into the banket that quene Esther had prepared, and the kyng said vnto Esther on the seconde daye at the bancket of wyne: what is thy peticyon (quene Esther) that it may be geuē the? And what requyrest thou? Yea, aske euen halfe of the empyre, and it shalbe done. And Esther the quene answered, and sayde: Yf I haue found grace in thy syghte (O kynge,) and yf it please the kyng, then graunt me my life at my desyre and my
B people, for my petycōs sake: for we are sold, I and my people, to be destroied to be slayne and to perysh. And wold God that we were solde to be bondmen and bondwomen, then wolde I holde my tonge: For the enemye pondereth not the kynges harme. The kyng Ahasuerus aunswerd, & sayde vnto quene Esther: who is he? And where is he, that darre presume in hys mynde, to do after that maner? And Esther sayde: the enemye & aduersarye is thys wycked Haman.

C Haman was exceadyngly afrayed before the king and the quene. And the kynge arose from the banket, and from the wyne, in hys displeasure, and went into the palace gardē, And Haman stode vp, and belought quene Esther for his life: for he sawe that there was a mischeke prepared for him of the kynge all readye.

And when the kynge came agayne out of the palace garden, into the place where they dranke wyne, Hamā had layed hym vpō the bed, ý Esther sat vpon. Then sayd the kyng: wyl he force the quene also before me in the house? As soone as that worde went out of the kynges mouthe, they couered Hamans face. And Harbona one of the chamberlynes that stode before the kynge, sayde: Behold, there stande a galous in Hamans house, fyftie cubites hye, which he had made for Mardocheus, that spake good for the kyng. The kynge sayde: hange him theron. So they hanged Haman on the galous, that he had made for Mardocheus. Thē was ý kynges wrath pacifyed.

The. viii. Chapter.

¶ After the death of Haman is Mardocheus exalted, and then are there comfortable letters sente vnto the Jewes.

THe same daye dyd kynge Ahasuerus gyue the house of Haman the Jewes enemy, vnto quene Esther. And Mardocheus cam before the kynge: for Esther tolde howe that he belonged vnto her. And the king put of hys fynger rynge, whyche he had taken from Haman, & gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Haman. And Esther spake yet more before the kyng: & fell downe at his feet weppynge, & besought hym that he wolde put awaye the wyckednesse of Haman the Agagite, and hys deuyce that he had ymagyned agaynst the Jewes. And the kynge ⊶ (according to the maner) helde out ý golden sceptre toward Esther, ⊶ (whereby was declared a token of graciousnesse.) Then rose Esther, and stode before the kyng, & sayd yf it please the kynge, and yf I haue founde grace in his syght, and yf it be acceptable before ý kyng, then let it be wrytten, that the letters of the deuyce of Haman the sonne of Hamadatha the Agagite, maye be called agayne: which letters he wrote to destroye ý Jewes, which are in all the kinges landes. For howe can I suffre and se the cupll, that shall happen vnto my people? Or howe can I loke vpō ý destructyon of my kyndred?

And ý kynge Ahasuerus sayd vnto quene Esther, & to Mardocheus ý Jewe: Behold, I haue gyuen Esther ý house of Haman, and they haue hāged vpō a tree, because he layd hand vpon the Jewes. Wrypte ye also for the Jewes, as it liketh you in the kinges name, and seale it wyth the kynges ryng: (for the wrytinges that were wrytten in the kynges name, and sealed wyth the kynges ryng, durst noman dysanul.) Then were ý kynges scrybes called at ý same tyme, and in ý thirde

moneth, that is the moneth * Siuan, on the
thre and twentyeth daye.
And it was wrytten (accordyng to all as
Mardocheus commaũded) vnto the Jewes
& to the prynces, to the debytyes and captay
nes in the landes whych are from India vn-
to Ethiopia, namelye, an hundred and seuen
and twentye landes, vnto euerye one accor-
dyng to the wrytynge therof, and vnto eue-
ry people after their speche, & to the Jewes ac
cordynge to theyr wrytynge and language.
D And he wrote in the kynge Ahasuerus
name, & sealed it with the kinges ryng. And
by postes that rode vpon horses, and swyfte
yonge mules, sent he the writyngs, wherin
the king graũted the Jewes (in what cyties
soeuer they were) to gather them selues togi
ther, and to stande for theyr lyfe, and for to
roote out, to slaye & to destroye al the power
of the people and land that wold trouble thē
with chyldrē and women, & to spoyle theyr
good vpon one daye in all the landes of king
Ahasuerus, namely vpon the thyrtenth day
of the twelueth moneth, whyche is the mo-
ueth, neth * Adar.
The summe of the wrytynge was howe
there shulde be a cōmaundement geuen in al
landes, & publyshed amonge all people, and
that the Jewes shulde be ready against that
daye, and to auenge them selues on their ene
mies. And so the postes ý rode vpō the swift
horses and mules, made haste with al spede,
to execute the kynges worde, & the cōmaun-
dement was deuysed in Susan ý chefe cytie.
16 And Mardocheus wēt out (frō the place &)
from the kynge in royall apparell, of yelowe
and whit, and with a great crowne of gold,
beyng arayed with a garmente of sylke and
purple, and the cytie of Susan reioyced and
was glad: & vnto ý Jewes there was come
(a newe) lyght and gladnesse, ioye and wor
shyppe. In all landes and cyties into what
places soeuer the kynges worde and cōmaū-
dement reached, there was ioye and myrth,
prosperitie & good dayes amōge the Jewes:
in so moch, that many of the people in ý land
became of the Jewes belefe, and the feare of
the Jewes came vpon them.

¶ The.ix.Chapter.

¶ At the commaundement of the kynge, the Jewes put
theyr aduersaryes to death. The sonnes of Hamā are
hanged. The Jewes kepe a feast daye in remembrāce
of theyr deliueraunce.

1 IN the twelueth moneth, that is
the moneth Adar, vpon the thyr-
tenth daye of the same, when the
kynges worde and commaunde-
mente shoulde be done, euen vpon the same
daye that the enemyes should haue destroy-
ed the Jewes to haue oppressed them, it tur-
ned contraye wyse, euen that the Jewes
shoulde subdue their enemyes. For then ga-
thered ý Jewes together in their cities with
in all the landes of kynge Ahasuerus, to lay
hande on such as wolde do them euel, and no
man coulde withstande them: for the feare of
them was come ouer all people. And all the
rulers in the landes, ād princes and debytys
and officers of the kyng, promoted ý Jewes
for the feare of Mardocheus came vpon thē.
For Mardocheus was great in the kynges
house, and the reporte of hym was noysed in
all landes, howe he encreased and grewe.
Thus the Jewes smote all theyr enemyes 5
with a sore slaughter, and slue and destroyed
& did after their wyl vnto such as were their
aduersaryes. And at Susan the chefe cytie
slue the Jewes, and destroyed fyue hundred
men and slue Pharsādatha, Dalphō, Aspha
tha, Phorratha, Adalia, Aridatha, Pharma-
stha, Arisai, Aridai, and Vaizatha, the ten
sonnes of Haman, the sonnes of Hamadata
the enemye of the Jewes: but on his goodes
they layed no hādes. At the same tyme was
the kynge certified of the nōbre of those that
were slayne in the cytie of Susan. And the
kynge sayd vnto quene Esther. The Jewes
haue slayne and destroyed fyue hundred men
in the cytie of Susan, and the ten sonnes of
Haman. What haue they done thinkest thou
in other landes of the kynge? And what is 6
thy peticyon, that it maye be geuen the? or
what requirest thou more to be done? Esther
answered: Yf it please the kyng, let hym suf-
fre ý Jewes to morowe also to do according
vnto this dayes commaundement, that they
maye hange Hamans ten sonnes vpō ý tree.
And the kynge charged to do so, and the com
maundement was deuysed at Susan, & they
hanged Hamans ten sonnes. For the Jewes
that were in Susan gathered them selues to
gether, vpon the fourtenth daye of the mo-
neth of Adar, and slue thre hundred men at
Susā, but on theyr goodes they layed no hā
des. As for the other Jewes that were in the
kynges landes, they came thyther, and stode
for theyr liues, that they might haue rest frō
their enemyes: & slue of their enemyes fyue
and seuentie thousande, howbeit, they layed
no handes on their goodes. This they did on D
the thyrtenth daye of the moneth Adar, and
on the fourtenth daye of the same moneth re
sted they, which day they held with feasting
and gladnesse. But the Jewes that were at
Susan, came together both on the thirtenth
daye, and on the fourtenth, & on the fyftenth
daye of the same they rested, and helde that
day with feastyng and gladnesse. And ther-
fore the Jewes that dwelt in the vyllages, &
vnwalled townes, helde the fourtenth daye
of the moneth Adar, with gladnesse and fea-
styng, and kept holy daye, and euery one sent
gyftes vnto another.
And Mardocheus wrote these actes, and
sent the

sent the wryttynges vnto all the Jewes that were in all the landes of kynge Ahasuerus, both nye ād farre, ý they should make a lawe amonge them selues, & holde the fortēth and fyftenth day of the moneth Adar, as ý dayes wherin the Jewes came to rest frō theyr enemyes, and as a moneth wherein their payne was turned to ioye & their sorowe into a holye daye, and that in those dayes they should make feastes & gladnesse, & one to send giftes vnto another, & to distribute vnto the poore.

E And the Jewes were content with it that they had begon to do, and that Mardocheus wrote vnto them: howe that Hamā the sōne of Hamadatha al the Jewes enemy, had deuysed agaynste the Jewes, howe he mygbt destroye them, and cauſed to cast Phur (that is a lot) for to put them in feare, & to bryngе them to nought, and howe Hester went, and spake to the kynge, that thorowe letters his wycked deuyce (which he ymagined against the Jewes) mygbt be turned vpon his owne heed, and howe he & his sonnes were hanged on the tree. For the whych cause they called this day Phurim, because of the name of the lot, and because of al the wordes of this wrytynge: and what they them selues had sene, and what had happened vnto them.

F And the Jewes set it vp, and toke it vpō them and their seed, and vpon all such as ioyned them selues vnto them, that they wolde not mysse but obserue these two dayes perelye, accordyng as they were written and appoynted, howe that these dayes are not to be forgotten, but to be kept of chyldres chyldrē amonge al kynredes in al landes and cyties. They are the days of Phurim which are not to be ouerslypte amonge the Jewes, and the memorial of them ought not to perysh from theyr seed.

And quene Ester the daughter of Abihail and Mardocheus the Jewe wrote wyth all auctorytie (to confirme this second wrytyng of Phurim) and sent the letters vnto all the Jewes in the hundred and seuen and twenty landes of the empyre of Ahasuerus, wō frendlye and faythfull wordes, to confyrme these dayes of Phurim, in their tyme appoynted, according as Mardocheus ý Jewe & Esther the quene had appointed thē. And they boūd theyr soule and theyr seed to fastyng, & prayer. And Esther stablyshed ý wordes of these lottes, as it is wrytten in the booke.

G And the kynge Ahasuerus layed trybute vpon the lande, and vpon the Ilesof the see. And all that he dyd by hys power and auctoritie, and the great worship of Mardocheus which the kyng gaue hym, be they not written in the Chronycles of the kynges of Media and Persia? For Mardocheus the Jew was the second next vnto kyng Ahasuerus, and greate amonge the Jewes, and accepted amonge the multitude of hys brethrē, as one that seketh the wealth of his people, & speketh the best for all hys seed.

¶ The ende of the boke of Esther.

The booke of Job.

¶ The fyrst Chapter.

¶ Job is plaged of God by the losse of hys goodes and chyldren.

IN the land of * Hus there was a man whose name was Job: & the same was a perfect & iust mā, such a one as feared God & eschyued euyll. And he had seuen sonnes, & thre daughters. & His substaunce also was seuen M. shepe, & thre. M. camels. v. C. yoke of oxen, & v. C. she asses, & a very great houshold, so ý he was one of the moost pryncipall mē amōge all thē of the East countrye. And his sonnes went & made bākettes: one day in one house, an other day in an other, & sent for theyr thre systers to eate & drynke wō thē. And it fortuned, that when they had passed ouer the tyme of theyr banckettynge round about, Job sent for them, & sanctified thē, & gat vp early & offred for euerye one a burnt offerynge. For Job sayd: lest peraduenture my sonnes haue done some offence, and haue bene vnthākful to God in theyr hertes.

Thus dyd Job euery day: And vpō a day * when the chyldren of God came and stode before the Lorde, it fortuned, that Sathan came also amonge them. And the Lord sayd vnto Sathan. From whence comest thou? Sathan answered the Lord, and sayde: I haue gone about the lande, and walked thorowe it.

And the Lord said vnto Sathā: hast thou not considered my seruaunt Job, howe ý there is none like him in the lāde: a perfect & iust man: such a one as feareth God, ād eschueth euyll? Sathan answered, and sayd vnto the Lord: Doth Job feare God for nought? hast thou not preserued hym & his house, and al ý he hath on euery syde? Thou hast blessed the

worckes of hys handes, and his possession is
encreased in the lande. But laye thyne hand
nowe vpon hym (saythe) and touche all that
he hath, and he shal curse the to thy face. And
the Lorde sayde vnto Satan: lo, al ý he hath
be in thy power, only vpon hym selfe, se that
thou laye not thyne hande. And Satan wēt
forth from the presence of the Lorde.

And vpon a certayne daye it fortuned,
that hys sonnes and daughters were eating
and drynckyng wine in their eldest brothers
house and there came a messenger vnto Job,
and sayde: Whyle the oxen were a plowyng
& the asses goinge in the pasture beside them
the Sabeers came violently, and toke them
awaye yee, they haue slayne thy seruauntes
wyth the edge of the swearde, and I only rā
ne my waye, to tell the.

Whyle he was yet speakynge, there came
another, and sayde: The fyre of God is fallē
from heauen, and hath brente vp al thy shepe
and seruauntes: and consumed them: and I
onely ranne my waye: to tell the. And whyle
he was yet speakynge, there came an other,
and sayde: The Caldees made thre armyes,
and fell in vpon the camels: and haue caryed
them awaye: yee, and slayne thy seruauntes
wyth the swearde: and I onely am gotten a
waye to tell the. And whyle he was yet spea
kynge, there came an other and sayde: Thy
sonnes and thy daughters were eatynge ād
drynckynge wyne in theyr eldeste brothers,
house, and behold there came a mighty grea
te wynde out of the south, and smote the. iiii.
corners of the house, whyche fell vpon thy
children, and they are deed: and I am gotten
awaye alone to tell the.

Then Job stode vp, and rent his clothes
& shaued hys heade: fell downe vpon the gro
unde, worshypped: and sayde, * Naked came
I out of my mothers wombe, & naked shall
I turne thyther agayne. The Lorde gaue &
the Lorde hath taken awaye, as (euen as it hath
pleased ý Lorde, so it is come to passe) blessed be ý na-
me of the Lorde. * In all these thynges dyd
Job not offende, nor murmured foolyshelye
agaynste God.

¶ The. x. Chapter.

Job is plagued wyth sore byles, and afterward is
mocked of his wyfe. Hys frendes hyslyte hym and
haue compassion of hym.

AND the chyldren of God came &
stode before the Lorde, & Satā
came also amonge them, & stode
before the Lorde. And the Lord
sayde vnto Satan: From whē
ce commest thou? Satan answered the Lor-
de, and sayde: I haue gone aboute the lande
and walked thorowe it.

And the Lorde sayde vnto Satan: haste
thou not consydered my seruaunte Job? for
there is none lyke vnto hym in all the lande,
For he is a perfecte, & a iust man: such a one
as feareth God: and eschueth euel, & continu
eth styll in hys godlynesse. And thou moues
me agaynste hym, that I shulde punysh him
for naught. And Satan answered the Lord
& sayde: Skynne for skynne: yee, a man wyl
geue all ý euer he hath for hys lyfe. But laye
thyne hande nowe vpon hym, ād touch once
hys bone & flesche, and he shal curse the to thy
face. And ý Lorde sayde vnto Satā: lo, ther
hast ý hym in thy power, but spare hys lyfe.

So went Satan forth from the presence
of the Lord: and smote Job wyth meruelous
sore byles, from the sole of hys fote vnto hys
crowne, so that he sat vpon the grounde in ý
ashes: and scraped of the fylthe of hys sores
wyth a potsherde.

Then sayde hys wife vnto him: * Doest
thou contynue yet in thy perfectenesse? curse
God and die. But Job sayd vnto her: Thou
speakest lyke a folyshe woman. Shal we re
ceaue prosperyte at the hande of God, & not
receaue aduersyte? * In al these thynges did
not Job synne wyth hys lyppes.

Nowe when Jobs frendes hearde of all
the trouble ý happened vnto him, there came
thre of them, euery one from hys owne place
namely Eliphas the Themanite, Bildad, ý
Suhyte, and Zophad the Naamathite.

And they were agreed together to come
to shewe theyr compassyon vpon hym, and
to conforte hym. So whē they lyfte vp their
eyes a farre of they kewe hym not.

Then they cryed: & wepte, & euery one of
them rent hys clothes: & spryncled dust vpon
theyr heades in the ayre. Thy sat them dow
ne by hym also vpon the grounde seuen day-
es: & seuen nyghtes. Nether was there anye
of thē ý spake one worde vnto hym for they
sawe, that hys payne was very greate.

¶ The. iii. Chapter.

¶ The wordes of Job, wherin he declareth that hys
presente lyfe is mysserable, and that the death of the ry-
ghteous is ioyous and fortunable.

AFter thys opened Job hys
mouth and cursed hys daye.
And Job aunswered, & sayd
Lo ste be the daye: wherein I
was borne: and the nyghte,
in the whyche it was sayde:
there is a mā childe cōceaued. The same day
be turned to darcknesse, and not regarded of
God from aboue, nether let him shyne vpō it
ād lyghte, but let it be stained with darcknesse
& the shadowe of death. Let the dimme clond
fal vpō it, & let it be lapped in wyth sorowe,
on ý day time. Let ý darcke storme ouercome
ý nyghte, and let it not be ioyned vnto ý daies

of the yere, nor counted in the monethes. Desolate be that nyght, and wythout gladnesse let them that curse the daye, and that be ready to rayse vp mourninge, geue it also theyr curse. Let the starres of that nyghte be dymme thorowe darcknesse of yt. Let it loke for lyghte, but let it se none nether the rysyng vp of the kayer morynyng, because it shut not vp the wombe that bare me. For then shuld the
B sorowes haue bene hyd from myne eyes.

*Jerem.ꝛꝛ.a Alas *why dyed I not in the byrth: why dyd not I perysche, as sone as I came oute of my mothers wombe? Why set they me vpon theyr knees? why gaue they me soucke with theyr brestes? Then shuld I nowe haue lyen styl, I shulde haue slepte, and bene at rest, lyke as the kynges & lordes of the earth, which haue buylded them selues special places, Or as the princes that haue had great substaũce of golde, and theyr houses full of sylver. Or
C why was not I hyd, as a thynge borne oute of tyme, eyther as yonge chyldren, wyych neuer sawe the lyghte? There muste the wycked cease from theyr tyranny, and there such as are ouerlaboured be at rest: ther are those let out fre, which haue bene in preson, so that they heare nomore the voyce of the oppressoure. There are small and greate, and the seruaunte is fre from hys mayster.

Wherfore is the lyght geuen to hym that
D is in mysery? and lyfe vnto them, that haue heuy hertes? Which lõge for death (& though it come not) wolde dygge it out of his places wyyche also wolde be exceadynge glad and reioyce yf they coulde fynde theyr graue any where. That shulde be iope to ỳ man whose waye is hyd, and God kepeth it backe from hym. For my syghes come before I eate, and my roaringes fal out like the water. For the thynge ỳ I feared is come vpon me: and the thynge that I was afrayed of, is happened vnto me, was I not happy? had I not quyetnesse? Was I not in rest? And nowe commeth suche mysery vpon me.

¶ The.iiii.Chapter.

¶ Job is reprehended of impacyence, and vnkyndly, & of the presumpcyon of hys owne rychteousnes.

A

ND Eliphas the Themanite answered, and sayde: Yf we begynne to commen wỳ the, wylt thou be discontẽt But who can wholde hym selfe from speakynge? Beholde, thou haste bene a chastener of many, and hast cõforted the wery handes.

Thy wordes haue set vpon those ỳ were fallen, thou haste refreshed the weake knees
B But nowe that the plage is come vpon the,
*Job.iiii.d Job.ii.c thou arte faynteherted. *Is not this thy feare, thy stedfastnesse, thy pacyence, & the perfectnesse of thy wayes? Consyder (I pray ỳ) who euer perysched beinge an innocente? Or when were ỳ godly destroied? (For) as I haue proued by experyence) they ỳ plowe iniquyte, and *sowe wretchednes, reape the same. Wyth the blast of God they perysche, wỳ the breth of hys nastrelles are they consumed away. The roaringe of the Lion, & the voyce of the Lion, & the teeth of the Lions whelpes are pulled out. The Lion perysheth for lacke of praye, & the Liones whelpes are scatered abroade.

C

And vnto me came the worde secretly, & myne care hath receyued a litle therof. In thoughtes & visions of the night (when slepe commeth on men) feare came vpon me, and dred which made al my bones to shake. The wynd passed by, before my presence, & made the heares of my flesche to stande vp. He stode there & I knewe not hys face, an ymage there was before myne eyes, & in the stylnes heard I a voyce. *Shal mã be more iust thã God? Or shal a man be purer then hys maker? Beholde, he founde no truth in hys seruauntes & in hys angels there was foly Howe much
D more in them that dwell in houses of clay, & whose foundacyons is but duste: wyych shal be consumed as it were with a Woth? They shalbe smytten from the morynge vnto the euenyng: yee, they shall perysh for euer, wỳ no man thyncketh theron. Is not theyr royaltye gone awaye wyth them, they shall dye truely: and not in wysdome.

The.v.Chapter.

¶ The ende of a fole. The rychteousnes of God. The Lorde chastneth hys, and deliuereth them agayne.

CRye (I pray the) if happy there be any that wyll answere the, & loke thou vpon any of the holy men. Is for the foolysh mã, displeasaunt killeth him, and anger slayeth ỳ ignorant. *I haue sene my selfe, when ỳ foolysh was depe rooted & sodenly I curseed hys habytacion. Hys chyldren were wout prosperyte, & they were slayne i the gate, & there was no mã to deliuer them. *His harueste was eaten vp of ỳ hungry, & the weapened mã spoyled it, & the thurstie dronke vp their labour. It is not the earth ỳ bringeth forth iniquyte nether cõmeth sorowe out of the ground, but man is borne vnto laboure, lyke as the sparkes flye vp out of the hote coles.

But I wyll aske councell at the Lorde & wyl talke with God: wyych doth thynges that are vnsearcheable, and meruels wyth out nombre. *He geueth raigne vpon ỳ erth and poureth water vpon the stretes. He sett vp them that be of lowe degre, & they that wep

wyche are in heuynesse: maye come to prosperyte. He destroyed the deuyces of the sotil, so ý their handes are not able to performe
Ecclesi.iii.c any steadfast thyng. * He compasseth ý wise in theyr owne craftinesse, and ouerthroweth the councell of the wycked. In so muche that they runne into darcknes by kayre daye, and
C * grope about them at the none day, lyke as
Deuteron.xxviii.a in the nyghte.

He shall delyuer the poore from the sweard and from the threatenynges of the vngodly and from the vyolence of the myghtye. He is the hope of the poore, and the mouthe of the wycked shalbe stopped.

Beholde, * happie is the man, whom God
Iob.v.a punysthethe: therfore refuse not thou the cha-
Prouer.iii.b stenynge of the almyghtye. For thoughe he
Deuter.xxxii.a make a wounde, he geueth a plaster, though he smyte, hys hande maketh whole agayne.

He shall delyuer the in syre troubles, and in the seuenth, there shall no euel come to the In honger, he shall saue the from death: and when it is warre from ý power of ý sweard.

D Thou shalt be kepte from the euell tonge, and when trouble commeth, thou shalte not nede to feare. In destruccyon and derth thou shalte be mery, & * shalt not be a frayed of ý
Iob.v.d beastes of the earth. For the stones of the lãde shalbe confederate wyth the, and the beastes of the feide shall geue the peace.

And thou shalt knowe that thy dwellyng place shalbe in rest: and thou shalt go and beholde thy habytacyon, and shalte not synne.

Thou shalt se also, that thy seede shall encrease and that thy posterite shalbe as ý grasse vpon the earth. Thou shalte come also to thy graue in a fayre age, lyke as when they take vp a corne sheke in due season. Lo, this we oure selues haue proued by experyence, & euen thus it is. Herken thou to it also, that thou mayest take heade to thy selfe.

¶ The. vi. Chapter.

¶ Iob answereth: that his payne is more grieuous ý̃ his faute, yet notwythstandyng he desyreth therin.

I Ob aunswered also, & sayde, O that the dyspleasure which I haue: were truly weyed, & my punyshment layde in the balaunces together: for nowe is it heuyer then the sande of the see And this is the cause, that my wordes are so sorowfull.

For the arowes of the almyghty are round about me, whose indignaciõ hath drõcke vp my spryte, and the terrible feares of God
Iob.iii.a are set agaynste me. * Dothe the wylde Asse roare when he hath grasse? Or crieth the oxe when he hath foder ynough? That which is vnsauerye, shall it be eaten wythout salt, or is there any taste in the whyte of an egge?

The thynges that some tyme I myghte not awaye wythall, are nowe my meat for very sorowe. O that I myght haue my desyre: ãd that God wolde graunte me the thyng that I longe for. O that God wolde begynne ãd smyte me: that he wolde let hys hande go ãd take me cleane awaye. Then shulde I haue
B some comforte: yee, I wolde desyre hym in my paine, ý he wold not spare, for I wyll not be agaynste the wordes of the holy one.

For what powre haue I to endure? And what is myne ende, that my soule myghte be pacyent? Is my strength the strength of stones? Or is my flesh made of brasse? Is it not so ý there is in me no helpe: and that my substaunce is taken from me. He ý is in trybulacyon ought to be cõforted of hys neyghbour but the feare of the Lorde, is cleane awaye. Myne owne brethren passe ouer by me as ý water broke, & as the ryuer of water, do hastely go a way. But they that feare the hore
C froste the snowe shall fall vpon them.

When theyr tyme commeth, they shalbe destroyed and perysh: when they be set on fyre, they shalbe remoued out of theyr place for the pathes that they goo in, are croked: they haste after vayne thynges, and shall perysh. They turne them to the pathes of Theman, & to the wayes of Saba, wherein they haue put theyr truste. Confounded are they that put any confydence in them. For when they come to obtayne the thynges that they loke for, they are brought to confusyon.

Euen so are ye also come vnto me: but nowe that ye se my misery, ye are afraied. Did I desire you to bring vnto me, or to geue me any of your substaunce? To deliuer me from the enemyes hand, or to saue me from the hãde of tyrauntes? Teache me and I wyll hold
D my tonge: & when I do erre, shewe me wherein. Howe stedfaste are the wordes of truthe? And wyche of you can rebuke and reproue them? Do ye take deliberaciõ to checke mẽs sayynges? and iudge a pore worde spoken in vaine? Ye kal vpõ the fatherless, & go about to ouer throwe your owne frende. And therfore becontente, and loke nowe vpon me, ãd I wyll not lye before youre face. Turne (I pray you) be indifferent iudges, turne agayne, and ye shal se myne vngiltinesse whether there be any vnrightcousnes in my tonge: or vayne wordes in my mouth.

¶ The. vii. Chapter.

¶ Iob sheweth that thys lyfe is but a battayle or warfare.

H Ath man any certayne tyme vpon earthe? * Are not hys dayes also lyke the dayes of an hyred seruaunt? For lyke as a bonde seruaunte, desyrethe the shadowe, and as an hyre-
Psal.xxxviii.a

lyng wolde fayne haue an ende of his worke
Euen so haue I laboured whole Wonethes
longe (but in vayne) & many a careful nyght
*Deu.xxviii.g haue I tolde. * When I layde me downe to
B slepe, I saye: O when shall I aryse? A gayne
I longed sore for the nyghte.

And in the meane tyme am I full of sorowes vntyll the twylyghte. My flesche is clothed wyth wormes and duste of the erth: my
*Job.xx.c. and.xxiii.f. skynne is wythered and become horryble, * my dayes passeouer more spedely, then a weuer can weue out hys web, and are gone or I am aware. O remember, that my lyfe is but a wynde: and that myne eye shall nomore se plesures therof, yee, and ỳ none other mans eye shall se me any more. For yf thou fasten thyne eye vpon me, I come to naughte. The cloude is consumed & vanysched awaye, euen so he ỳ goeth downe to the graue shall come nomore vp, nor turne agayne into his house nether shal hys place knowe hym any more.

C Therefore I wyll not spare my mouthe, but wyl speake in the trouble of my spirete, & muse in the bytternesse of my mynde. Am I a see or a whalfysh, that thou kepest me so in prysone? When I saye: my bed shal comforte me. I shal haue some refresching by talkynge
*Daniel.ii.a to my selfe vpon my couch. * Then troblest thou me wyth dreames, and makest me so afrayde thorowe vysyons, that my soule wysheth rather to perysche and dye: then my bones to remayne.

I can se no remedye, I shall lyue nomore, O spare me then, for my daies are but vaine What is man that thou haste hym in such reputacyon, & settest so muche by hym? Thou vysyteste hym early, and euery day, sodenly
*Gen.xxvii.a. Deute.viii.a doest thou *trye hym.

Why goest thou not fro me, nor lettest me
D alone, so longe tyll I maye swalowe downe my spetle? I haue offended, & what shal I do vnto the: O thou preseruer of mē? Why hast thou made me to stande in the waye, & am so heuy a burden vnto my selfe? Wherefore takest thou not away my wickednes? Behold nowe must I slepe in the dust, & if thou sekest me to morowe in the morning I shalbe gone.

¶ The. viii. Chapter.

¶ Job is reprehended and noted to haue deserued hys paynes. & description of yporcrysie,

A Then aunswered Bildad the Suhyte, and sayde: Howe longe wylte thou talke of suche thynges? Howe long shal thy mouth speke so prouude wordes? Doth God peruerte the thyng that is lawful? Or doth the almyghty destroye the thing that is ryght? For seinge that thy sonnes synned against hym, dyd not he punysche them for theyr wyckednesse? If thou woldest nowe resorte vnto God hym, and make thyne humble prayer to the almyghtye, yf thou woldeste lyue a pure and godlye lyfe, shulde he not awake vp vnto the immedyatly: and geue the, the bewtie of ryghteousnesse agayne? In so muche, that wherin so euer thou haddest lytle afore, thou shuldeste haue nowe greate aboundance.

Enquere (I pray the) of them that haue
B bene before the, * & search dyligētly among theyr fathers. For we are but of yesterdaye, and cōsyder not, that * oure dayes vpō earth are but a very shadowe. Shall not they shewe the, and tell the, yee, and gladly confesse the same.

Maye a ryshe, be grene wythout moysternesse? Or maye the grasse growe wythout water? No but (or euer it be shot forthe, and or euer it be gathered) it wheryth, before any other herbe. Euē so goeth it wyth al ye that forget God, and euen thus also shal the ypocrytes hope come to naughte. His confydence shalbe destroyed, and hys trust shalbe a spyders web. He shal leane vpon hys house
C but it shal not stande, he shall holde hym fast by yt, yet shall yt not endure. It is euen as a grene tre before the sonne, and shoteth forth the braunches in hys garden. It taketh many rotes by a well syde, in so muche that it is lyke an house of stones.

But yf it be taken out of his place, euery man denyeth it, sayinge: I knowe the not.

Lo, thus is it wyth hym, that reioyseth in
D hys owne doinges: ād as for other, they growe out of the earth.

Behold, God wyl not caste away a vertuous man, nether wyll he helpe the vngodlye. Thy mouthe shall be fyll wyth laughynge, and thy lyppes wyth gladnesse. They also that hate the, shalbe confoūded, and the dwellynge of the vngodlye shal come to naughte.

¶ The. ix. Chapter.

¶ Job declareth the henypytes of God, and that mannes ryghteousnes is nothynge.

Job aunswered, and sayde: I know
E we yt is so of a truthe. For howe maye a man (compared vnto God) * be iustyfyed? Yf he wyll argue
F wō hym, there is not one amongst a thousand ỳ can aunswere him. Concerning such as be wyse of hert, or mightie in strength, who euer prospered that toke parte agayns him? He translateth the mountaines, or euer they be aware. It is he that ouerthroweth them in hys wrathe. He remoueth the earthe oute of her place, that ỳ pylers therof shake wythall. He commaundeth the sonne, and it
G ryseth not: he closeth vp ỳ starres as it were

under

ꝑ starres, as it were vnder a sygnet. He him
selfe alone spreadeth oute the heauens, and
goeth vpon the waues of the see. He maketh
the waynes of heauen the Oryon * the seuen
starres, and the secrete places of the southe.
He doth greate thynges, soch as are vnsear-
cheable, yee, and wonders without nombre.
Lo, when he goeth ouer by me, I shall not
se hym. And whē he departeth, by me, I shal
not looke vpon hym. I shall not perceaue
hym. If he be hastie to take eny thyng away
who wyll make hym restore it agayne? Or
who wyll saye vnto hym * what doest thou
‡ He is God, whose wrath noman may with
stande, but the proudest of all muste stoupe
vnder hym. How shoulde I then answer hi?
Or what wordes shuld I fynde out against
hym? Yea, thoughe I were ryghteous, yet
myght I not gyue hym one worde agayne,
but mekelye submyt my selfe to hym as my
iudge. Yf I had called vpon him, and he had
answered me: yet wolde I not beleue, that
he herd my voyce: he troubleth me so with ꝑ
tempest, and woundeth me out of measure,
wythout a cause. He wyll not let my spyrite
be in rest, but fylleth me with bytternesse.
If men wyll speake of strength, lo, he is
stronge: yf men wyll speake of ryghteoulnes
who dare be my recorde. If I wil iustify my
selfe, myne owne mouthe shall condempne
me. If I wyl put forth my selfe for a perfect
man, he shall proue me a wycked doer. For
though I be an innocent and my conscience
cleare, yet am I wery of my lyfe.
One thynge it is, and therfore I sayde:
He destroyeth both the righteous and vngod
lye: And though he slaye sodaynly with the
scourge, yet wyll he laughe at the punysh-
ment of the innocent. As for the worlde it is
gyuen ouer into the hande of the wycked,
and he shall couer the faces of the Iudges
therof: Is it not so? where is there anye, but
he is suche one?
* My dayes are more swyft then a run-
ner: they are gone & haue sene no good thing
they are passed away as the shyppes that be
good vnder sayle, & as the Egle that flyeth
to the praye. When I am purposed to forget
my complaynyng, to vleae of fro my wrath,
and to comforte my selfe, then am I afrayed
of all my sorowes, for I knowe, that thou
wylt not iudge me innocent: If I be then a
wycked doer, why labour I in vayne? If I
wash my selfe with snowe water, & make
myne handes neuer so cleane at the well, yet
shalte thou dyppe me in the myre: and myne
owne clothes shall defyle me. For he that
I must gyue answer vnto, and with whom
I goo to the lawe, is not a man as I am.
Neither is there any dayesman to laye hys
hande betwene vs. Let hym take hys rodde
away fro me, yee, let him make me nomore
afrayed of hym, & then shal I answere him
wythoute anye feare. For as longe as it is
thus, I can make no answere.

The. x. Chapter.

Iob is wery of hys lyfe, and setteth oute hys fragy-
lyte before God, he desyreth the tyme to repente, & de-
scrypcyon of death.

I T greueth my soule to liue. I wil make my complaynt, & wyll spra ke out of the very heuynes of my soule. I wil saye vnto God: O do not condempne me but shewe me the cause, wherfore ꝑ cōtendest so wyth me? Thynckest thou it well done, to oppresse me to caste me of (beynge the worckes of thy hā des) and to mayntayne the counsel of the vn-godly? Hast thou fleshy eyes: or doeste thou loke as a man loketh? Or are thy dayes as the daies of man, and thy yeares as mannes yeares: that thou makest suche inquysycyon for my wyckednes, & searchest out my synne? Where as (not wythstandynge) thou know este that I am no wycked person, and that * there is no man able to delyuer me out of thy ne hande.
‡ Thy handes haue made me, & fashyo ned me all together rounde aboute. wylte ꝑ then destroye me sodenlye? O remembre (I beseke the) howe that thou madest me of the moulde of the earth, and shalte bryngе me in to dust agayne.
Hast ꝑ not turned me, as it were mylcke, and turned me to cruddes lyke chese? Thou hast couered me wyth skynne and flesche, and ioyned me together wyth bones and synno-wes. Thou hast graunted me lyfe, and done me good: and the dylygente hede that thou takest vpon me hath preserued my sprete.
Thou haste hyd these thynges in thyne herte. I am sure, that thou remembrest thys thynge. Yf I dyd synne, thou haddest an eye vnto me, and shalte not declare me innocent because of myne offēce. Yf I haue done wyc-kedly, wo is me therfore. Yf I haue done ry-ghteously, yet darre I not lyfte vp my head: so full am I of confusyon, and se myne owne mysery.
Thou huntest me out (beinge in heuynes) as it were a lyon, & troublest me out of mea-sure. Thou bryngest freshe wytnes agaynst me, and thy wrathe increalest thou vpon me very many are the plages ꝑ I am in. * Wher fore haste thou broughte me oute of my mo-thers wombe? O that I had perysched, and that no eye had sene me. Yf they had carried me to my graue as sone as I was borne, then shulde I be nowe, as though I had neuer be-ne. Are not my dayes fewe? Let hym then le-aue of fro me, and let me a lone, that I maye ease my selfe alytle afore I go thyther, from whēce I shall not turne agayne: euen to the

A
B
* Deu. xxxiii. c
‡ Gene. i. d.
C
D
* Iob. iii. b
D

lande of darcknesse and shadowe of deathe: yee, into that darck clowdy lāde and deadly shadowe, where as is no order, but terryble feare as in the darcknesse.

¶ The.xi. Chapter.

¶ Job is vnluckily reprehended of Sophar. God is vnsearchable. He is merciful to the repentant.

A Then answered Sophar the Naamathite, & sayd: Shuld not he that maketh many wordes, be answered? Shuld he ý bableth muche, be commended therin? Shulde men geue eare vnto theonly? Thou wylte laughe other men to scorne, and shall no body mocke the agayne? Wylte thou say vnto God. The thynge that I take in hand is perfecte, and I am cleane in thy syght? O
B that God wold speake, and open hys lyppes agaynst the, that he myghte shewe the (oute of hys secrete wysdome) why he rewardeth the double as he was appoynted to do: then shuldest thou knowe, that God had forgotten the by cause of thy synne.

Arte thou able to fynde oute the secrettes of God? Or wylte thou attayne to the perfectenesse of the almyghtye? He is hyer then heauen, what arte thou able to do. Deper then the hell, howe wylte thou then knowe hym? Hys length exceadeth the length of the earthe, and hys bredthe the bredth of the see. Thoughe he turne all thynges vpsyde downe, close them in, gather them togeather who wyll turne hym from hys purpose? ☙ (Or who mayst saye vnto hym, why dorst thou so)

Ps.Reg.xvi.b. Iere.xo.b.c. Psalm.xci.c. Roma.viii.c.

* For it is he that knoweth the vanyte of men: he seyth theyr wyckednesse also, shulde he not then consyder it? A vayne body exalteth hym selfe. ād man newe borne is lyke a wylde asses colte. If thou haddeste nowe a
C ryght hert, and lyftedst vp thyne handes towarde hym: yf thou woldeste put awaye the wyckednes which thou hast in hande, so that no vngodlynesse dwell in thy house. Then myghtest thou lyfte vp thy face without shame, and then shuldest thou be sure, and haue no nede to feare.

Then shuldest thou forget thy mysery, & thyncke nomore vpon yt then vpon the waters that runne by. Then shulde the resydue of thy lyfe be as cleare as the noone day and spryngе forth as ý mornyng. Then myghtest thou haue cōforte, in the hope that thou hast: and slepe quyetly, when ý arte buryed. Then shuldest thou take thy reste, & no man to make ý afrayed, yee, many one shulde set moche by the. As for the eyes of the vngodly they shalbe consumed, and not escape: theyr hope shalbe mysery and sorowe of mynde.

The.xii. Chapter.

¶ Job shewynge hys pacyence, declareth the myghte and power of God.

SO Job answered, and sayde: Then (no doute) ye are the men alone, and wysdome shal perysh with you. But I haue vnderstandynge as well as ye, and am no lesse then ye. Yee, who knoweth not these thinges? Thus he that calethýs God & whom God heareth, is mocked of hys neyghbour: the godly & innocent man is laughed to scorne. Godlynesse is a lyght dysprised in the hertes of the ryche, and is set for them to stumble vpon. The houses of robbers are in wealth and prosperyte: and they that malycyously medle agaynste God, dwell wyth out care, in those thynges that God hath geuen rychly wyth hys hande.

Aske the catell, and they shall enfourme
B the: the foules of the ayre, and they shall tell the. Or the encreace of the earth, and it shall shewe ý. Or the fyshes of the see, & they shal certifye the. * What is he, but he knoweth ý the hande of the Lorde made all these? & In whose hande is the soule of euerye lyuynge thynge, & the brethe of all flesshe of all men.

* Haue not the eares pleasure in hering and the mouth in tastynge the thyng that is eateth? Amonge olde persons there is wysdome, and in age is vnderstandynge. Yee, with God is wysdome and strength, it is he that hath councell & forknowledge. Behold If he breake downe a thynge, who can set it vp agayne? * If he shut a thynge, who will open it? Behold, syr he witholde the waters they dryye vp. If he let them go, they destroye the earth. Wyth hym is strength and wysdome he knoweth bothe the dysceauer & hym that is deceaued.

He caryeth awaye the wysemen, as it were a spoyle, and bryngeth ý iudges out of theyr wyttes. He taketh awaye the subiecyon of the people from theyr kynges: and gyrdethe their loynes with a bond. He leadeth awaye the greate men into captyuyte, and turneth the myghtye vpsyde downe. * He taketh the verytie from out of thy mouth, and dysapointeth the aged of theyr reason. He poureth the confusion vpon princes, and confortethe them that haue bene oppressed. Loke * what lyeth hyd in darckenes, he declareth it openly: and the very shadowe of death bryngeth he to lyght. He bothe increaseth the people, & destroyeth them. He maketh them to multiplye, & dryueth them awaye. He chaunged the hertes of them that rule the people of the earthe, and dysapoynteth them: so that they go wandrynge oute of the waye, and gropeth in the darcke wythoute lyght: he maketh them also to stacker to & fro lyke dronken men.

¶ The.xiii. Chapter.

¶ Job reproueth hys frenders wyth theyr false fynges, and condempneth yporcyse.

Lo, all

A LO, all thys haue I sene with
myne eye, heard e with mine
eare, and vnderstād it. Loke
what ye knowe, ꝑ same do I
knowe also, neyther am I in-
ferior vnto you. Neuertheles I talke w the almyghtye
and my desire is to comen with God. As for
you, ye are workmasters of lyes, and vnpro
fytable * phisitians al togyther. Wold God
ye kept your tonge, for then myght ye be ta-
ken for wyse men. Nowe heare my chidyng,
and ponder the sentence of my lyppes.
B Do ye speake iniquitie agaynst God, and
talke agaynste hym with dysceate? Wyll ye
not accepte the person of hym? Or wyl ye cō
tende with God? Shal that helpe you when
he calleth you to rekenynge. For as one mā
mocketh an nother, so do ye mocke hym. He
shall punyshe you, and reproue you, yf ye do
secretly accepte anye persone. Shall he not
make you afraied, whē he sheweth hym selfe
Shall not hys terryble feare fall vpon you?
your remembraunce is lyke vnto a spearke
and youre bodyes lyke the claye.
C Hold youre tonges, for my sake, that I
also may speake & my sorowe shalbe the lesse
Wherfore do I beare my flesche in my teth, *
& put my soule in myne hādes? Lo, thoughe
he slaye me yet wyll I put my truste in him.
But I wil reproue mine owne waies in his
syghte he shal make me whole: & there maye
no ypocryt come before hym. Heare my wor
des, and ponder my sayenges wyth your ea-
res. Beholde, nowe haue I prepared my iud
gemente, and knowe that I shalbe founde
ryghteous. What is he that wyll go to lawe
with me? ✠ (Let hym come) that I maye nowe
holde my tonge, and dye. Neuertheleſſe, gra-
unte me two thynges, and then wyll I not
hyde my selfe from the.
Withdrawe thyne hande from me, & let
not the fearfull drede of the make me afrayd
And then call me, and I wyl answere: or eis
let me speake, and geue me than an answere
D Howe many are my mysdedes & synnes? Let
me knowe my transgressyons and offences?
Wherfore hydest thou thy face, & holdest me
for thyne enemye? Wylte thou be so cruell &
extreame vnto a flying leafe, & folowe vpon
dye stouble? for thou layest sharpely to my
charge, and punyshest me * for the sinnes of
my mouth. ‡ Thou puttest my fete also in the
stocks: & lokest narowly vnto al my pathes
and markest the steppes of my fete where as
I (notwithstanding) must consume like as a
foule carion, & as a cloth that is motheaten.

¶ The.xiiii.Chapter.

¶ Job dyscryberh the lyfe of man, and prophesyeth
of the resurrecyon. Hope sustayneth the godly til they
obtayne the thinge that they loke for.

A MAn that is borne of woman, hath
but a shorte tyme to lyue, & is full
of mysery. He commeth vp and is
cut downe lyke a floure. He flyeth
as it wer a shadowe, and neuer cōtinueth in
one state. Doest ꝑ open thyne eyes vpon such
one, & bryngest me in thy iudgemente? Who
cā make it cleane ꝑ commeth of an vncleane
thynge? No body, * The dayes of man suer * Job. viii.a
ly are determyned, the nombre of his Mone- and.iij.c
thes are knowen only vnto the. Thou haste
appoynted him his bondes, which he can not
go beyonde. Go from hym that he maye rest ✠
✠ (a tyme) vntyll hys daye come: whych he lo-
keth for, lyke as an hyrelynge doth.
If a tree be cut downe, there is some
hope yet, that it wyl sprote, & shote forth the B
braunches agayne. For though the roote of
it be waxen olde, & the stocke therof be deade
in the grounde, yet when it getteth the sente
of water, it wyll budde, and bryngeth forth bo
wes, lyke as a tree ꝑ is planted. But as for
man, when he is deade, perysched & consumed
awaye, what becommeth of hym?
The floudes when they be dried vp: and
the ryuers when they be emptye, are fylled a
gayne thorowe ꝑ flowing waters of the see:
but when man slepeth he rysetb not agayne
(of hys owne strength) * vntyll the Heauen * Esay.li.b
perysche: he shal not wake vp, nor ryse out of ii.peter.iii.b
his slepe. C O that thou woldeste kepe me, and
hyde me in the Hell, vntyll thy wrathe were
stylled, and to appoynte me a tyme, wherein
thou myghtest remember me. Maye a deade
man lyue agayne? * All the dayes of my lyfe * Gen.xlvii.b
wyll I wayte styll, tyll my chaungyng shall
come. Thou shalte call me: and I shall aun-
swere the, ‡ desyse not ꝑ the worcke of thine ‡ psa.cxxviii
owne handes. b.
For nowe thou nombrest al my goynges D
yet be not thou to extreme vpon my synnes.
My iniquite is sealed vp, as it were in a bag
but be merycfull vnto my wickednesse. The
mountaynes fall awaye at the laste, the roc-
kes are remoued oute of theyr place, the wa-
ters pearce thorowe the very stones by lytle
and lytle, the floudes washe awaye the gra
uell and earth. And destroyest thou the hope
of man? Thou preuaylest styl agaynst hym
so that he passeth awaye: thou chaungest his
estate, & puttest hym frō the. And whether
hys chyldren come to worshyp or no, he can-
not tel. And yf they be men of lowe degre, he
knoweth not. Wyhyle he lyueth hys flesche
muste haue trauayle, and whyle the soule is
in hym, he muste be in sorowe.

¶ The.xv.Chapter.

¶ Elyphas reprehendeth Job because he aseryberhe
wysdome and puryrnes to hym selfe, he descryberh the
curse that falleth on the wycked, rekenynge Job to
be one of that nombre.

A THen answered Eliphas the Themanyte, & sayde: Shal a wyse mans answer be the science of the wynde, and fil any mans belly, as it were with the winde of the easte? Shal he reprone w̃ a worde ꝑ is nothing worth: & speak the thynges, wherche can do no good? As for shame, thou hast set it asyde, elles woldest ꝑ not make so manye wordes before God: but thy wyckednesse teacheth thy mouth, and so ꝑ hast chosen the a crafty tong. Thine owne mouthe condempneth the, & not I: yee, thyne owne lyppes shape an answere agaynst the

Arte thou the fyrst man, that euer was borne? Or waste thou made before the hylls? haste thou heard the secret counsell of God that all wysedome is to lytle for the? What knowest thou that we know not? And what B vnderstandeste thou, but we can the same? Wyth vs are bothe olde and aged men, yee, such as haue lyued longer then thy father.

Thynckest thou it a small thyng of the consolacyons of God? Wyth the is a lyinge word. Why doth thyne hert so be wyth the And wherfore wynckest thou with thyne eyes, that thy mide is so pukte vp against God ād lettest such wordes go out of thy mouth? What is man, that he shuld be cleane? what hath he (wherch is borne of a woman) where
a Job. iiij. b. 1. peter. ii. b. by he might be rightcrous? * Behold, he doth not trust his sayncte, yee, the very heauens are not cleane in his sight. Howe much more then an abhomynable and vyle man, wherch dryncketh wyckednesse lyke water? I wyll tel the, heare me: and I wyll shewe the that I haue sene: wherch wyse men haue tolde, ād hathe not beue hyd from theyr fathers vnto whome onely the earthe was geuen and no C straunger wente amonge them.

* Gent. iiiij. b The * vngodly sorowetb all the dayes of hys lyfe as it were a woman w̃ a chylde & the nombre of a tyrauntes yeares is vnknowen. A fearfull sounde is euer in hys eares, and when it is peace, yet feareth he destruccyon. He beleueth neuer to be delyuered oute of darcknesse, for the swearde is alwaie before hys eyes. When he goeth forth to get hys lyuynge, he seeth playnly, that the daye of darcknesse is at hand. Sorowe and carefulnesse wyll make hym afrayed, and compasse hym rounde aboute, lyke as it were a kinge with hys hoost ready to the battayle. For he hath stretched oute hys hande agaynste God, and armed hym selfe agaynste the almyghtie. He runneth proudlye vpon hym, and w̃ a stryffe necke fyghteth he agaynst hym where as he couereth his face w̃ fatnesse, and maketh his bodye well lykynge. Therfore shal his dwellynge be in desolate cyties. & in houses which no man inhabyteth, but are become heapes of stones. He shall not be ryche, nyther shal D hys substaunce contynue, nor encrease vpon the earth. He shall neuer come out of darcknesse, the flame shall dryc vp hys braunches w̃ the blast of the mouth of God, shal he beta ken awaye. He beleueth not that he is in banyte, and yet he is out of the way, and vanyte shalbe hys recompence.

He shal perysche, afore hys tyme be wore out, and hys braunche shall not be grene. he shalbe plucked of as an vntymely grape fro the vyne, and shall let hys floure fall, as the olyue doth. For the congregacion of ypocrytes shalbe desolate and vnfruytfull, and the fyre shall consume the houses of suche as are gredy to receaue gyftes. He * conceaueth E trauayle, and beareth vanyte, and theyr bodyes bryngeth forth disceate.

C The. xvi. Chapter.

C Job repetinge hys mysfortyne, sayeth that he suffereth more then his wickednesse hath deserued.

IOb answered, and sayde: I I haue oftimes heard such thynges, Wysfrable greuers of confortes are ye, all the sorte of you. Shal not vaine wordes come yet to an ende?

Or, haste thou yet any more to saye? I couldc speake, as ye do also, But wolde God that your soule were in my soules steade: thē shulde I heape vp wordes agaynste you, and shake my heade at you.

I shulde confortes you with my mouthe, and release youre payne with the talkyng of my lyppes. ✠ (But what shall I do.) For all my D wordes, my sorowe wyl not cease: & though I holde my tonge, yet wyll it not depart fro me. But nowe that God hath sent me aduersyte, thou haste troubled all my congregacyon. E

And that thou hast fylled me wyth wrinkles, my flesshe is recorde, and my leanesse ryseth vp agaynst me, and beareth witnesse agaynste me. He is angrye at me, he hateth me: and gnatheth vpon me wyth hys teeth. Wyne enemye skoureth vpon me wyth hys eyes.

They haue opened theyr mouthes wyde vpon me, * and smytten me vpon the cheke despytefully, they gather them selues together agaynst me. God hath put me in preuy w̃ the vngodly, & delyuered me into ꝑ hādes of the wycked. I was in welthe, but he hath brought me to naught. He hath taken me by the necke, he hathe rente me, and set me as a marcke for hym selfe. Hys archers compasse me rounde aboute: he wounded my loynes, & doth not spare. Wy howelles hath he poured

vpon

vpō the groūd. He hath geuē me one woūde vpon an other, and is fallen vpon me, lyke a gyaunt. I haue sowed a sacke cloth vpō my skynne, and lye wyth my heare in the duste.
Wy face is swollen wyth weappynge, and myne eyes is the shadowe of death. Howbeit
D there is no wyckednesse in my handes, but my prayer is cleane. O earth, couer not thou my bloud, & let my cryeng fynde no rowme.
For lo, my wytnesse is in heauen: and he that knoweth me, is aboue in the heyght: Wy frēdes gyue me many wordes to scorne: and myne eye poureth out teares vnto God. O that a body myght pleate wyth God, as one mā doeth with an other: yet the nombre of my yeres is come, & the waye that I must go is at hand, from whence I shal not turne agayne.

¶ The.xvii.Chapter.

¶ Job sayeth that he consumeth away, and yet doth patyently abyde it.

I MY breath stynketh, my dayes are shortened. I am harde at deathes dore. Frowarde men are with me, and myne eye must continue in the bitternesse of them. O delyuer me, and loke out one to be my suretye in thy syghte, what is he that knoweth who wyll promesse for me? For thou haste wytholden their hertes from vnderstandynge: therfore shalt thou not set (them) vp on hye. He promiseth his frendes parte of his good, but his
B owne chyldrē spende it. He hath made me as it were a by worde of the people, wher as a-I was their iope. Myne eye is dymme for very heynesse, & all my strengthis become like a shadowe. Vertuous mē therfore shal well consydre this, and the innocēt shal take par agaynst the ypocrye.
The ryghteous also wyl kepe hys way,
C and he that hath cleane handes, wyll euer be stronger and strōger. As for you, turne you, and get you hence (I praye you) seyng I can not fynde one wyse man amonge you: Wy dayes are past, and my coūsayles ād thoughtes of my herte are vanished awaye, chaunge the nyghte into daye, and the lyghte
D into darkenesse. Thoughe I tarye neuer so moche, yet the graue is my house, ād I haue made my bed in the darke. I call corrupcion my father, and the wormes cal I my mother & my syster. What helpeth then my longe tarynge? Or who hath consydred the thynge, that I loke for? Al ý I haue shall go downe into the pyt, and lye wyth me in the dust.

¶ The.xviii.Chapter.

¶ Bildad reherseth the paynes of the vnfaythfull and wycked.

A Then answered Bildad the Suhite, and said: whē wylye make an ende of your wordes? Wark well, and then we wyll speake. Wherfore are we coūted as bestes, and reputed so vyle in your sight? He destroyeth him selfe wyth his anger. Shal the earth be forsaken, or any stone remoued out of his place because of the? Yea, the lyght of the vngodly shalbe put out, and the sparke of his fyre shall not burne. The lyght shalbe
B darke in hys dwellynge, and his candle shalbe put out wyth hym. His presumpteous goinges are kept in, and his owne coūsayl shall cast him downe. For his fete are taken, as it were in the net, and he is at his wittes ende. His fote shalbe holdē in the snare, ād it shall catche them that be thyrstye of bloude: The snare is layed for him in the grounde, and a pytfall in the waye.
Fearfulnesse shall make hym afrayed on
C euery syde, that he shall not knowe, where to get out. Hungre shalbe hys strength: myfortune shall hange vpon hym. He shal eate the strength of his owne skynne, euē the first borne of death shall eate hys strengthe. Hys hope shalbe rooted out of hys dwellyng, very fearfulnesse shal brynge him to the kyng. Other men shal dwell in hys heuse (but shal be none of his) and brymstone shalbe scattered vpon hys habitacion. His rootes shalbe dryed vp beneth, and aboue shal his braūch
D be cut downe. His remembraūce shal perish from the earthe, and he shal haue no name in the strete: they shall dryue him from the lyght into darkenesse, and caste hym cleane oute of the worlde. He shall neyther haue chyldren, nor kynsfolkes amonge hys people, no, nor any posterytie in his dwellinges. They that come after hym, shalbe astonyed at his day, and they that go before, shalbe afrayed. Suche are nowe the dwellynges of the wycked, and thys is the place of hym that knoweth not God.

¶ The.xix.Chapter.

¶ Job reporteth his mysfortyes and grevous paynes. He prophesyeth of the generall resurrection.

A IOb answered, and said: how lōge wyll ye vexe my soule, and trouble me wyth wordes? Lo, ten tymes haue ye reproued me: and are not asshamed for to laughe me so to scorne: yf I go wronge, I go wronge to my selfe.
But yf ye wyll enhaunce youre selues agaynste me, and accuse me to be a wyckned
B personne, bycause of the shame that is come vpon me: knowe thys then, that it is God, which hath handled me so violentlye, & hath compassed me about with his net. Yf I * cō- * Ebcc.
C playne of the violence that is done vnto me, I cannot be heard. And yf I crye, there is no

B sentence gyuen with me. He hath hedged vp my voyce, that I can not passe, and he hath set darknesse in my pathes. * He hath spoiled me of myne honour, and taken the crowne away fro myne heed. He hath destroyed me on euery syde, and I am vndone: Myy hope hath he taken away fro me as it were a tree pluct vp by the rote. His wrath is kindle d against me: he taketh me, as thoughe I were his ennemye.

* Job. i. & ii.

His men of warre came togyther, whiche made theyr wayе ouer me, and besieged my dwellynge rounde about, * He hath put my brethren farre awaye from me, and suche as were of myne acquaynntaunce, are become straungers vnto me. * Myne owne kynsfolkes haue forsaken me, and my frendes haue put me out of remembraunce. The seruauntes and maydens of myne owne house, toke me for a straunger: & I am become as an aleaunt in theyr syght.

* Psl. xxxviii c.

* Psl. xxxviii c.

C I called my seruaunt, and he gaue me no answere: no though I prayed hym with my mouth. Myne owne wyfe myght not abyde my breth: I was fayne to speake fayre for the children of myne owne body. Yea ý chyldren despised me. And when I was gone frō them, they spake euyll vpon me. All suche as were my moost kamplyers, abhorred me: and they whom I loued best, are turned agaynst me. Myy bone hangeth to my skynne, and my flesh is away, onely there is left me the skyn aboute my teeth. Haue pytie vpon me, haue pytie vpon me (O ye my frendes) for the hād of God hath touched me. Why doo ye persecute me as God doeth, and are not satisfyed of my flesshe?

D O that my wordes were nowe wrytten: O that they were put in a boke: wolde God they were graue with an yrō penne in leade, or in stone to continue. For I am sure, that my redemer lyueth, and that I shall ryse out of the earth in the latter daye: that I shall be clothed agayne wyth thys skynne, & se God in my flesh. Yea, I my selfe shal behold hym, not wyth other, but wyth these same eyes. Myy reynes are consumed within me, did not ye saye: why doth he suffre persecucyon? Is there found an occasyon in me? But beware of the swerde, for the swerde wylbe auenged of wyckednesse: and be sure, that there is a iudgement.

¶ The. xx. Chapter.

¶ Sophar sayeth: that the hypocryte, the couetous, and the wycked shall haue a shorte ende.

I THen answered Sophar the Naamathite, and sayde: For the same cause do my thoughtes cōpell me to answer. And why? my mynde is ready wythin me. I haue sufficiently herde thy chekinge and repyroue, therfore am I purposed to make answere after myne vnderstandynge. Knowest thou not this, namely, that frō the begynnynge (euer syns the creacion of man vpō earth) ý gladnesse of the vngodly hath bene shorte, and that the ioye of ypocrytes contynued but the twynkelynge of an eye? Thoughe he be magnyfyed vp to the heauen, so that hys heed reacheth vnto ý cloudes, yet at a turne he perysheth for euer. In so moch that they whych haue sene hym, shall say: Where is he? He shall vanysh as a dreame: so that he can nomore be found, and shall passe awaye as a vysion in the nyght. So that the eye wyche sawe hym before, shall haue no more syght of hym, & hys place shal knowe hym nomore. His children shalbe fayne to agree wyth the poore, and hys handes shall restore theyr goodes.

Frō hys youth hys bones are full of pleasures, but now shal it lye downe within him in ý earth. When wyckednesse was swete in his mouth, he hyd it vnder his tonge. That he fauoured, ý wold he not forsake, but kept it close in hys throte. The breed that he dyd eate, is turned to the poyson of the serpētes, within his body. The rychesse that he deuoured, shall he perbrake agayne, for God shall drawe them out of hys belly, he shall sucke ý gall of serpentes, and the aders tonge shall slaye hym: so that he shall no more se the ryuers and brokes of honye and butter. The thinge that other mē haue laboured for, shal he restore agayne, and shall not eate it vp.

Great trauayle shal he make for rychesse, but he shal not enioye thē. And why? he hath oppressed the poore, and not helped thē: houses hath he spoyled, and not buylded them. Hys belly could neuer be fylled, therfore shal he perysche in hys couetousnesse. There shall none of hys meate be lefte behynde, therfore shall no man loke for his prosperitie. When he had plenteousnesse of euerye thynge, yet was he poore, thoughe he was helped on euery syde.

For though the wycked haue neuer so moch to fyl hys belly, yet God shall sende his wrath vpon hym, and cause his indygnacyō to raygne ouer him: so that yē he flye the yē weapons, he shalbe shot with the stele bowe. The arowe is taken forth, and gone out of the quyuer, and a glysterīng swerde thorow the gall of him, feare shall come vpon hym. There shal no darknesse be hable to hide him. An vnkyndled fyre shall consume hym, and loke what remayneth in hys house, it shall be destroyed. The heauen shall declare hys wyckednesse, and the earth shall take parte agaynst him. The substaunce that he hath in his house, shalbe taken awaye and perysche, in the daye of the Lordes wrath. * This is the porcyon that the wycked man shall haue of God, and the herytage that he maye looke for of God: because of hys wordes.

¶ The

¶ The.xxi. Chapter.

¶ Job reciteth the prosperitie of the wicked, and after declareth their sodayne ruyne and destruction.

I Job answered, and sayd: O heare my wordes, and that shalbe my comforte of you. Suffre me a lytle, that I may speake also, and then laughe my wordes to scorne (ye kit lyke you.) Is it for mannes sake that I make this disputation. Which yf it were so, shulde not my spyrite then be in sore trouble? Marke me well, and be abaished, & laye your hande vpon your mouth. For whē I consyder my selfe I am afrayed, and my flesh is smytten with feare. * Wherfore doo wycked men lyue in health and prosperitie, come to theyr olde age, and encrease in rychesse? Theyr chyldren lyue in theyr syght, and theyr generacyon before theyr eyes. Theyr heuses are safe from all feare, and ý rodde of God doth not smyte them. Theyr bullocke gendreth, and that not out of tyme theyr cowe calueth, and is not vnfrutefull. B They sende forth theyr chyldren by flockes, and their sonnes lede the daūce. * They beare with them tabrettes and harpes, and haue instrumentes of musicke at theyr pleasure. They spende theyr dayes in welthines but sodaynly they go downe to hell. They saye also vnto God: goo from vs: we desyre not the knowledge of thy wayes. * Who is the Almyghtye, that we shoulde serue hym? And what profyt shuld we haue to submyt our selues vnto hym? Lo, there is vtterly no goodnesse in them, therfore wyll I not haue to do with the counsayle of the vngodly. How oft shal the candle of the wicked be put out? how oft cōmeth their destruction vpon thē? O what sorow shal God gyue them for their parte in his wrath? Yea, they shall be eū as haye before the wynde, and as * chaffe that the storme caryeth awaye. C And though God saue their chyldren from such sorowe, yet wyll he so rewarde thē selues, ý they shall knowe it. Theyr owne destruction and mysery shall they se with their eyes, and drynke of the fearfull wrath of the almyghty. For what careth he what becom of his houshold after his death, when the nombre of his monethes is cut shorte? In as mocht then as God hath the hyest power of al, who can teach him any knowledge? One dyeth nowe when he is myghtye and at hys best, ryche, and in prosperitie: euen when his bowels are at the fattest, and his bones full of mary. In other dyeth in sorowe and heuynesse, and neuer had good dayes. They shall slepe bothe alyke in the earth, & the wormes shall couer them. Behold, I knowe what ye thynke: yea, & the subtelte that ye ymagin D agaynst me. For ye saye: where is the prynces palace? and where is the dwellynge of ý vngodly? haue ye not asked them that go by the waye? Doubtlesse, ye cannot desyre their tokens, that * the wycked is kepte vnto the daye of destruction, and that the vngodlye shalbe brought forth to the daye of wrath. Who dare reproue hym for his waye to his face? Who wyll rewarde hym for the vngracyousnesse that he doeth? Yet shall he be brought to his graue: and dwell among the heape of the deed. Then shall he be layne to be buryed amonge the stones of the playne. All men also must folowe him, and there are innumerable gone before hym. How vayne then is the comforte that ye gyue me? Doeth not falsehed remayne in all your answeres?

*ii.petr.ii.b. *Math.xiii.b

¶ The.xxii. Chapter.

¶ Eliphas reprehendeth Job of vnmercyfulnesse.

I So Eliphas the Themanite gaue answere, and sayde: Maye a man be profytable vnto God, as he ý is wyse, maye be profytable vnto hym selfe? Is it any aduauntage to the Almyghty that thou art ryghtous? Or shall it profyt hym that thou makest thy wayes perfecte? Is he afrayed to reproue the, & to step forth with the into iudgement? Is not thy wyckednesse great, and thy vngracyous dedes innumerable? For thou hast taken the pledge from thy brother for nought, & robbed the naked of their clothyng: To suche as were weerye, haste thou gyuen no water to drynke, and hast withdrawen breed frome the hungrye. Shulde suche one then as vseth vyolence, wronge, and oppressyon (doing al B thynge of parcialitie, and haupng respect of personnes) dwell in the lande? Thou haste sent wyddowes awaye emptie ād oppressed the poore fatherlesse.

Therfore art thou compassed about wyth snares on euery syde, & sodenlye vexed wyth feare: shuldeste thou then se no darkenesse? Shulde not the water flonde runne ouer ý? Now * because that God is hyer then the heuens, and because thou seyst that the starres are so hye, wylte thou therfore saye: Tushe, how shulde God knowe? Doth hys dominiū reache beyonde the cloudes? Tush, the cloudes couer hym that he may not se, & he dwelleth aboue heauen. Doest not thou kepe the olde waye, ý vayne men haue gone? Wyych C were cut downe out of tyme, & whose foundacyon was as a runnynge water, wyyche sayed vnto God: go from vs, and what dyd the Almyghtye wyth them? He fylled theyr houses wyth good thynges. But the counsell of the vngodly is farre fro me. The ryghteous sawe it and were glad, and ý innocente laughed thē to scorne. Is oure increase he wē downe? As for the remnaunt of them, the fyre hath consumed it.

*Eccli.xxiii.b Ezechie.xi.b.

Therfore reconcyle the vnto God, and be content, so shal all thinges prospere wyth the ryght

ryght well. Receaue the lawe at his mouth,
D and lape vp hys wordes in thyne herte. For
*Deut. xxx. b *yf thou wilt turne to the almyghtye, thou
shalt stande faste, & put all vnryghteousnes
from thy dwellyng: Thou shalt make golde
as plentyfull as the duste, and the golde of
Ophir as the ſtyntes of the ryuers. Yee, Al-
mightye God hys owne ſelfe shalbe thy de-
fence, and thou shalt haue plentye of ſyluer.
Thē shalt thou haue thy delyte in ý Almigh
tie, & lyft vp thy face vnto God. Then shalt
thou make thy prayer vnto him, and he shall
heare the, and thou shalt kepe thy promyſes.
Then loke what thou takeſt in hād, he shall
make it to proſpere with the, and the lyghte
*prou. xvix. c shall shyne in the wayes. For * who ſo hum-
bleth him ſelfe, hym shall he set vp, & whoſo
loketh meekely, shalbe healed. If thou be in-
nocent, thou shalt delyuer ý countrē because
of the vngyltineſſe of thyne handes.

¶ The. xxiii. Chapter.

¶ Job affirmeth that he doth knoweth and feareth the power and ſentēce of the iudge, & ſayde that he hath walked in hys ryghteouſneſſe.

A IOb anſwered, & ſayd: My ſaying
is yet this daye in bytternes, and
my hande heuy because of my gro
nyng. O that I myght ſe hym, &
fynde hym: O that I myghē come before his
ſeate to pleate my cauſe before him, & to fyll
my mouth wyth argumētes. That I might
knowe, what anſwere he wolde greue me: ād
that I myght vnderſtande, what he wolde
ſaye vnto me. Wyll he pleate agaynſte me
with his great power and strēgth? No, but
B ſhall entre dyſputacyon wyth hym, and my
iudge shall delyuer me for euer. Beholde,
though I go before, I fynd hym: If I come
behynde, I can get no knowledge of him: Yf
I go on ý left ſide where he doth his worke,
I can not atteyne vnto hym. Agayne, yf I
go on the ryghte ſyde, he hydeth hym ſelfe,
*Sap. vii. b that I can not ſe hym. But as for my waye,
i. pet. i. d. c he knoweth it: and * tryeth me as the golde
in the fyre.

C My fote doeth kepe hys path, hys hye
waye haue I holden, and wyll not go out of
it. I wyll not forſake the commaundemente
of his lippes, but loke what he charged mew
his mouth, that haue I shut vp in my herte.
He is ſtyll at one poynte, & who wyll turne
hym backe? He doeth as hym lyſteth, and
bryngeth to paſſe what he wyll. He perfour-
meth the thynge that is appointed for me, &
D many ſoch thinges doth he. Thys is ý cauſe
that I thryncke at his preſence, ſo that whē
I conſydre hym, I am afrayed of hym. For
in ſo moch as he is God, he maketh my herte
ſofte: and ſeynge that he is Almyghtye, he
putteth me in feare. Thus can not I gett
oute of darckeneſſe, neyther hath he couered
the cloude fro my face.

The. xxiiii. Chapter.

¶ Job deſcrybeth the wyckednes of men, & ſheweth what curſſe belongeth to the wycked.

C ONſyderynge thē that there is
no tyme hid from the Almyghtye, howe happeneth it, ý they
whyche knowe hym, do not regarde hys dayes? For ſome mē
there be, that * remoue other mens lande-
markes: that robbe them of their catell, and
kepe the ſame for theyr owne: that * dryue
awaye the aſſe of the fatherleſſe: that take
the wyddowes oxe for a pledge: that thruſte
the poore out of the waye, and oppreſſe the
ſimple of the worlde together. Beholde, euē
as the wylde aſſes in ý deſerte go they forth
to theyr worcke, & ryſe by tymes to ſpoyle:
Yee ý very wylderneſſe minyſtreth foode for
their children. They reape ý corne felde that
is not their owne: and let the vyneyarde of
the vngodly alone. They are the cauſe that
ſo many men are naked and bare, hauynge
no clothes to couer them and to kepe thē fro
colde: So that whē the showers in the mōta-
taines haue rayned vpon them & they be al
wett, they haue none other ſuccoure, but to
kepe them amonge the rockes.

They ſpoyle the ſucking fatherleſſe childe
& take the pledge frō the poore. In ſo moche
ý they let him go naked without clothynge,
and haue taken awaye the sheafe of the hun-
gry. The poore are fayne to laboure in their
oyle milles, yee, and to treade in theyr wyne
preſſes, and yet to ſuffre thyrſt. The men of
the cytie cryeth vnto the Lord with ſighing,
* the ſoules of the ſlayne also make theyr
complaynte: but God deſtroyeth them not
for all thys, where as they (not wythſtan-
dynge) are conuerſaunt amōge them that ab
horre the lyght: they knowe not hys waye,
nor continue in hys pathes. * Tymelye in
the mornynge do they aryſe, to murthur the
ſymple and poore, and in the nyght they goo
a ſtealynge.

The eye of the aduouterer wayteth for
the darkeneſſe, and ſayeth thus in hym ſelfe.
Tuſh, there ſhall no eye ſe me, and ſo he dy-
giſeth his face. In ý nyght ceaſō they ſeauch
the houſes, and hyde them ſelues in the day
tyme, but wyll not knowe the lyght. For as
ſoone as the daye breaketh, the shadowe of
death commeth vpon them, & they go in ter-
rible darkeneſſe. The vngodlye is ſwyfter
then the water: their porciō ſhalbe curſed in
the earth, and he ſhall not beholde the waye
of the vyneyardes. O that they (for the wy-
kednesſe which they haue done) were drawē
to the hell, ſoner then ſnowe meleth at the
drouth and heate. O that all cōpaſſion vpon
thē were forgottē: that their daynties were
wormes, that they were cleane put out of
memb̄rance,

membraunce, and vngodlynesse vtterly hewen downe lyke as a tree. He hath oppressed the barren, that he can not beare, & vnto the wyddowe hath he done no good. He drue the mynghtie after him wyth hys power, & when he was gottē vp, no mā was without feare, as lōge as he lyued. And though they might be safe, yet they wyll not receyue it, for their eyes loke vpō theyr owne wayes. They are exalted for a lytle, but shortly are they gone, brought to extreme pouertye, and taken out of ꝑ way: yea, & vtterly pluck of, as the eares of corne. Is it not so? Who wyll then reproue me as a lyar, and say that my wordes are no thynge worth?

¶ The.xxv. Chapter.

¶ Byldad proueth that no man is cleane and wythout synne before God.

1 THē answered Byldad the Suhite, and sayde: Is there power ād feare wyth hym aboue, that maketh peace, syttynge in hys hyghnesse, whose men of warre are innumerable, and whose light arysetho ouer al? But howe maye a man cōpared vnto
B God *be iustified? Or howe cā he be cleane, that is borne of a woman? Behold, ꝑ moone shyneth nothing in comparison to hym, and the starres are vncleane in hys syght. Howe moch more then, man: that is but corrupciō: & the sonne of man, wyych is but a worme?

¶ The.xxvi. Chapter.

¶ Iob sheweth that mā can not helpe God, and proueth it by hys myracles.

1 IOb answered, and sayde: Whome hast thou helped? Him that is wyth out strēgth? what cōforte gyuest ꝑ vnto hym that hath no strengthe? Where is the counsayle that thou shouldest gyue hym, which hath no wysdome? Haste
B thou shewed the waye of ryght lyuyng? To whom hast thou spoken these wordes? Who made the breath to come out of thy mouthe? Are not deed thynges shapen vnder the waters: and thynges by the waters syde? Hell is naked before hym, and the very destrucciō it selfe, can not be hyd oute of hys syght. He stretcheth out the north ouer the emptye, ād hangeth the earth vpon nothynge. He blyn-
C deth the *water in his cloudes, & the clouse is not broken vnder them. He holdeth backe his skoole, that it can not be sene: ād spredeth his cloude before it.

*He hath compassed the waters with certayne boundes, vntyll the day & nyght come
D to an ende. The very pyllers of heauē trēble and quake at hys reproke. * He stylleth the see wyth his power, & thorowe his wisdome smyteth he the strength therof. Hys spirytе hath garnysched the heauens, and his hande hath made the rebellious serpēt. Lo, thys is nowe a short summe of his waies. But who is hable sufficiently to rehearse his workes? Who can perceyue and vnderstande the thūdre of hys power?

¶ The.xvii. Chapter

¶ The constantnesse and perfectnesse of Iob, and the parte of the vnkyndnesse with God

1 AND Iob proceaded & went forth in his communicacion, sayinge: As truly as God lyueth (which hath takē away my iudgemēt) and the almyghtye, that hathe vexed my mind: Myy lyppes shall talke of no vanytie, and my tonge shall speake no dyscepte, whyle my breath is in me, and as lōge as the wynde (that God hath gyuē me) is in my nostrelles.

B God forbyd, that I shoulde graunt youre cause to be ryght. As for me, vntyll myne ende come, wyll I neuer go fro myne innocencye. Myy ryghtеous dealinge kepe I fast, wyych I wyl not forsake: my herte shall not reproue me of my dayes. Therfore myne ene mye shalbe founde as the vngodlye, and he that taketh parte agaynst me, as the vnrigh teous. For what hope hath the ypocrite though he haue great good, & thoughe God gyue hym rychesse after hys hertes desyre? Doth God heare him the soner, when he cryeth vnto hym in hys necessite? Hath he suche pleasure & delyte in ꝑ Almightye, ꝑ he darre alwaye call vpon God? I wyll teache you in the name of God, and the thinge that I haue of the almightye, wyll I not kepe from you. Beholde, ye stande in youre owne conceate, as though ye knewe al thynges. Wherfore, then do ye go aboute wyth suche vayne wor
C des, sayinge: * This is the porcyon that the wycked shall haue of God, and the heritage that tyrauntes shal receyue of the Almyghtye. Yf he get many chyldrē, they shal perysh with the swerde, & hys posterytie shall haue scarcenesse of breed. Loke whome he leaueth behynde him they shall dye and be buryed: & no man shall haue pytie of hys wyddowes. Though he haue as moche moneye as ꝑ dust of the earth, and raymente as readye as the claye, he maye well prepare it: but the godly shall put it vpon him, and the innocent shall deale out the moneye. His house shal endure as the moth, and as a bouth that the watch-
D man maketh * Whē the riche man dyeth, he carryeth nothynge wyth hym: he is gone in ꝑ twynklynge of an eye: and hath nothynge. Destruccion taketh holde vpon him as a wa terfloude, & the tempest stealeth him awaye, in the nyght season. A vehement eastwynde carryeth hym hence and departeth: a storme pincketh hym oute of hys place. It rusheth in vpon hym, and spareth hym not, he maye not escape from the power therof. Thē clap mā their hādes at him: yee, and hast of hym,

*Iob.xx.b.

*Psa.xiii.b. Luk.xii.c.

when

when they loke vpon hys place.

¶ The.xxviii.Chapter.

¶ Job shewed that the wysdome of God is vnsarcheable.

A THere is a palace where syluer is
*Deu. viii.d brought out of, & where golde is
tryed * where yron is digged out
of the grounde, & stones resolued
to metall. The darcknesse shall ones come
to an ende: he can seke out the grounde of all
thynges, ý stones. the darke, & the shadowe
of death. With the ryuer of water parteth he
a sõdre the straũge people, ý knowe no good
neyghbourheed: such as are rude, vnmanerly
and boysterous. He bryngeth foode out of
the earth, and that which is vnder, cõsumeth
he with fyre. There is foũde a palace, whose
stones are al cleane Saphirs, and where the
B clottes of the erth are golde. There is a way
also that the bydes knowe not, that no vultures
eye hath sene: wherin the lyõs whelpes
walke not, and where no lyon commeth.
There putteth he hys hande vpon the stonye
rockes, and ouerthroweth the mountaines.
Ryuers flowe onte of the rockes, and loke
what is pleasaunt, his eye seeth it. Oute of
droppes bryngeth he great floudes together
& the thinge that is hid bryngeth he to lyght.
C Howe commeth a man then by wysdome?
*Prouer.ii.a. *Where is the place that men fynde vnder-
Eccle.viii.c standynge? Verely no mã cã tell howe wor-
Iacob.i.a thye a thynge she is, neither is she foũde in ý
iii.reg.iii.b land of them that lyue. ✠ (at their owne pleasure)
and.iiii.d
✠ The depe sayeth: she is not with me. The see
*Sapi.viii.b. ✠ sayeth: she is not with me. * She can not be
gotten for ✠ (ý most pure) gold, neyther may
the pryce of her be bought wyth any syluer.
No wedges of golde of Ophir, no precyous
Onix stones, no Saphirs may be compared
vnto her. No, neither golde nor chrystal, neither
swete odours, nor goldẽ plate. There is
nothynge so worthy, or so excellent, as ones
to be named vnto her: for perfecte wysdome
goeth farre beyonde them all. The Topas
that commeth out of Inde: maye in no wyse
be lykened vnto her: yea, no maner of appa
rell howe pleasannt and fayre soeuer it be.
D From whence then commeth wysdome?
and where is the palace of vnderstandynge?
She is hyd from the eyes of all men liuinge,
yea, and from the foules of the ayre. Destruc-
tion & death saye, we haue herde tell of her
with oure eares. But God seeth her waye, &
knoweth her place. For he beholdeth the en-
des of the worlde, and loketh vpõ all that is
vnder heauen. When he weyed the wyndes
and measured the waters: when he set the
rayne in ordre, and gaue the mighty floudes
*Eccles.i.e. a lawe. Then dyd he se her, then declared he
Psalm.cxi.b. her, prepared her and knewe her. And vnto
Pro.i.a.ix.c. man he sayde: Behold, * to feare the Lord is
wysdome, & to forsake euyl is vnderstãdyng.

¶ The.xxix. Chapter.

¶ Job displayneth of ý prosperitie of the tyme past. bo
tilly reproupng his frẽdes of iniurye, because they tak
that Job suffred accordynge to his deserynge.

SO Job proceaded and went forth I
in his comunicacion, saying: O
I were as I was in the monethes
by past, & in the dayes when God
preserued me: whẽ his lyght shyned vpõ my
heed, whẽ I went after the same lyght & shy-
nynge, euen thorowe the darcknesse. As it
stode wyth me when I was younge, when
God prospered my house: when the almyght-
tie was yet wth me: when my children stode
aboute me: when my wayes rãne ouer wyth
butter, and when the stonye rockes gaue me
ryuers of oyle, when I went thorowe the cy-
tie vnto the gate, and when they sette me a
chayre in the strete: when the ponge men (as
soone as they sawe me) hyd them selues, and
when the aged arose, and stode vp vnto me:
when the princes lefte of their talkinge, and
layed they hande to they mouthe: when the
mynghtye kepte styll they voyce, and when I
they tõge cleued to the roofe of their mouth.
When all they that herde me, called me hap-
pye: and when all they that sawe me, spake
good of me. For I delyuered the poore when
he cryed, and so dyd I the fatherlesse, ãd him
that had none to helpe hym. He that shoulde
haue bene lost, gaue me a good worde: & the
wyddowes hertes prayseld me. And why? I
put vpon me ryghteousnesse, which couered
me as a garment & equitye was my crowne.
I was an eye to the blynde, and a fote to the
lame: I was a father vnto a poore, & when
I knewe not the cause, I sought it out dily-
gentlye. I brake the chawes of the vnrighte-
ous man, * and pluckte the spoyle out of hys
teeth.
C Therfore, I thought verely, that I shuld
haue dyed in my nest: & that my dayes shulde
haue bene as manye as the sandes of the sea.
For my roote was spred oute by the water
syde: and the dewe laye vpon my corne. My
honoure encreased more and more, and my
bowe was euer the stronger in myne hande.
Vnto me men gaue eare, me they regarded:
& wyth silence they tarryed for my counsayll.
Yf I had spoken, they wolde haue it none o-
ther wayes, my wordes ware so wel taken,
amonge them. They wayted for me, as for
the rayne: and gaped vpõ me, as the grounde
doeth to receyue the latter shoure. When
I laughed, they knewe well it was not ear-
neste. And the lyghte of my countenance
wolde they not put out. When I agreed vnto
they wayes: I was the chefe, and sate as a
kynge wyth hys armye aboute hym. And
when

when they were in heynnesse, I was their
comforour.

The.xxx.Chapter.

¶ The great disyplinge of men, and curse of God that Job suffreth.

I

BUt nowe they that are yōger thē I, haue me in derysyon: yea, euen they, whose fathers I wolde haue thought scorne to haue set wyth ꝑ doggēs of my cattel. The power & strength of their hādes myght do me no good, for the tyme is but lost among thē. For very mysery & hungre, they fled into the wyldernesse a darke place, horrible & waste, pluckinge vp nettles amōge the bushes, and the Juniper roots for their meate. And when they were hynen forth, men cryed after thē, as it had ben after a theife. Their dwellynge was beyde foule brookes: yea, in the caues & dēnes of the earth. Amonge the bushes went they about cryng, and vnder the thornes they gathered them selues togyther. They were ꝑ chyldren of fooles and vyllaynes, whych are bered out of the worlde. * Nowe am I their sange, and am become their testenge stocke: they abhorre me, and flye farre from me, ād flayne my face with spetle. For ꝑ Lord hath loosed the strength of my body, and brought me lowe. The bridle haue they cast oute of my syght. Upon my ryght hande rysē ꝑ yōgmen agaynst me, they haue hurt my fete treadynge vpon me, as vpō the wayes that they wolde destroie. My pathes haue they cleane marred. It was so easye for them to do me harme, that they neded no man to helpe thē. They fell vpon me, as it had bene the breakynge in of waters, and came in by heapes to destroye me. Fearfulnesse is tourned agaynste me.

C Myne honour vanysched awaye more swyftlye then the wynd, and my prosperitie departeth hence, lyke as it were a cloude. Therfore is my mynde poured ful of heynnesse, and the dayes of my trouble haue takē hold vpō me. My bones are perced thorowe in the nyght season, and my synnewes take no rest. For the vehemencie of sorowe is my garment chaunged, and according vnto the diuersitie of heynnesse am I gyrded with my coote. He hath cast me into the myre, and I am become like asches and dust. Whē I crye vnto the, thou doest not heare me, & thoughe I stande before the, yet ꝑ regardest me not. Thou arte become myne enemye, and wyth thy vyolent hande thou takest part agaynst me. In tymes past thou diddest set me vp on hye, as it were aboue the wynde, but nowe, hast thou gyuen me a very sore fall. Sure I am, that thou wylt delyuer me vnto deathe: even to the lodgynge that is due vnto all mē kynde. Nowe vse not men to do vyolence vnto them, that are destroyed all ready: but where hurte is done, there vse they to helpe. Dyd not I wepe with him that was in trouble? Had not my soule compassion vpon the poore? yet neuertheleſſe, where as I loked for good, euyl happened vnto me: and where as I wayted for lyght, there came darkenesse. My bowels seeth wythin me, and take no rest, for the daies of my trouble are come vpon me. Wekely and lowlye came I in, yea, & wythout any displeasure: I stode vp in the congregacion, & communed with them: But nowe I am a companyon of dragons, and a felowe of Estriches. My skynne vpon me is turned to black, and my bones are brēt with heat: my harpe is tourned to sorowe, & my pype to weepynge.

¶ The.xxxi.Chapter.

¶ Job recyteth the innocencie of his iuynyte, & the number of his vertues.

I

WAde a couenaunt wyth myne eyes, * ꝑ I wolde not loke vpō a damsel. For howe great a porcyō shal I haue of God? & what enheryptaunce from the almyghtye on hye? As for the vngodlye & he that ioyneth him selfe to the company of wycked doers, shall not destruccyon of mysery come vpō him? * Doth not he se my wayes, and tel al my goings? yf I haue walked in vanitye, or yf my fete haue rūne to discepue, let me be weyed in an euē balaunce, that God may se my innocencye. * Yf so be that I haue withdrawen my feet out of the ryghte waye, & yf my herte hath kolowed myne eye sight? Yf I haue stayned or defyled my handes? thē shall I sowe, and an other eate: yea, my generacīō and posteritie shalbe cleane roted out. Yf my herte hath lusted after my neyghbours wife or yf I haue layed wayte at his dore? O thē let my wyfe grynde vnto an other man, and let other mē lye with her. * For this is a wickednesse and synne, that is worthye to be punished: yea, a fyre that vtterlye shoulde consume and roote out all my substaunce. Dyd I euer thynke scorne to do right vnto my seruātes & maydēs, whē they had any matter agaynst me? But seyng that God wyl sit in iudgement, what shal I do? And for so moch as he wyl nedes vysit me, what answer shal I gyue him? He that fashioned me in my mothers wombe, made he not him also? wer we not both shapē a like in our mothers bodies? Whē ꝑ poore desyred any thing at me, haue I denyed it them? haue I caused ꝑ widowe to stād wayting for me in vayne? Haue I eaten my porcion alone, that ꝑ fatherlesse hath had no part with me? for mercye grewe vp wī me fro my youth, and compassyon from my mothers wombe. Haue I sene any man perysshe thorowe nakednesse, and want of clothyng? Or any poore mā for lacke of rayment, whole

* Eccle.xli.di
* Iob.xxxiiii.d
* prouer.v.d.
* Psal.xlii.d
* deut.xxii.d

B

C

sydes

lydes thanked me not, because he was warmed wyth the woll of my shepe?

C Dyd I euer lyfte vp myne hande to hurte the fatherlesse? yea, in the gate where I saw my selfe to be in auctoryte, then let myne arme fall fro my shoulder, & myne arme holes be broke frō the ioyntes. For I haue euer feared the vengeaunce and punyshmente of God, and knewe verye well, that I was not hable to beare his burthen. Haue I put my trust in golde? Or haue I sayde to the fynest golde of all: thou art my confidence? Haue I reioyced because my power was greate, and because my hande gat so moch? * Dyd I euer greatly regarde the rysynge of the sunne? or had I the goyng downe of ỳ moone in great reputaciō? Hath my hert medled prpuelye wō any disceyte? or dyd I euer kysse myne owne hande? that were a wyckednesse worthye to be punished, for then shoulde I haue denied the God that is aboue.

* Deute. iiii. c and. xvii. b Sap. xiii. c.

Deuteron. xvii. a

* Haue I euer reioyced at the hurt of myne enemy? Or was I euer glad, that any harm happened vnto him? Oh, no. I neuer suffred my mouth to do such a synne, as to wish him euyll. Dyd not the men of myne owne houshold saye: who shall let vs to haue our belyfull of hys flesche? I haue not suffred a strāger to lye wythout, but I opened my dores vnto hym, ỳ went by the waye. Haue I kept secrete my synne, and hyd myne iniquitie, as D Adam dyd? Haue I feared any great multitude of people: or yf I had bene dysppysed of the symple? O then shoulde I haue bene afrayed. Thus haue I quyetly spent my lyf, and not gone oute at the dore. O that I had one whych wold heare me. Lo, this is my cause. In the whiche the almyghtye shall answere for me: though he that is my cōtrary partye hath wrytten a booke agaynst me. Yet wyll I take hym vpon my shoulder, and as a garlande about my heed. I wyll tell hym the nōbre of my goynges, and go vnto hym as to a prince. But yf case be, that my land crye agaynst me, or that the forowes thereof make any complaynte: Yf I haue eaten the frutes therof vnpayed for, yea: yf I haue greued anye of the plowmen: then let thystles growe in stede of my wheate, & cockle for my barly.

C Here ende the wordes of Job.

C The. xxxii. Chapter.

C Elihu after the other had fynished their communicacyon reproued them of folyshnesse. Ygr maketh not a man wyse: but the spyrite of God.

A SO these thre men wolde strynye no more wyth Job, because he helde hym selfe a rychteous man. But Elihu the sonne of Barachell, the Buzite of the kired of Ram, was very sore displeased at Job, because he called hym selfe iust before God. And with Job's thre frendes he was angrye also, because they had found no resonable aunswere to ouercome Job. Nowe taried Elihu, tyl they had ended their cōmunicacion with Job, for why? they were elder then he. So when Elihu the sonne of Barachell the Buzite sawe, that these thre mē were not hable to make Job answere, he was miscontēt: Elihu the sōne of Barachell the Buzite answered hym selfe, and sayde: * Considrynge, that I am younge, and ye be mē of age: I was afrayed & durst not shewe forth my mynde. For I thought thus within my selfe. It becommeth olde men to speake, & the aged to teache wysdome. Euery man (no doubt) hath a mynde, * but it is ỳ inspiracyon of the Almightye that gyueth vnderstandynge. Great men are not alwayes wise, neyther doth euery aged man vnderstande thynge that is lawfull. Therfore, wyll I speake also (heare me) and I wyl shewe you also myne vnderstandinge. For when I tarryed wayted tyl ye made an ende of your talkynge, & hearde your wysdome, what argumentes ye made in youre communicacion: yea, when I had dilygently pondred what ye sayde, I found not one of you that made any good argument agaynst Job, that dyrectlye could make answere vnto his wordes: lest ye shuld saye: We haue founde oute wysdome: God shall cast hym downe, and no man. He hath not spoken vnto me, & I wyll not answere hym as ye haue done (for they were so astonished, that they could not make answere, nor speake one worde) but in so much as ye wyll not speake, stādynge styll lyke domme men, & makynge no answere: I haue a good hope for my parte, to shape hym an answere, & to shewe hym my meanynge: For I am full of wordes, & the spyrite that is wythin me compelleth me.

Beholde, my belly is as the wyne, which hath no vente, & burstetb the newe vessels in sondre. Therfore wyll I speake, ỳ I may haue a vent: I wyll open my lyppes, & make answere. I wil regarde no manner of persons, no man wyll I spare. For * yf I wolde go about to please men: I knowe not how soone my maker wolde take me aware.

C The. xxxiii. Chapter.

C Elihu shewed wherein Job offended: that God maye we not stryue, nor curiously searche out hys workes.

WHerfore, heare my wordes (O Job) and hearken vnto me al that I wyl saye: Beholde, I haue nowe opened my mouthe, my tonge hath spoken in my throte. My herte doth ordre my wordes

aryghte, and my lyppes talke of pure wysedom. The spyrite of God hath made me, and
* the breath of the Almyghtye hath gyuen me my lyfe. Yf thou canst then gyue me answere: prepare thy selfe to stande before me, face to face. Beholde, before God am I euen as thou, for I am fashioned and made euen of the same molde. Therfore, thou nedest not to be afrayed of me: neither nedest thou to feare that my auctoritye shall be to heuy for the. Sowe hast thou spoken in mine eares, and I haue hearde the voyce of thy wordes: I am cleane without any faulte, I am innocent, and there is no wyckednesse in me.

B But lo, he hath pyked a quarell agaynste me, and taketh me for his enemye: * he hath put my fote in the stockes, and loketh narowly vnto all my pathes. Beholde, in this hast thou not done ryght. I wyll make answer vnto the, that God is more then man. And why dorst thou then strywe agaynste hym? for he hal not gyue the accōptes of all his wordes.

For when God doth ones commaunde a thynge, there shoulde no man be curyous to searche whether it be ryght. * In dreames and vysions of the nyght (when slombrynge commeth vpon men, that they fall a slepe in their beddes) he roundeth them in the eares, he informeth them, & sheweth them playnly that it is he, whiche withdraweth man from evyl, delyuereth him from pryde, kepeth him from the graue, & his lyfe from the swerde.

He chasteneth hym with syckenesse, and bryngeth him to his bedde: he layeth sore punyshment vpon his boones, so that his lyfe maye awaye with no breed, and his soule abhorreth to eate any dayntie meate. Insomoch that his body is cleane consumed awaye, and his bones appeare nomore. His lyfe draweth vnto the graue, and his lyfe to death. Nowe, yf there be a messenger (one amonge a thousande) sent for to speake vnto man, & to shewe hym the ryght waye: then the Lorde is merysfull vnto him, and sayth: He shalbe delyuered, that he sal not downe to the graue, for I am sufficiently reconcyled.

Then shall his flesshe be as well lykyng as it was afore, and shalbe as it was in hys youth. For yf he submyt hym selfe vnto God he shalbe gracyous vnto hym, and shew hym his countenaunce iopfullye, and rewarde the man for his ryghtousnesse. Suche a respecte hath he vnto men. Therfore, let a man confesse (and saye:) I haue offended, I hyd vnryghteousllye, and it hath done me no good. Yea, he hath delyuered my soule from destruction, and my lyfe shall se the lyght. Lo, thus dealeth God alwaye with man, that he kepeth his soule from perysshynge, and letteth hym enioye the lyght of the lyuyng. Marke well (O Job) and heare me: holde the styll, and I wyll speake. But yf thou hast anye thynge to saye, then answere me, and speake for thy answere pleaseth me. Yf thou haste nothyng, then heare me, and holde thy tōge, so shall I teache the wisdome.

¶ The. xxxiiii. Chapter.

¶ Elihu prayseth the iustyce of God, whych iudgeth the worlde and gouerneth all.

A Elihu proceadynge forthe in his answere, sayd: Heare my wordes (O ye wise men) herken vnto me, ye that haue vnderstandyng, for the eare proueth & discerneth the wordes
*and the mouth tasteth the meates: As for iudgement let vs seke it out amōge our selues, that we maye know what is good. And why? Job hath sayde: I am ryghteous, but God doth me wrōge. I must nedes be a lyer, though my cause be ryghte, and violently I am plaged where as I made no faut, where is there such a one as Job, that drynketh vp scornefulnesse lyke water? which goeth in ꝑ company of wycked doers, & walketh wyth vngodly men? For he hath sayde: Though a man be good, yet is he naught before God. Therfore herken vnto me, ye that haue vnderstandynge. *Job. xii. b

B Farre be it from God, that he shulde medle wyth wyckednesse: and farre be it from ꝑ Almyghtye, that he shulde medle wyth vnryghteous dealynge: * For he shall rewarde the workes of man, and cause euery man to fynde accordynge to his wayes. For sure it is, that * God condempneth no man wrongfully, and the iudgemente of the Almyghtye is not vnryghtous. Who ruleth the earth in his steade? Or whom hath he set to gouerne the whole worlde? To whom hath he gyuen his hert, for to drawe his spyrite and breath vnto him? All flesh shal come togyther vnto nought, and all men shall turne agayne vnto
*dust. Yf thou nowe haue vnderstandyng, heare what I saye: and hearken to the voyce of my wordes. *Mat. xvi. b Roma. ii. b *Roma. iii. f *Gen. iii. b Psal. cxxvi. a

C Wayne he be a ruler that loueth no ryght? Or wayne he that is a very innocent man, do vngodly? Is it reason that thou shouldest saye to the kyng: Thou art wycked, or thou art vngodly, and that before the princes?
* He hath no respect vnto the personnes of ꝑ lordly, and regardeth not the ryche more the the poore. For they be all the worke of hys handes. In the twynkelynge of an eye shall they dye: and at mydnyghte, when the people and the tyrauntes rage, then shal they perish and be taken awaye without handes. And why? * his eyes loke vpon the wayes of man and he seeth all his gounges. There is no darkenesse, nor shadowe of deathe, that can hyde the wicked doers from hym. For nom̄ *ii. Par. xix. c Roma. ii. d Ephes. vi. b Colos. iii. b Eccli. xxxv. b *Job. xxxi. a Prouer. v. b.

shalbe suffred to go into iudgement wt God?
Many one: yea, innumerable doth he punysh, and setteth other in theyr stedes. Therfore, shall he declare theyr workes, he shall turne the nyght, and they shalbe destroyed. They that were in the steade of seats dealte lyke vngodly men: and therfore he punyshed them, bycause they tourned backe from hym, and wolde not consydre all his wayes. In so moche that they haue caused the voyce of the poore to come vnto hym, and nowe he heareth the complaynt of suche as are in trouble.

D Yf he graunte pardon, who wyll condempne? And yf he hyde awaye his countenaunce, who shalbe hable to se it? whether it be to the people or to anye man, thus wyll he do. For the vngodlynesse of the people, doeth God make an ypocryte to raygne ouer them. For somoch then as I haue begonne to talke of God, I wyll not hyndre the. Yf I haue goone amysse, enfourme thou me: yf I haue done wronge, I wyll leaue of. Can he do nothynge without the? For thou hast reproued his iudgement. Thou also hast thyne owne mynde, and not I. But speake on what thou knowest. Let men of vnderstandyng tell me, and let a wyse man herken vnto me. As for Job, he hath nether spokē to the purpose: nor wysely. O father, let Job be well tryed, because he hath answered for wycked men, yee aboue his synne he doth wyckedlye, trymypheth amonge vs, & multiplieth his wordes agaynst God.

¶ The.xxxv.Chapter.

¶ Nether doth godlynesse profyte: or vngodlynes hurt to God: but to man.

J Elihu spake moreouer, and sayde: Thinkest thou it right, that thou sayest: I am ryghteous before God. For thou sayest: What aduauntage wyl it be vnto the, and what profyte shalt thou haue of my synne. Therfore wyl I geue answere vnto the: and to thy companyons with the: loke vnto the heauen, and beholde it: consyder the cloudes, which are hyer then thou.

B Yf thou hast synned, what hast thou done agaynste hym? Yf thyne offences be manye, what haste thou done vnto hym? Yf thou be ryghteous, what geuest thou him? Or what wyll he receaue of thyne hande? Of suche an vngodlye personne as thou, and of the sonne of man that is righteous as thou pretendest to be: ther is a great crye & complaynt made by them that are oppressed with violēce, yee euerye man complayneth vpon the crueltye of tyrauntes.

C For suche a one neuer sayeth: Where is God that made me? and that gyueth vs occasyon to prayse hym in the nyght? Whiche geueth vs more vnderstandyng then he doth the beastes of the earthe, & teacheth vs more then he doth the foules of heauen.

Yf any suche complayne, no man geueth answere, and that because of the wyckednes of proude tyrauntes. But yf a man cal vpon God, doeth not he heare hym? Doth not the almyghtie accepte his crye? Whē thou sayest then, shulde not he pardon the, yf thou cast thy selfe before hym, ād put thy trust in him? Then vseth he no violence in his wrath, nether hath he pleasure in curious & deye inuentions. Therfore doth Job open his mouth but in vayne, and folyshly doeth he make so many wordes.

¶ The.xxxvi.Chapter.

¶ Elihu sheweth wherfore God punysheth and correcteth.

E Lihu proceded forth in his talkyng, and sayde: Suffer styll a lytle, & I shall shewe ye what I haue yet to speake on Gods behalfe. I wil geue vnto the yet more of myne vnderstandyng: and prouye my mater ryghteous. And truly, my wordes shall not be vayne, seyng he is with the that is perfecte in knowledge beholde, the greate God casteth awaye no man, for he hym selfe is myghtye in power and wysdome.

As for the vngodly, he shal not preserue him, but shal helpe the poore to theyr ryght. He shal not turne his eyes awaye frō ye ryghteous, but as kynges shall they be in theyr trone: he shall stablyshe them for euer, & they shalbe exalted. But yf they be layde in yrons and chaynes, or bounde wyth the bondes of trouble, then wyl he shew them their workes and the synnes wherewyth they haue vsed cruel violence.

He wyth punyshyng and nurtryng of them roundeth thē in the eares, warneth them to leaue of from theyr wyckednesse, and to amende. * Yf they nowe wyll take hede and seruе him, they shall were out theyr dayes in prosperytie, and theyr yeares in pleasure and loye. But yf they wyll not herken, they shal go thorowe the swearde, and perysshe ere they be aware. As for such as be layned hypocrites, they shall heape vp wrath for thē selues: for they cal not vpon hym, though they be his prysoners. Thus shall theyr soule perysshe in folyshnes, and theyr lyfe shalbe condemned among the fornicatours. The poore shal he delyuer out of his afflicyon, & speake thē in the eare when they be in trouble. Euen so shal he kepe the (yf thou wylt be content) from the bottomlesse pyt that is beneth: and yf thou wylt holde the quyet, he shall fyll thy table with plenteousnes.

Neuertheleesse: thou hast condemnedst the iudgement of the vngodlye, yee: euen such iudgement and sentence shalt thou suffer.

For thē shall not thy cause be stylled with
cruelitye, nor pacyfyed wyth many gyftes.
Thynkest thou, that he wyll regarde thy ry-
ches? he shall not care for golde, nor for al thē
that excel in strength. Prolonge not thou the
tyme, tyll there come a nyghte for the, to set
other people in thy steade. But beware that
thou turne not alyde to wyckednesse & synne
whiche hytherto thou haste chosen more then
mekenesse. Behold, God is of a mightie hye
power: Where is there suche a gyde & lawe
gyver as he? Who wyll reprone hym of hys
waye? Who wyll saye vnto hym: thou hast
done wronge.

D O consydre howe great and excellent hys
workes be, whome all men loue and prayse:
yet wonder at hym, and yet they se hym but
afarre of. Beholde: so great is God, that he
passeth our knowledge, neyther are we able
to come to the experyence of his yeares. * He
turneth the water to small droppes, he dry-
neth his cloudes together for to rayn, so that
they poure downe and droppe vpon men. He
can spryede out the cloudes (a coueryng of his
Tabernacle) and cause hys lyghte to shyne
vpon them, and to couer the botome of ý see.
By these thynges gouerneth he hys people
and geueth thē aboundaunce of meat. With
the cloudes he hydeth the lyghte: and at hys
commaundement it commeth agayne. The
rysynge vp therof sheweth he to his frendes
and to the catell.

¶ The.xxxvii. Chapter.

¶ Elihu prouyeth that the wysdome of God is vnsearcheable.

A T this my hert is astonnyed, & moued out of hys place. Heare then the sounde of his voyce, and the noyse ý goeth out of his mouth. He gouerneth euery thyng vnder the heauen, & hys lyghte reacheth vnto the ende of ý worlde. A roaryng voyce foloweth hym: for his glorious maiestye geueth such a thundre clappe, that (though a mā heare it) yet maye he not perceaue it afterwarde. It geueth an horyble sounde when God sendeth out his voyce: great thynges doth he, which we can not comprehende. * When he commaundeth the snowe, it falleth vpon the erth: As soone as he geueth the rayne a charge, immediatly the showers haue their strength, & fal downe he sendeth feare vpon euery man, that they mygte knowe theyrowne workes. The beastes crepe into theyr dennes, & take their rest. Out of the South cōmeth the tempest, and colde out of the north.

At the breth of God, the frosse commeth, and the waters are shed abrode. He maketh the cloudes to do theyr laboure in gruynge moystnesse, and agayne wyth hys lyghte he driueth awaye the cloude. He distributeth al so on euerye syde, accordynge as it pleaseth him to deale out his workes, that they maye do: whatsoeuer he commaundeth them thorowe the whole worlde: whether it be to punyshe any lande, or to do good vnto thē, that seke hym.

Herken vnto thys (O Job) stande styll, C
and consyder the wōderous workes of God.
Art thou of councel wyth God when he doth
these thinges? When he causeth the lyght to
come forth of hys cloudes? Arte thou of hys
councell, when he spredeth out the cloudes?
Haste thou the perfect knowledge of his won-
ders? and how thy clothes are warme, when
the lande is styll thorowe the South wynd?
Haste thou helped hym to spreade out the hea-
uen, whyche is to loke vpon, as it were caste
out of cleare metal? Teach vs what we shall
saye vnto hym, for we are vnmete, bycause
of darknesse. Shall it be tolde hym what I D
saye? Shuld a man speake, or shuld he kepe
it backe? For euery man seeth not the lyghte
that he keepeth clere in the cloudes, which he
clesseth when he maketh the wynde to blowe
Golde is brought oute of the North, but the
prayse and honour of Gods feare, commeth
from God hym selfe. It is not we that can
fynde out the almyghtie: for in power, equi-
tye, and ryghtousnesse, he is hyer then can be
expressed. Let men therfore feare hym, for
there shall noman se hym that is wyse in his
owne conceyte.

¶ The.xxxviii. Chapter.

¶ The wonders and marvayles that the Lorde hath done from the begynnynge.

T hen aunswered the Lorde A
vnto Job: out of the storme
and sayde: What is he, that
hydeth his mynde with foo-
lysshe wordes? * Gyrde vp * Job.xl.a.
thy loynes lyke a man, for
I wyll question with the, se
thou gyue me a direct aun-
swere. Where wast thou when I layed the
foundacions of the earth? Tell playnely, yf
thou haste vnderstandynge. Who hath mea-
sured it, knowest thou? Or who hath spryede
the lyne vpon it? Where vpon stande the pil-
lers of it? Or who layed the corner stone
therof? Where wast thou when the mor-
nynge starres prayseed me together, and all
the chyldren of God reioyced trymphaunt-
ly? * Who shut the see with doores when it * Job.xxvi.a

 brake

Jeremy. b.c
Psal.cxiii.b.

brake forth as a chylde oute of hys mothers
wombe? When I made the cloudes to be a co-
uering for it, and swaddled it with the darke
when I gaue it my commaundemente, ma-
kynge dores and barres for it, sayinge: Hy-
therto shalte thou come, but no further: and
here shalte thou laye downe thy proude and
hye waues. Hast thou gyuen the mornynge
his charge (as soone as thou wast borne) and
shewed the daye springe hys place, that it
myght take holde of the corners of the earth
and that the vngodly myght be shake out?
They tokens and weapons are turned lyke
B claye, and set vp agayne: as the chaungynge
of a garmente. The vngodly shalbe disap-
poynted of their lyght, and the arme of the
proude shalbe broken. Camest thou euer in-
to the grounde of the see: or walkeddest in
the lowe corners of the depe? Haue the gates
of death be opened vnto the, or hast thou sene
the dores of the shadowe of deathe? Haste
thou also percepued how brode the earth is?
Yf thou haste knowledge of all this, then
shewe me where lyght dwelleth, and where
darkenesse is: that thou mayest bringe vs vn
to their quarters: yf thou canst tell the waye
to their houses.
C Knewest thou (afore thou wast borne)
how olde thou shouldest be? Wentest thou
euer into the treasures of the snowe, or haste
thou sene the secret places of ꝓ hayle, * which
* Exod.xv.c. Josu.x.c
I haue prepared agaynst the tyme of trouble
against the time of battayle and warre? By
what waye is the lyght parted, & into what
lande breaketh the East wynde? Who de-
uydeth the aboundaunce of waters into ry-
uers, or who maketh a waye for the lyghte-
nyng and thundre, that it watereth and mor
sturteth the dryre and barren groude: to make
the grasse growe in places where no bodye
dwelleth, and in the wyldernesse, where no
mã remayneth? Who is the father of rayne
Or who hath begotten the droppes of dewe?
Out of whose wombe came the yse? Who
hath gendred the coldenesse of the ayre? that
the waters are as harde as stones, and lye cõ
geled aboue the depe. Wyle thou hyndre the
swete influences of the seuen starres? Or art
thou hable to breake the cyrcle of heauen?
D Canst thou bringe forth the mornynge
starre or the euenynge starre at conuenyent
tyme, and conueye them home agayne? Kno-
weste thou the course of heauen, that thou
mayest set vp the ordynaunce thereof vpon
the earth? Moreouer, canst thou lyft vp thy
voyce to the cloudes, that they maye poure
downe a great rayne vpon the? Canst thou
thundre also that they maye go their waye,
and be obedient vnto the, sayinge: Lo, here
are we? Who gyueth sure wysdome or stedfast vnderstandynge? Who nombreth ꝓ clou
des in wysdome? Who styllyeth the vehemẽt
waters of the heauen? Who turneth the clou-
tes to dust, and then to be clottes agayne?
Wylt thou hunt the prayre from the Lyon?
fede his whelpes lyynge in their dennes, and
lurkyng in their couches? Who * prouyde
meate for the rauen, when his younge ones
crye vnto God, & flye about for lack of meate?

¶ The. xxxix. Chapter.

¶ God speaketh vnto Job, shewynge hym by the creatures of his workes that his rychtousnesse is vnsearchable.

KNowest thou the tyme when
the wylde gootes bryng forth
their ponge, amonge the stoni-
nye rockes? Or layest thou
wayte when the hyndes ly
to lawne? reckenest thou the
monethes after they engendre: that thou kno-
west the tyme of their bearynge? Or when
they lye downe, when they cast their younge
ones, and when they are delyuered of their
trauayle and payne? How their ponge ones
growe vp, and waxe greate thorowe good
fedynge? When they go forth and returne a-
gayne vnto them? Who letteth the wylde
asse go free, or who looseth the bondes of the
mule? Euen I which haue gyuen the wylde
nesse to be their house, and the vnrylled land
to be their dwellynge place. That they may
gyue no force for the multitude of people in
the cyties, neyther regarde the cryinge of the
dryuer: but seke their pasture about the mou-
taynes, and folowe the greene grasse. Wylt
Vnycorne be so tame as to do seruyce, or to
abyde styll by the crybbe? Canst thou bynde
the vnicorne in the forrowe,
to make hym plowe after the in the valleyes?
Mayest thou trust him (bycause he is strong)
or commyt thy labour vnto hym? Mayest
thou beleue hym that he wyll bryngye home
thy corne, or to carye anye thynge vnto thy
barne? Gauest thou the fayre wynges vnto
the pecockes, or wynges and fethers vnto
the storke? For he leaueth his eggys in the
earth, and layeth them in the dust. He remem-
bereth not, that they myghte be troden with
feet, or broken with some wylde beaste. He
harde is he vnto his younge ones, as though
they were not hys, and laboureth in vayne
without any feare. And that bycause God
hath taken wysdom from him, and hath not
gyuen him vnderstandinge: When his tyme
is that he flyeth vp on hye, he careth neyther
for horse nor man.
Haste thou gyuen the horse his strength? ca-
lerned him to bowe downe his neck? Know
that he letteth him selfe be dryuen forth like
a Grashopper, wher as the stowte neyghe
that he maketh, is fearfull? he breaketh the
grounde with the hoffes of his feet, ther-

in his strength, and runneth to mete the harnesse men. He layeth aside all feare, hys stomacke is not abated, neyther starteth he a-backe for any swearde. Though the quiuers rattle vpon hym, though ý spear and shylde glystre: yet rusheth he in fearsly, and beateth vpon the grounde. He feareth not the noyse
D of the trompettes, but as sone as he heareth the shawmes blowe, tushe (sayeth he) for he smelleth the battaile afarre of, the noyse, the captaynes and the shoutyng.

Commeth it thorowe thy wysdome, that the gosehauke flyeth towarde the South? Doth the Egle mount vp, and make his nest on hye at thy commaundement? He abydeth in stony rockes, and vpon the hye toppes of herde mountaynes, where no man can come From thence seketh he his prayе, and loketh far about with his eyes. His yonge ones are fed with blonde: *and where any dead body
*Mat.xxiiii.c lyeth there is he immediatly.

¶ The.xl. Chapter.

¶ Job humbleth hym selfe vnto God: the description of Behemoth and Leuyathan.

I MOreouer, god spake vnto Job and sayd: Can he that striueth with the almyghty, be at rest? Shuld not he which disputeth with God, geue hym an aunswere? Job answered the Lord sayeng: Beholde, I am to vyle a persone to answere the, therfore wyll I laye my hande vpon my mouth. Ones or twyse haue I spoken, but I wyll say nomore.

Then answered the Lorde vnto Job out
*Iob.xxxviii.a of the storme, and sayde: *gyrde vp thy loynes nowe lyke a man, and tel me the thinges that I wyll aske the. Wylt thou disanul my iudgement? Or wylte thou condempne me, that thou thy selfe mayst be made ryghtous Is thy power then lyke the power of God? Maketh thy voyce suche a sounde as hys doth? Then arme thy selfe with thyne owne power, vp, decke the in thy ioly araye, poure out the indignacyon of thy wrathe: se that thou caste downe all the proude, loke well, that thou makest all suche as be stubburne,
B to obey: treade downe al ý vngodly in their place, cast them downe into the dust, and couer their faces with darckenes: Then wyll I confesse vnto the also, that thyne owne ryght hande shall saue the.

Beholde, the beaste Behemoth (whom I made with the) which eateth haye as an ore: lo, howe strong he is in his loynes, and what
C power he hathe in the nauyll of hys body. He spreadeth out his tayle lyke a Cedre tree, all hys naynes are styffe. Hys shynnes are lyke pypes of brasse, his ridge bones are lyke stanes of yron. Ryfte, when God made him, he appoynted the wyldernesse for hym, that the mountaynes shulde geue hym grasse, where all the beastes of the feelde take their pastyme. He lyeth amonge the redes in the moses, the fenes hyde him with their shadowe, and the wyllowes of the brooke couer hym round about. Lo, without any labour, myght he drynke out of the whole floude, and suppe of Jordan without any trauayle. Who dare laye hand vpon him openly, and vndertake to catche hym (Or who dare put a hoke thorowe his nose, and laye a snare for him?

Darest thou drawe out *Leuiathan with
*Esa.xxvii.a an angle, or bynde his tounge with a snare? Psal.lxxiiii.c Canste thou put a ryngе in the nose of hym, or booze hys chawe thorowe with a naule? Wyll he make many fayre wordes with the (thynkest thou) or flattre the? Wyl he make a couenaunt with the? Or art thou hable for to compell him to do the contynuall seruice? Wylte thou take thy pastyme with hym, as D with a byrde, or geue him vnto thy maydes, that thy companions may make a refection of hym, or that he may be parted among the marchaunt men? Canste thou fyll the basket with his skyn: or the fysche panyer with hys heade? Darest thou laye hande vpon him? It is better for the to cōsider what harme might happen therthorowe, and not to touch him. For when thou thynkest to haue holde vpon hym, he shall begyle the.

¶ The.xli. Chapter.

¶ Of the same Leuyathan, whereof is mentioned in the Chapter afore.

NO man is so cruell, that is hable to styre hym vp. *Who is
*Iereme.l.c hable to stande before me? Or
*Rroma.xi.d who hath geuē me any thing afore hande, that I maye reward hym agayne? All thynges vnder heauen are myne: I keare him not whether he threaten or speake fayre. Who lyfteth hym vp, and stryppeth hym out of hys clothes, or who taketh hym by the byt of his bridle? Who openeth the dore of hys face? for he hath horrible teeth round about.
B Hys body is couered with scales, as it were with shyldes lockte in, kepte, and well compact together. One is so iopnted to another that no ayre can come in: Yea, one hangeth so vpon another, and stycketh so together, that they cannot be sondred. Hys nesynge is lyke a glystrynge fyre, and his eyes lyke the morynynge shyne. Out of his mouthe go torches, and out of hys nostrelles there goeth a smoke, lyke as out of an hotte sethyng pot. Hys breth maketh the cooles burne, and the flame goeth out of his mouth. In his necke remayneth strength, and nothyng is to labo
C rious for him. The membres of his body are iopned so straite one to another, and cleaue so fast together, that he cannot be money,

His hert is as harde as a stone, and as fast as the stythye that the smyth smyteth vpon. When he goeth, the myghty are afrayde, and feare troubleth them. If any man drawe out a swearde at him, it shal not hurt him: there may neither speare, tauelyng nor brestplate abyde hym. He setteth asmuche by a strawe, as by yron, and asmuche by a rotten stocke, as by brasse. He starteth not away for hym that bendeth the bowe: and as for slyng stones, he careth as muche for stubble as for the. He coũteth ꝓ darters no better thã a strawe, he laugheth hym to scorne that shaketh the spear: He treadeth the gold in the myre, lyke the sharp potsherdes. He maketh the depe to boyle lyke a pot, and styreth ꝓ see togyther lyke an oyntment. He maketh ꝓ path to be sene after him, ꝓ depe is his walkyng place. Upon earth is there no power, like vnto his for he is so made that he feareth not. If a mã wyl consyder all the hye thynges, this same is a kynge ouer all the chyldren of pryde.

D

¶ The. xlii. Chapter.

¶ The repentaunce of Job. He prayeth for hys frendes and his goodes are restored double vnto him.

Then Job answered the Lord, and sayde: * I knowe that thou haste power ouer al thynges, and that there is no thought hyd vnto the. For who can kepe his owne coũsayle so secrete, but it shal be knowen? Therfore haue I spoken that I vnderstode not, the thynges ꝓ are so hye, and passe myne vnderstanding. O herken thou vnto me also, & let me speake: answere vnto the thyng that I wyl aske the. I haue geuẽ diligent eare vnto the, & now I se with mine eyes. Wherfore I gyue myne owne selfe the blame, and take repentaunce in the dust and ashes.

A

Esa. xlviii. c. Mat. xix. d

B

Nowe when the Lorde had spoken these wordes vnto Job, it fortuned, that the Lord sayde vnto Eliphas the Themanite: I am displeased with the, and thy two frendes, for ye haue not spoken of me, the thynge that is rygte: lyke as my seruaunt Job hath done.

Therfore, take you nowe seuen oxen, and seuen rammes, and go to my seruaunt Job, and * offre vp for your selues a burnt offryng, and my seruãt Job shal pray for you. Then wyl I accepte: and not deale with you after your folysynesse: in that ye haue not spoken the thynge whiche is rygte, lyke as my seruaunt Job hath done.

C

So Eliphas the Themanite, & Bildad the Suhite, & Sophar ꝓ Naamathite went their waye, and dyd accordyng as the Lord commaunded them. * The Lorde also accepted the person of Job, and the Lorde turned the captiuitie of Job, whẽ he prayed for his frendes: Yea the Lorde gaue Job * twyse as muche as he had afore.

And then came there vnto hym all his brethren, all hys systers, & all they that had ben of hys acquayntaunce afore, & dyd eate breed wyth him in hys house, wondryng at hym, and comfortynge hym ouer all trouble, that the Lorde had brought vpon hym. Euery man also gaue hym a certayne summe of money, and a Jewell of golde.

And the Lorde made Job ryche ẽ he was before: for he had fourtene. M. sheepe. vi. M. camels: a. M. yocke of oxen, and a. M. Asses. He had seuen sonnes also, and three doughters. The fyrst doughter called he Jemima, the seconde Kezia, & the thyrde Kerenhapuch. In al the lande were no women so fayre, as the doughters of Job: and their father gaue them enheritaunce amongst their brethrẽ. After this lyued Job an hundred and fourty yeres, so that he sawe * his chyldrẽ, & his childrẽs children into the fourth generacio. And so Job dyed, beynge olde, & of a parfyte age.

¶ The ende of the booke of Job.

¶ The thyrde

parte of the Bible contaynynge these bookes.

The Psalter. The proverbes. Ecclesiastes. Cantica canticorū.

The prophetes.

Esay.	Jonas.
Jeremy	Micheas.
Ezechiel.	Naum.
Daniel.	Habacuc.
Oseas.	Sophony.
Joel.	Aggeus.
Amos.	Zachary.
Abdy.	Malachy.

¶ The Psalmes of Dauyd.

¶ The fyrste Psalme.

BEATVS VIR QVI NON ABIIT.

1 Blessed is ꝑ man ꝑ hath not walked in the counsel of ꝑ vngodlie, nor stãde in ꝑ * way of synners, & hath not syt in ꝑ seate of the scorneful.

But hys delyte is in the lawe of the Lorde: and in his lawe wyll he exercyse hym selfe day and nyght.

3 And * he shalbe lyke a tree planted by ꝑ water syde, that wyll bryng forth his frute indue season. His leafe also shal not wyther & loke what soever he doth, it shall prosper.

4 As for the vngodly, it is not so with thẽ: but * they are lyke ꝑ chaffe which the wynde scatteth away on from the face of the earth. Therfore the vngodly shall not be able to stande in the iudgemente, nether the synners in the congregacyon of the rygtewes. But the Lord knoweth the waye of the rygtewes, and ꝑ waye of the vngodly shall perysshe.

¶ The seconde psalme.

QVARE FREMVERVNT GENTES.

1 Why * do the Heathen so furyously rage together? and why do the people ymagine a vayne thyng?

The kynges of the earth stande vp, and the rulers take counsell together * agaynst the Lord, and agaynst hys anoynted. Let vs breake their bondes asunder, and cast awaye theyr coardes from vs.

4 He that dwelleth in Heauen * shall laugh them to scorne: the Lorde shall haue them in derisyon. Then shall he speake vnto them in hys wrath, and vexe them in hys sore displeasure. Yet haue I set my kynge vpon my holy hyll of Syon. I wyll preache the lawe, wherof the Lorde hath sayde vnto me

7 * Thou art my sonne, thys daye haue I begotten the. Desyre of me, and I shal geue the the heathen for thyne enheryttannce, and the vtmost partes of the earth for thy possessyõ.

9 * Thou shalt bruse them with a rodde of yron, and breake them in peces lyke a potters vessell. Be wyse now therfore, O ye kynges, be learned, ye that are iudges of the earth. Serue the Lorde in feare, and reioyse (vnto hym) wyth reuerence. Kysse the sonne

12 lest he be angry, and so ye perysshe from the (ryghte) way, yf his wrath be kyndled (yet but a lytle) blessed are al they that put their trust in hym.

¶ The thyrde psalme.

DOMINE QVID MVLTIPLICATI.

¶ A psalme of Dauyd when he fled from the face of Absolon his sonne.

1 Lord, how are they increased, that trouble me? manye are they, that ryse agaynst me. Many one there be, that say of my soule: there is no helpe for hym in (the) God.

Sela. But thou, O Lorde, art my defender: thou art my worshyppe, and the lyfter vp of my heed. I dyd cal vpon ꝑ Lord & my voyce and he heardde me out of hys holy hyll. Sela.

5 I layde me downe and slept, and rose vp agayne, and the Lorde sustayned me.

8 I wyll not be afrayde for ten thousandes of the people ꝑ haue set themselues agaynste me rounde aboute. Vp Lorde and helpe me. O my God, for thou smytest all myne enemyes vpon the cheke bone, thou hast broken the teeth of the vngodly. Saluatyon belongeth vnto the Lorde, and thy blessynge is vpon thy people. Selah.

¶ The fourth psalme.

CVM INVOCAREM.

¶ To hym that excelleth in musyke. a psalme of Dauyd.

1 Heare me, when I cal, O God of my rygtewesnes: thou hast set me at liberty, whẽ I was in trouble: haue mercy vpon me & herke vnto my prayer.

O ye sonnes of men, howe longe wyll ye blaspheme myne honoure: and haue suche pleasure in vanyte, & seke after leasynges? Sela.

3 Knowe thys also, that the Lorde hath chosen to hym selfe the man that is godlye: when I call vpon the Lorde, he wyll heare me. Stande in awe, and synne not: comen

wyth youre owne herte, and in youre chamber, and be styll. Sela. Offer the sacrifyce of rygthwesnes, and put your trust in ꝑ Lorde. There be many that saye: who wyll shewe vs any good? Lorde lyfte thou vp
B the lyght of thy countenaunce vpon vs.

Thou hast put gladnes in my hert, sence the tyme that their corne & wyne, ⁂ (and oyle) increased. I wyl laye me downe in peace, and take my rest: for it is thou Lorde only, ꝑ makest me dwel in safety.

¶ The.v.psalme.

VERBA MEA AVRIBVS.

¶ To hym that excelleth in songes of musyke, a psalme of Dauid.

A

POnder my wordes, O Lorde, consyder my meditacyon. O herken ꝑ vnto the voyce of my callynge, my kynge and my God, for vnto ꝑ wyl I make my prayer. Wy voyce thalt ꝑ heare by tymes, O Lorde, earely in the morynyng wyll I dyrect my prayer vnto the, and wyll
*Pro.iii.d. loke vp. * For thou art the God that hath no pleasure in wyckednes nether shall any euell dwel with the.

Such as be folyshe, shal not stande in thy syghte, thou hatest all them that worke vanyte. Thou shalt destrope them that speake leasyng: ꝑ Lord wyl abhorre both the bloudthyrsty, and dysceatfull man

But as for me I wyll come into thy house
B euen vpon the multytude of thy mercye, and
*pl.cxxxviii.a in thy feare wyll * I worshyppe toward thy holy temple. Leade me, O Lord, in thy rygthwylenes because of myne enemies: make thy waye playne before my face.

For there is no kaythfulnesse in hys mouthe: they r inwarde partyes are very wyckednes
& Rom.iii.e. * They r throte is an open sepulchre: they flatter wyth they r tonge. Destrope thou the O God, let them perysh thorowe their owne ymaginacyons, cast them out in ꝑ multytud of they r vngodlynesse: for they haue rebelled agaynst the. And let all them that put they r trust in the reioyce: they shall euer be geuyng of thākes, because thou defendest them: they that loue thy name shalbe topfull in the. For thou Lorde wylt geue thy blessinge vnto the rygthteous: and wyth thy fauourable kyndnes wylt thou defend hym, as with a shylde.

¶ The.vi.psalme.

DOMINE NE.

¶ To hym that excelleth in musyke, vpon ꝑ instrument of eygh strynges.
A psalme of Dauid.

A

* ps.xxxviii.a Iere.x.d. O Lorde, * rebuke me not in thyne indygnacyon: nether chasten me in thy displeasure. Haue mercye vpon me, O Lorde: for I am weake: O Lorde heale me: for my bones are vexed. Wy soule also is sore troubled: But Lorde howe longe wylt thou punyshe me? Turne the, O Lorde, and delyuer my soule: Oh saue me for thy mercies sake. * For in death no man remembreth the: and who wyll geue the thankes in ꝑ pyt?

B

I am weary of my groning, euery nyght walhe I my bed, and water my couche wyth my teares. Wy bewtye is gone for very trouble, & worne a waye because of all myne enemyes. * I waye fro me all ye that worke vanytie: for the Lorde hath heard the voyce of my weappynge. The Lorde hath heard my peticyon, the Lorde wyl receaue my prayer. All myne enemyes shall be confounded and sore vexed, they shalbe turned backe and put to shame sodenly

¶ The.vii.Psalme.

DOMINE DEVS MEVS.

Sigraion of Dauid which he sange vnto the Lorde in the busynes of Chus the sonne of Jemini.

O Lorde my God, in the haue I put my trust: saue me from al them ꝑ persecute me, and delyuer me: Leaste he deuoure my soule lyke a Lyon, and teare it in peces, wyhle there is none to helpe. Oh, Lorde my God, * yf I haue done any suche thynge or yf there be any wyckednes in my handes.

Yf I haue rewarded euell vnto hym that dealt frendely wyth me, ye: I haue helped hym, that without any cause is myne enemye. Then lette myne enemye persecute my soule & take me: yee, let hym treade my lyfe downe vpon the earthe, and laye myne honoure in the dusste. Sela. Stande vp, O Lorde, in thy wrath: and lyfte vp thy selfe, because of the indignacyons of myne enemies: arise for me, in the iudgement that thou hast commaunded. And so shall the congregacyon of the people come aboute the, for they r sake therfore lyfte vp thy selfe agayne.

The Lorde shall iudge the people, geue sentence wyth me, O Lorde, accordynge to my rygthewelnesse, and accordynge to the innocencye that is in me. Oh let the wyckednes of the vngodly come to an ende: but guide thou the iust. For the rygthtcous God tryeth the very hertes and raynes. Wy helpe commeth of God, whyche preseruerh them that are true of herte. * God is a rygthteous Judge, ⁂ (strong and patyent,) and God is provoked euery daye. Yf a man wyl not turne he wyl whet his swearde, he hath bent his bowe and made it ready. He hath prepared hym the instrumentes of deathe: he ordeyneth his arowes agaynst the persecutours. Behold * he trauayleth wyth mischefe, he hath conceaued sorowe, and brought forth vngodlynesse. * He hath grauen and dygged vp

a pytte, and is fallen him selfe into ꝑ destrucꝯon that he made (for other.) For hys tra-
Ps.vii.b. naple shall come vpon hys owne head * & his wyckednes shall fall vpon his owne pate.

I wyll gue thankes vnto the Lord accordyng to his ryghteousnes, and wyll prayse ꝑ name of the Lorde the moost hyest.

The.viii.psalme.

DOMINE DOMINVS NOSTER.

¶ To hym that excelleth in Githith, a Psalme of Dauid.

I

O Lord our gouernoure, howe excellent is thy name in all the worlde, thou that hast set thy glory aboue
Ps.xlv.b. the heuens! * Out of the mouth of very babes and sucklynges hast ꝑ ordeyned strength because of thine enemies, that thou myghtest styll the enemye and the auenger. For I wyl consydre thy heauens, euen ꝑ workes of thy fyngers: the Moone & the starres which thou hast ordeyned. * What is man, that thou art myndefull of hym? and ꝑ sonne of man, that thou visytest hym? Thou madest hym lower then the aungels, to crowne hym with glory and worshyppe. Thou madest hym to haue dominyon of the workes of
B Ge.i.b. thy handes: and * thou haste put all thynges in subiectyon vnder his fete. All shepe and oxen, yee, and the beastes of the felde. The foules of the ayre, and the fysh of the see, and whatsoeuer walketh thorowe the pathes of the sees. O Lorde our gouernoure, howe excellent is thy name in all the worlde.

¶ The.ix.Psalme.

CONFITEBOR TIBI DOMINE.

To hym that excelleth vpon Almuth Labben, a Psalme of Dauid.

I

I wyl * geue thankes vnto the, O Lord wyth my whole herte, I wyll speake
Ps.cxi.a. of all my meruelous workes. I wyll be gladde, and reioyce in the, yee, my longes wyll I make of thy name, O thou moosthyest. Whyle myne enemyes are dryuen backe, they shall fall, and perysshe at thy presence. For thou hast maynteyned my ryght, and my cause: thou art set in the trone ꝑ iudge ryght. Thou hast rebuked the heathen, and destroied the vngodly, thou hast put out
B they name for euer and euer: O thou enemy destruccyons are come to a perpetuall ende: euen as the cyties which thou hast destroyed they memorial is perysshed with them. But the Lorde shall endure for euer, he hath also prepared hys seate for iudgment. For he shal iudge the worlde in ryghteousnes, and minyster true iudgement vnto the people. The Lord also wylbe a defence for the oppressed:
Ps.xlvi.a. * euen a refuge in due tyme of trouble. And they ꝑ knowe thy name, wyll put they trust in the: for thou (Lord) hast neuer fayled them that seke the. O prayse the Lorde, * whiche
Ps.cxxvi.a. dwelleth in Sion, shewe the people of his dynges. For when he maketh inquisycyon for bloud, he remembreth them: and * forgetteth not the complaynt of the poore.
Ps.xxii.a.

Haue mercye vpon me (O Lorde) concydre the trouble wyche I suffre of them that hate me, thou that lyftest me vp from the gates of death. That I maye shewe all thy prayses wythin the portes of ꝑ doughter of
C Sion, I wyl reioyce in thy saluacyon.

The heathen are suncke downe in the pytte that they made: in the same net wyche they hyd preuely, is they owne fote taken.

The Lorde is knowen to execute iudgement: the vngodly is trapped in ꝑ worcke of his owne handes. A consyderacyon. Sela.

The wycked shalbe turned vnto hel, and all the people that forget God: For ꝑ poore
D shall not be alwaye forgotten, the pacyente abydinge of ꝑ meke shal not perysshe for euer. Up Lord, and let no man haue ꝑ vpper hand let the heathen be iudged in thy syghte.

Put them in feare (O Lorde) that the heathen maye knowe them selues to be but men. Sela.

¶ The.x.Psalme.

VTQVID DOMINE.

I

Why standest ꝑ so farre of (O lord) and hydest thy face in ꝑ nedefull time of trouble? The vngodly for his owne lust, doth persecute the poore: let them be taken in ꝑ craftie wilynes that they haue ymagined. For ꝑ vngodly hath made boast of his owne hertes desyre, & speaketh good of ꝑ couetous, whom God abhorreth. The vngodly is so proude that he careth not for God, nether is God in all his thoughtes. His wayes are alway
B greuous, thy Iudgementes are farre aboue out of his syghte, and therfore defyleth he all his enemyes. For he hath sayde in his herte: Tushe I shal neuer be cast downe, there shal no harme happen vnto me. * His mouth is
Ro.iii.a full of cursynge, and disceate and fraude, vnder his tonge is vngodlynes & vanytie. * He
Pro.i.d. syttetb lurkynge in the theuysh corners of the stretes, & preuely in his lurking dens doth he murther ꝑ innocent, his eyes are set agaynst ꝑ poore. For he lyeth wayting secretly (euen as a Lyon, lurketh he in his denne) ꝑ he may rauysh the poore. He doth rauysh the poore, when he getteth hym into his net. He falleth downe and humbleth hym selfe, that the congregacyon of the poore may fall into ꝑ hand of his captaynes. He hath sayde in his herte: Tush, God hath forgotten, he hydeth away his face, and he wyll neuer see it. Arise (O Lorde God) and lyfte vp thine hande, forget not the poore. Wherfore shulde the wycked blasypheme God, whyle he doth sayd in

his herte: tush, thou God carest not for it/
D Surely thou hast sene it. For thou beholdest
vngodlynes and wronge. That thou mayst
take the matter into thy hande: the poore cõ-
mytteth hym selfe vnto the, for thou arte the
helper of the frendlesse. Breake ye the power
of the vngodlye and malicyous, take awaye
his vngodlynes, and thou shalt fynde none.
The lorde is kynge for euer and euer, and
the heathen are perished out of the lande.
Lord, ye hast heard the desyre of the poore: ye
prepaest theyr harte & thyne eare herkeneth
therto. To helpe the fatherles and poore vn-
to theyr right: that the man of the earth be no
more exalted agaynst them.

¶ The.xi. Psalme.

IN DOMINO CONFIDO.

To the chaunter a Psalme
of Dauid.

A IN the Lorde put I my trust: howe
saye ye then to my soule: that she
should fle as a byrde vnto your hyl/
For lo, the vngodly bende their
bowe, and make ready theyr arowes within
the quyuer, ye they may preuely shote at them
whiche are true of herte. For the founda-
cyons wylbe cast downe, and what hath the
rygheteous done/ *The Lorde is in his holy
temple: the Lordes sette in heauen. His eyes
B consyder (onde poore) and hys eye lyddes try-
eth the chyldren of men.
The Lorde aloweth the rygheteous: but ye
vngodly, and hym that delyteth in wycked-
nes, doth his soule abhorre. Vpon the vngod
ly he shal raygne snares, fyre, and brymstone
storme & tempest: thys shalbe theyr porcyon
to drynke. For the rygheteous Lorde loueth
rygheteousnes: his countenauce wyl beholde
the thynge that is iust.

¶ The.xii. Psalme.

SALVVM ME FAC DOMINE.

To hym that excelleth vpon an instrumente
of eyght strynges a Psalme of
Dauyd.

A HElp (me) Lorde, for there is not one
godly man lefte. For the faythfull
are minished frõ amonge the chyl-
dren of men. They talke of va-
nyte, euery one wyth hys neyghboure, they
do but flatter wyth theyr lyppes and dissem-
ble in theyr double herte. The Lorde shall
rote out all discreatfull lyppes, and the tonge
that speaketh proude thynges. Which haue
sayde: wyth our tonge wyll we preuayle: we
are they that ought to speake, who is Lorde
B ouer vs/ Now for ye consortes troubles sake
of the neady, * and because of the depe sygh-
thynge of the poore, I wyll vp (sayeth the
Lorde) and wyll helpe euery one, from hym
that swelleth agaynst hym, and wyll set the
at reste. The wordes of the Lorde are pure
wordes euen as ye syluer, whiche from earth
is tryed and purifyed seuen tymes in ye fyre.
Thou shalt kepe them (O Lorde) thou
shalt preserue him from this generacyon for
euer. The vngodly walke on euery syde
when they are exalted, ye chyldren of men are
put to rebuke.

¶ The.xiii. Psalme.

VSQVEQVO DOMINE.

To the chaunter, a Psalme
of Dauid.

A HOwe longe wylte thou forget me (O
Lorde) for euer/ howe longe wylt thou
hyde thy face fro me/ howe longe
shal I seke councel in my soule: and be so vex
ed in myne herte/ howe longe shal myne ene-
my triumphe ouer me/ Consyder and heare
me (o Lord my God) lyghten mine eyes, that
I slepe not in death. Least myne enemy say
I haue preuayled agaynste hym: for yt I be
caste downe, they ye trouble me wyll reioyce
at it. But my trust is in thy mercye, and my
herte is ioyfull in thy saluacyon. I wyll synge
of the Lorde, because he hath delt so louyng-
ly with me. ✠ (yet, I wyll synge the name of
the Lorde the most hyest.)

¶ The.xiiii. Psalme.

DIXIT INSIPIENS.

To the chaunter a Psalme of Dauid.

A THe * fole hath sayde in his hert there
is no God. They are corrupt, and
become abhominable in theyr doy-
ges * there is not one ye doeth good,
✠ (no not one). The Lorde loked downe from
heuen vpon the chyldren of men, to se yf there
were any that wolde vnderstande and seke
after God. But they are all gone out of the
waye, they are all together become abhomi-
nable: there is none that doeth good, no not
one, ✠ (theyr throte is an open sepulcher: wyth theyr
tonges they haue dyscreated, the poyson of aspes is vnder
theyr lyppes. Theyr mouth is full of cursynge and bytter
nesse, theyr fete are swyft to shede bloude. Destruccyon and
vnhappynes is in theyr wayes, and the wayes of peace haue
they not knowē, there is no feare of god before their eyes.)
Haue they no knowledge, that they are all
suche workers of myschefe, eatynge vp my
people as it were breade, and call not vpon
the Lord/ there were they brought in great
feare. ✠ (euen where no feare was. For God is
in the generacyon of the rygheteous. Ye
pon, ye haue made a mocke at the counsell of
the poore, because he putteth hys trust in the
Lorde. Who shall geue saluacyon vnto Is-
rell, * out of Sion/
When the Lord turneth the captyuyte of
his people, then shall Jacob reioyce, and Is-
raell shalbe glad.

¶ The.xv. psalme.

DOMINE QVIS HABITABIT.

* Thac.ii.v.
* Esa.lxvi.a.
B
* Psa.cxii.a.

Lorde

LOrde who shall dwel in thy tabernacle: who shall rest vpon the holy hyl? * Euen he ý leadeth an vncorrupt lyfe, & doth ý thing which is ryght, & speaketh the truth from his hert.

He that hath vsed no disceate in his tong nor done euell to his neyghboure, & hath not sclaundred his neyghbours. He that setteth not by hym selfe: but is lowly in hys owne eyes and maketh much of them that feare the Lorde: he that sweareth vnto his neyghbour and dysapoynteth hym not, thoughe it were hys owne hynderaunce. * He that hath not geuen his money vpon vsurye, nor taken reward agaynste the innocent. Who so doth these thynges, shall neuer fall.

¶ The.xvi. Psalme.

CONSERVA ME DOMINE.

The badge or armes of Dauid.

PReserue me, O God, for in the haue I put my trust. O my soule ý haste sayde vnto the Lorde: ý art my God my goodes are nothyng vnto ý. All my delyte is vpon the sayntes ý are in ý erth and vpon such as excell in vertue. But they that rune after an other god, shal haue great trouble. They drynckoffeyrynges of bloude wyl not I offre, nether make mencio of their names within my lyppes. * The Lorde hym selfe is the porcyon of myne enherytaunce: & of my cup: ý shalt mayntayne my lot.

The lot is fallē vnto me in a fayre grouid, yee, I haue a godly herytage. I wyll thanke the Lorde forgeuynge me warnyng: my reynes also chasten me in the nyght season.

I haue set God alwayes before me, for he is on my ryght hande, therfore I shal not fal

Wherfore my herte was glad, & my glory reioyced, my flesche also shall reste in hope.

For why? * thou shalt not leaue my soule in hell, nether shalte thou suffre thy holy one to se corrupcyon. Thou shalt shewe me the path of lyfe: in thy presence is the fulnesse of loye, and at thy ryght hand there is pleasure for euermore.

¶ The.xvii. Psalme.

EXAVDI DOMINE IVSTICIAM.

A prayer of Dauid.

HEare the ryghte, O Lorde, consyder my complaynte, and herken vnto my prayer that goeth not oute of fayned lyppes. Let my sentence come forth from thy presence: & let thyne eyes loke vpon ý thynge that is equall. * Thou hast proued and vysyted myne herte in the nyght season, ý haste tryed me, and shalt fynde no wyckednesse in me: for I am vtterly purposed ý my mouthe shall not offende. Because of meny wordes that are done agaynst the wordes of thy lyppes I haue kept me from the waies of the destroyer. O holde thou vp my goyngeys in thy pathes, that my fote steps slyp not.

I haue called vpon the, O God, for thou shalt heare me: enclyne thyne eare to me, and herken vnto my wordes. Shewe thy maruelous louynge kyndnesse, thou that art the sauyour of them which put their trust in the from such as resyst thy ryghte hande. Kepe me * as the apple of an eye. hyde me vnder ý shadowe of thy wynges. From the vngodly that trouble me: myne enemyes compasse me round about, to take awaye my soule. They are enclosed in their owne fat: & their mouth speaketh proud thynges. They lye wayting in our waie on euery syde, turning their eyes downe to the grounde. Lyke as a Lyon that is gredy of hys prayse, and as it were a lyons whelpe lurkyng in secrete places.

Up Lorde, dysapoynte hym and cast hym downe: delyuer my soule from the vngodly, which is as a sweard of thyne.

From the men of thy hand, O Lord from the men, I saye, & from ý euel worlde, which haue their porcion in this lyfe, whose belyes thou fyllest wō thy hyd treasure. They haue chyldren at their delyte: and leaue the rest of their substaunce for their babes. But as for me, I wyll beholde thy presence in ryghteousnes: and when I a wake vp after thy likenes I shalbe satisfyed with it.

¶ The.xviii. Psalme.

DILIGAM TE DOMINE.

To the chaunter of Dauid the seruaunt of ý Lord, which spake vnto the Lorde ý wordes of this songe (in the daye that ý Lorde deliuered hym from the hande of all his enemyes, & from the hande of Saule) and he sayde.

I Wyll loue ý, O lorde, my strēgth The Lorde is my stony rocke, & my defence, my sauyour, my god, & my might, in whom I wyl trust my bucler, the horne also of my saluatiō, and my refuge. * I wyl call vpon the Lord which is worthy to be prayed, so shal I be safe fro myne enemyes. * The sorowes of death compassed me, and the ouerflowynges of vngodlynesse made me afrayde. The paynes of hel came aboute me, the snares of death ouertoke me. In my trouble wyl I call vpon the Lorde, and complayne vnto my God. So shall he heare my voyce out of hys (holy) temple, & my complaynt shal come before hym, it shall entre euen into his eares. * The earthe trembled & quaked, the very foundaciōs also of the hylles shoke & were remoued, because he was wroth. There went a smoke out in his presence: and a consuming fyre out of his mouth, so that cooles were kyndled at it. He bowed the heauens also, and came downe, & it was darcke vnder his fete. He rode vpon the cherubins, & dyd flye, he came flying vpō the wynges of the wynde. He made darcknesse hys secrete place: hys pauylyon round about

aboute hym, wyth darcke water and thycke
cloudes to couer hym. At the bryghtneſſe
of hys preſence hys cloudes remoued, hayle,
ſtones, & cooles of fyre. The Lorde alſo thun
dred out of heuen, and the dieſt gaue his thun
der, hayleſtones and cooles of fyre.
He ſent out his arowes and ſcatred them,
he caſt forth lyghtnynges, & deſtroyed them.
The ſpringes of waters were ſene, & the
foundacyons of thy rounde world were diſco
uered at thy chydyng, O Lord, at ꝑ blaſtyng
C of the breth of thy dyſpleaſure. He ſhall ſend
downe from the heygth to fetch me, and ſhall
take me out of many waters. He ſhal delyuer
me from my ſtrongeſt enemy, and from them
which hate me: for they are to mighty for me
They preuented me in ꝑ dayе of my trouble:
but the Lorde was my vpholder.
He brought me forth alſo into a place of
liberty: he brought me forth, euen becauſe he
had a fauoure vnto me. The Lorde ſhall re-
warde me after my rygheteous dealing: accor
dyng to the cleanes of my handes ſhall he re-
compence me. Becauſe I haue kept ꝑ wayes
of the Lord: & haue not forſaken my God as
the wycked doth. For I haue an eye vnto al
his lawes: & wyll not caſt out his cõmaunde
mentes fro me. I was alſo vncorrupt before
hym: and eſchued myne owne wyckednes.
Therfore ſhall the Lorde rewarde me after
my rygheteous dealyng: and accordyng vnto
the cleanes of my handes in his eye ſyghe.
With the holy thou ſhalt be holy, and with a
perfect man ꝑ ſhalt be perfect.
D With the cleane thou ſhalt be cleane: and
with the froward thou ſhalt learne froward
nes: For ꝑ ſhalt ſaue the people that are in ad
uerſyte, and ſhalt bryng downe ꝑ hye lookes
of the proude. Thou alſo ſhalt lyght my can
dell, the Lord my God ſhall make my darck-
nes to be lyght. For in the I ſhall diſconfyte
an hoſt of men: and ẅ the helpe of my god I
ſhall leape ouer the wall.
The wayе of God is an vndefyled way
* the worde of the Lorde alſo is tryed in the
fyre: he is ꝑ defender of all thẽ that put theyr
truſt in hym. For * who is God but the Lord
or who hath any ſtrength except our God?
It is god that girdeth me ẅ ſtrength of war
and maketh my wayе perfect.
* Pſal.cii.b. and.cxix.f.
* Deut.xxii.e
* He maketh my fete lyke hertes fete: and
E ſetteth me vp on hye. * He teacheth myne han
des to fyght, and myne armes ſhall breake e-
uen a bowe of ſtele. Thou haſte geuen me
the defence of thy ſaluacyon: thy ryght hand
alſo ſhall holde me vp, and thy louynge cor-
rectyon ſhall make me great. Thou ſhalt
make rowme ynoughe vnder me for to go, ꝑ
my fote ſteppes ſhall not ſlyde. I wyll fo-
lowe vpon myne enemies, and ouertake thẽ,
neyther wyll I turne agayne, tyll I haue de-
ſtroyed them. I wyll ſmyte them, that they
ſhall not be able to ſtande: but fall vnder my
fete: Thou haſt gyrded me with ſtrength
vnto the battayle, thou ſhalt throwe downe
myne enemies vnder me. Thou haſt made
myne enemies alſo to turne their backes vnto
me, and I ſhall deſtroye them ꝑ hate me.
* They ſhal crye, but there ſhalbe none
to helpe them: yea, euen vnto the Lorde ſhall
they crye: but he ſhall not heare them. I wyll
beate them as ſmal as the duſt before ꝑ wynd
I wyll caſt them out, as the claye in the ſtre-
tes. Thou ſhalt deliuer me from ꝑ ſtrivynges
of the people: and ꝑ ſhalt make me the heade
of the Heathen. A people whome I haue not
knowen ſhall ſerue me.
Aſſone as they heare of me they ſhal obey
me: but the ſtraunge chyldren ſhall diſſemble
with me. The ſtraunge chyldren ſhall fayle,
and be afrayde out of theyr prylons.
The Lord lyueth: & bleſſed be my ſtrong
helper, and prayſed be the God of my ſalvacy-
on. Euen the God which ſeeth that I be auen
ged: and ſubdueth the people vnto me. It is
he that delyuereth me from my (enemies) ene-
mies, and ſetteth me vp aboue myne aduerſa
ryes: thou ſhalt ryd me from the wicked man
* For this cauſe I wyl geue thankes vnto
O Lord, amonge the Gentils & ſyng prayſes
vnto thy name. * Great prolperyte geueth
he vnto his kyng: and ſheweth lowing kyndes
vnto Dauid his anoynted, and vnto his
ſede for euermore.

¶ The.xix. Pſalme.

CELI ENARRANT.

To the chaunter, a Pſalme of Dauid.

THe Heauens * declare the glorye of
God, and the fyrmamente ſheweth
his handy worck. One daye telleth
another: & one nyght certifyeth ano
ther. There is nether ſpeech nor language, but
theyr voyces are hearde amonge them.
* Theyr ſound is gone into all landes: & their
wordes into the endes of the world. In them
hath he ſet a tabernacle for the ſunne, which
commeth forth as a brydegrome out of his
chaumber, and reioyſeth as a gyaunt to run
his courſe. It goeth forth from the vtmoſt
parte of the heauen, and runneth about vnto
the ende of it agayne, & there is nothyng hid
from the heate therof.
The lawe of ꝑ Lord is an vndefyled law
conuertyng the ſoule. The teſtymony of the
Lorde is ſure, and geueth wyſdome vnto the
ſymple. The ſtatutes of the Lorde are right
and reioyce the hert: the cõmaundements of
Lorde is pure, and geueth lyght vnto ꝑ eyes.
The feare of the Lorde is cleane, & endureth
for euer, ꝑ iudgementes of the Lorde are true
and rygheteous altogether.
* More to be deſyred are they then gold:

yea then moch fyne golde: sweter also then honye and the hony combe. Moreouer by the is thy seruaũt taught, & in keping of the there is greate rewarde. Who can tell how oft he offendeth? Oh clese thou me fro (my) secrete fautes. Kepe thy seruaũt also from presumptuous synnes, lest they get ý dominion ouer me: so shal I be vndefyled, & innocent from the great offence. Let the wordes of my mouth, and the meditation of my hert be (alwaye) accepptable in thy sight O Lorde, my strength ad my redemer.

¶ The.xx. Psalme.

EXAVDIAT TE DOMINVS.

To the chaunter, a Psalme of Dauid.

The Lorde heare the in the daye of trouble, ý name of the God of Iacob defende the. Sende the help from the Sãctuary, and strength the out of Syon. Remembre al thy offrings, and accept thy burnt sacrifyce. Sela.

Graũt the thy hertes desyre, & fulfyll all thy mynde. We wyl reioyse in thy salua cion: and triumphe in the name of the Lorde our God, the Lorde perfourme all thy petitions. Now knowe I that the Lorde helpeth his annoynted, and wyl heare hym frõ his holye heauen: euen with the wholsome strength of his ryght hande. Some put their trust in chariettes, and some in horses: but we wyll remembre the name of ý Lorde our God. They are brought downe and fallen, but we are rysen, and stande vpryght.

Saue Lorde, and heare vs, O kynge of heauẽ, when we calle (vpon the.)

¶ The.xxi. Psalme.

DOMINE. IN VIRTVTE TVA.

To the chaunter, a Psalme of Dauid.

The kyng shall reioyse in thy strength O Lorde: exceadyng glad shall he be of thy salvaciõ. Thou hast gyuen hym his hertes desyre, and haste not denyed hym the request of his lyppes. Sela. For thou shalte preuent him with the blessynges of goodnesse, and shalte set a crowne of pure golde vpon his heed. He asked lyfe of the and thou gauest hym a longe lyfe, euen for euer and euer. His honour is great in thy salvacion: glory and great worthyppe shalt thou laye vpon hym. For thou shalt gyue hym eterlastynge felicitie, & make hym glad with the ioye of thy countenaunce. And why? bycause the kynge putteth his trust in the Lorde, and in the mercye of the moosse hyest he shall not myscarye. All thyne enemies shal feele thy hande: thy ryght hand shal fynde out them that hate the. Thou shalt make them lyke a fyrye ouen in tyme of thy wrath: the Lorde shall destroye them in his displeasure, and the fyre shal cõsume them.

Their frute shalt thou roote out of the earth, and their seed from amonge the chyldren of men. For they intended my sycke agaynste the, and ymagined suche a deuyce; as they are not hable to perfourme. Therfore shalte thou put them to flyghte, and the strynges of thy bowe shalt thou make redy agaynst the faces of them. Be thou exalted Lorde, in thyne owne strength: so wyll we synge and prayse thy power.

¶ The.xxii. Psalme.

DEVS DEVS MEVS.

To the chaunter vpon the hynde of the dawnyng, a Psalme of Dauid.

My * God, my God: (why vpon me) why hast thou forsaken me: & art so farre fro my health, and frõ the wordes of my cõplaynte? O my God, I crye in ý daye tyme, but thou heareth not: and in the nyghte season also I take no rest. And thou continuest holye, O thou worship of Israel. Our fathers hoped in the they trusted in the, and thou dyddest deliuer them. They called vpõ the, and were helped: they put their trust in the, and were not confoũded. But as for me I am a worme & no mã: a very scorne of mẽ & the outcast of the people. * All they ý se me laugh me to scorne: they shote oute their lippes and shake the heed, sayinge: * He trusted in God that he wolde deliuer him: let him deliuer him ý he wyl haue him. ‡ But ý art he that toke me out of my mothers wõb: thou wast my hope whẽ I hãged yet vpõ my mothers breastes.

I haue ben lefte vnto the euer syns I was borne: thou art my God euẽ frõ my mothers wombe. O goo not fro me, for trouble is harde at hand, and there is none to helpe me.

Many oxen are come aboute me, fat bulles of Basan close me in on euery syde.

They gape vpõ me with their mouthes as it were a rampynge and roorynge lyon.

* I am poured out lyke water, and al my bones are oute of ioynte: my herte also in the myddest of my bodye is euen lyke melteynge wax. My strength is dryed vp lyke a potsherde, & my tong cleueth to my gũmes: and thou shalt bryngе me into the dust of death.

For (many) dogges are come aboute me and the counsayle of the wicked laye siege agaynst me. They pearsed my handes and my fete, I may tel all my bones, they stand staryngе and lokynge vpon me. * They parte my garmentes amonge them, and cast lottes vpon my vesture. But be not thou farre fro me, O Lorde: thou art my succour, haste the to helpe me. Deliuer my soule from the swerde, my dearlynge from the power of the dogge. Saue me from the lyons mouth: thou hast heard me also from amonge the hornes of the vnicornes. I wyl declare thy name vnto my * brethren: in the myddest of the cõgregaciõ wyl I prayse the

* mat. xxvii. = Marke. xv. c

* Psal. cxx. b.

* mat. xxvi. g

‡ psal. xxi. a

* Iocu. vii. b

* mat. xxvii. b

* Iohn. xx. b Hebr. ii. c.

H O praysse the Lorde ye ý feare him: Magnify him al ye of the seed of Jacob, & feare him
*Psal. xi.b all ye seed of Israel. * For he hath not despyled nor abhorred the lowe estate of ý poore: he hath not hyd his face frō him, but whē he called vnto him, he hearde him. Myp praysse is of the in the great cōgregaciō, my vowes wyll I performe in the syght of them that feare him. The poore shall eate, & be satisfied: they that seke after ý Lorde shal praysse hym, your herte shall lyue for euer. All ý endes of the worlde shal remembre them selues, & be turned vnto the Lorde, and all the kynredes of ý nacions shall worshyp before hym. For the kyngdom is the Lordes, and he is the gouernour amonge the people.

G All such as be fat vpon earth, haue eaten and worshipped. All they that go downe into the dust, shall knele before him, & no mā
p hath quickened his owne soule: ✠ (my) seede shall serue hym: they shalbe cōted vnto the Lord for a generacion. They shall come, &
q ✠ (the heauens) shal declare his rygheousnesse: vnto a people that shalbe borne, whome the Lorde hath made.

¶ The.xxiii. Psalme.

DOMINVS REGIT ME.

A Psalme of Dauid.

A THe Lord is my shepeherd: therfore cā I lack nothing. He shal fede me in a greene pasture, and leade me forth beside ý waters of comfort. He shal cōuert my soule, and bring me forth in the pathes of rygheousnesse for his names sake. Yea, though I walke thorow ý valley of the shadow of death, I wil feare no euyl, for thou art w̄ me: thy rod & thy staf cōfort me. Thou shalt prepare a table before me against them ý trouble me: thou hast annoynted my hed w̄ oyle, & my cup shall be
r full. But ✠ (thy) louyng kyndnesse & mercye
s shall folowe me al ý dayes of my lyfe, and I wil dwel in the house of the Lord for euer.

¶ The.xxiiii. Psalme.

DOMINI ETS TERRA.

A Psalme of Dauid ✠ (in the first dayes of the Sabboth.)

A THe * earth is the Lordes, and all that
*Leui. xxv.b therin is: the compasse of the worlde,
1.Cor.x.f and they that dwell therin. For he hath rounded it vpon the sees, & prepared it
a Psal.xv.a vpō the floudes. * Who shall ascende into
b Psa.xxxiii.e ý hyl of the Lorde? Or who shall rise vp in
c Math.xix.b his holy place? Euen he that hath cleane hādes and a pure hert: and that hath not lift vp his mynde vnto vanitye, nor sworne to dis-
t ceyue ✠ (his neyghbour.) He shal receyue ý blessing frō ý Lord, and righeousnesse from the God of his saluacion. This is the generacion of them that seke him, euen of them that seke thy face, O Jacob. Sela. Lyft vp your heedes O ye gates, & be ye lyfte vp, ye euerlastyng dores, & the kyng of glory shal come in. Who is the kynge of glorye? It is the Lord strong & mighty, euen ý Lorde mighty in battayle. Lyft vp your hedes (O ye gates) & be ye lyft vp ye euerlastyng dores, and the kyng of glory shal come in. Who is this kynge of glorye? Euen the Lorde of hoostes, he is the kynge of glorye. Sela.

¶ The.xxv. Psalme.

AD TE DOMINE LEVAVI.

Of Dauid.

V Nto ý (O Lord) wyll I lyft vp my soule. My God, I haue put my trust in the: Oh let me not be confuu ded: neyther let myne enemyes tryumphe ouer me. * For all they that hope in the shall not be ashamed: but suche as transgresse without a cause, shalbe put to
v confusiō. Shewe me thy wayes, O Lorde, & teache me thy pathes. Leade me forth in thy truthe, & learne me, for thou art the God of my saluacion: in the hath ben my hope all the daye longe. Call to remembrance (O Lorde) thy tendre mercyes, and thy louyng kyndnesses, which haue ben euer of olde.

Oh remembre not the * synnes and offences of my youth, but accordynge vnto thy mercy thynke thou vpō me (O Lord) for thy goodnesse. Gracious and righeous is the Lorde, therfore wyl he teache synners in the wayes. Them that be meke shal he guyde in iudgemente: and suche as be gentle, them shal he learne his way. All the pathes of the Lorde are mercye and truthe, vnto suche as kepe his couenaunt and his testimonyes.

* For thy names sake, O Lorde, be merciful vnto my synne, for it is great. What man is he that feareth the Lorde? him shall he teache in the wayes that he shall chose.

His soule shall dwell at ease, and his seed shal enherit the lande. The secrete of the Lorde is amonge them that feare hym * and he wyll shewe them his couenaunt. Myne eyes are euer lokynge vnto the Lorde, for he shall plucke my fete out of the net. Turne the vnto me, and haue mercy vpon me: for I am desolate, and in misery. The sorowes of my herte are enlarged. O bryngye them out of my troubles. Loke vpon myne aduersitye and my sorye, and forgyue me al my synne. Cōsydre myne enemyes how many they are, and they beare a tyrannous hate a gaynst me. O kepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in the. Let perfectnesse and righeous dealynge wayte vpon me, for my hope hath ben in the. Deliuer Israel O God, out of all his troubles.

¶ The.xxvi. Psalme.

IVDICA ME DOMINE.

a ✠ (A Psalme) Of Dauid: (after he was reuolted.)

Be thou

BE thou my *iudge, O Lord, for I haue walked innocently: my trust hath bene also in the Lord therfore shall I not fal. *Examin me, O Lorde, & proue me, trye oute my reynes, and my hert. For thy louyng kyndnesse is before myne eyes, & I wil walk in thy truthe.

I haue not dweit with vayne personnes, neither wil I haue felowship with ye discepti-full. I haue hated the congregacyon of the wicked, and wyl not syt amonge ye vngodly.

*I wyl wash my handes in innocencye, O Lorde, and so wyll I go to thyne aulter.

That I maye shewe the voyce of thanke-gyuynge, and tell of all thy wonderous workes. Lorde, I haue loued the habitacion of thy house, & the place where thyne honour dwelleth. O shut not vp my soule wi the synners, nor my lyfe with the bloudthirstye. In whose handes is wickednesse, and theyr ryght hande is sul of gyftes. But as for me I wyll walke innocently: O delyuer me, and be merciful vnto me. My foote standeth ryght: I wyl prayse the Lord in the congregacions.

¶ The.xxvii. Psalme.

DOMINVS ILLVMINATIO.

Of Dauid.

THe Lorde is my *lyght and my salvacion: whom then shall I feare? the Lorde is the strength of my lyfe: of whom then shall I be afrayed? When the wycked (euen myne enemyes and my foes) came vpō me, to eate vp my flesh, they stumbled and fell: Though an hoost of mē were layed agaynst me, yet shall not my herte be afrayed: and though there rose vp warre agaynst me, yet wyll I put my trust in hym.

*One thing haue I desyred of the Lorde, whiche I wyll requyre: euen that I maye dwel in the house of the Lorde al the dayes of my lyfe, to behold the fayre beauty of the Lorde: and to vysit his temple. For in the tyme of trouble he shall hyde me in his *tabernacle: yea in the secrete place of his dwellynge shall he hyde me, and set me vp vpon a *rocke of stone. And nowe shall he lyfte vp my heed aboue myne enemyes rounde about me. Therfore wyl I offre in his dwellynge, an oblacion with great gladnesse: I wil synge & speake prayses vnto the Lorde.

Herken vnto my voyce, O Lorde, when I crye vnto the, haue mercye vpon me, and heare me. My hert hath talked of the: Seke ye my face: thy face Lorde wyll I seke. O hyde not thou thy face fro me, nor caste thy seruaunt awaye in displeasure. Thou hast ben my succoure, leaue me not, neyther forsake me, O God of my saluacyon.

When my father and mother forsake me, the Lorde taketh me vp. Teache me thy waye O Lorde, and leade me the ryght way bycause of myne enemyes. Delyuer me not ouer into the wyll of myne aduersaryes, for there are false witnesses rysen vp agaynste me, and suche as speake wronge. I should vtterly haue faynted: but that I byleue verely to se the goodnesse of the Lorde in ye land of the lyuynge. O tarye thou the Lordes leysure *be strong, and he shall cōfort thyne hert: and put thou thy trust in the Lorde.

¶ The.xxviii. Psalme.

AD TE DOMINE CLAMABO.

A Psalme of Dauid.

VNto the wyll I crye, O Lorde, my strength: thynke no scorne of me, lest yt thou make ye as though thou herdest not, I become lyke the that go downe into the pyt. Heare the voyce of my hūble petitions, when I crye vnto the, whē I holde vp my hādes towarde the mercyeate of thy holy tēple. O plucke me not awaye (neyther destroye me) with the vngodly and wicked doers *which speake frendly to theyr neyghbours, but ymagin myschefe in theyr hertes. *Rewarde them accordynge to their dedes, and accordynge to ye wyckednesse of theyr owne inuencions. Recompence them after the worke of theyr handes: paye them that they haue deserued. For they regarde not in their mynde the workes of the Lorde, nor the operaciō of his handes therfore shall he breake them downe, & not buylde them vp. Prayseed be the Lorde, for he hath heard the voyce of myne humble peticions. *The Lord is my strength & my shylde: my hert hath trusted in hym, & I am helped: therfore my herte daunseth for ioye, and in my songe wyl I prayse hym. The Lord is their strength: and he is ye wholsom defence of his annoynted. O saue thy people, & gyue thy blessyng vnto *thyne enheritaunce: kede them, and set them vp for euer.

¶ The.xxix. Psalme.

AFFERTE DOMINO.

A Psalme of Dauid (at the perfourmynge of the Tabernacle.)

BRinge vnto the Lorde (O ye mighty) (bringe yongerlynges vnto the Lord) ascribe vnto the Lorde worshyp and strength. Gyue the Lorde the honour due vnto his name: worshippe the Lorde with holy worshyppe. *It is the Lorde that commaundeth the waters: it is the glorious God that maketh the thondre: *It is the Lorde that raleth the see. The voyce of the Lorde is myghty in operation: the voyce of the Lorde is a glorious voyce. The voyce of the Lorde breaketh the *Cedre trees: yea, the Lorde breaketh the Cedres of Libanus.

He made them also to skyppe lyke a Calfe: Libanus also, and Syrion lyke a younge Vnycorne. The voyce of the Lorde deuydeth the flames of fyre, the voyce of the

of the Lord, shaketh the wildernesse: yea the
C Lorde shaketh the wyldernesse of Cades.
The voyce of the Lorde maketh the hyn-
des to bryng forth yonge, & discouereth the
thycke bushes: in his temple doth euery mã
speake of his honour. The Lorde sytteth
aboue the water floude, & the Lorde remay-
neth a kynge for euer. The Lorde shall
gyue strẽgth vnto his people, the Lord shall
gyue his people the blessynge of peace.

C The.xxx. Psalme.

EXALTABO TE DOMINE.

A Psalme and songe of the dedicatiõ
of the house of Dauid.

A I Wyll magnify the, O Lorde, for thou
hast set me vp, and not made my fooes
to triumphe ouer me. O Lorde my
God, I cryed vnto the, and thou hast healed
me. Thou Lorde hast brought my soule
out of hell: thou hast kept my lyfe, from thẽ
that go downe to the pyt. Synge prayses
vnto the Lord (O ye sayntes of his) and
gyue thankes vnto him for a remembraunce
of his holynesse. * For his wrath endu-
* 4. Esd. 8. B reth but the twynklyng of an eye, and in his
pleasure is lyfe: heynesse maye endure for a
nyght, but iope commeth in the mornynge.
And in my prosperytie, I sayde I shal ne-
uer be remoued: thou Lorde of thy goodnesse
haddest made my hyll so stroge. Thou dyd-
C dest turne thy face (from me) and I was trou-
bled. Then cryed I vnto the, O Lorde,
& gat me to my Lorde ryght humbly. What
profyte is there in my bloude, when I goo
downe to the pyt? Shal the dust gyue thã-
kes vnto the? Or shal it declare the truthe?
Heare, O Lorde, and haue mercy vpõ me
D Lorde be thou my helper. Thou hast tur-
ned my heynesse into iope: thou hast put of
my sackcloth, and gyrded me with gladnesse.
Therfore shal (euery good man) synge of
thy praysse without ceassynge: O my God, I
wyll gyue thankes vnto the for euer.

C The.xxxi. Psalme.

IN TE DOMINE SPERAVI.

To the chaunter, a Psalme of Dauid.

A IN the, O Lord, haue I put my trust:
let me neuer be put to confusyon: de-
lyuer me in thy ryghtousnesse.
Bowe downe thyne eare to me, make
hast to delyuer me. And be thou my stronge
rock, and house of defence, that thou mayest
saue me. For thou art my stronge rocke,
& my castell: Be thou also my gyyde, & leade
me for thy names sake. Drawe me out of
the net that they haue layed priuely for me,
* Luc. xxiiii. Acces. vii. g for thou art my strength. * Into thy han
des I commende my spyrite: For thou haste
redemed me, O Lorde thou God of truthe.
I haue hated them that holde of super-
B sticious vanyties, & my trust hath ben in the
Lorde. I wyll be glad and reioyse in thy
mercy: for thou hast cõsydered my trouble, &
hast knowen my soule in aduersities.
Thou hast not shut me vp into the hãd
of the enemie, but hast set my fete in a large
rowme. Haue mercy vpon me, O Lorde,
for I am in trouble, & myne eye is consumed
for very heynesse: yea my soule & my body
For my lyfe is waxen olde with hey-
nesse, & myne eares with mournynge. My
strẽgth fayleth me bicause of mine iniquite
and my bones are consumed. I became a
reproke amonge all myne enemyes, but spe-
cially amonge my neighbours, and they of
myne acquayntaunce were afrayed of me:
they that did se me without, conueyed them
selues from me. I am cleane forgotten as a
dead man out of mynde: I am become lyke
a broken vessel. For I haue herde ye blas-
phemy of ye multitude: and feare is on euery
syde whyle they consyyre together agayns
me, and take their counsayl to take away
my lyfe. But my hope hath bene in the,
O Lorde, I haue sayde: thou art my God.
My tyme is in thy hande, delyuer me frõ
the hãd of myne enemies, and frõ them that
persecute me. Shewe thy seruaunte the
lyght of thy coũtenaunce, & saue me for thy
mercyes sake. Let me not be confounded,
O Lorde, for I haue called vpon the: let the
vngodlye be put to confusion, and be put to
sylence in the graue. Let the lyyng lyppes
be put to silẽce, which cruelly, disdaynfully
& despitefully speake agaynst the righteous.
O how plẽtyfull is thy goodnesse, which
thou hast layed vp, for thẽ ye feare thee and
that thou hast prepared for thẽ, ye put thy
trust in the, euen before the sonnes of men!
Thou shalt hyde them priuely by thyne
owne presence frõ the prouokyng of all men:
thou shalt kepe thẽ secretly in thy taberna-
cle, frõ the stryfe of tonges. Thãkes be to
the Lord, for he hath shewed me marueylous
great kyndnesse in a stronge cyte. And
whẽ I made hast, I sayd: I am cast out of
sight of thine eyes. Neuertheleste, ye heare
ye voyce of my prayer when I cryed vnto ye.
O loue the Lorde, al ye his sayntes, for ye
Lorde preseruetb thẽ that are laythful, and
plenteously rewardeth he the proude bow.
* Be stronge, and he shall stablysh your
hert, all ye that put your trust in the Lorde.

C The.xxxii. Psalme.

BEATI QVORVM.

In instruction of Dauid.

B Lessed is he, whose vnryghtou-
nesse is forgyuen: & whose synne is
couered. * Blessed is ye man,
whõ the Lord imputeth no syne, &
in whose spirite there is no gyle. For while
I helde my tonge, my bones consumed away
thorow my dayly complaynynge. For thy
hande

B hande is heuy vpon my daye and nyght, and my moysture is lyke the drouth in Sōmer. Sela. I wyll knowledge my synne vnto the, and myne vnryghteousnesse haue I not hyd. I sayde: * I wyll confesse my synnes vnto the Lorde, & so thou forgauest the wickednesse of my synne. Sela. For this shal euery one that is godly, make his prayer vnto the in a tyme when thou mayest be foūde, but in the great water floudes they shal not come nye hym. Thou art e a place to hyde me in, thou shalte preserue me from trouble: thou shalt compasse me about with sōges of deliueraunce. Sela. I wyll enfourme the, and teach the in the waye wherein thou shalt goo: and I wyll guyde the with myne eye. Be ye not lyke horse and mule, which haue no vnderstandyng. Whose mouthes must be holden with byt and bridle, lest they fall vpon the. Great plages remayne for the vngodly, but whoso putteth his trust in the Lorde, mercye embraceth hym on euerye syde. Be glad, O ye ryghteous, and reioyse in the Lord: and be ioyful all ye that are true of herte.

C The.xxxiii. Psalme.

EXVLTATE IVSTI IN DOMINO.

A Reioyse * in ý Lord, O ye ryghteous, for it becōmeth wel ý iust to be thākful. & Praysé ý Lord with harpe, syngynge psalmes vnto hym with the lute and instrument of ten strynges. Syng vnto the Lorde a newe songe, synge prayses lustelye (vnto hym) with a good courage. For the worde of the Lorde is tru, and all his workes are faythfull. He louet ryghteousnesse and iudgemēt, the earth is full of ý goodnes of the Lorde. * By the worde of the Lord are the heauēs made: and al the hostes of thē by the breath of his mouth. He gathereth ý waters of the see togyther as it were vpō an hepe, and layeth vp the depe as in a treasure house. Let al ý earth feare the Lord: stande in awe of him, al ye that dwel in the worlde. B * For he spake, and it was done: he commaūded, and it stode fast. The Lord bryngeth ý * counsayl of the heythē to nought, and maketh the deuyses of the people, to be of none effect: & (and casteth out ý counsayles of princes)

The counsayle of the Lorde shall endure for euer: and the thoughtes of his herte from generacion to generacion. Blessed are the people whose God is the Lorde Iehouah, & blessed are the folke that haue chosen hym to be their inheritaunce. The Lorde looked downe from heauen, and behelde all the chyldren of men: from the habytacion of his dwellyng, he consyderth all them that dwell in the earth. He fassioneth all the hertes of them, and vnderstandeth all their workes. There is no kynge that can be saued by the multitude of an hoost, neyther is any myghtie man deliuered by moche strength. A horse is counted but a vayne thyng to saue a man, neyther shal he deliuer any man by his great strength. Beholde, the eye of the Lorde is vpon them that feare hym and vpon them that put their trust in his mercy. To deliuer their soules from death, and to fede them in the tyme of dearth. Oure soule hath paciently tarried for the Lorde for he is our helpe and oure shylde. For oure herte shall reioyse in hym, bycause we haue hoped in his holye name. Let thy mercyfull kyndnesse, O Lorde be vpon vs, lyke as we haue put our trust in the.

C The.xxxiiii. Psalme.

BENEDICAM DOMINVM.

Of Dauid, when he chaunged his speche before Abimilech, which droue hym awaye and he departed.

I Wyl alwaye gyue thankes vnto the Lorde, his prayse shal euer be in my mouthe. My soule shall make her boast in the Lord the hūble shal heare therof, and be glad. O prayse the Lorde with me, and let vs magnifye his name togyther. * I sought the Lorde, and he heardé me: yea, he deliuered me out of all my feare. They had an eye vnto hym, and were lightened, & their faces were not ashamed. Lo, ý poore cryeth, & the Lord heareth him yea, & saueth him out of all his troubles. * Thaūgel of ý Lord tarieth roūde about thē ý feare him, and deliuereth them. O taste & se, how gracious ý Lord is, * blessed is the man that trusteth in hym. O & feare the Lorde, ye that be his sayncte, for they that feare hym lacke nothynge. The lyons do lacke, and suffre hungre, * but they whiche seke the Lorde shal want no maner of thing that is good. Come ye chyldren and herken vnto mi, I wyll teache yon the feare of the Lord. * What mā is he that lusteth to lyue and wolde kayne se good dayes? Kepe thy tonge from euyll, & thy lyppes ý they speake no gyle. Eschue euyl & do good, seke peace and ensue it. The eyes of the Lord are ouer the rightous, & his eares are open vnto their prayers. The countenaunce of the Lord is agaynst thē that do euyl, to rote out ý remēbraūce of them frō of the earth. The ryghtous crye, & the Lorde heareth thē, and deliuereth them out of all their troubles. The Lorde is nye vnto thē ý are of a cōtrite hert, & wyll saue suche as be of an humble spirite. D * Great are the troubles of the ryghtous but the Lorde deliuereth hym out of all. He kepeth all his bones, so that not one of them is broken. But my fortune shall slaye the vngodlye, and they that hate the ryghtous, shall be desolate. The Lorde deliuereth

A

* i. Ma. xvi. d

* Iosue. v. d, iiii. reg. xi. g.

* Psal. ii. b
xpi. cxxviii. a

* Ezech. xi. b

C

* i. Pet. iii. c

D

* pro. xviii. b
Actes. xviii. b
ii. Tim. iii. c.

delyuereth the soules of his seruauntes: and all they that put theyr trust in hym shall not be destitute.

¶ The.xxxv.Psalme.
IVDICA DOMINE NOCENTES.
Of Dauid.

A PLeate thou my cause, O Lorde, wyth them that stryue with me: and fight thou agaynst them that fyght agaynst me. Laye hande vpon the shylde and buckler, and stande vp to helpe me. Bryngе forth the speare, & stop the waye agaynste them that persecute me: saye vnto my soule: I am thy saluacyon.

Let them be confounded and put to shame that seke after my soule, let them be tourned backe, and brought to confusyon, that ymagyne myschefe for me. * Let them be as the dust before the wynde, and the aungel of the Lorde scattryng them. Let theyr waye be darke and slyppery, and let the aũgel of ꝑ Lord persecute thẽ. For they haue priuely layed theyr net to destroye me wout a cause, B yea euen without a cause haue they made a pyt for my soule. Let a sodayne destruction come vpon him vnawares: and his net that he hath layed priuely, catch him selfe: that he maye fal into his owne myschefe. And my soule be iopfull in the Lorde: it shall reioyse in his saluacyon. All my bones shal saye, Lorde, who is lyke vnto the? which delyuerest the poore from hym that is to strong for hym: yea, the poore and hym that is in myserye, from hym that spoyleth hym. False witnesse did rise vp: they layed to my charge thynges that I knowe not. They rewarded me euyll for good, to the greate discomfort of my soule. Neuertheleſſe, whẽ they were sycke, I put on sacke clothe: and humbled my soule with fastynge and my prayer shall tourne into myne owne bosome.

C I behaued my selfe as though it had ben my frende or my brother, I went heuyly, as one that mourneth for his mother.

But in myne aduersitie they reioysed, and gathered them togyther: Yea, the very abiectes came togyther agaynst me vnawares, makynge mowes at me, and ceasled not.

With the flatterers were busy mockers, which gnasheth vpon me with theyr teeth.

Lorde, howe longe wylt thou loke vpon this? O delyuer my soule frome the calamytyes which they bryngе on me, and my dearlynge from the lyons. So wyll I gyue the thankes in the great congregacion I wyll prayse the amonge moche people.

O let not them that are myne enemyes triumphe ouer me vngodly, neyther let them wynke with their eyes that * hate me without a cause. And why? theyr cõmunynge is not for peace, but they ymagin discryptiũ wordes agaynst them that are quyete in the lande. They gaped vpon me with theyr mouthes, and sayd: fye on the, fye on the: we dyd se it with oure eyes. This thou put d sene, O Lorde: holde not thy tonge then, go not farre fro me, O Lorde. Awake and stande vp to iudge my quarell, auenge thou my cause, my God, and my Lorde. Iudge me, O Lorde my God, accordynge to thy ryghteousnesse, and let them not triumphe ouer me. Let them not saye in theyr hertes there, there, so wolde we haue it: neyther let them say: we haue deuoured hym. Let thẽ be put to confusion and shame togyther that reioyse at my trouble: let them be clothed in rebuke and dishonour that boost them selues agaynst me. Let them be glad and reioyse that fauour my ryghtous dealynge: yea, let them saye alway: blessed be the Lord, which hath pleasure in the prosperytye of his seruaunte. And as for my tonge, it shall be talkynge of thy ryghteousnesse, and of thy prayse, all the daye longe.

*pſ.lxxxiij.c.

*Wca.xxix.a. Iohn.xi.d

¶ The.xxxvi.Psalme.
DIXIT INIVSTVS.
To the chaunter, of Dauid the seruaunt of the Lorde.

MY herte sheweth me the wyckednesse of the vngodly, that * there is no feare of God before his eyes. For he flatereth hym selfe in his owne syght, tyll his abhommable synne be found out. The wordes of his mouth are vnryghtous and full of discepte: he hath left of to behaue him selfe wysely and to do good. He ymagineth myschefe vpon his bed, and hath set hym selfe in no good waye, neither doth he abhorre any thinge that is euyll. Thy mercye O Lorde, reacheth vnto the heauen, and thy faythfulnesse vnto the clouds. Thy ryghteousnesse standeth lyke the stronge mountaynes: thy iudgementes are lyke the greate depe. Thou Lorde shalt saue both man and beast. Howe excellent is thy mercy O God! and the chyldren of men shall put theyr trust vnder the shadowe of thy wynges. They shalbe satisfyed with the plẽteousnesse of thy house, and thou shalt gyue them drynke of thy pleasures, as out of the ryuer. For with the is the well of lyfe, and in thy lyght, shall we se lyght. O continue forth thy louyng kyndnesse vnto them that knowe the, and thy ryghteousnesse vnto them that are true of herte. O let not the foote of pryde come agaynst me: and let not the hande of the vngodly cast me downe. There are they fallen that work wickednesse: they are cast downe and shall not be hable to stande.

Ctr

¶ The.xxxvii. Psalme.
NOLI EMVLARI.

A Psalme of Dauid.

A FRet not thy selfe bycause of the vngodlye: neyther be thou enuyous agaynst ye euyl doers. For they shal soone be cut downe lyke the grasse, and be wythered euen as the grene herbe.

Put ye thy trust in the Lorde, and be doing good: dwel in the land and verely thou shalt be fed. Delyte thou in the Lorde, & he shall gyue the thy hertes desyre. Commyt thy way vnto ye Lord, & put thy trust in him, and he shal bringe it to passe. He shall make thy rycheousnesse as cleare as the lyght, & thy iust dealynge as the noone daye. Holde the styll in ye Lorde, and abyde pacientlye vpon hym: but gryue not thy selfe at hym, whose waye doth prospere agaynst the man ye doth after euyl cõsayles. Leaue of from wrath and let go displeasure: fret not thy selfe, els shalt thou be moued to do euyll. Wycked doers shalbe roted out: & they that paciently abyde the Lord, those shal enherit the lande.

B Yet a lytle whyle, and the vngodly shall be clene gone: thou shalt loke after his place: & he shalbe away. But the meke spyrited shall possesse the earth, and shalbe refresched in the multitude of peace. The vngodly sketh cõsayl agaynst the iust, & gnasheth vpon hym with his teeth. The Lorde shal laughe hym to scorne, for he hath seene, that his daye is cõmynge. The vngodly haue drawen oute the swearde, and haue bended their bowe, to cast downe the poore and nedye, and to slaye suche as be of a ryghte conversacion. Their swerde shal go thorowe their owne hert, and their bowe shalbe broken. A small thynge that the rycheous hath, is better then great rychesse of the vngodly. For the armes of the vngodly shal be broken, and the Lord vpholdeth the rightcous.

C The Lorde knoweth the dayes of the godlye, and their enherit aunce shall endure for euer. They shall not be confounded in the perylous tyme, and in the dayes of derth they shall haue ynough. As for the vngodlye, they shall perysh: and ye enemyes of the Lorde shall consume, as the fat of lambes, yea, euen as the smoke shall they consume awaye. The vngodly borowetb and payeth not agayne, but the rycheous is merycfull and lyberall. Suche as be blessed of God, shall possesse the lande, and they that be cursed of hym, shall be roted oute.

D The Lord ordreth a good mans gouernaunce, and maketh his waye acceptable to himself. * Though he fal, he shal not be caste away, for the Lorde vpholdeth him with hys hãde. I haue bene younge, and nowe am olde: and yet sawe I neuer the rycheous forsaken, nor hys seede beggynge their breade.

* The rycheous is euer merycfull, and lendeth, and his seed is blessed. Flye from euyll, and doo the thynge that is good: and dwell for euer. For the Lorde loueth the thynge that is rycheous, he forsaketh not his that be godly, but they are preserued for euer more: ✠ (The vnrycheous shalbe punysched:) as for the seed of the vngodly, it shalbe rooted out.

The rycheous shall enherit the lande, and dwell therin for euer. * The mouth of the rycheous is exercysed in wysdome, and his tonge wylbe talkyng of iudgement.

The lawe of his God is in his hert, and his goinges shall not slyde. The vngodlye seeth the rycheous, and seketh occasyon to slaye hym. The Lorde wyll not leaue hym in his hande, nor condempne him when he is iudged. Hope thou in the Lorde, and kepe his waye, and he shall promote ye, that thou shalte possesse the lande: when the vngodlye shal perysh, thou shalt se it. I my selfe haue sene the vngodly in great power, and florysshing like a grene bay tree: & he vanysched awaye, & lo, he was gone: I sought him, but ✠ (his place) coulde no where be found.

Kepe innocencye, and take hede vnto the thynge that is rycheous, for that shall brynge a man peace at the laste. As for the transgressours they shall perysshe togyther, and the ende of the vngodlye is, they shalbe rooted out at the last. But the salnacion of the rycheous commeth of the Lorde, whiche is also their strength in the tyme of trouble.

And the Lorde shall stande by them, and saue them: he shal delyuer them from the vngodly, and shall saue them, bycause they put their trust in hym.

¶ The.xxxviii. Psalme.
DOMINE NE IN FVRORE.

A Psalme of Dauid for remembraunce.

A PRet me not * to rebuke (O Lorde) in thyne angre: neyther chaste me in thy heuy displeasure. For thine arowes stycke fast in me, and thy hande preysseth me sore. There is no health in my flesh, bycause of thy displeasure, neyther is there any rest in my bones, by reason of my syn. For my wickednesses are gone ouer my heed, and are lyke a sore burthen, to heuye for me to beare. My wouides stynke & are corrupt, thorowe my foolishnesse. I am brought into so great trouble and mysery, that I go mourynge al the daye longe.

For my loynes are fylled with a sore disease, and there is no whole part in my body.

I am feble and sore smitten: I haue roared for the very disquyetnesse of my herte.

Lord thou knowest all my desyre, and my gronynge is not hyd frõ the. My hert panteth, my strength hath fayled me, & the light of myne eyes is gone fro me. * My louers & my neyghbours dyd stande lokynge vpon my

* Psal.xvi.c

E

G

* Psal.vi.a. Iereme.x.b.

B

C

* Iob.xix.b

my trouble, & my kynsmen stode a farre of.
They also ÿ sought after my lyfe, layed snares for me: and they that went aboute to do me eyll, talked of wickednesse & ymagined discayte all the daye longe. As for me, I was lyke a deafe mã & herde not: & as one that is dom, which doth not opẽ his mouth.
D I became euẽ as a man that heareth not: and in whose mouth are no reprofes. For in the, O Lorde, haue I put my trust, thou shalt answere for me, O Lorde my God. I haue required, ÿ they (euen my enemies) shulde not triũpe ouer me: for when my fote slypte, they reioyced greatly agaynst me. And I truye am set in the plage, and my heuynesse is euer in my syght. For I wyll confesse my wyckednesse, and be sory for my synne.
But myne enemies lyue, and are mygthy: & they that hate me wrongfully, are many in nombre. They also ÿ reward e euyl for good, are agaynst me, bycause I folowe the thynge that good is. Forsake me not (O Lorde my God.) Be not thou farre fro me.
Haste the to helpe me, O Lord (God) my saluacion.

¶ The.xxxix.Psalme.

DIXI CVSTODIAM VIAS.

To the chaunter Iedythun, a Psalme of Dauid.

I Sayd: I wyl take hede to my wayes ÿ I offende not in my tonge. I wyl kepe my mouth (as it wer w a bridle) whyle the vngodly is in my sight. I helde my tonge, & spake nothinge, I kept silence: yea, euen fro good wordes, but it was payne & greefe to me. My herte was hote within me, & whyle I was thus musynge, the fyre kyndled: and (at the last) I spake with my
*psal.xc.e B tonge: * Lorde, let me knowe myne ende, and the nombre of my dayes: that I maye be
*Iob.vii.a. 9.viii.b certifyed how longe I haue to lyue. * Beholde, thou hast made my dayes as it were a spanne longe, and myne age is euen as nothynge in respecte of the: & verely euery man lyuing is altogyther vanitie. Selah. For man walketh in a vayne shadowe, and dysquyeteth hym self in vayne, he heapeth vp rychesse * & cannot tell who shall gather them.
*luke.xii.e
And nowe Lorde, what is my hope? truly my hope is euen in the. Delyuer me from all myne offences, & make me not a rebuke vnto the foolish. I became domme, & opened not my mouth, for it was thy dounge.
C Take thy plage away fro me: I am euẽ consumed by the meanes of thy heuy hande.
When thou with rebukes dost chastẽ man for synne, ÿ makest his bewtye to consume awaye, lyke as it were a mothe fretynge a garment. Euery man therfore is but vanytie. Selah. Heare my prayer, O Lorde, and w̃ thyne eares cõsyder my calling: holde
*1.par.xxix.e not thy peace at my teares. For * I am a straunger with the, & a sojourner, as all my fathers were. Oh spare me a lytle, that I maye recouer my strength, before I go hẽce, and be nomore seene.

¶ The.xl.Psalme.

EXPECTANS EXPECTAVI.

To the chaunter, a Psalme of Dauid.

I Wayted pacyently for the Lorde, & he enclyned vnto me: and herde my callynge. He brought me also out of the horrible pyt, out of ÿ myre and claye, and set my fete vpõ the rock and ordered my goinges. And he hath put a newe songe in my mouth, euen a thanksgyuynge vnto our God. Many shall see, and feare: and shall put theyr trust in ÿ Lord.
* Blessed is the man, that hath set his hope in the Lorde, and tourned not vnto the proude: and to suche as go about with lyes.
O Lord my God, great are thy wonderous workes, which thou hast done: lyke as be also thy thoughtes which are to vs ward: and yet there is no man that ordereth them vnto ÿ.
Yf I wolde declare them, and speake of them, they shoulde be moo then I am able to expresse. * Sacrifice and meatesofferynge thou woldeste not haue, but myne eares hast thou opened: burnoffrynges and sacrifyce for synne hast thou not requyred.
Then sayd I: Lo, I come. In the volume of ÿ boke it is wrytten of me, ÿ I shulde fulfyl thy wyll, O my God: I am content to do it: yea, thy lawe is within my herte.
I haue declared thy rygheteousnesse in the great congregacion: Lo, I wyl not refrayne my lippes O Lord, & that ÿ knowest. I haue not hyd thy rygheteousnesse within my herte, my talkynge hath bene of thy truthe and of thy saluacion. I haue not kepte backe thy louynge mercye & truthe frõ the great congregation. Withdraw not ÿ thy mercy from me O Lorde, let thy louynge kyndnesse and thy truthe alway preserue me. For innumerable troubles are come aboute me, my synnes haue taken suche holde vpon me, that I am not able to loke vp: yea, they are mo in nombre then the heeres of my heed, and my herte hath fayled me. O Lorde, let it be thy pleasure to delyuer me, make haste (O Lorde) to helpe me. Let them be ashamed and confounded togyther that seke after my soule to destrope it: let them be dryuen backwarde & be put to rebuke that wysshe me euyl. Let thẽ be desolat & rewarded with shame ÿ say vnto me: fye vpon the, fye vpõ the. Let all those ÿ seke the, be ioyfull and glad in the: & let suche as loue thy saluacion, saye alwayes the Lorde be praysed. As for me, I am poore and neadye: but the Lorde careth for me.
Thou arte my helper and redemer: make me long

no longe taryinge (O my God.)

The.xli.pſalme.

BEATVS QVI INTELLIGIT.

To the chaunter, a Pſalme of Dauid.

BLeſſed is he*that conſydereth ꝑ poore (and neady) the Lord ſhal delyuer him in the tyme of trouble. The Lord preſerue hym: and kepe hym alyue: that he maye be bleſſed vpon earth, and delyuer not ꝑ hym into the wyll of his enemies. The Lord comforte hym, when he lyeth ſycke vpon his bed: make thou all his bed in his ſycknes. I ſayde Lorde be merciyfull vnto me, heale my ſoule, for I haue ſynned agaynſt the.

Myne enemies ſpeake euell of me: when ſhall he dye, and his name perythe? And yf he come to ſe me, he ſpeaketh vanytie, & his hert conceaueth falſhod within hym ſelfe: & when he cõmeth forth, he telleth it. All myne enemies whyſper together agaynſte me: euen agaynſt me do they ymagyne this euell. Let ꝑ ſentence of gyltynes procede agaynſt hym, & nowe that he lyeth, let hym ryſe vp no more. Yee, euen myne owne familyer frende whom I truſted*(which did alſo eate of my bread) hath layde great wayte for me.

But be thou merciyful vnto me (O Lord) ryſe thou me vp agayne, and I ſhal reward them. By this I knowe thou fauoureſt me, ꝑ myne enemy doth not tryumph agaynſt me. And when I am in my helth: ꝑ vpholdeſt me and ſhalt ſet me before thy face for euer. Bleſſed be the Lorde God of Iſrael, world without ende, Amen, and Amen.

The.xlii.Pſalme.

QVEM ADMODVM.

To the chaunter, a monicyon of the ſonnes of Corah.

LYke as the hert deſyreth ꝑ water broores, ſo longeth my ſoule after the (O God). My ſoule is a thurſt for God, yee, euen for thy luyynge God, when ſhall I come to appere before the preſence of God?

My teares haue bene my meate day & night, whyle they daily ſaye vnto me: where is nowe thy God? Nowe when I thyncke there vpon I powre out my hert by my ſelf for I went with the multitude, and brought them forth vnto the houſe of God, in ꝑ voice of prayſe and thakeſgeuynge, amonge ſuche as kepe holy daye. *Why art thou ſo full of heyneſſe (O my ſoule) and why arte thou ſo vnquyet within me? Put thy truſt in God for I wyl yet geue hym thankes, for ꝑ helpe of his countenaunce. My God, my ſoule is vexed within me: therfore wyll I remembre the, concerynge the *lande of Iordane, and the lyele hyl of Hermonim. One depe calleth another: becauſe of the noyſe of thy water pypes *all thy waues and ſtormes are gone ouer me. The Lord hath graunted his loving kindnes on the daye tyme & in the nyght ſeaſon dyd I ſyng of hym, and made my prayer vnto the God of my lyfe. I wyll ſaye vnto ꝑ God of my ſtrength why haſt ꝑ forgotte me why go I thus heuely, whyle the enemie oppreſſeth me? My bones are ſmytten a ſunder whyle myne enemies*(that trouble me) caſt me in the teth. Namely: whyle they ſaye daylye vnto me: where is nowe thy God? Why art thou ſo vexed (O my ſoule) and why art thou ſo diſquyeted within me? O put thy truſt in God, for I wyll yet thancke hym whiche is ꝑ helpe of my countenaunce, & my God.

The. xliii. Pſalme.

IVDICA ME DEVS ET.

GEue ſentence w̃ me (O God) & defende my cauſe agaynſt ꝑ vngodly people: Oh delyuer me from ꝑ deceatfull & wycked man. For ꝑ art the God of my ſtrength, why haſte thou put me from the? And why go I ſo heuyly, whyle the enemy oppreſſeth me? Oh ſend out thy lyght & thy truth ꝑ they maye leade me, & bryngе me vnto thy holy hyll, & to thy dwellyng. And that I maye go vnto the altare of God, euen vnto ꝑ God of my ioye & gladnes, and vpon the harpe wyl I geue thankes vnto the (O god) my God. *Why art ꝑ ſo heuy (O my ſoule) & why art ꝑ ſo diſquieted within me? O put thy truſt in God, for I wyll yet geue him thankes which is ꝑ helpe of my countenaunce, and my God.

The.xliiii.Pſalme.

DEVS AVRIBVS NOSTRIS.

To the chaunter an inſtrucyon of the ſonnes of Corah.

WE haue heard w̃ our eares (O God) *oure fathers haue tolde vs, what thou haſt done in their tyme of olde. Howe thou haſt drynen out the heathen with thy hande, & planted them in: howe ꝑ haſt deſtroyed the nacyons, & caſt them out.

*For they gat not the land in poſſeſſyon thorowe theyr owne ſweardе, neither was it theyr owne arme that helped them. But thy ryght hande, & thyne arme, and the lyghte of thy countenaunce, becauſe thou haddeſt a fauoure vnto them. *Thou art my kynge (O God) ſende helpe vnto Iacob. Thorowe the wyll we auerthrow our enemyes, and in thy name wyl we tread them vnder that ryſe vp agaynſt vs. For I wyll not truſt in my bow it is not my ſweard that ſhall helpe me. But it is thou that ſaueſt vs from our enemy, and putteſt them to confuſyon that hate vs. We make our boaſt of God all ꝑ daye longe, and wyll prayſe thy name for euer. Sela.

But nowe thou arte farre of, and putteſt vs to confuſyon, and *goeſt not forth with oure armyes.

Thou makeſt vs to turne oure backes vpon oure enemye, ſo that they whiche hate vs, ſpoyle our goodes.

C Thou letteſt vs be eaten vp lyke ſhepe, & haſt ſcatered vs amonge the heathen. Thou ſelleſt thy people for naught, & takeſt no money for them. Thou makeſt vs to be rebuked of our neyghbours, to be laughed to ſcorne, & had in deriſyon, of them ꝓ are rounde aboute vs. * Thou makeſt vs to be a by worde amonge the hethen, and that the people ſhake their heades at vs. My confuſyon is dayly before me, & the ſhame of my face hath couered me. For the voyce of the ſclaũderer & blaſphemer, for the enemy & auenger.

* Pſ.lxxix.a

D And though all this be come vpon vs, yet do we not forgette the, nor behane our ſelues frowardly in thy couenaunt. Our hert is not turned backe, neyther oure steppes gone out of thy way. No not when thou haſt ſmyten vs into ꝓ place of dragons, & couered vs with the ſhadowe of death. Yf we haue forgotten the name of our God, & holden vp our handes to any ſtraunge God. Shal not God ſearche it out? for he knoweth the very ſecretes of the hert. * For thy ſake alſo are we kylled all the daye longe, & are counted as ſhepe appointed to be ſlayne. Up Lord why ſlepeſt thou? Awake, & be not abſent from vs for euer. Wherfore hydeſt ꝓ thy face, & forgetteſt our miſery and trouble? * For our ſoule is brought lowe vnto the duſt: our bely cleueth vnto the grounde. Aryſe and helpe vs, & deliuer vs for thy mercy ſake.

Romã.viii.f.

* Pſa.cxix.d.

C The.xlv. Pſalme.

ERVCTAVIT COR MEVM.

To the chaunter, a ſonge of loue.

A My hert is endyting of a good matter. I ſpeake of ꝓ thynges, which I haue made vnto ꝓ kyng: My tong is the pen of a ready writer. Thou art fayrer then ꝓ chyldre of men, full of grace are thy lyps, becauſe God hath bleſſed the for euer. Gyrde the ẃ thy ſwerd vpon thy thygh (O ꝓ moſt myghtye) accordyng to thy worſhyp and renowne. Good lucke haue thou ẃ thine honour, ryde on becauſe of the worde of truth, of mekenes and ryghteouſnes: and thy ryght hande ſhal teach the terryble thynges. Thy arowes are very ſharpe, and the people ſhal be ſubdued vnto the, euen in the myddſt amonge the kynges enemyes.

B * Thy ſeate (O God) endureth for euer the ſcepter of thy kyngdome is a ryght ſcepter: Thou haſt loued ryghteouſnes, and hated iniquytie, wherfore God (euen thy God) hath anoynted the wyth the oyle of gladneſſe aboue thy felowes. All thy garmentes ſmell of myrre, Aloes, and Caſſia, out of the Yueryre places, wherby they haue made the glad. Kynges doughters were amonge thy honorable wemen: vpon thy right hand dyd ſtand the Quene in a veſture of golde * (wrought & doute with dyuerſe colours.) Herke (O doughter) and conſyder: enclyne thyne eare, forget alſo thyne owne people, & thy fathers houſe. So ſhall the kynge haue pleaſure in thy beauty, for he is thy Lorde * (God) and worſhyp thou hym. And the doughter of Tire ſhalbe there with a gyft lyke as ꝓ rych alſo amonge ꝓ people ſhall make their ſupplicacyon before the. The kynges doughter is all glorious within her clothyng is of wrought golde.

* Hebr.i.d.

She ſhalbe brought vnto the kyng in raiment of nedle worke: the virgins ꝓ be her felowes, ſhall beare her company, and ſhall be brought vnto the. With iope & gladnes ſhall they be brought, & ſhal entre into the kynges palace. In ſteade of thy fathers ꝓ ſhalt have chyldren, whome thou mayſt make Princes in all landes. I wyll remembre thy name from one generacyon vnto an other: therfore ſhall the people geue thankes vnto ꝓ, world without ende.

C The.xlvi. Pſalme.

DEVS NOSTER REFVGIVM.

To the chaunter, a ſonge for the chyldren of Corah vpon Alamoth.

A God is our hope & ſtrength: a very preſent helpe in trouble. Therfore will not we feare, though ꝓ earth be moued and though the hilles be carried in ꝓ myddſt of the ſee. * Though the waters thereof rage & fwel, and though the mountaynes ſhake at ꝓ tempeſt of the ſame. Sela.

* Pſa.

The ryuers of the flonde therof ſhal make glad the citie of god, the holy place of ꝓ tabernacles of the moſt hyeſt. God is in the myddſt of her, therfore ſhal ſhe not be remoued: God ſhal helpe her, & that right early. The heathe make much a doo, and ꝓ kyngdoms are moued: but God hath ſhewed his voyce, and the earth ſhal melt away. The Lorde of hoſtes is ẃ vs, ꝓ God of Jacob is our refuge. Sela.

B O come hyther, & beholde the workes of the Lorde, what deſtrucyons he hath brought vpon the earth. * He maketh warres to ceaſe in all the world, he breaketh the bowe & knappeth ꝓ ſpeare in ſundre, & burneth the chariotes in the fyre. Be ſtyll then & knowe that I am God: I wyll be exalted amonge the hethen, and I wyll be exalted in the earth. The Lorde of hoſtes is with vs, the god of Jacob is our defence. Sela.

* Pſa.

C The.xlvii. Pſalme.

OMNES GENTES PLAVDITE.

To the chaunter, a Pſalme for the chyldren of Corah.

A O clappe youre handes together (all ye people) O ſynge vnto God wyth the voyce of melodye. For the Lorde is hye and * to be feared, he is the greate kynge vpon all the earth. He ſhall ſubdue ꝓ people vnder vs, and the nacyons vnder our fete.

He ſhall

he shal chuse out an heritage for vs: euen
the worship of Jacob whome he loued. Sela
god is gone vp with a merry noyse, & the lord
B with ꝑ sounde of ꝑ trompe.
Sing praises sing praises vnto *(our)
God: O singe praises, singe praises vnto
our kynge. For God is kyng of all the earth
sing ye praises w̃ vnderstanding. God rayg
neth ouer the heathen. God sytteth vpon his
holy seate. The princes of the people are ioy
ned vnto the people of the God of Abraham
for God (which is very hye exalted) doth de
fende the earth, as it were with a shylde.

¶ The.xlviii. Psalme.
MAGNVS DOMINVS.

A Songe of a Psalme of the chyldre of Corah
(in the seconde daye of our Sabboth.)
A GReate is the Lorde, and hyghlye to be
praised, in the cytie of oure God, euen
vpon his holy hyll. The hyll of Sion
is a fayre place, & the ioye of the whole earth
vpon ꝑ North syde lyeth the cytie of ꝑ great
kyng God is wel knowen in her palaces, as a
sure refuge. For lo, the kynges *(of the earth)
are gathered & gone by together. They mar
uayled, to se such thynges: they were astony
ed, & sodenly caste downe. Feare came there
vpon them, and sorowe as vpon a woman in
her trauayle.
B Thou shalt breake the shyppes of the see,
thorowe the East wynde. Lyke as we haue
heade, so haue we sene in the cytie of ꝑ Lord
of hostes, in the Cytie of our God. God vp
holdeth the same for euer. Sela. We wayte
for thy louing kyndnes (O God) in the myd
dell of thy temple. (O God) accordyng vnto
thy name, so is thy praysle vnto the worldes
ende: thy right hande is full of righteousnes
Let the mount Syon reioyse, and the dough
ters of Juda be glad because of thy indgmē
tes. Walke about Sion, and go rounde a-
C boute her, & tell the towres therof.
Marcke well her bulwarkes, set vp her
houses, that ye maye tell them that come af
ter. For this God is our God for euer & euer,
he shalbe our guyde vnto death.

¶ The.xlix. Psalme.
AVDITE HEC GENTES.

To the chaunter, a Psalme for the
chyldren of Corah.
A HEare thys, all ye people: ponder it
with your eares, all ye that dwel in
the worlde. Hye and lowe: rych, and
poore, one w̃ an other. My mouth
shall speake of wysdome, and my herte shall
muse of vnderstandynge. I wyll encline
myne eare to the parable, & shewe my darcke
sayche vpon the harpe. Wherfore shulde
I feare in the dayes of wickednes: and when
the wyckednesse of my heles compasseth me
rounde aboute? * There be some that put
they re trust in they re Goodes, and boast them
selues in the multytude of they re ryches. But
no man maye delyuer hys brother, nor make
agreement vnto God for hym.
*For it coste more to redeme they re soul-
es, so that he must let that alone for euer.
Yee, though he lyue longe: & se not the graue
‡For he seeth, that wise men also dye, and pe
rysche together: as well as the ignorant and
foolyshe, and *leaue they re ryches for other.
And yet they thynke, that they re houses shall
contynue for euer, and that they re dwellynge
places shall endure from one generacyon to a
nother, and call the landes after they re owne
names. Neuertheleslye, man wyll not abyde
in honoure, seynge he maye be compared vn-
to the beastes that perysche: thys is the waye
of them. This is they re foolyshnes, and their
posterytye praysle they re saying. Sela. They
lye in the hell lyke shepe, death gnaweth vpō
them, and the rychteous shal haue dominacy
on of them in the morning: they re bewtie shal
consume in the sepulchre oute of they re dwel-
lyng. But God shal delyuer my soule from ꝑ
place of hel, for he shal receaue me. Sela. Be
not ꝑ afrayd though one be made ryche: or ꝑ
the glory of his house be increased.
*For he shal carye nothyng away with
hym when he dyeth, neyther shall his pompe
folowe hym. For whyle he lyued, he counted
hym selfe an happye man: and so longe as ꝑ
doest well vnto thy selfe, men wyll speake
good of the. He shal folowe the generacyons
of his fathers, and shall neuer se lyght. Man
beynge in honoure hath no vnderstandynge,
but is compared vnto the beastes, that pe-
rysche.

¶ The.l. Psalme.

DEVS DEORVM DOMINVS.

A Psalme of Asaph.

THe Lorde, euen the moste mygh tye
god hath spoken, & called the world
from the rysyng vp of the sunne vn-
to the goynge downe therof. *Out
of Syon hath God appeared in perfect bew
tye.
Oure God shall come, and shall not kepe
silence: there shal go before him a consuming
fyre, and a mygh tye tempest shalbe stered vp
rounde about hym.
He shall call the heauen from aboue, and
the earth ꝑ he maye iudge his people.
Gather my Sayntes together vnto me,
those that haue made a couenaunte with me,
wyth sacrifyce. And the heauens shall de-
clare his rychteousnes, for God is Iuge him
selfe. Sela.
Heare, O my people: and I wyl speake, I
BBii my selfe

* Psal 16. b
Luke. 19. c.
B
*1. Peter. i. c.
1. John. ii. a.
‡Eccle. ii. c.
and. iii. c.
*Iob. xxviii. b
*Luke. xii. c.
C
*Iob. xxviii. b
A
*Eccl. ii. b

my ſelfe wyll teſtifye agaynſt the, O Iſrael,
For I am God, euen thy God. I wyl not re-
proue the, becauſe of thy ſacrifyces, or for thy
burnte offerynges, becauſe they were not al-
waye before me. * I wyll take no bullocke
out of thy houſe: nor he goates out of thy fol-
des. For all the beaſtes of the foreſt are myne
and ſo are the catel vpon a thouſande hylles.
I know all the foules vpon the mountaynes
and the wylde beaſtes of the felde are in my
ſyght. Yf I be hungry I wyll not tel the: for
*the whole world is myne, and all that ther-
in is. Thynkeſt thou, that I wyl eate bulles
flesche, and drynke the bloude of goates? Of-
fre vnto God thankes geuyng, and paye thy
vowes vnto the moſt hyeſt. And * call vpon
me in the tyme of trouble, ſo wyll I heare the
and thou ſhalt prayſe me. But vnto the vn-
godly ſayde God. Why doſt thou preach my
lawes, & takeſt my couenaunt in thy mouth?
Where as thou hateſt to be reformed, and
haſt caſte my wordes behynde the? When ꝓ
ſawest a theefe, thou conſentedſt vnto hym, &
haſt bene partaker with the aduouterers.
Thou haſt let thy mouth ſpeake wyckednes,
and with thy tong thou haſt ſet forth diſceat
Thou ſattest and ſpeakeſt agaynſt thy bro-
ther: yee, & haſt ſclaundred thyne owne mo-
thers ſonne.

D Theſe thynges haſte thou done, & I held
or my tonge: & thou thoughteſt or (wyckedly) ꝓ I
am euen ſuch a one as thy ſelfe: but I wyl re-
proue the, and ſet before the, the thinges that
thou haſt done. O conſyder this ye ꝓ forget
God: leſt I plucke you a way, & there be none
to deliuer you. Who ſo offreth me thankes &
prayſe: he honoureth me, and to hym that or-
dereth his conuerſacyon ryght wyl I ſhewe ꝓ
ſalnacyon of God.

The.li. Pſalme.

MISERERE MEI DEVS.

To the chaunter, a Pſalme of Dauid,
when the proket Nathan came vnto hym af-
ter he was gone into Bethſabe.

A Have mercy vpon me (O god) after thy
or (great) goodneſſe: accordyng vnto ꝓ
multytude of thy mercyes, doo awaye
myne offences. Wache me thoroughly fro my
wyckednes, & cleanse me from my ſynne. For
*I knowledge my fautes, & my ſynne is euer
before me. Agaynſt ꝓ only haue I ſynned, &
done this euel in thy ſyght: that ꝓ myghteſt
be iuſtifyed in thy ſayinge, & cleare whe thou
art iudged. Beholde, I was shapen in wyck-
dnes, & in ſinne hath my mother conceaued
me. But lo, thou requireſt truth in ꝓ inward
partes, and shalte make me to vnderſtande
wyſdome ſecretly.

B Thou ſhalt pourge me w * Iſope, & I ſhal
be cleane: ꝓ ſhalte wache me, & I ſhalbe whyt-
ter then ſnowe: Thou ſhalte make me heare
ioye and gladneſſe, that the bones wyche
thou haſt broken, maye reioyſe. Turne thy
face from my ſynnes, and put out all my mis-
dedes. * Make me a cleane hert (O God) and
renue a ryght ſpyrete within me. Caſt me not
awaye from thy preſence, & take not thy holy
ſpyrete from me. O gene me ꝓ comfort of thy
helpe agayne: and ſtabliſh me w thy free ſpyrit.
Then ſhal I teach thy wayes vnto the wyc-
ked, & ſynners ſhalbe conuerted vnto the. De-
liuer me from bloude gyltynneſſe (O God) ꝓ
that art the God of my health, and my tonge
ſhall ſyng of thy ryghteouſneſſe. Thou ſhalt
open my lyppes (O Lorde) my mouthe ſhall
ſhewe thy prayſe.

For thou deſyreſt no ſacrifyce, elſe wolde
I gene it the: * but thou delyteſt not in burnt
offerynge. The ſacrifyce of God is a trou-
bled ſpyrete, & a broken and a contryte hert (O
God) ſhalt thou not deſpyſe. O be fauourable
and gracyous vnto Sion, buyld thou the
walles of Ieruſalem. Then ſhalte thou be
pleaſed with the * ſacrifyce of ryghteouſnes
with the burnt offringes and oblacions then
ſhall they offre yonge bullockes vpon thyne
aultare.

The.lii. Pſalme.

QVID GLORIARIS IN MALICIA.

To the chaunter, an exhortacio of Dauid
when Doeg the Edomyte came to Saul
and ſhewed hym, ſayinge: Dauid is come
to the houſe Ahimeleche.

Why boaſteſte thou thy ſelfe, ꝓ ty-
rannt, that ꝓ canſt do myſchefe. I
Where as the goodnes of God
endureth yet daylye. Thy tongue
maginetb wickednes, and with lies thou cut-
teſt lyke a sharpe raſoure. Thou haſt loued
vngraciouſnes more then goodnes: & talke
of lyes more then righteouſnes. Sela. Thou
haſt loued to ſpeake all wordes that maye do
hurt, O thou falſe tonge.

Therfore ſhall God deſtroye the for ever
he ſhall take the & plucke the out of thy dwel-
ling, & rote ꝓ out of the land of ꝓliuing. Sela.

Thery ghteous alſo ſhal ſe this, & feare, &
ſhall laugh hym to ſcorne. Lo, this is ꝓ man
that toke not God for his ſtrength, but tru-
ſted vnto the multytude of his ryches, & ſtre-
gthed hym ſelfe in his wyckednes. As for me
I am lyke a greene olyue tre in ꝓ houſe of God
my truſte is in the tender mercy of God for
euer and euer. I wyll alwaye geue thankes
vnto the: for that ꝓ haſt done: & I wyl hope in
thy name, for thy ſayntes lyke it well.

The.liii. Pſalme.

DIXIT INSIPIENS.

To the chaunter vpon Mahalah, an
inſtrucyon of Dauid.

The * foolyſhe bodye hathe ſayde in his
herte, there is no God. Corrupte are
they, & become abhomynable in their
wyckednelle * there is none that doeth good.
God

God loked downe from heauen vpon the
chyldren of men, to ſe yf there were any that
wolde vnderſtande & ſeke after God.
B But they are all gone oute of the waye,
they are all together become abhomynable:
there is alſo none that doth good, no not one.
Are not they wout vnderſtandyng ý wozcke
wyckednes, eatyng vp my people as yf they
wolde eate bread? they haue not called vpon
God. They were afrayde, where no feare
was: foz God hath broken the bones of hym
that beleged the: ý haſt put them to confuſyõ
becauſe God hath deſpyſed them.
Oh that the ſaluacyon were geuen vnto
Iſrael out of Syon: Oh that ý Lozde wolde
deliuer his people out of captiuyte.
Then ſhulde Iacob reioyce, & Iſrael ſhuld
be ryght glad.

¶ The.liiii. Pſalme.

DEVS IN NOMINE TVO.

To the chaunter in melodies, an inſtrucyon
of Dauid, when the zephites came and ſayde
vnto Saule: hath not Dauyd hyd hym ſelfe
amongſt vs?
A SAue me (O god) foz thy names ſake
and auenge me in thy ſtrength.
Heare my prayer (O God) & herken vnto the wozdes of my mouth.
Foz ſtraungers are ryſen vp agaynſt me,
and tyrauntes (whiche haue not God befoze
theyr eyes) ſeke after my ſoule. Sela.
Beholde, God is my helper, the Lozde is
with them that vpholde my ſoule.
*He ſhal rewarde euell vnto myne ene-
mies: deſtroye thou them in thy truth.
In offeryng of a fre herte wyl I geue the
and prayſe thy name (O Lozde) becauſe it is
ſo comfoztable. Foz he hath deliuered me out
of all my trouble, & myne eye hath ſene his de
ſyre vpon myne enemies.

¶ The.lv. Pſalme.

EXAVDI DEVS.

To the chaunter in melodyes, an in-
ſtrucyon of Dauid.
A HEare my prayer (O god) and hyde
not thy ſelfe fro my petiçyõ. Take
hede vnto me, and heare me, how I
mozne in my prayer, and am vexed
The enemie cryeth ſo, and the vn-
godly cometh on ſo faſt: foz they are mynded
to doo me ſume myſchefe, ſo malycyouſly are
they ſet agaynſt me. Wy herte is diſquyeted
within me, and the feare of death is fallen v-
pon me. Fearfulneſſe and trembluyng are
come vpon me, and an hozryble dzede hathe
ouerwhelmed me. And I ſayde: O that I
had wynges lyke a doue, foz then wold I flye
awaye, and be at reſt. Lo, then wolde I get
B me awaye farre of, and remayne in the wyl-
deruelle. Sela. I wolde make haſt to eſcape,
becauſe of the ſtozmye wynde and tempeſt.
Deſtroye theyr tonges (O Lozde) & *deuyde
them, foz I haue ſpyed vnryghteouſnes and
ſtryfe in the cytie. Daye and nyght go they
about within the walles therof: myſcheſe all
ſo, and ſozowe are in the myddeſt of it. Wyc
kednelle is therein, dyſceate, and gyle go not
out of her ſtretes. Foz it is not an open ene-
mye that hath done me this dyſhonoure: foz C
then I couldе haue bozne it: neyther was it
myne aduerſary, that dyd magnify him ſelfe
agaynſt me: foz then *(peradventure) I wolde D
haue hyd my ſelfe from hym.
* But it was euen thou my companyon,
my guyde, & myne owne familyer frende.
Ile toke ſwete councel together, & walked
in the houſe of God as frendes. Lette deathe
com haſtely vpon them, & let them go downe
quycke into hell, foz wyckednelle is in theyre
dwellynges, and amonge them.
As foz me, I wyll call vnto God, and the
Lozde ſhal ſaue me. In the euenyng and moz
nyng, and at none daye wyll I praye (& that
inſtantly) and he ſhall heare my voyce.
It is he that delyuered my ſoule in peace
from the battayle that was agaynſte me: foz
there were many wyth me. Yee, euen God
that endureth foz euer: ſhal heare me, & bzing
them downe. Sela. Foz they wyll not turne
noz feare God. He layde hys handes vpon
ſuche as be at peace wyth hym, and he brake
his couenaunte. The wozdes of hys mouth
were ſofter then butter, haunyng wat in hys
harte: hys wozdes were ſmother then oyle, &
yet be they very ſweardes. *O caſt thy bur-
then vpon the Lozde and he ſhall nozyſhe the
and not ſuffre the ryghteous to fall foz euer.
And as foz them, thou (O God) ſhalt bzynge
them in to the pyt of deſtrucyon. The bloud
thzuſtye and diſceatful men ſhal not lyue out
halfe theyr daies. Neuertheles, my truſt ſhal
be in the *(O Lozde.)

¶ The.lvi. Pſalme.

MISERERE MEI DEVS QVONIAM.

To the chaunter vpon the doue of hym ý
was donme in a far countrey: the badge
(oz armes) of Dauyd, when the Philyſty
nes toke hym in Geth.

BE mercyful vnto me (O god) foz man
goeth about to deuoure me: he is day-
ly fyghtyng and troublyng me. Wyne
enemyes are daylye in hande to ſwalowe me
vp: foz they be many that fyght agaynſt me,
o thou moſt hyeſt.
Neuertheleſſe, though I am ſometyme a-
frayde, yet put I my truſte in the. I wyll
prayſe God, becauſe of his wozde: I haue put
my truſte in God, and wyll not feare what B
fleſhe can do vnto me. They daylye myſtake
my wozdes, all that they ymagyne is to do
me euell. They holde altogether, and kepe
them ſelues cloſe: & marcke my ſteppes, when
they laye wayte foz my ſoule.

Shal they eſcape for their wyckednesse? thou (O God) in thy dyſpleasure shalte caste them downe. Thou telleſt my flittinges, put my teares in thy bottel: are not these thinges noted in thy boke? When so euer I call vpon
C the, then shal myne enemyes be put to flyght this I know, for God is on my syde. In godes wordes wyll I reioce, in ý Lordes worde wyll I comforte me.

Yee, in God haue I put my truste, I wyll not be afrayde what man can do vnto me.

*Pſal.xcvi.b *Pſal.cxlvi.a. *Unto the (O God) wyll I paye my vowes, vnto the wyl I geue thankes. For * ý hast deliuered my soule from death, & my fete from fallyng, that I maye walke before god in the lyght of the liuynge.

¶ The.lvii.Pſalme.

MISERERE MEI DEVS MISERERE.

To the chauñter destroye not: The badges or armes of Dauyd, when he fled from Saule
I into the caue.

mat. Fviii.d BE mercyful vnto me (O god) be mercyfull vnto me, for my soule trusteth in the, and vnder the shadow of thy wynges shalbe my refuge: vntyll thys Tyrannye be ouerpaste. I wyll call vnto the most hye God, euen to the God that shal perfourme the cause whiche I haue in hande. He shal sende from heauen, and saue me from the reproke of hym that wolde eate me vp. Sela. God shall sende forth his mercye and truth. My soule is amonge Lyons, and I lye euen among the chyldren of men (that are set on fyre) whose teeth are speares and arowes & their tonge a sharpe swearde. Set vp thy selfe (O God) aboue the heuens, and thy glory aboue all the earth.

They haue layde a nette for my fete, and
B pressed downe my soule: they haue dygged a pytte before me, and are fallen into the mydde*Pſa.cxviii.a des of it themselues. Sela. * My herte is fixed (O God) my hert is fixed: I wyll syng and geue prayse. Awake, O my glorye, awake, lute and harpe, I my selfe wyl awake ryght early. I wyll geue thankes vnto the
*Pſa.cij.b (O Lorde) amonge ý people, and I wyl syng vnto the amonge the nacions. * For ý greatnesse of thy mercye reacheth vnto the heuens and thy trueth vnto the cloudes. Set vp thy selfe (O God) aboue the heauens, & thy glory aboue all the earth.

¶ The.lviii.Pſalme.

SI VERE VTIQVE IVSTICIAM.

To the chaunter, destroye not. The badge or armes of Dauyd.

I ARe youre myndes sette vpon ryghteousnesse, O ye congregacyon? and do ye iudge the thynge that is ryght O ye sonnes of men? Yee, ye ymagyne mischefe in youre herte vpon the earthe and youre handes dealę w̃ wyckednesse.

The vngodlye are frowarde, euen from their mothers wõbe: as sone as they be borne they go astraie and speake lyes. They are as venymous as the poyson of a serpente, euen lyke the deathe adder that * stoppeth her eares. Which refuseth to heare the voyce of the charmer, charme he neuer so wysely.

Breake they teth (O God) in their mouthes: smyte the chaw bones of the Lyons (O Lorde:) Let them fal awaye lyke water that runneth a pace: and when they shote their arowes, let them be roted out.

Let them consume awaye lyke a snayle & be lyke the vntymely frute of a woman, and let them not se the sonne. Or euer your pots be made whote with thornes: so let indignacyon vexe hym, euen as a thyng ý is rawe.

* The ryghteous shall reioyse when he seyth the vengeaunce: he shall washe his fete steps in the bloude of the vngodly.

So that a man shall saye: verely there is a reward for the ryghteous, doubtles there is a God that iudgeth in the earth.

¶ The.lix.Pſalme.

ERIPE MF DE INIMICIS.

To the chaunter, destroye not: The badge or arme of Dauyd, when Saul sent & they dyd watche the house to kyll hym.

I DElyuer me from myne enemyes (O God) defende me frome them ý ryse vp agaynst me. O delyuer me from the wicked doers, and saue me from the bloude thurstie men. For lo, they lye wayte for my soule: the myghtye men are gathered together agaynst me without any offence or faute of me (O Lorde.)

They runne and prepare them selues without my faute: Aryse, thou therfore to helpe me, and beholde. Stande vp (O Lorde God of hostes) thou God of Israel to visit al heathen: & be not mercyfull vnto them ý offende of malicous wyckednes.

Sela. They go to and fro in the euenyng they grenne lyke a dogge, and runne aboute throwe the cytie. Beholde, they speak with their mouth, & swerdes are in their lyppes for who doth heare?

But thou (O Lorde) * shalte haue them in derisyon, & thou shalt laugh all heathen to scorne. My strength wyl I ascrybe vnto the for thou art ý God of my refuge.

God sheweth me his goodnes plentefully, and God shall lette me se my delyre vpon myne enemyes. Slaye them not, lest my people forget it: but scatter them abroode among thy people, & put thē downe (O lorde) our defence. For the synne of their mouthe, & for the wordes of their lyppes they shalbe taken in their pryde, & why? they preaching of cursynge and lyes.

Consume them in thy wrathe, consume them

them that they maye perish; and knowe that it is God whiche ruleth in Jacob and vnto ye endes of the worlde. Sela. And in the euenyng they wyll returne: grenne lyke a dogge and wyll go aboute the Cytie. They wyll runne here and theare for meate; and grudge if they be not satisfied. As for me, I wyll sing of thy power, and wyll prayse thy mercye by tymes in the morynyng; for thou hast bene my defence and refuge in the daye of my trouble. Vnto the, O my strength, wyll I synge; for thou (O God) art my refuge and my mercyfull God.

¶ The.lx. Psalme.

DEVS REPVLISTI NOS.

To the chaunter, vpon the rose of wytnesse, the badge or armes of Dauyd, for to teache: when he fought agaynst Melopotamia, and Siria of zoba: and when Joab turned backe and slue twelue thousande Edomytes in the salte valley.

I O God, thou that hast cast vs out and scatered vs abroode: thou haste also bene dysplesed. O turne the vnto vs agayne. Thou haste moued the lande and deuyded it, heale the sores thereof for it shaketh. Thou hast shewed thy people hoy thynges, * thou hast geuen vs a drynke of deadly wine. Thou hast geuen a token for suche as feare the: ye they maye triumphe, because of the truth.

Sela. Therfore were thy beloued delyuered, helpe me with thy right hande, & heare me. * God hath spoken in his holynes, I wyll reioyce and deuide Sichem; and mete out the valley of Suchoth.

Gilead is myne, and Manasses is myne: Ephraim also is ye strength of my heade, Juda is my lawe geuer. Moab is my washepotte, ouer Edom wyll I cast out my shoo: Philystea be ye glad of me. Who wyll leade me into the stronge cytie? Who wyll bryngeme into Edom? Hast thou not cast vs out (O God) wylt not thou (O God) * go out wyth our hoostes? O be thou our helpe in trouble, for vayne is the helpe of man. Thorow God we shall do great actes, for it is he that shall treade downe our enemies.

¶ The.lxi. Psalme.

EXAVDI DEVS DEPRECA.

To the chaunter in the melodyes of Dauid.

I Eare my crynge (O God) geue eare vnto my prayer. From the endes of the earth wyll I cal vnto the, when my hert is in heuynes. Oh lette me vp vpon the rocke that is hyer then I. For thou hast bene my hope, and a stronge tower for me against the enemye. I wyll dwell in thy tabernacle for euer: and my trust shalbe vnder the couerynge of thy wynges. Sela. For ye O Lorde, hast heard me desyres; and hast geuen an heritage vnto those ye feare thy name.

Thou shalt graunt the kyng a longe lyfe that his yeares maye endure thorowe out all generacyons. He shall dwell before God for euer: O prepare thy louing mercy & faythfulnes ye they maye preserue hym. So wyll I alwayes synge prayse vnto thy name, * ye I maye dayly perfourme my vowes. * Psal. lxi. d.

¶ The.lxii. Psalme.

NONNE DEO SVBIECTA.

To the chaunter. For Jeduthum: a Psalme of Dauid.

MY soule truly wayteth styl vpon God, for of hym cometh my saluacyon. He verely is my strength & my saluacyon: he is my defence so that I shall not greatly fall. How long wyl ye imagine mischeife agaynst euery man? ye shalbe slayne all ye sorte of you yee, as a totteryng wall shall ye be, and lyke a broken hedge. They deuice is only how to put hym out whom God wyll exalte they lyte is in lies: they geue good wordes w̃ their mouth, but curse w̃ their hert. Sela.

Neuertheleſſe, my soule wayte thou styll vpon God, for my hope is in hym. He truely is my strength, and my saluacyon: he is my defence so that I shall not fall. In God is my heith and my glory, the rocke of my myght & in God is my trust. O put your trust in hym alwaye (ye people) * powre out youre hertes before hym, for God is our hope. B * 1. Reg. i. c. Psal. xiii. a.

Sela. As for the chyldren of men, they are but vayne, the chyldren of men are discreatful vpon the waytes they are altogether lyghter then vanyte it selfe. O trust not in wrõge and robberye, geue not your selues vnto vanyte: yf ryches increase, set not your hert vpõ them. God spake once and twyce: I haue also heard the same: that power belongeth vnto God. And that thou Lorde art mercyfull for * thou rewardest euery man according to his worke. * Psa. xviii. e Math. xvi. d.

¶ The.lxiii. Psalme.

DEVS DEVS MEVS.

A Psalme of Dauid, when he was in the wylderness of Juda.

O God, ye art my God, early wyll I seke the. My soule thrusteth for ye my flesh also longeth after ye in a barren and drye land, where no water is. Thus haue I loked for the in holynesse A
that I myght beholde thy power and glory. For thy louyng kyndnesse is better then the lyfe it selfe, my lyppes shall prayse the. As long as I lyue wyl I magnify ye on this manner, and lyft vp my handes in thy name. My soule shalbe satisfyed, euen as it were wyth mary and fatnesse, when my mouth prayseth the wyth ioyfull lyppes. B

Haue I not remembred the in my bed, and

thought vpon the, when I was wakynge.

Because thou hast bene my helper, therfore vnder the shadowe of thy wynges wyll I reioyse. My soule hangeth vpon the, thy right hande hath vpholden me. These also ꝑ seke the hurte of my soule, they shal go vnder the earth. Let them fall vpon the edge of the sweard, that they maye be a porcyon for fores. But the kynge shall reioyse in God: *all they also that sweare by hym shalbe cõmended for the mouthe of them that speake lyes, shalbe stopped.

* Deut. vi.c.

The.lxiiii. Psalme.

EXAVDI DEVS ORATIONEM.

To the chaunter, a Psalme of Dauid.

A HEar my voice (O god) in my prayer, preserue my lyke from feare of ꝑ enemye. Hyde me from the gathering together of ꝑ frowarde, & frõ the insurrecyon of wycked doers. Which haue whet their tonge lyke a sweard & shote out their arowes, euen bitter wordes That they maye preuely shote at hym which is perfect: sodenly do they hyt him & feare not They courage them selues in myschefe, & comen among them selues, how they may laye snares: and saye, ꝑ no man shall se them.

B They ymagine wyckednes, & practyse it ꝑ they kepe secrete amonge them selues, euery man in the depe of his hert. But God shall sodenly shote at thẽ with a swyft arow, ꝑ they shalbe wounded. Yee, their owne tonges shal make them fal, in so much ꝑ who so seeth thẽ shall laugh them to scorne.

And all men that se it, shal saye: this hath god done, for they shal perceaue that it is his worke. The rygheteous shal reioyse in ꝑ lord and put his trust in hym: & all they ꝑ are true of hert shalbe glad.

¶ The.lxv. Psalme.

TE DECET HIMNVS.

To the chauster, a Psalme & songe of Dauid.

A THou (O God) arte prayed in Sion, & vnto the shal the vowe be performed (in Jerusalem) Thou that hearest the praier vnto the shal all flesche come. My mysdedes preuayle agaynst me: Oh be thou merciful vnto our synnes. Blessed is the man whome thou choosest and receauest vnto the: he shall dwell in thy courte: and shalbe satisfyed wyth the pleasures of thy house, euen of the holy temple. Thou shalte shewe vs wonderfull thynges in rygheuousnesse (O God) of our salnacion, thou that art the hope of all endes of the earthe, and of them that remayne in the broode see. Whyche in hys strength settetb faste the mountaynes, and is B girded about with power. Whiche stylleth the ragyng of the see, and the noyse of his waues, and the madnes of the people. They also that dwell in the vttermoste partes (of the earth) shalbe afrayd at thy tokens, thou that makest the outgoynges of the morynyng and euenynge to prayse the.

Thou visitest the earthe, & blessest it: thou makest it very plentyous. The ryuer of God is ful of water, ꝑ preparest theyr corne: for so thou prouidest for the earth. Thou watest her forowes, ꝑ sendest rayne into ꝑ lytle valeyes therof: ꝑ makest it softe with the droppes of rayne, & blessest thincrease of it. Thou crownest the yeare with thy goodnesse: & thy cloudes droppe fatnesse. They shall droppe vpon the dwellynges of the wyldernes: and the lytle hylles shall reioyce on euery syde. The foldes shalbe full of sheepe, the valleyes also shall stande so thycke with corne, ꝑ they shall laugh and synge.

¶ The.lxvi. Psalme.

IVBILATE DEO.

To the chaunter. The songe of a Psalme. I

O *Be ioyfull in GOD, all ye landes, syng prayses vnto the honour of his name, make his prayse to be glorious. Saye vnto god, O how wonderfull art thou in thy workes: thorowe the greatnesse of thy powre shall thyne enemyes be founde lyers vnto the. For all the worlde shall worshyppe the, syng of the, and prayse thy name.

Sela. O come hyther & behold the workes of God, howe wonderful he is in his doynge towarde the chyldren of men. *He turned the see into dryeland: so that they went thorowe the water one fote: there dyd we reioyse therof. He ruleth with his powre for euer, his eyes beholde the people: and suche as wyll not beleue, shal not be able to exalte thẽ selues. Sela. O prayse our god (ye people) & make the voyce of his prayse to be heard. Whiche holdeth oure soule in lyfe, and suffereth not our fete to slyppe. For thou (O god) hast proued vs: thou also haste tryed vs, lyke as syluer is tryed.

Thou broughtest vs into the snare, and layde trouble vpon our loynes. Thou suffredest men to ryde ouer our heades, *we went thorow fire & water and ꝑ broughtest vs out into a welthy place. I wyll go into thy house with brent offringes, & wyl pay ꝑ my vowes *which I promised wꝫ my lyps, & spake wyth my mouth when I was in trouble.

I wyll offre vnto the, fat brent sacrifyces with the incence of rammes. I wyl offre bullockes and goates. Sela. O come hither and herken all ye ꝑ feare God: and I wyll tell you what he hath done for my soule.

I called vnto hym wꝫ my mouth, and gaue hym prayses with my tong. Yf I entyrtayned to wickednes wꝫ my herte, the Lorde wyll not heare me. But God hath heardeme, and consydred the voyce of my prayer.

Praysed be God whiche hath not cast out my prayer: nor turned his mercye fro me.

¶ The.lxvii. Psalme.
DEVS MISEREATVR NOSTRI,

To the chaunter in melodyes: a Psalme and songe.

GOd, * be mercyfull vnto vs, and blesse vs, and shewe vs the lyght of his countenaunce: ⁂ (and be mercyfull vnto vs.) Sela. That thy waye maye be knowen vpon earth, thy sauyng health amonge all nacions. Let the people prayse the O God: yea let all the people prayse the O let the nacions reioyse and be glad: For thou shalt iudge the folke rightouslye, and gouerne the nacions vpon earth. Sela. Let the people prayse the, O God, let all the people prayse the. Then shal the earth bryngе for the her encrease, and God, euen oure owne God shall gyue vs his blessyng. God shall blesse vs, and all the ende of the worlde shall feare hym.

¶ The. lxviii. Psalme.
EXVRGAT DEVS,

To the chaunter, a Psalme and songe of Dauid.

LEt * God aryse, & let his enemyes be scatred: let them also that hate him fly ye before him. Lyke as the smoke vanisheth, so shalte thou bryue them a waye: and lyke as waxe meltеth at the fyre, so let the vngodly perish at ý presence of God. But let the rychtous be glad, & reioyse before God: let them also be mery and ioyful. Oh syngе vnto God, and syngе prayses vnto his name: magnify hym that rydeth vpō the heauens, as it were vpō an horse: prayse hym in his name: yea, and reioyse before him. * He is a father of the fatherless, and defendeth the cause of the wydowes: euen God in his holy habitacion.

He is the God that maketh men to be of one mynde in an house, and bryngeth the prisoners out of captivitie: but letteth the rennagates continue in scarcenesse. O God, when * thou wentest forth before the people, when thou wētest thorow the wildernesse. Sela.

The earth shoke, and the heauens droppeд at the presence of God: euen as Sinai al so was moued at the presence of God, which is the God of Israel. Thou, O God, sendest a gracious rayne vpō thyne enheritance, and refreshedest it when it was weye. Thy congregacion shall dwell therein. For thou (O God) hast of thy goodnesse prepared for the poore. The Lord gaue the worde: great was the company of the preachers. * Kynges with their armyes dyd flye, and were discomfyted: and they of the houshold deuyded the spoyle. Though ye haue lyen amonge the pottes, yet shall ye be as the winges of a doue that is couered with syluer winges, and her fethers lyke golde.

When the Almyghty scatred kynges for their sake, thē were they as white as snowe in zalmon. As the hyl of basan, so is Gods hyll: euen an hye hyll as the hyll of Basan.

Why hoppe ye so, ye hye hylles? This is Gods hyll, in the whiche it pleaseth hym to dwell: Yea, the Lorde wyll abyde in it for euer. The charrettes of God are twentie thousande, euen thousandes of aungels: and the Lorde is amonge them, as in the holye place of Sinai. * Thou art gone vp on hye thou hast led captyuitie captyue, and receyued gyftes for men: Yea, euen for thyne enemyes, that the Lorde God myght dwell amonge them. Prayseд be the Lorde daylye euen the God which helpeth vs, and poureth his benefytes vpon vs. Sela. He is oure God, euen the God of whom commeth saluacion: God is the Lorde by whome we escape death. God shall wounde the heed of his enemies, and the heery scalpe of suche one as goeth on styl in his wickednesse. The Lorde hath sayde: I wyl bryngе my people agayne as I dyd from Basan: myne owne wyll I bryngе agayne, as I dyd somtyme from the depe of the see. That thy fote maye be dipped in the bloude of thyne enemies, and that the tonge of thy doggeс may be red thorowe the same. It is well sene, O God, howe thou goest, howe thou, my God and kynge goest in the sanctuarie. The syngers go before, the mynstrels folow after: in ý mydde are the damsels playing with the tymbrels.

Gyue thākes O Israel, vnto God ý Lord in the congregacions; from the grounde of the hert. There is lytle Ben Iamin their ruler: and the princes of Iuda their counsayle, the princes of zabulon, and the princes of Nephthali. Thy God hath sent for the strength for to stablysh the thynge, O God, that thou hast wrought in vs. For thy temples sake at Ierusalem: so shall kynges bryngе presentes vnto the. When the companye of the speare men, and multitude of the myghtye are scattred abrode amonge the beastes of the people (so that they humbly bryngе peces of syluer) and when he hath scatred the people that delyte in war. Then shall the Prynces come oute of Egypte, the Morrans lande shall soone stretche oute her handes vnto God. Syngе vnto God, O ye kyngdomes of the earth: O syng prayses vnto the Lorde. Sela. Whiche sytteth in the heauens ouer al from the begynnynge: Lo, he doth send out his voyce: yea, and that a myghtye voyce. Ascrybe ye the power to God ouer Israel: his worshyp & strength is in the cloudes. O God, wonderful art thou in thy holy places, euen the God of Israel: he wyll gyue strength and power vnto his people. Blessed be God.

¶ The.lxix.Psalme.
SALVVM ME FAC DEVS.

To the chaunter vpon Sosannim of Dauid.

I SAue me, O God: for the waters are come in euen vnto my soule. I stycke fast in the depe myre, where no groude is: I am come into depe waters, so that the floudes renne ouer me.

I am wery of cryinge, my throte is drye: my syght fayleth me, for waytyng so longe vpon my God. They that *hate me with
*psal. xxxb.c John.xb.d. out a cause, are mo then the heeres of my hed they that are myne enemyes, and wolde destroye me gyltelesse are myghtye: I payed the the thynges that I neuer toke. God thou knowest my symplenesse, and my sautes are not hyd from the. Let not them that trust in the O Lord God of hoostes, be ashamed for my cause, let not those that seke the be confounded thorow me, O Lord God of Israel.

B And why? for thy sake haue I suffred reproke: shame hath couered my face. I am become a straūger vnto my brethren: euen an aleaunt vnto my mothers childrē. For *the
*Iohn.ii.b zeale of thyne house hath euen eaten me, and
*Roma.xb.a *the rebukes of thē that rebuked the are fallen vpon me. I wepte and chastened my selfe with fastynge, and that was turned to my reproke. I put on asacke cloth also, and

C they iested vpon me. They that syt in the gate, speake agaynst me, and the drōkardes *make songes vpon me. But Lorde, I
*Iob.xxx.b Threns.iii.g make my prayer vnto the in an acceptable tyme. Heare me, O God, in the multitude of thy mercye, euē in ꝑ truthe of thy saluaciō.

Take me out of the myre, that I synke not. Oh let me be delyuered from thē that hate me, and out of the depe waters. Let not the waterfloud drowne me: neither let ꝑ depe swalow me vp, and let not the pyt shut

D her mouth vpon me. Heare me, O Lorde, for thy louynge kyndnesse is comfortable: turne the vnto me, accordyng vnto the multitude of thy mercyes. And hyde not thy face from thy seruaunt, for I am in trouble: O haste the, and heare me. Drawe nye vnto my soule, and saue it: Oh delyuer me, bycause of myne enemyes. Thou hast knowē my reproke, my shame and my dishonour myne aduersaryes are all in thy syght.

Thy rebuke hath broken my herte, I am

E ful of heuynesse, I loked for some to haue pitie vpon me, but there was noman: neyther
*Ma.xxvii.d Iohn.xix.f founde I any to comfort me. *They gaue me gall to eate, & when I was thyrsty they
‡Roma.xi.b gaue me vynegre to drynke. ‡Let their table be made a snare to take them selues with all, and let the thynges (that shulde haue ben for theyr wealth) be vnto them an occasiō of falling. Let their eyes be blynded, that they se not: & euer bowe thou downe their backes.

Poure out thyne indignacion vpon them, F and let thy wrathfull displeasure take holde of them. *Let theyr habytacion be voyde
*Act.i.a and noman to dwell in theyr tentes. For they persecute hym whom thou hast smyten, & they talke how they may vexe them whom thou hast wounded. Let them fal from one wyckednesse to an other, and not come into thy ryghtousnesse. *Let them be wyped
*Exo.xxxii.a out of the boke of the lyuing, & not tobe written amonge the rightous. As for me, wha I am poore and in heuinesse, thyne helpe (O God) shall lyfte me vp. I wyll prayse the name of God with a longe: and magnifye it with thankesgyuing. This also shal please G the Lorde better then a bullocke, that hath hornes and hoofes. The humble shal consydre this, and be glad: seke ye after God, & your soule shall lyue. For the Lorde heareth ꝑ poore, and dispyseth not his prisoners.

Let heauen and earth prayse hym, the see, and all that moueth therin. For God wyll saue Sypon, and buylde the cyties of Iuda, that men maye dwel there, and haue it in possessyon. The posteritie also of his seruantes shal enherit it: and they that loue his name shall dwell therin.

¶ The.lxx.Psalme.
DEVS IN ADIVTORIVM.

To the chaunter of Dauid to bryngge to remembrance. (because the Lorde (saued me.)

H ASte the, O God, to delyuer me: I make haste to helpe me, O Lorde.

* Let them be shamed and confounded, that seke after my soule: let them be turned backwarde, and put to confusion that wysh me euyll. Let them (for theyr reward) be soone brought to shame, that crye ouer me, there, there. But let all those that seke the, be ioyful and glad in the: and let all suche as delyte in thy saluacyon, saye alwaye: the Lorde be prayled.

As for me, I am poore and in mysery, haste the vnto me (O God.) Thou art my helpe & my redemer: O Lord, make no longe tarynge.

¶ The.lxxi.Psalme.
IN TE DOMINE SPERAVI.

IN ꝑ, *O Lord, haue I put my trust, I let me neuer be put to confusyon: but
*Psal.xxx.a ryd me: and delyuer me in thy rightousnesse: enclyne thyne eare vnto me, & saue me. Be thou my stronge holde (whereunto I maye alwaye reloyte) thou hast promysed to helpe me: for thou art my house of defence and my castle. Delyuer me, O my God out of the hande of the vngodly, out of the hande of the vnryghtous and cruel man.

For thou, O Lorde God, art the thynge that

that I longe for, thou art my hope euē from my youth. Therowe the haue I been holden vp euer syns I was borne: * thou art he that take me out of my mothers wombe, my prayse shall be alwaye of the. I am become as it were a mōstre vnto many: but my sure trust is in the. Oh let my mouth be fylled with thy prayse * (¶ I maye syng of thy glory) and honoure all the daye longe. Cast me not away in the tyme of age, forsake me not when my strength fayleth me. For myne enemyes speake agaynste me: and they that laye awayte for my soule, take theyr counsayle togyther, sayinge: God hath forsaken hym, persecute hym, and take hym, for there is none to delyuer hym. Go not farre fro me O God: my God, haste the to helpe me.

Let them be confounded and perysche, that are agaynste my soule: let them be couered with shame and dishonoure, that seke to do me euyll. As for me, I wyll paycyentlye abyde alwaye, and wyl prayse the more and more. My mouth shall daylye speake of thy rycht ousnesse and saluacio, for I knowe no ende therof. I wyl go forth in ye strength of the Lorde God, and wyl make mencion of thy rycht ousnesse onely. Thou O God, hast taught me fro my youth vp vntyl now, therfore wyl I tel of thy wonderous workes.

Forsake me not, O God, in myne olde age, when I am graye heded: vntyl I haue shewed thy * strength vnto this generacion, and thy power to all them that are yet for to come. Thy rycht ousnesse (O God) is very hye, and great thynges are they that thou hast done, O God, who is lyke vnto the?

O what great troubles and aduersities hast thou shewed me? and yet dyddest thou turne and refresche me: yea, and broughtest me from the depe of the earth * (agayne.)

Thou hast brought me * to great honour and comforted me on euery syde. Therfore wyl I prayse the and thy faythfulnesse, O God, playing vpon an instrument of musyke: vnto the wyll I synge vpon the harpe O thou holye one of Israel. My lyppes wyl be fayne when I synge vnto the: and so dyll my soule whom thou hast delyuered.

My tonge also shall talke of thy rycht ousnesse all the daye longe, for they are confounded and brought vnto shame, that seke to do me euyll.

¶ The lxxii. Psalme.

DEVS IVDITIVM.

(¶ Psalme) For Salomon.

Gyue the kyng the iudgementes (O God) and thy rycht ousnesse vnto ye kynges sonne. Then shal he iudge thy people * accordyng vnto rycht, & defende the poore. The mountaynes also shall bryngе peace, and the lytle hylles rycht ousnesse vnto the people. He shall kepe the symple folke by theyr rycht, defende the children of the poore, and punish the wronge doer. They shall feare the as longe * as the sunne and moone endureth, from one generacion to an other. He shall come downe lyke the rayne in to a fleece of woll, euen as the droppes that water the earth. In his tyme shall the rycht ous florysshe: yea, and aboundaunce of peace so longe as the moone endureth. * His dominion shalbe also from the one see to the other, and from the floude vnto the worldes ende. They that dwell in the wyldernesse shall knele before hym: his enemyes shall lycke the dust. * The kynges of Tharsis and of the Iles shall gyue presentes: the kynges of Arabye and Saba, shall bryngе gyftes. All kynges shal fal downe before hym: all nacions shal do him seruyce.

For he shall delyuer the poore when he cryeth: the neadye also and hym that hath no helper. He shal be fauourable to the symple and neadye: and shall preserue the soules of the poore. He shal delyuer theyr soules frō falsed and wronge, and deare shall theyr blonde be in his syght. He shal lyue, and vnto hym shall be gyuen of the gold of Arabia: Prayer shalbe made euer vnto him, and daylye shall he be prayed. There shall be an heape of corne in the earth, hye vpon the hylles: his frute shal shake like Libanus, & shall be grene in the cytie, lyke grasse vpō the erth.

His name shall endure for euer: his name shal remayne vnder the sunne among the posterities, which shalbe blessed therowe him, and all the Heythen shall prayse hym.

Blessed be the Lorde God, euen the God of Israel * whiche onelye doeth wonderous thynges. And blessed be the name of his maiestye for euer: and all the earth shalbe fylled with his maiestye. Amen: Amen.

Here endeth the prayers of Dauid the sonne of Isai.

¶ The lxxiii. Psalme.

QVAM BONVS ISRAEL.

A Psalme of Asaph.

Truly God is louyng vnto Israel: euen vnto suche as are of a cleane hert. Neuertheleſſe, my feet were almoost gone, my treadinges had wel nye slipt. And why? * I was greued at ye wicked, I do se also the vngodlye in suche prosperitie. For they are in no peryl at deth but are lusty and stronge. They come in no misfortune lyke other folke, neither are they plaged lyke other men. And this is the cause that they be so holden with pryde, and ouerwhelmed with cruelitie. Their eyes swel for fatnesse: and they do euen what they lust. They corrupe other, and speake of wicked blasphemye:

* psal.lxxxi.f

* Ma.ii.d
Esay.lx.b

* Iob.xii.a
Ieremy.xii.a

blasphemye: theyr talkynge is agaynste the
B moost hyest. For they stretche forth theyr
mouth vnto ꝑ heauē, and theyr tonge goeth
thorowe the worlde. Therfore fal the peo
ple vnto them, and thereoute sucke they no
*Ps. xciii.d small aduauntage. *Tush (saye they)
howe shoalde God perceyue it? is there kno-
wledge in the moost hyest? Lo, these are the
vngodlye: these prosperre in the worlde, and
these haue rychesse in possession: ✠ (And sayd:)
✠ Then haue I clensed my herte in vayne, and
washed my handes in innocencye. All the
daye longe haue I bene punished, and cha-
stened euery morynge. Yea, and I had al-
moost sayd euen as they: but lo, then shuld I
haue cōdempned the generacion of thy chyl-
C dren. Then thought I to vnderstand this
but it was to harde for me. Untyll I went
into the Sanctuary of God, thē vnderstode
I the ende of these men. Namelye, howe
thou dost set them in the slypprye places, and
castest them downe and destroyest them.
O how sodaynly do they consume, perish,
*Esa.xxix.d and come to a fearfull ende? *Yea, euen
lyke as a dreame whē one awaketh, so shalt
thou make theyr ymage to vanysshe oute of
the cytie. Thus my hert was greued, and
it went euen thorowe my reynes. So foo-
lysh was I and ignorant, euen as it were a
beast before the. Neuertheleſſe, I am alway
by the, for thou hast holden me by my ryght
hande. Thou shalt guyde me with thy coū-
sayle: and after that receyue me with glory.
Whom haue I in heauen but the? And
there is none vpon earth, that I desyre in cō-
parison of the. My flesshe and my herte
D fayleth: but God is the strength of my hert,
*num.xviii.c *and my porcion for euer. For lo, they that
forsake the shal perysh: thou hast destroyed
all them that commyt fornicacion agaynste
the. But it is good for me, to holde me
fast by God to put my trust in the Lord God
and to speake of all thy workes: ✠ (In the ga-
✠ tes of the doughter Syon.)

C The.lxxiiii.Psalme.

VT QVID DEVS REPVLISTI.

In instruction of Asaph.

A O God, wherfore art thou abſēt frō
vs so longe? why is thy wrath so
hote agaynst the shepe of thy pa-
sture? O thynk vpō thy cōgre-
cion whome thou hast purchased & redemed
of olde. Thynke vpon the tribe of thyne
enheritaunce and mount Sion wherin thou
hast dwelt. Lyfte vp thy feete, that thou
mayest vtterly destroye euery enemy, which
hath done euyll in the Sanctuary. Thyne
aduersaryes roare in the myddes of thy con-
gregacions: and set vp their bannerys for to-
kens. He that hewed tymbre afore out of
the thyck trees, was knowen to bryngе it
to an excellent worke. But nowe they
B breake downe all the carued worke therof
with axes and hammers. *They haue set
fyre vpon thy holy places, and haue defyled
the dwellynge place of thy name, euen vnto
the grounde. Yea, they sayd in theyr hertes
let vs make hauocke of them all togyther:
thus haue they brent vp all ꝑ houses of God
in the lande. We se not our tokens: there is
not one Prophet more, no not one is there a-
monge vs that vnderstandeth any more. O
God, how longe shall the aduersary doo this
dishonour? how longe shal the enemye blas-
pheme thy name? For euer? Why withdra-
west thou thy hande? why pluckest thou not
thy ryght hande out of thy bosome, to con-
sume the enemie? For God is my kynge of
C olde: the helpe ꝑ is done vpon earth, he doth
it him selfe. *Thou dyddest deryde the fo
thorow thy power: thou brakest the heades
of the dragons in the waters. Thou smo-
test the heades of *Leuiathā in peces, and ga
uest gym to be meate for the people in wil-
dernesse. Thou broughtest out fountayns
and waters oute of the harde rockes: thou
dryeddest vp myghtey waters. The daye
is thyne, and the night is thyne: thou hast pre
pared the lyght and the sunne. Thou hast
set all the borders of ꝑ earth, thou hast made
sommer and wynter. Remembre this, O
Lorde, howe the enemye hath rebuked, and
D howe the foolysshe people hath blasphemed
thy name. O deliuer not the soule of thy
turtle doue vnto ꝑ multitude of the enemies
and forget not the congregacion of the poore
for euer. Loke vpon the couenaunt for all
the earth is full of darkenesse, and cruell ha-
bitacions. O let not the simple go awey
ashamed: but let the poore and needye gyue
prayse vnto thy name. Arise, O God,
mayntayne thyne owne cause: remembre how
the foolysh man blasphemeth the dayly.
Forget not the voyce of thyne enemyes:
the presumption of them that hate the, encrea-
seth euer more and more.

C The.lxxv.Psalme.

CONFITEBIMVR TIBI.

To the chaunter: Destroye not.
A Psalme and songe of Asaph.

V Nto the (O God) do we gyue than-
kes: yea, vnto the do we gyue than-
kes. Thy name also is so nye, & that
do thy wonderous workes declare.
Whē I receue ꝑ cōgregacion, I shall Judge
according vnto right. The earth is weke
and al ꝑ enhabitours thereof: I beare vp the
pillers of it. Sela. I sayd vnto ꝑ foles: deale
not so madly: and to the vngodlye, set not vp
your horne. Set not vp your horne on hye,
& speake not with a styfnecke. For promo-
cion cōmeth neyther from the east, nor from
the

the west, nor yet frō the south. And why? *God is the Judge: he putteth downe one, and setteth vp an other. For in the hande of the Lorde is there *a cuppe, and the wyne is red. It is ful myxte, and he poureth out of the same. As for the dregges therof all the vngodly of the earth shall drynke them, and sucke them out. But I wyll talke of the God of Jacob, and prayse hym for euer.

All the hornes of the vngodly also wyll I breake: and ꝑ hornes of the rygh tous shal be exalted.

¶ The.lxxvi.Psalme.

NOTVS IN IVDEA.

To the chaunter in melodyes, a psalme and songe of Asaph.

IN Jewry is God knowen, his name is great in Israel. At Shalem is his tabernacle, and *his dwellynge in Syon. There breake the arowes of the bowe, the shylde, the swerde and the battayl Sela. Thou art of more honoure and mygh then the hylles of the robbers.

The proude are robbed: they haue slepte their slepe: and all the men (whose handes were myghtye) haue founde nothinge. At thy rebuke (O God of Jacob) both the charyot and horse is fallen. Thou, euen thou art to be feared: and who maye stande in thy syght, when thou art angrye? Thou dydest cause thy iudgement to be hearde from heauen: the earth trembled and was styll. *When God arose to iudgement, & to helpe all the meke vpō earth. Sela. The fearcenesse of man shall tourne to thy prayse: and the fearcenesse of them shalt thou retrayne.

Promyse vnto the Lorde your God, and *kepe it al ye that be roūd about him: bring presentes vnto him that ought to be feared.

He shall retrayne the spyrite of princes, and is wonderful amonge the kynges of the earth.

¶ The.lxxviii.Psalme.

VOCE MEA AD DOMINVM.

To the chaunter for Jeduthun a Psalme of Asaph.

I *Will crye vnto God with my voyce euen vnto God wyll I crye with my voyce: and he shall herken vnto me.

In the tyme of my trouble I sought ꝑ Lorde: my sore ranne and ceasled not in the nygh season: my soule refused comforte.

When I am in heynesse, I wyll thynke vpon God when my hert is vexed, & wyl cōplayne. Sela. Thou holdest myne eyes waking: I am so feble, that I cānot speake.

I haue consydered the dayes of olde, and the yeres that are past. I call to remembrance my songe: and in the nygh I commune with myne owne hert, and searche out my spyrites. Wyl ꝑ Lorde absent him selfe for euer? And will he be nomore intreated?

Is his mercy cleane gone for euer? And is his promyse come vtterlye to an ende for euermore? Hath God forgotten to be gracyous? And wyll he shut vp his louynge kyndnesse in displeasure? Sela. And I sayde: It is myne owne infyrmitie: But I wyl remembre the yeres of the rygh hande of the moost hyest. I wyll remembre the workes of the Lorde, and *cal to mynde thy wonders of olde tyme. I wyll thynke al so of all thy workes, and my talkyng shalbe of thy doinges. Thy waye, O God, is holye: who is so great a God as (our) God

Thou art the God that doth wondres, and hast declared thy power among people.

Thou hast myghtely delyuered thy people, euē ꝑ somes of Jacob and Joseph.

Sela The waters sawe the, O God: the waters sawe the and were afrayed: the depthes also were troubled. The cloudes poured out water, the ayre thondred: and thyne arowes wēt abrode. The voyce of thy thōdre was herde rounde about, the lyghtenynges shone vpon the grounde, the earth was moued and shake withall. Thy waye is in the see, and thy pathes in the greate waters: and thy footesteppes are not knowen.

Thou leddest thy people lyke sheepe, by the hande of Moses and Aaron.

¶ The.lxxviii.Psalme.

ATTENDITE POPVLE MEVS.

In instruction of Asaph.

HEare my lawe, O my peaple, enclyne your eares vnto the wordes of my mouth. *I wyll open my mouth in a parable, I will declare hard sentēces of olde. Which we haue herd & knowen: and *suche as oure fathers haue tolde vs. That we shoulde not hyde them frō the children of the generacions to come: but shewe the honoure of the Lorde, his mygh, and wondreful workes that he hath done. He made a couenaunt with Jacob, and gaue Israel a lawe *which he cōmaunded our forefathers to teache their children.

That their posteritie mygh knowe it, and the children which were yet vnborne.

To thintent that when they came vp, they mygh shewe their children the same.

That they mygh put their trust in God and not to forget the workes of God, but to kepe his commaundementes. And not to be *as their forefathers a faythlesse and stubburne generacion: a generacyon that set not their hert aryght, and whose spyrite cleaued not stedfastlye vnto God. Lyke as the children of Ephraim, which beinge harnesled and caryinge bowes, turned them selues backe in the daye of battayle. They kepte

not

not the couenaunte of God, and wolde not walke in his lawe. But forgat what he had done, and the wonderfull workes hat he had shewed for them. Maruaylous thynges dyd he in the syght of oure fathers in the lande of Egypt, euen in the felde of Zoan.

*Exo.xiiii.b *He deuyded the see, and let them go thorow: he made ȳ waters to stande on an heape.

*Exo.xiii.e Numer.xx.b *In the daye tyme also he led them with a cloude, and all the nyght thorowe w̄ lyght of fyre. *Exo.xvii.b He cloue the harde *rockes in the wilderness, and gaue them drinke therof, as it had ben out of the greate depth.

*i.Cor.in.x.a He brought waters out of the *stonye rocke, so that it gushed out lyke the ryuers.

Yet for al this, they synned more agaynst him, and prouoked the moost hyest in ȳ wilderness. They tempted God in their hertes: and requyred meate for their lust.

They spake agaynst God also, sayinge: C Shall God prepare a *table in the wyldernesse? *Exo.xvi.a Numeri.xi.b He smote the stonye rocke in dede, that the water gushed out, and the streames flowed withal: but can he gyue breed also, or prouyde flesh for his people? When ȳ Lord heard this, he was wroth: so the fyre was kyndled in Jacob, and there came vp heuye displeasure agaynst Israel. Bycause they beleued not in God, and put not their trust in his helpe. So commaunded he the cloudes aboue, and opened the dores of heauen.

He rayned downe Manna also vpō them for to eate, and gaue thē *foode frō heauen. *Exod.xvi.b Deut.viii.a Sapi.xvi.b John.vi.b

So man dyd eate Aungels foode, for he sent them meate ynough. He caused the East wynde to blowe vnder the heauen, and thorowe his power he brought in the south-west wynde. *Exod.xvi.b Numeri.xi.g *He rayned flesh vpō them as thyck as dust, and fethered foules lyke as the sande of the see. He let it fall amonge their tentes, euen rounde about their habytacion. So they dyd eate, and wer well fylled: for he gaue them their owne desyre.

D They were not disappoynted of their lust. *Numer.xi.g *But whyle the meate was yet in their mouthes, the heuye wrath of God came vpō them, and slue the welthiest of them: yea and smote downe, the chosen men that were in Israel. *Nu.xiiii.a *But for all this, they synned yet more: and beleued not his wonderous workes. Therfore, their dayes dyd he consume in vanitie, and their yeres in trouble.

*Numer.xi.g i.Cor.x.a *When he slue them, they sought hym: and turned them earlye, and enquyred after God. And they remembred that God was their strength, and that the hygh God was their redemer. Neuertheless, they dyd but flattre hym with their mouth, and dyssembled with him in their tonge. For their hert was not whole with him, neyther continued they stedfast in his couenaunt.

But he was so mercyfull that he forgaue their mildedes, and destroyed them not.

Yea, many a tyme turned he his wrath awaye, and wolde not suffre his whole displeasure to aryse. *For he consydred that they were but flesh, and that they were euen a wynde that passeth awaye, and commeth not agayne. Many a tyme dyd they prouoke him in the wilderness, and greued him in the desert. They turned backe, & tempted God, and moued the holy one in Israel.

They thought not of his hand, and of the daye when he delyuered them from the hand of the enemye. Howe he had wrought his myracles in Egypt, and his wondres in the felde of Zoan. *He tourned their waters into bloude, so that they myght not drynke of the ryuers. *He sent lyce among them, and deuoured them vp: & frogges to destroye them. He gaue their frutes vnto the *caterpiller, and their labour vnto the grasshopper. & He destroyed their vynes with hayle stones, and their mulberye trees with the frost. *He smote their cattel also with hayle stones, & their flockes w̄ hote thondrebolites. He cast vpō them the furiousnesse of his wrath, angre, displeasure, and trouble and sent euyll aungels amonge them.

*He made a way to his indignacion, and spared not their soule from death, but gaue their lyfe ouer to the pestilence. *And smote al the first borne in Egypt, the moost principal and mygheyest in the dwellynges of Ham. But as for his owne people, he led them forth lyke shepe, and carred them in the wilderness lyke a flocke. He brought them out safely: that they shoulde not feare and ouerwhelmed their enemyes with ȳ sea.

And brought them within the borders of his Sanctuarye: euen to his mountayne which he purchased with his ryght hande.

*He cast out the heythē also before them, caused their land to be deuyded amonge thē for an heritage, and made the tribes of Israel to dwell in their tentes. So they tempted and displeased the moost hye God, and kepte not his testimonyes. But tourned their backes: and fell awaye lyke their fathers, startyng aside lyke a broken bowe.

For they greued hym with their hyl alters, and prouoked hym to displeasure with their ymages. When God heard this, he was wroth, and toke sore displeasure at Israel. So that he forsoke the Tabernacle in Silo, euen the tent that he had pyched amonge men. He delyuered their power into captyuitie, and their beauty into ȳ enemyes hande. He gaue his people ouer also vnto the swerde, and was wroth with his inheritaunce. The fyre consumed their yong men: and their maydens were not gyuen to maryage. Their prestes were slayne with the swerde, and there were no wydowes

to make

to make lamentacion. So the Lord awaked as one out of slepe, and lyke a gyaunte refresshed with wyne. *He smote his enemies in the hynder partes, and put them to a perpetual shame. He refused the Tabernacle of Joseph, and chose not the trybe of Ephraim. *But chose ȳ tribe of Juda, euen the hyll of Syon which he loued.

And there he buylded his temple on hye, and layed the foundacion of it lyke ȳ groude whiche he hath made contynualye. * He chose Dauid also his seruaunt, and toke him awaye from the shepefoldes. As he was folowynge the ewes great with ponge ones he toke hym, that he myght feede Jacob his people, and Israel his enheritaunce. So he fed them with a kaythfull and true hert, & ruled them prudently with all his power.

¶ The.lxxix. Psalme.

DEVS VENERVNT GENTES.

A Psalme of Asaph.

O God, *the heythen are come into thy enheritance, thy holy temple haue they defyled, and made Jerusalem an heape of stones. * The deed bodyes of thy seruantes haue they gyuen, to be meate vnto the fowles of the ayre, and the flesshe of thy sanctes vnto the beastes of the lande.

Their bloude haue they shed lyke water in every syde of Jerusalem, and ther was no man to bury them. * We are become an open shame vnto our enemyes, a very scorne and derision vnto them that are round about vs. Lorde, how longe wylt thou be angry? shall thy gelousye burne lyke fyre for euer? *Poure out thine indignacion vpō the heythen that haue not knowen the, and vpō thy kingdomes that haue not called vpō thy name. For they haue deuoured Jacob, and layed waste his dwellynge place.

*O remembre not our olde synnes, but haue mercy vpon vs, and that soone: for we are come to great mysery. Helpe vs, O God of oure saluacion, for the glorye of thy name: O delyuer vs, and be merciyfull vnto our synnes for thy names sake.

*Wherfore do the Heythen saye: where is now their God? O let the vengeaunce of thy seruauntes bloud that is shed be openly shewed vpon the Heythen in our syght.

O let the sorowfull lygynge of the prysoners come before the: accordynge vnto the greatnesse of thy power: preserue thou those that are appoynted to dye. And as for the blasphempe (wherewith oure neyghbours haue blasphemed the) reward thou them O Lorde, seuen folde into their bosome. So we that be thy people, and sheepe of thy pasture, shall gyue the thankes for euer, and will alwaye be shewyng forth thy prayse, from generacion to generacion.

¶ The.lxxx. Psalme.

QVI REGIS ISRAEL.

To the chaunter vpon Solanim, a testimonye and Psalme of Asaph.

A

HEare, O thou shepeherde of Israel, thou that leadest Joseph lyke a shepe shewe thy selfe also thou that sytteste vpon the Cherubins. Before Ephraim Ben Jamin, and Manasses: styre vp thy strength, and come, helpe vs. Turne vs agayne, O God shewe the lyght of thy countenaunce, and we shalbe whole. O Lorde God of hoostes, how longe wylt thou be angrye with thy people that prayeth? *Thou fedest them with the breed of teares, and gyuest them plenteousnesse of teares to drinke. *Psa.lxii.a

* Thou hast made vs a very stryfe vnto our neyghbours: and oure enemyes laughe vs to scorne. Turne vs agayne, thou God of hoostes, shewe the lyghte of thy countenaunce: and we shalbe whole. *Psa.lxii.a

B

Thou hast brought a vyne out of Egypte: thou hast cast out the Heythen, and planted it. Thou madest rowme for it, and when it had take rote it fylled the land. The hilles were couered with the shadowe of it, and the bowes therof were lyke the goodly Cedre trees. She stretched out her braunches vnto the see, and her bowes vnto the ryuer. Why hast thou then broken downe her hedge, that all they which go by, plucke of her grapes? The wylde boze out of the wood doth roote it vp and the wylde beastes of the felde deuoureth it. Turne the agayne, thou God of hoostes loke downe from heauen: beholde, and vysit this vyne. And the place of the vyneyarde that thy ryght hande hath planted: and the C braunche that thou madest so strong for thy selfe. *It is brent with fyre, & cut downe, and they shall perish at the rebuke of thy countenaunce. Let thy hande be vpon the mā of thy ryghte hande, and vpon the sonne of man whom thou madest so stronge for thine owne selfe. And so wyll not we goo backe from the: Oh let vs lyue, and we shall call vpō thy name. Turne vs agayne, O Lord God of hoostes, shewe the light of thy countenaunce, and we shalbe whole. *Psa.xxxvi.c

¶ The.lxxxi. Psalme.

EXVLTATE DEO.

To the chaunter vpon Gittith (ȳ Psalme) of Asaph (in the seyd daye of the Sabboth.

D

SYnge we merelye vnto God oure strength: make a cherefull noyse vnto ȳ God of Jacob. Take ȳ psalme bring hither ȳ tabret, ȳ mery harpe, & the lute. Blowe vp the trōpet in the newe mone, euē in ȳ tyme appoynted, and vpō oure solempne

A

*Leuit.xx.a solempne feast daye. *For this was made a statute for Israel, and a lawe of the God of Jacob. This he ordeyned in Joseph for a testimonie when he came oute of the lande of Egipt, and had herde a straunge language.

25 I eased his shoulder from the burthen, and his handes were deliuered from (makynge) the pottes. Thou calledest vpō me in troubles, and *I deliuered the, and hearde the, what tyme as the stormme fell vpon me. *I proued the also at the waters of strife. Sela

*Exod.iii.b. ‡Exo.xix.c. xxvi.a *num.xx.b

Heare, O my people, and I wyll assure the O Israel, yf thou wylt herken vnto me.

There shall no straunge god be in the, neither shalt thou worshyp any other god.

*Exod.xx.a

* I am the Lord thy God, which brought the out of the lande of Egipt, opē thy mouth wyde, and I shall fyll it. But my people wold not heare my voyce, and Israel wolde not obeye me. *So I gaue them vp vnto their owne hertes iust, and let them folowe theyr owne imagynacions. O that my people wolde haue herkened vnto me, for yf Israel had walked in my wayes. I shulde soone haue put downe theyr ennemyes, and turned myne hande agaynst theyr aduersaryes. The haters of the Lord should haue bene found lyers, but their tyme shulde haue endured for euer. He shoulde haue fed them also with the fynest wheate floure, and *of honye out of the stonye rocke shoulde I haue satisfyed the.

C *Roman.i.b

*Deu.xxxii.b.

C The.lxxxii.Psalme.

DEVS STETIT IN SINAGOGA.

A Psalme of Asaph.

A God standeth in the cōgregacion of princes: he is a iudge among *godes. ‡How longe wil ye gyue wrōg iudgement, and accept the persones of the vngodly? Sela. Defende the poore and fatherlesse, se that such as be in nede and necessitie haue ryght. Deliuer the outcast and poore: saue them from the hande of the vngodly. They wyll not be lerned nor vnderstande, but walke on styl in darknesse: al the foundacions of the erth be out of course.

*Exo.xxii.b ‡Deu.xvii.b. Jeremy.v.a

25 I haue sayde: ye are goddes, and ye all are chyldren of the moost hyest. But ye shal dye lyke mē, and fall lyke one of the princes.

Arise O God, and iudge thou the earth, for thou shalt take all heythen to thyne enheritaunce.

C The.lxxxiii.Psalme.

DEVS QVIS SIMILIS.

A Iounge and Psalme of Asaph.

A Holde not thy tonge, O God, kepe not styll silence, refrayne not thy selfe O God. For lo, *thyne ennemyes make a murmurynge, & they that hate the haue lyft vp theyr heed.

*psa.ii.b

They haue imagyned craft thye agayns thy people, and taken counsayle agaynst thy secrete ones. They haue sayde: come and let vs roote them out, that they be nomore a people: and that the name of Israel maye be no more in remembraunce. For they haue cast theyr heedes together with one consent and are confederate agaynst the. The tabernacles of the Edomites and the Ismaelites, the Moabites & Hagarenes. Gebal and Ammō, and Amelech: the Philistines with them that dwel at Tyre. Assur also is ioyned vnto them, and haue helped the children of Loth. Sela. But do thou to them as vnto the Madianites, vnto Sisera, and vnto Jabin at the brooke of Kyson. Which perished at Endor: and became as ‡ dung on the earth. Make them & their princes lyke *Oreb & zeb. Yea, make al their princes lyke as zebea and zalmana. Which sayde: let vs take to oure selues the houses of God in possession. O my God, make them lyke vnto a whele, and as *the stuble before ‡ wynde. Lyke as a fyre that burneth vp the wood, and as the flame that consumeth the mountaynes. Persecute them euen so with thy tempest, and make them afrayed with thy stormme. Make theyr faces al shamed, O Lorde, that they maye seke thy name. Let them be confounded and vexed euer more and more: let them be put to shame and perish.

And they shall knowe, that thou (whose name is Jehouah) art onely the moost hyest ouer all the earth.

C The.lxxxiiii.Psalme.

QVAM DILECTA TABERNACVLA.

To the chaunter vpon Gitthith, a Psalme of the sonnes of Corah.

O how amiable are thy dwellynges, thou Lorde of hoostes! My soule hath a desire & longyng to entre into the courtes of ‡ Lorde, my hert and my flesh reioyce in the lyuyng God. Yea, the sparowe hath found her an house, and the swalow a nest, where she may lay her yongē euen thy alters O Lorde of hoostes, my kyng and my God. Blessed are they that dwell in thy house, they wyll be alwaye praysyng the. Sela. Blessed is that man, whose strength is in the, in whose harte are thy wayes. Whiche goinge thorowe the vale of mysery vse it for a well, and the pooles are fylled wō water. They wil go frō strength to strēgth: & vnto the God of godes appeareth euery one of them in Syon. O Lord God of hoostes, heare my prayer: hearken O God of Jacob. Selah. Behold O God our defender: and looke vpon the face of thyne annoynted. For one daye in thy courtes is better then a thousande. I had rather be a dore keper in ‡ house of my God

then to dwell in the tentes of vngodlynes.
For the Lorde God is a lyght and defence the Lorde wyll geue grace and worshyppe, and no good thynge shall he wytholde frome them that lyue a godlye lyfe. O Lorde God of hostes, blessed is the man, that putteth his trust in the.

¶ The.lxxxv. Psalme.
BENEDIXISTI DOMINE.
To the chaunter, a Psalme of the sonnes of Corah.

I LOrde, thou art become gracyous vnto thy lande, thou haste turned awaye the captiuitie of Jacob. Thou hast forgyuen the offence of thy people, * & couered al their synnes. Selah. Thou haste taken awaye all thy displeasure, and turned thy selfe from thy wrathfull indignacyon.
Turne vs then, O God our Saueoure, and let thyne anger ceasse from vs. Wylte thou be displeased at vs for euer? and wylte thou stretch out thy wrath from one generacyon to another? Wylte thou not turne agayne and quycken vs, that thy people maye reioyce in the? Shewe vs thy mercy (O Lord) and graunt vs thy saluacyon. I wyll herken what the Lorde God wyll saye (concernyng me) for he shal speake peace vnto his people: and to his saynctes, that they turne not agayne. For his saluacion is nye them that feare him that glory maye dwel in oure lande. Mercye and truth are met together, righteousnes and peace haue kyssed eche other. Truth shal springe out of the earthe, and rygheteousnes, hath loked downe from heauen. Yee, the Lorde shall shewe louyng kyndnes, and our lande shall geue her encrease. Rygheteousnes shall go before hym, and he shal direct his goyng in the wayes.

¶ The.lxxxvi. Psalme.
INCLINA DOMINE AVREM.
A prayer of Dauyd.

I SHowe downe thyne eare, O Lorde, & heare me, for I am poore and in misery. Preserue thou my soule, for I am holy: my god saue thy seruaunt, that putteth his trust in the. Be merciful vnto me (O Lord) for I wyll call daily vpon the.
Comforte the soule of thy seruaunt, for vnto the (O Lorde) do I lyft vp my soule.
* For thou Lorde art good and gracyous and of great mercy vnto all them that cal vpon the. Geue eare Lorde vnto my prayer, & ponder the voyce of my humble desyres.
In the tyme of my trouble I wyl cal vpon the, for thou hearest me. * Amonge the godes there is none lyke vnto the (O Lord) there is not one that can do as thou dost.
All nacyons whom thou hast made, shall come and worshyppe the (O Lorde) and shal glorifye thy name. For thou arte greate and doest wonderous thynges, thou art God alone. Teache me thy waye (O Lorde) and I wyll walke in thy trueth: O knyt my hert vnto the, that it maye feare thy name. I wyl thanke the, O Lorde my God w̃ all my herte and wyll prayse thy name for euer.
For great is thy mercye towarde me and * thou haste delyuered my soule from the nethermost hell. O God, the proude are rysen agaynst me, & the congregacyons of naughtie men haue sought after my soule, and haue not set the before theyr eyes. * Ps.xxxiij.a
* But thou (O Lorde God) arte full of compassion, and mercy, longe sufferyng pleteous in goodnes and truth. O turne the then vnto me and haue mercye vpon me: geue thy strength vnto thy seruaunt, and helpe the sone of thyne handemayde. * Ex.xxxiiij.a Jere.xxxi.d. ii. Par. xxx.b
Shewe some token vpon me, for good that they whiche hate me, maye se it: and be ashamed, because thou Lorde hast helped me and comforted me.

¶ The.lxxxvii. Psalme.
FVNDAMENTA EIVS.
A Psalme and songe of the sonnes of Corah.

Her foundacyons are vpon the holy hylles: the Lord loueth the gates of Sion more then al the dwellinges of Jacob. Very excellent thynges are spoken of the, thou cytie of god. Selah. I wyl thynke vpon Rahab & Babylon, with them that knowe me. Beholde ye the Philistynes also, and they of Tire with the Moryans. Lo, there was he borne. And of Sion it shalbe reported, that he was borne in her, and the moost hyest shal stablyshe her. The Lord shall rehearse it, whē he wryteth vp the people, that he was borne there. Selah. The syngers also & trompetters shal he rehearse. All my fresche springes shalbe in the.

¶ The.lxxxviii. Psalme.
DOMINE DEVS SALVTIS.
A songe and Psalme of the sonnes of Corah: To the chaunter vpon Mahelath, to geue thankes: an instrucyon of Heman the Ezrahite.

O Lorde God of my saluacyon, I haue cryed daye and nyght before the: Oh let my prayer entre into thy presence, enclyne thyne eare vnto my callynge.
For my soule is full of trouble, & my lyfe drawetheye vnto hell. I am counted as one of them that go downe vnto the pytte, and I haue bene euen as a man that hath no strength. Fre amonge the deade, lyke vnto them that be wounded lye in the graue, whiche be oute of remembraunce, & are cut awaye from thy handes: Thou haste layde me in thy lowest

¶ pytte

pytte in a place of darcknes and in the depe.
Thyne indignacion lyeth harde vpon me and thou hast vexed me with all thy stormes Selah. Thou hast put awaye myne acquaintaunce far fro me, and made me to be abhorred of them: I am so faste in prysonn, ꝑ I can not get forth. My syghte fayleth for very trouble: Lorde I haue called dayly vpon the I haue stretched out myne handes vnto the.
* Psal.vi.a. Esa.xxxviii.d * Doest thou shew wonders amonge ꝑ dead? Or shal the dead rise vp agayne, and prayse the?
Shall thy louyng kyndnesse be shewed in the graue, or thy faythfulnes in destruccion?
Shall thy wonderous workes be knowen in the darcke, and thy rygheteousnes in ꝑ lande where all thynges are forgotten? Unto the haue I cryed O Lorde, and early shall my prayer come before the.
Lorde why abhorrest thou my soule? and hydest thou thy face fro me? I am in mysery, and lyke vnto hym that is at ꝑ poynte to dye (euen fro my youthe vp) thy terrours haue I suffred with a troubled mynde.
Thy wrathfull dysplesure goeth ouer me, and the feare of the hath vndone me.
They came rounde aboute me dayly lyke water, and compassed me together on euerye syde. My louers and frendes hast thou put awaye fro me, and hyd myne acquayntaunce out of my syght.

The.lxxxix.Psalme.
MISERICORDIAS DOMINI.

An instrucyon of Ethan the Ezrahyte.

* Psal.ci.a. MY* songe shalbe alwaye of the louyng kindnesse of the Lorde, with my mouth wyll I euer be shewyng thy truth from one generacyon to another. For I haue sayde: mercye shalbe set vp for euer, thy trueth shalt thou stablysh in the heauens. * I haue made a couenaunte w̃ my chosen. I haue sworne vnto Dauid my seruaunt. ‡ Thy sede wyll I stablysh for euer and sette vp thy throne from one generacion to another. Selah. (O Lorde) * the very heauens shall prayse thy wonderous workes, & thy truth in the congregacyon of the sayntes.
* ii.Reg.vii.a. Psal.cxxxii.b * Psal.xix.a.
For who is he amonge ꝑ cloudes, that shalbe compared vnto the Lorde? And * what is he amonge the goddes that shalbe lyke vnto the Lorde?
* Psal.lxx and.vi.d.
God is very greatly to be feared in the councell of the sayntes, and to be had in reuerence of all them ꝑ are aboute hym.
O Lorde God of hoostes, who is lyke vnto the? thy trueth (moost myghtye Lorde) is on euery syde. * Thou rulest the ragynge of the see. Thou stillest the waues therof, when they aryse. Thou hast subdued Egypte and destroyed it, thou hast scatred thyne enemies
* Exo.xiiii.d Psal.civ.d
abroode wyth thy myghtye arme. The heauens are thyne, ꝑ earth also is thine: thou hast layde the foũdacyon of ꝑ rounde worlde and all that therin is. Thou haste made the north and the south. Tabor and Harmon shall reioyce in thy name. Thou haste a myghtie arme, stronge is thy hande, and hye is thy ryght hande. Rygheteoulnes and equytie is the habitacyon of thy seate, mercye and trueth shall go before thy face. Blessed is the people (O Lorde) that can reioyce in the: they shall walke in the lyght of thy countenaunce. They delyte shalbe dayly in thy name, and in thy rygheteoulnes shal they make theyr boast. For thou art the glory of theyr strength, and in thy louyng kyndnes ꝑ shalt lyft vp our hornes. For the * Lorde is our defence. The holy one of Israell is our kynge. Thou speakest sometyme in vision vnto thy sayntes, and saydest: I haue layde helpe vpon one that is myghtye, I haue exalted one chosen oute of the people. * I haue foũd Dauid my seruaunt: with my holy oyle haue I annoynted him. My hande shal holde hym faste, and myne arme shall strengthen hym: The enemye shall not be able to doo hym violence, the sonne of wyckednesse shall not hurte hym. I shall smyte downe hys foes before hys face, & plage them that hate hym. My trueth also and my mercye shall be with hym, and in my name shall his horne be exalted. * I wyll sette his dominyon also in the see, and his ryght hand in the floudes. He shall call me: thou arte my father my God, & my stronge saluacyon. And I wyll make hym my fyrste borne, hyer then ꝑ kynges of the earth. My mercye wyll I kepe for him for euermore, & my couenaunt shal stand fast with hym. His seede also wyl I make to endure for euer, and his trone as the dayes of heuen. But yf his chyldren forsake my lawe and walke not in my iudgementes. * Yf they breake my statutes & kepe not my commaundementes.
* Psal.lxxxi.a. * Psal.lxxxi.b. * Psal.lxxxi.d. * Psal.lxxxi.e. * Psal.lxxxi.f.
‡ I wyll visit theyr offences with the rod, and theyr synne with scourges.
Neuertheless, my louynge kyndnes wyll I not vtterly take from hym, nor suffre my truth to fayle. My couenaunte wyll I not breake nor alter the thynge that is gone out of my lyps. I haue sworne once by my holynesse, that * I wyll not fayle Dauid.
His sede shall endure for euer, & his seate is lyke as the sunne before me.
He shall stande fast for euermore as the moone, & as the faythful wytnes in heauen. Sela. But thou hast abhorred and forsaken thyne anoynted, & art displeased at hym.
Thou hast broken the couenaunt of thy seruaunt, & cast his crowne to the grounde.
* Thou hast ouerthrowen all his hedges and broken downe his stronge holdes.
* Psal.lxxxi.g. * Psal.lxxxi.h.

All

All they that go by, spoyle hym: and he is
become a rebuke vnto his neyghbours.
Thou hast set vp the ryght hande of his
enemyes: and made all his aduersaryes to re-
G ioyce. Thou haste taken awaye the edge of
his swearde: & geuest hym no victorye in the
battayle. Thou hast put out his glory, & cast
his trone downe to ꝑ grounde. The dayes of
his youth hast ꝑ shortened: and couered hym
with dishonoure. Selah. Lorde, howe longe
wylte thou hyde thy selfe? for euer? & shal thy
wrath burne lyke fyre? O remembre, howe
shorte my tyme is, wherfore hast thou made
all men for naught? *What man is he that
lyueth and shall not se death? and shall he de-
liuer his owne soule from the hande of hell?
Selah. Lorde, where are thy olde louynge
kyndnesses, whiche thou sworeest vnto Da-
uid in thy trueth? Remembre (Lorde) the
rebuke that thy seruauntes haue, & how I do
beare in my bosome the rebukes of many peo
ple. Wherwith thyne enemies haue blasphe-
med the, & sclaunder the footesteppes of thyne
anoynted. Prayseb be the Lord for euermore
Amen: Amen.

The.xc. Psalme.

DOMINE REFVGIVM.

A prayer of Moses the man of God.

A LOrde, thou haste bene oure refuge
from one generacion vnto another
Before the mountaynes were
brought forth, or euer the earthe &
the worlde were made, thou art God from e-
uerlastynge & worlde without ende.
Thou turnest man to destruccion. Agayne
thou sayst: come agayne chyldren of men.
*For a thousande yeares in thy syght ar but
as yesterdaye, seyng that is past as a watche
in the nyght. As sone as thou scatrest them,
they are euen as asleape, and fade awaye so-
denly lyke the grasse.
In the morynyng it is grene and groweth
B vp, but in the euenynge it is cutte downe:
(dryed vp) and wythered. For we consume
awaye in thy displeasure, and are afrayde at
thy wrathful indignacion. Thou hast set our
mysdedes before the, and our secret synnes in
the lyght of thy countenaunce. For when ꝑ
art angry, all our dayes are gone: we bryngе
oure yeares to an ende, as it were a tale that
is tolde.
The dayes of our age, are thre score yea-
res and ten: and thoughe men be so stronge ꝑ
they come to foure score yeares, yet is theyre
strength then but laboure & sorowe: so soone
passeth it awaye, & we are gone.
C But who regardeth the power of thy
wrath, for euen thereafter as a man feareth,
so is thy displeasure. *O teache vs to nom-
bre our dayes, that we maye applye our her-
tes vnto wysdome. Tourne the agayne,
(O Lorde) at the last, and be gracyous vnto
thy seruauntes. O satisfye vs w̄ thy mercye
and that soone, so shal we reioyce & be glad al
the dayes of our lyfe.
Comforte vs agayne, nowe after the ty-
me that ꝑ haste plaged vs, and for the yeares
wherin we haue suffred aduersytie.
Shewe thy seruauntes thy worke, and
theyr chyldren thy glory. And the glorious
maiestye of the Lorde oure God be vpon vs:
prosper thou the worcke of our handes vpon
vs. O prosper thou our handy worke.

C The.xci. Psalme.

QVI HABITAT.

WHo so dwelleth vnder ꝑ defence of A
the most hyest shall abyde vnder ꝑ
shadowe of the almyghtie. I wyll
saye vnto the Lorde: Thou art my
hope, and strong holde: my God, in hym wyl
I truste. For he shall deliuer the from the
snare of the hunter, and from the noysome pe
stilence. He shall defende the vnder his wyn-
ges, and thou shalt be safe vnder his fethers:
his faythfulnesse and truth shalbe thy shelde
and buckler. Thou shalt not be afrayde for
any terrour by nyght, nor for the arowe that
flyeth by daye. For the pestylence that wal- B
keth in the darcknesse, nor for the syckenesse
that destroyeth in the none daye. A thousand
shal fall beside the: and ten thousande at thy
ryght hande, but it shall not come nye ꝑ. Yee,
with thine eyes shalt thou beholde, and se the
rewarde of the vngodlye. For thou Lord art
my hope, thou hast set thyne house of defence
very hye.
There shall no euell happen vnto the, ne-
ther shall any plage come nye thy dwellyng.
* For he shall geue his angels charge o- *Mat.iiij.a.
uer the, to kepe the in all thy wayes. Luke.iiij.b.
They shal beare the in theyr handes, that
thou hurt not thy fote agaynst a stone.
Thou shalt go vpon the Lyon and Ad-
der, the ponge Lyon and the Dragon shalt ꝑ
treade vnder thy fete. Because he hath set his
loue vpon me, therfore shall I deliuer hym:
I shall set hym vp, because he hathe knowne
my name. *He shall call vpon me, and I wyl *Psal.l.iiij.a.
heare hym, yee I am with hym in trouble, I
wyl deliuer hym, & bryngе hym to honoure.
With longe lyfe wyll I satisfye hym, and
shewe hym my saluacyon.

C The.xcii. Psalme.

BONVM EST CONFITERI.

C A Psalme and songe for the
Sabboth daye. A
IT* is a good thyng to geue thankes *Deu.xiij.a.
vnto the Lorde, and to synge prayses
vnto thy name, O most hyest.
To tell of thy louyng kyndnesse earely in

the morynge, and of thy trueth in the nyght season. Upon an instrumēt of ten strynges, & vpon ꝑ lute: vpon a loude instrument & vpon the harpe. For thou Lord hast made me glad thorowe thy workes, & I wyll reioyce in geuyng prayse for the operacyons of thy hādes O Lord, howe glorious are thy workes/ thy thoughtes are very depe.

B In vnwyse man doth not well consydre this, & a foole doth not vnderstand it. When the vngodlye are grene as the grasse, & when all the workes of wyckednes do florysh, thē shall they be destroyed for euer. But ꝑ Lorde art the most hyest for euermore. For lo, thine enemyes, O Lorde, lo thyne enemies shal perysh, and all the workers of wyckednes shal be destroyed. But my horne shalbe exalted, lyke ꝑ horne of an Unicorne, for I am anoynted with fresh oyle. Myne eye also shal se his lust of myne enemyes, & myne eare shal heare his desyre of ꝑ wycked that ryse vp agaynst me. The righteous shal florysh lyke a palme tree, and shall spreade abroode lyke a Cedre in Libanus.

C Suche as be planted in the house of ꝑ lorde shall florysche in ꝑ courtes (of the house) of our God. They shal also bryng forth more frute in theyr age, and shalbe fat & well likyng.

That they maye shewe, howe true ꝑ lorde my strength is, and that there is no vnrygdteousnes in hym.

¶ The.xciii. Psalme.

DOMINVS REGNAVIT.

A THe Lord is kyng, and hath put on gloryous apparell, the Lorde hath put on his apparel: and gyrded him self with strength: * he hath made the rounde world so sure that it can not be moued. Euer sens the world beganne hath thy seate bene prepared thou art from euerlasting. * The floudes are rysen (O Lorde) ꝑ floudes haue lyft vp their noyse, the floudes lyft vp ꝑ waues.

* Psa.xcviii.a

* Psa.xciii.a

The waues of the see are myghtie, & rage horribly: but yet the Lorde that dwelleth on hye, is myghtier. Thy testimonyes, O Lord are very sure, holinesse becōmeth thine house for euer.

¶ The.xciiii. Psalme.

DEVS VLTIONVM.

A O Lorde God * to whom vengeaunce belongeth: ꝑ God to whome vengeaunce belongeth, shewe thy self Aryse thou Judge of the world, and reward the proude after their deserueng Lorde, howe longe shall the vngodlye: howe longe shall the vngodlye tryumphe/ howe long shal all wycked doers speake so disdaynfully, and make suche proude boostyng/ They smyte downe thy people, O Lord, and troubleth thy heritage. They murther the wyddowe: and the straunger, and put the fatherlesse to death.

* Deu.xxxii.c Roma.xii.d. Hebre.x.f.

And yet they saye. Tushe * the Lorde shal not se, nether shal ꝑ God of Jacob regard it.

Take hede, ye vnwyse among the people O ye fooles, when wyl ye understande/

He that planted ꝑ eare, shal he not heare/ Or he that made the eye shall he not se/ Or he ꝑ nurtureth the heathen, it is he ꝑ teacheth man knowledge, shal not he punyshe/ * The Lord knoweth the thoughtes of man, ꝑ they are but vayne. Blessed is the man, whome ꝑ chastenest (O Lorde) and teachest him in thy lawe. That thou mayst geue him pacience in tyme of aduersyte vntyll ꝑ pyt be dygged vp for the vngodly. For the Lord wyl not fayle his people, nether wyl he forsake his inheritaunce. Untyl righteousnes turne againe into iudgement. All such as be true of hert shal folow it. Who wyl rise vp with me agaynst ꝑ wicked/ Or who wil take my part against the euell doers/ Yf the Lorde had not helped me, it had not fayled: but my soule had bene put to sylence. * But when I sayde: my fote hath slypped, thy mercye (O Lorde) helde me vp. * In the multytude of the sorowes that I had in my hert, thy comfortes haue refreshed my soule. Wylt thou haue any thing to do with the stoole of wyckednes, whiche ymagyneth mischefe as a lawe/ They gather them together agaynst the soule of the rygheteous, and condempne the innocent bloude. But ꝑ Lord is my refuge, & my God is the strength of my confydence.

* Psa.xcvi.a

* Psa.xcvi.a

He shall recompence them theyr wyckednes & destroy them in their owne malyce, yet the Lorde our God shall destroye them.

¶ The. xcv. Psalme.

VENITE EXVLTEMVS.

O Come, let vs syng vnto ꝑ Lorde * let vs hertely reioyce in ꝑ strength of our saluacyon. Let vs come before his presence w̄ thankesgeuyng, and shewe our self glad in hym w̄ psalmes. For ꝑ lord is a great God, & a great kyng aboue all Gods. In his hand are all the corners of the earth, and the strength of the hylles is his also.

The see is his, and he made it, & his handes prepared the dryye lande. O come, let vs worshyppe and fall downe, and knele before the Lorde, our maker. For he is (the Lorde) our God: and we are the people of his pasture, & the shepe of his handes. * To daye yf ye wyl heare hys voyce, harden not youre hertes as in the prouocacyon & as in the daye of temptacyon in ꝑ wyldernes. Whē your fathers tempted me, proued me: & sawe my workes.

Fourty yeares longe was I greued w̄ the generacyon, & sayde: it is a people ꝑ do err in theyre hertes: for they haue not knowen my waies. * Unto whom I sweare in my wrath that they shulde not entre into my rest.

¶ The.xcvi. Psalme.

CANTATE DOMINO,

Dyng

A SOyng vnto the lorde a new song
syng vnto the Lorde: all ꝑ whole
earth. Syng vnto the Lorde, and
prayse his name, be tellyng of his
saluacyon: from daye to daye. De
clare his honoure vnto the hethen, & his won
ders vnto all people. * For the Lord is great
and can not worthely be prayseD: he is more
*to be feared then all goddes. As for all the
goddes of ꝑ heathen, they be but Idols, but
it is the lorde ꝑ made the heauens.

Glorye and worshyppe are before hym,
B powre & honoure are in his sanctuary.

Ascrybe vnto the Lorde (O ye kynredes
of the people) ascrybe vnto the Lorde: wor-
shyppe & powre. * Ascrybe vnto the Lorde
the honoure due vnto his name, bryng presen
ts, and come into his courtes. O worshyp
the lordein the bewtie of holynes, let ꝑ whole
earth stande in awe of hym.

Tell it out amonge the heathen, that the
Lorde is kynge: and that it is he whiche hath
made the rounde worlde so faste, that it can
C not be moued, and howe that he shall iudge ꝑ
people rycghteously. Let the heauens reioyce,
and let the earth be glad: lette the see make a
noyse, and all ꝑ therin is.

Let the feilde be iopful and all ꝑ is in it: then
shall all the trees of the woode reioyce before
the lord, for he cōmeth: for he cōmeth to iudge
the earth: and with rycghteousnes to iudge the
worlde, and the people w̄ his truth.

C The.xcvii.Psalme.
DOMINVS REGNAVIT.

A THe Lord is kyng: the earth may
be glad therof: yee ꝑ multytude
of the Iles maye be glad therof
Cloudes and darknes are round
about hym, rycghteousnes & iud-
gement are ꝑ habitacyon of his seate. There
shall go a fyre before hym, and burne his ene
myes on euery syde. His lyghtenynges gaue
shine vnto the worlde, the earth sawe it: and
was afrayd. * The hylles melted lyke wax
at the presence of the Lord, at the presence of
the Lorde of the whole earthe. * The Hea-
uens haue declared his rycghteousnes. and all
the people haue sene his glorye. * Confoun-
ded be all they that worshyppe carued Ymag-
es, and that delyte in vayne goddes: wor-
shyppe hym all ye goddes. Syon hearde
it, and reioyced: and the doughters of Iu-
da were gladde, because of thy iudgementes
O Lorde. For thou Lorde arte hyer then
all that are in the earth, thou art exalted far
aboue all goddes. O ye that loue the Lorde,
se that ye hate the thynge whiche is euell, the
Lorde preseruyth the soules of his Saynctes
he shall delyuer them from the hande of ꝑ vn
godlye. There is sprynge vp a lyght for the
rycghteous, and iopfull gladnesse for such as
be true herted.

* Reioyce in the Lorde, ye rycghteous: &
geue thankes for a remembrauncе of hys ho-
lynesse. * Psa.xxxiii.a

C The.xcviii.Psalme.
CANTATE DOMINO.
A Psalme. (for David)

O * Syng vnto ꝑ Lorde a newe song A
for he hath done merueylous thyn- * Psa.xcvi.a.
ges. With his owne rycghte hande
and with his holy arme hath he got
ten hym selfe the victory. The Lorde declar-
ed his saluacyon, his rycghteousnes hath he
openly shewed in the syght of ꝑ heathen. He
hathe remembred hys mercye and trueth to-
warde the house of Israel: & all the endes * Esay.lii.c.
of the worlde haue sene the saluacyon of our B
God. Shew your selues iopfull vnto ꝑ lorde
all ye landes, synge, reioyce, and geue than-
kes. * Prayse the Lorde vpon the harpe, * Ephe.v.d
synge to the harpe wyth a Psalme of than-
kes geuyng. With trompettes also & shaw-
mes: O shewe youre selues iopful before the
Lorde the kynge.

Let the see make a noyse and all ꝑ therin
is, the rounde worlde, & they that dwel ther-
in. Let the floudes clappe theyr handes, & let
the hylles be iopful together.

Before the Lorde, for he is come to iudge
the earth. With rycghteousnes shall he iudge
the worlde, & the people with equytie.

C The.xcix.Psalme. (of David.)
DOMINVS REGNAVIT.

THe Lorde is kyng, be ꝑ people ne- A
uer so vnpacict: he sitteth betwene
the Cherubins, be ꝑ earth neuer so
vnquiet. The lorde is great in Si
on, and hye aboue all people. They shal geue
thankes vnto thy name, which is great, won
derfull and holy. The kynges power loueth
iudgement, ꝑ hast prepared equite, thou hast
executed iudgement and rycghteousnes in Ia
cob. O magnifye the Lord our God, and fal
downe before his fote stole, for he is holye.
Moses and Aaron amonge his preastes, and
Samuel amonge such as cal vpon his name
these called vpon the Lord, & he hearde them B
He spake vnto them * out of ꝑ cloudy pyller, * Exo.xvi.b.
for they kept his testimonyes, & the law that f.Reg.iii.a.
he gaue them.

Thou heardest them (O Lorde our God)
thou forgauest them, O God, and punyshe-
dest theyre owne inuencyons. O magnyf-
fye the Lorde our God, and worshyppe hym
vpon hys holye hyll, for the Lorde oure God
is holye.

C The.C.Psalme.
IVBILATE DEO.
A Psalme for thankesgeuynge.

℣ * Psa.lxvi.a. O * Be ioyfull in the lorde (all ye landes) serue ý lorde with gladnesse: & come before hys presence with a songe. Be ye sure ý the lorde he is god: It is he ý hathe made vs, & not we our selues, we ar his people, and the shepe of his pasture. O go your waye into his gates with thankes geuing, & into his courtes w̃ prayse be thankfull vnto hym, and speake good of his name. For the lorde is gracyous, * hys mercye is euerlastynge, and his truth endureth from generacyon to generacyon. * Psa.cxviii.a

¶ The.Ci.Psalme.

MISERICORDIAM ET.

A Psalme of Dauid.

℣ * Psa.xxxiii.a. MY * songe shalbe of mercy & iudgement: vnto ý (O lorde) wyll I sing O let me haue vnderstandynge in the waye of godlynes. Whē wylt thou come vnto me: I wil walke in my house with a perfect herte. I wyll take no wycked thyng in hande. I hate ý synnes of vnfaythfulnes, there shall no suche cleane vnto me. A frowarde herte shal departe fro me, I wyl not knowe a wycked personne.

℣ Who so preuely slaundereth hys neyghboure, hym wyll I destroye. Who so hath also a proude loke and hye stomacke, I wyll not suffre hym. Myne eyes loke vnto such as be faythfull in the lande, that they may dwel with me. Who so leadeth a godlye lyfe, he shalbe my seruaunt. There shall no dysceatfull personne dwell in my house: he that telleth lyes, shall not tarry in my syght. I shal soone destroye all the vngodly ý are in the lande, ý I maye rote oute all wycked doers from the cytie of the Lorde.

¶ The.Cii.Psalme.

DOMINE EXAUDI ORATIONEM.

A prayer of the afflycte, when he hath an heuy harte, and powreth out his complaynt before the Lorde.

℣ * Psa.cxiii.a. H * Eare my praier, O Lord, and let my cryinge come in vnto the. Hyde not thy face fro me in the tyme of my trouble: enclyne thyne eares vnto me when I cal: O heare me, and ý ryght soone. For my dayes are consumed awaye lyke smoke, & my bones are brente vp, as it were a fyre brande. My herte is smytē downe: and wythered lyke grasse, so that I forget to eate my breade. For the voyce of my gronyng, my bones wyll scarse cleaue to my flesche. I am become lyke a Pellicane of the wyldernes, and lyke an owle that is in ý desert. I haue watched, & am euen as it were a sparowe, that sytteth alone vpon the house toppe.

℣ Myne enemyes reuyle me all the daye longe: and they that are madde vpon me are sworne together agaynste me. For I haue eaten asshes as it were bread, & mengled my dryncke wyth weppynge. And that because of thyne indignacyon & wrath, for thou haste taken me vp, and caste me downe. My dayes are gone lyke a shadowe, and I am wythered lyke grasse. But thou (O Lorde) shalte endure for euer, and thy remembraunce throwe out all generacyons. Thou shalt arise and haue mercye vpon Sion, for it is tyme ý thou haue mercye vpon her, yee the tyme is come. And why: & thy seruauntes thynke vpon her stones, and it pytieth them to se her in the dust. The heathen shal feare thy name O Lorde, and all the kynges of the earth thy maieste. When ý Lorde shall buylde vp Sion, and when his glory shall appeare. ¶

When he turneth hym vnto the prayer of the poore destytute, & despyseth not their desyre. This shalbe wrytten for those that com after: * and the people whiche shalbe borne, shall prayse the Lorde. For he hath loked downe from his Sanctuary, out of the heauen dyd the Lorde beholde the earth. That he myght heare the mournynges of suche as be in captiuytie, and delyuer the children appointed vnto death. That they maye declare the name of the lorde in Sion, & his worshyp at Ierusalem: When the people are gatherd together, and the kyngdoms also to serue the Lord. He brought downe my strength in my iourney, & shortened my dayes. ¶

But I sayde, O my God: take me not awaye in the myddest of myne age: as for thy yeares, they endure throwe out all generacyons. * Thou Lorde, in the begynnyng hast layde the foundacion of the earth, and ý heauens are ý worcke of thy handes. They shall perysche, but thou shalt endure: they all shall ware olde as doth a garmente, & as a vesture shalte thou chaunge them, and they shall be chaunged. But thou arte the same, & thy yeares shall not fayle. The chyldren of thy seruauntes shal contynue, & their sede shal stand fast in thy syght.

¶ The.ciii.Psalme.

BENEDIC ANIMA MEA.

Of Dauid.

℣ R * Ayse ý Lorde, O my soule, and all ý is within me prayse his holy name. Prayse ý Lord, O my soule and forget not all his benefytes. Which forgeueth all thy synne, & healeth all thyne infyrmites. Which sauedth thy lyfe fro destrucyon, and crowneth the with mercy & louynge kyndnesse. Whiche satisfyeth thy mouth with good thynges, makyng ý yong and lusty as an Aegle. The Lorde executeth ryghteousnesse and iudgement, for all them that are oppressed with wronge. ℣

He shewed

He shewed his wayes vnto Moses, hys
workes vnto the chyldren of Israel.
* The Lorde is full of compassyon & mer-
cye, longe suffeyryng: & of greate goodnes.
He wyll not alwaye be chidyng, nether
kepeth he his anger for euer. He hath not dele
with vs after oure synnes, nor rewarded vs
accordyng to our wyckednesses.
* For loke howe hye the heuen is in com
parison of the earth, so great is his mercy al-
so towarde them that feare hym. Loke howe
wyde also the East is from the west, so farre
hath he set our synnes from vs. Yee lyke as a
father pyttieth his owne chyldren, euen so is ꝑ
lorde merceful vnto them ꝑ feare hym.
For he knoweth wherof we be made, * he
remembreth that we ar but dust. The dayes
of man are but as grasse, for he floryssheth as
a floure of the feilde. For as soone as ꝑ wynde
goeth ouer it, it is gone, & the place therof shal
knowe it nomore. But the mercyfull good-
nesse of the Lorde endureth for euer and euer,
vpon them that feare hym, & his rygheteous-
nes vpon chylders chyldren.
Euen vpon suche as kepe his couenaunt
and thynke vpon his cõmaundementes to do
them. The Lorde hath prepared his seate in
heuen, & his kyngdome ruleth ouer all.
O prayse the Lorde ye Angels of his, ye ꝑ
excel in strength: ye that fulfyll his cõmaun-
dements, & herken vnto the voyce of his wor
des. O prayse the Lord all ye his hoostes, ye
seruaunts of his, ꝑ do his pleasure.
O speake good of the Lorde all ye workes
of his, in all places of his dominyon: prayse ꝑ
the Lorde, O my soule.

¶ The.cliiij. Psalme. (of David.)

BENEDIC ANIMA.

* Rayse ꝑ lorde O my soule
O lorde my god, ꝑ art becõ
ercreadyng glorypous, ꝑ arte
clothed w̃ maiestye and ho-
noure. Thou beckest thy self
with lygte, as it were with
a garment, and spredest out the heauens lyke
a curtayne.
Which layeth ꝑ beames of his chambers
in the waters, & maketh the cloudes his cha-
ret, & walketh vpon ꝑ wynges of ꝑ wynde.
* He maketh his angels spryetes, and his
ministers a flamynge fyre. He layde the
foundacyon of the earth, that it neuer shulde
mouе at any tyme. Thou coueredst it with
the depe lyke as with a garment: the waters
stode in the hylles. * At thy rebuke they
fye, at the voyce of thy thonder they are a-
frayde. They go vp as hye as the hylles,
and downe to the valleyes beneth: euen vn-
to the place, which thou hast appoynted for
them. * Thou hast set them theyr bounds,
which they shall not passe: neyther turne a-
gayne to couer the earth. He sendeth ꝑ spryn-
ges into the ryuers, whiche runne amonge
the hylles. All beastes of the feilde drynke
thereof: and the wylde Asses quenche theyr
thyrste. Besyde them shall the fowles of the
ayre haue theyr habitacion, and syng among
the braunches. He watereth the hylles from
aboue, the earthe is fylled wyth the frute of
thy workes. He bryngeth forth grasse for the
catell, and grene herbe for the seruyce of men
that he may * bryng foode out of the earth: &
wyne that maketh glad the hert of man, and
oyle to make hym a chereful countenaunce, &
breade to strength mans hart. The trees of
the Lorde also are full of sappe, euen the ce-
dres of Libanus which he hath planted.
Wherein the bryrdes make theyr nestes, & the
fyrre trees are a dwellyng for ꝑ storke. The
hye hyls are a refuge for the wylde goates, &
so are the stony rockes for the conies. He ap-
poynted the Moone for certayn seasons and
the Sunne knoweth his goyng downe.
Thou makest darcknesse, that it may be
nyght, wher in all the beastes of the forest do
moue. The Lyons roaryng after theyr pray
to seke theyr meate at God. The sunne ary-
seth, and they get them awaye together, and
laye them downe in theyr dennes. * Man go
eth forth to his worke, and to his labour vn
tyll the euenynge. * O Lorde, howe many-
folde are thy workes! in wysdome hast thou
made them all: ꝑ earth is full of thy ryches.
So is the great and wyde see also, wher-
in are thynges creyynge innumerable, bothe
small and greate beastes. There go the shyp
pes, and there is that: * Leuiathan, whome
thou haste made, to take hys pastyme there-
in. ‡ These wayte all vpon the, that ꝑ mayest
geue them meate in due season. When thou
geuest it them, they gather it: and when thou
openest thyne hande, they are fylled w̃ good:
When thou hydest thy face, they are troubled
when thou takest awaye theyr breathe, they
dye: and are turned agayne to theyr duste.
When thou lettest thy breath go forthe, they
shalbe made: and thou shalt renue the face of
the earth.
The glorypous maiestie of the Lorde shal
endure for euer, the Lorde shall reioyce in his
workes. The earth shall trembie at the loke
of hym: yf he do but touche ꝑ hylles, they shal
smoke. I wyll syng vnto the Lorde as longe
as I lyue. I wyll prayse my God whyle I
haue my beynge. And so shall my wordes
please hym: my iope shalbe in ꝑ Lord. As for
synners, they shalbe consumed out of ꝑ earth
and ꝑ vngodly shal come to an ende * prayse ꝑ
the Lord, O my soule. Prayse the Lorde.

* Genes.i.d.
* Genes.iii.d
* Psal.xcii.f.
* Eccl.xlviii.
Job.xl.d.
Psal.lxxiii.a.
‡ Psal.cxiv.f
* Psal.cxiii.a.

¶ The.Cv. Psalme.
(Prayse the Lorde.)

CONFITEMINI DOMINO.

A *Gene thankes vnto ꝑ Lorde, and
*1. Par. xvi. b call vpon hys name: tell the people,
Esay. xii. a. what thynges he hath done. O let
your songes be of him: & prayse him
and let your talkyng be of al his wonderous
workes. Reioyce in his holy name, lette the
herte of them reioyce ꝑ seke the Lorde.

Seke the Lorde, and hys strength: seke
his face euermore. Remembre the maruey-
lous workes that he hath done, his wondres
and the iudgementes of his mouth. O ye seed
of Abraham his seruaunt, ye chyldren of Ja-
cob his chosen. He is the Lorde our God, his
iudgementes are in all the worlde.

He hath bene alwaye myndefull of hys
couenaunte and promyse, that he made to a
*Gen. xvii. b thousand generacyons. *Euen the couenant
‡Gene. xxvi. a that he made with Abraham, and ‡the oothe
*Ge. xxviii. c that he sware vnto Isahac. *And apoynted
the same vnto Jacob for a lawe, and to Isra
ell for an euerlastyng testament.

Sayinge: vnto the wyll I geue the lande
of Canaan, the lot of your enherytaunce.

B When there was yet but a fewe of them,
and they straungers in the land: What tyme
as they went from one nacion to another, frō
one kyngdome to another people.

*ye. xii. d, xv. a *He suffred no man to do them wronge,
but reproued euen kynges for theyr sakes.

Touche not myne anoynted, and do my
prophetes no harme. Moreouer, he called for
a darth vpon the lande, and destroyed all the
*Gene. xli. b prouisyon of bread. *But he had sent a man
before them, euen Joseph, whiche was solde
to be a bonde seruaunt. Whose feete they
*Iude. ii. e. hurte in the stockes, *the pro entred into his
soule. Vntyll the tyme came that his cause
was knowen, the worde of ꝑ lorde tryed him
*Gene. xli. b. *The king sent and delyuered hym: ꝑ prynce
of the people let hym go fre.

He made hym Lorde also of his house, and
ruler of all his substaunce. That he myght
C *Gene. xlvi. a enfourme his prynces after his wyll, & teach
his Senatours wysdom. *Israel also came
*Exodi. i. a. into Egypt, & Jacob was a straunger in the
Actes. vii. c. lande of Ham. *And he increased his people
exceadyngly, and made them stronger then
theyr enemyes. Whose herte turned, so that
they hated his people, & dealte vntruly with
*Ex. iii. iiii. b his seruauntes. *Then sent he Moses his
Actes. vii. b. seruaunt, and Aaron, whome he had chosen.
And these shewed his tokens amonge them,
and wonders in the lande of Ham. ‡He sent
*Exod. x. f. darknes, and it was darke and they were not
obedyent vnto his worde.

*Exo. vii. b. *He turned theyr waters into bloude,
psa. lxxviii. c. and slewe theyr fysh. *Theyr lande brought
*Exod. viii. b forth frogges, yes euen in theyr kynges chā-
*Exo. viii. b. bers. * He spake the worde, and there
came all maner of flyes, and lice in all theyr
*Exod. ix. e. quarters. *He gaue them hayle stones for
rayne, and flames of fyre in theyr lande.

He smote their vynes also & fygge trees,
and destroyed the trees that were in their coa-
stes. *He spake the worde, & the grasshoppers
came, and caterpyllers innumerable.

And dyd eate vp all the grasse in ꝑ lande
and deuoured the frute of theyr groundes.

‡He smote all the fyrst borne in theyr lande
euen the chefe of all theyre strength. He
brought them forth also wt syluer and golde,
there was not one feble person amonge theyr
trybes. Egypte was glad at theyr depar-
tynge: for *they were afrayde of them. ‡He
spred out a cloude to be a couerynge, and fyre
to geue lyght in the nyght season. *At their
desyre, he brought quayles: and he fylled them
with the breed of heauen. ‡He opened the
rocke of stone, and the waters flowed out so
that riuers ranne in the drie places. For why
he remembred his holy promyse, and Abra-
ham his seruaunt. And he brought forth his
people with ioye, and his chosen with glad-
nes. And gaue them the landes of the heathen
and they toke the labours of the people in pos-
sessyon. That they myght kepe his statutes,
and obserue his lawes.

Prayse the Lorde.

C The. cvi. Psalme.

CONFITEMINI DOMINO.

Prayse the Lorde.

O Giue thankes vnto ꝑ lord for he
is gracyous: & his mercy endureth
for euer. Who can expresse the no-
ble actes of ꝑ lorde, or shew forth
al his prayse? Blessed are they
alwaye kepe iudgement & do rygheteousnes.
Remembre me, O Lorde, accordyng to the fa-
uoure that thou beareste vnto thy people: O,
vyset me with thy saluacyon. That I mayse
se the felicytie of thy chosen, and reioyce in
gladnesse of thy people, aud geue thankes vn
thyne inherytaunce. We haue synned with
our fathers, we haue done amysse, and beha-
wyckedly. Oure fathers regarded not thy
wonders in Egypte, neyther kepte they thy
greate goodnesse in remembraunce: but were
dysobedyent at the see, euen at the redde see.
Neuertheleslye, he helped them for his name
sake, that he myghte make hys power to be
knowen.

* He rebuked the red see also, and it was
dryed vp: so he ledde them thorowe the depe,
as thorowe a wyldernes. And he saued them
from the aduersaryes hande, & delyuered them
from the hande of the enemye.

‡As for those that troubled them, ꝑ wa-
ters ouerwhelmed them, there was not one
of them left. ‡Then beleued they his wordes
and sange prayse vnto hym.

But within a whyle they forgat hys
workes: and wolde not abyde his counsayle.

But

But lust came vpon them in the wyldernesse, and they tempted God in the desert.

And he gaue them theyr desyre, and sent leanesse withall into theyr soule.

They angred Moses also in the tentes, and Aaron the saynct of the Lorde. * So the earth opened and swalowed vp Dathã, and ouered the congregacion of Abiram. And the fyre was kyndled in theyr companye, the flame brent vp the vngodly. * They made a calfe in Horeb, and worshipped the molten ymage. * Thus they turned theyr glorye into the simplitude of a calfe, that eateth hay.

And they forgat God theyr Sauyour, which had done so great thynges in Egipt.

Wonderous workes in the lande of Ham and fearfull thynges by the red see.

So he sayd: he wold haue destroyed them had not Moses his chosen stande before him in that gappe: to turne awaye his wrathfull indignacion, lest he shoulde destroye them.

* Yea, they thought scorne of ꝑ pleasaunt lande: and gaue no credence vnto his worde.

But murmured in theyr tentes, and herkened not vnto the voyce of the Lorde.

Then lyft he vp his hande agaynst them to ouerthrowe them in the wyldernesse. To cast out their seed amonge the nacions, and to scatter them in the landes. * They ioyned them selues vnto Baal Peor: and eat the offrynges of the deed. Thus they prouoked him vnto angre with their owne inuencions and the plage was great amonge them.

* Then stode vp Phinehes and prayed: and so the plage ceasled. And that was counted vnto hym for rygheousnesse, amonge all posteritiz for euermore. * They angred hym also at the waters of stryfe, so that he punished Moses for theyr sakes. Bycause they prouoked his spyrite, so ꝑ he spake vnadusedly with his lippes. Neither destroyed they the heythen, * as the Lorde commaunded them. But were myngled amonge the heythen, and lerned theyr workes. In so much ꝑ they worshypped their ydols, which turned to theyr owne decaye. * Yea, they offred theyr sonnes and theyr doughters vnto deuyls. * And shed innocent bloude, euen the bloud of theyr sonnes and of their doughters: whõ they offred vnto the ydols of Canaan, & the lande was defyled with bloude.

Thus were they stayned with theyr owne workes: and went a whorynge with theyr owne inuencions. Therfore was ꝑ wrath of ꝑ Lorde kyndled agaynst his people: in so much, ꝑ he abhorred his owne enheritaunce.

And he gaue them ouer into the hand of ꝑ heythen, and they that hated them were lordes ouer them. Theyr enemyes oppressed them, and had them in subiection. Many a tyme dyd he deliuer thẽ, but they rebelled agaynst hym with theyr owne inuencions, & were brought downe in theyr wyckednesse.

Neuerthelesse, when he sawe theyr aduersitie, he herde theyr cõplaynt. He thought vpõ his couenaunt, & * pyttied thẽ, accordynge vnto the multitude of his mercyes. Yea, he made all those that had led them away captyue to pyttie them. Deliuer vs (O Lorde oure God) and gather vs from amonge the heythen: that we maye gyue thankes to thy holy name, & make our boost of thy prayse. * Deu.xxx.a

* Blessed be the Lorde God of Israel frõ euerlastynge and worlde without ende, & let all people saye Amen: Amẽ. Prayse ꝑ Lord. * Luke.i.g

¶ The.cvii. Psalme.

CONFITEMINI DOMINO

A

O * Gyue thankes vnto the Lorde, for he is gracious: and his mercye endureth for euer. Let them gyue thankes whom the Lord hath redemed and deliuered from the hande of the enemye. And gathered thẽ out of the landes, frõ ꝑ east, & from the west, from ꝑ north and from the south. They went astraye in the wildernesse out of the way, & founde no cytie to dwel in. Hungry and thyrsye: theyr soule faynted in them. So they cryed vnto the Lord in theyr trouble, and he deliuered them from theyr distresse. He led them forth by the ryght way, ꝑ they myght go to the cytie, where they dwelt. O that men wolde therfore prayse the Lorde, for his goodnesse: & declare the wonders ꝑ he doth for the chyldren of men. * For he satisfyed the emptye soule, and fylled the hungry soule with goodnesse.

* 1.par.xvi.b
Psal.cv.a
9.chi.a
1.mach.iiii.a
Iudi.xiii.c
Esay.xii.a

B

* Ero.xvi.a
Deut.viii.a

Such as syt in darknesse and in ꝑ shadow of death, being fast bound in mysery & pyron.

Bycause they rebelled agaynst the wordes of the Lorde, and lyghtlye regarded the counsayl of ꝑ moost hyest. He also brought downe theyr hert thorow heynesse: they fel downe, & there was none to helpe them. So whẽ they cryed vnto ꝑ Lord in their trouble he deliuered thẽ out of their distresse. For he brought thẽ out of darknesse, & out of ꝑ shadowe of death, & brake their bõdes in sondre. O that men wolde therfore prayse the Lord for his goodnesse: and declare ꝑ wonders ꝑ he doth for the chyldre of men. For he hath broken the gates of brasse, and smytten the barres of pyron in sondre. Foolish men are plaged for theyr offence, and bycause of theyr wyckednesse. Theyr soule abhorred all maner of meate: and they were euen harde at deathes dore. So whẽ they cryed vnto ꝑ Lorde in theyr trouble, he deliuered thẽ out of their distresse. * He sent his word, and healed thẽ and they were saued from theyr destruction.

C

* Mat.viii.c

O that mẽ wolde therfore prayse ꝑ Lord for his goodnesse: and declare the wonders that he doth for the chyldren of men.

* That they wolde offre vnto hym the sacrifyce of thankesgyuynge: and tell oute his

a Deu.xxii.b
Ecclesi.xii.b.d
Acres.x.a
b Ewa.xii.a
Phili.ii.d

workes with gladnesse. They ý go downe to the see in shyppes, and occupy their busynesse in great waters. These men se the workes of the Lorde, and his wonders in the depe. *For at his worde the stormy wynde arysyth, which lyfteth vp the waues therof.

Jonas.i.d.

They are caryed vp to the heauen, and downe agayne to the deepe, their soule meleth awaye bycause of the trouble. They rele to and fro, and stackre lyke a drõken mã: and are at their wyttes ende. So when they crye vnto the Lord in their trouble, he deliuereth them out of their destresse. For *he maketh the storme to cease, so ý the waues therof are styll. Then are they glad, bycause they be at rest: and so he brigeth them vnto the hauen where they wolde be. O that men wolde therfore praise the Lord for his goodnesse: and declare the wõders ý he doth for the chyldren of men. That they wolde exalt hym also in the congregacion of ý people: and loue hym in the seate of the elders.

*Mat. viii.a

*xiii.xv.xvii.a

D

* Which turneth the floudes into a wylderness: and dryeth vp the waterspryngs.

A frutefull lande maketh he barren: for ý wyckednesse of them that dwell therin.

Agayne, he maketh the wildernesse a stãdynge water: and waterspryngs of a drye groude. And there he setteth the hungrye that he maye buylde them a cytie to dwel in.

That they may sowe their lande, & plant vyneyardes, to yelde thẽ frutes of encrease.

He blesseth them, so that they multiply exceadingly: & suffreth not their cattell to decrease. And agayne, whẽ they are minished and brought lowe thorowe oppression, thorowe any plage or trouble. Though he suffre thẽ to be cuyl entreated thorow tyrãnes and let them wandre out of the waye in the wildernesse. Yet helpeth he the poore out of mysery, and maketh him householdes lyke a flocke of shepe. The ryghtous wyll consydre this, and reioyse: & the mouth of all wyckednesse shalbe stopped. Whoso is wyse, wyll pondre these thynges: and they shall vnderstande the louynge kyndnesses of the Lorde.

¶ The.cviii.Psalme.

PARATVM COR MEVM,

A longe and Psalme of Dauid.

A *psal.lvii.b

O God * my hert is redy: (my hert is redy) I wyll synge: and gyue praise, with the best mẽbre that I haue. Awake thou lute and harpe, I my selfe wyll awake erydt early. I wyll gyue thankes vnto the (O Lorde) amonge the people I wyll synge prayses vnto the amonge the nacions.

For thy mercy is greater then the heauens and thy truthe reacheth vnto the cloudes.

B *psal. lvii. b

*Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

That thy beloued maye be delyuered: let thy ryght hand saue thẽ: and heare thou me.

* God hath spoken in his holynesse: I wyll reioyse therfore, and deuyde Sichem: and mete out the valley of Sucoth.

& Gilead is myne, and Manasses is myne. Ephraim also is the strength of my hed: Iuda is my lawgyuer. Moab is my washpot, ouer Edõ wyll I cast out my shoe: vpõ Palistria wyll I triumphe. Who wyll lede me into the stronge cytie? And who wyll bryng me into Edom? Hast not thou forsaken vs (O God)? And wylt not thou God go forth with our hostes? O helpe vs agayne the enemye: for vayne is the helpe of man.

Thorowe God we shall do great actes: & it is he, that shall tread downe our enemies.

¶ The.cix.Psalme.

DEVS LAVDEM MEAM.

To the chaunter, a Psalme of Dauid.

HOlde not thy tonge (O God) of my praise. For ý mouth of ý vngodlye, yea, and the mouth of ý deceytfull is opened vpon me: & they haue spoke agayne me with false tonges. They compassed me about also with wordes of hatred, & fought agaynst me without a cause. For the loue ý I had vnto them, lo, they take now my cõtrary part: but I gyue my selfe vnto prayer.

Thus haue they rewarded me euyll for good: and hatred for my good wyll. *Set thou an vngodlye man to be ruler ouer him, & and let Sathan stande at his ryght hande.

When sentence is gyuen vpõ him, let him be condẽpned: and let his prayer be turned into synne. *Let his dayes be fewe, and let an other take his offyce. Let his chyldren be fatherlesse, and his wyfe a wyddow. Let his chyldrẽ be vagabounds, & beg their breade: let them seke it also out of desolate places.

Let ý extorcioner consume al that he hath: and let the straungers spoyle his labour.

Let there be no man to pytie hym, nor to haue compassyon vpon his fatherlesse chyldren. Let his posteritie be destroyed, and in the nexte generacyon let his name be clene put out. Let the wickednesse of his fathers be had in remembraunce in the syghte of the Lorde: and let not the synne of his mother be done awaye. Let them alwaye be before the Lorde: that he maye roote out the memoryal of them from of the earth. And that bycause his mynde was not to do good: but persecuted the poore helpelesse man, that he might slaye him that was vexed at the hert.

His delyte was in cursyng, & it shall happen vnto him: he loued not blessing: therfore shall it be farre from hym. He clothed hym selfe with cursyng lyke as with a rayment: & it shal come into his bowels lyke water, and lyke oyle into his bones. Let it be vnto him as the cloke that he hath vpon him: and as ý gyrdle that he is alwaye gyrded withal.

Let it thus happen from the Lorde, vnto myne

myne enemies, and to those that speake euyl agaynst my soule. But deale thou with me (O Lorde God) accordyng vnto thy name, for swete is thy mercy. O deliuer me, for I am helpless & poore, and my hert is wounded within me. I go hence lyke the shadowe that departeth, and am dryuen away as the grethopper. My knees are weake thorow fasting, my flesh is dryed vp for wãt of fatnesse. I became also a rebuke vnto them: *they that loked vpon me, shaked their heedes. Helpe me (O Lorde my God) Oh saue me according to thy mercye. And they shall knowe howe that this is thy hand, and that thou Lorde hast done it. Though they curse, yet blesse thou: and let them be confounded that rise vp agaynst me: but let thy seruaunt reioyse. Let myne aduersaryes be clothed with shame: and let them couer themselues with theyr owne confusion, as with a cloke. As for me, I wyll gyue great thankes vnto ý Lord with my mouth, and prayse hym amonge the multitude. For *he shall stande at the right hand of the poore, to saue his soule from vnrighteous iudges.

¶ The.cx. Psalme.

DIXIT DOMINVS DOMINO.

A Psalme of Dauid.

The Lorde sayde vnto my Lorde: *Syt thou on my rygdte hande, vntyl I make thyne enemyes thy footestole. The Lorde shall sende the rod of thy power out of Syon: be thou ruler, euen in the myddest amonge thyne enemyes. In the daye of thy power shall the people offre the frewilloffrynges with an holy worshyp, the dewe of thy byrth is of the wombe of the morynng. *The Lord sware and wyll not repent: & Thou art a preest for euer, after the order of Melchisedec. The Lorde vpon thy rygdt hande, shall wounde men kynges in the daye of his wrath. He shalbe iudge amonge the heythen, he shal fyll the places with deed bodyes: and smyte aloder the heedes ouer dyuers countryes. He shall drynke of the brooke in the waye: therfore shall he lyft vp his heed.

¶ The.cxi. Psalme.

CONFITEBOR TIBI DOMINE.

Prayse the Lorde.

I *Will gyue thãkes vnto the Lord with my hole hert, secretly amõg the faythfull: & in the cõgregacion. *The workes of the Lord are great, sought out of al them ý haue pleasure therin. His worke is worthy to be prayled and had in honour: & his rygdtousnesse endureth for euer. The merciful and gracious Lord hath so done his maruaylous workes, that they ought to be had in remembraunce. *He hath gyuen meate vnto them ý feare him: he shal euer be mindful of his couenaũt. He hath shewed his people the power of his workes, that he maye gyue the the heritage of the Heythen. The workes of his handes are veritie and iudgement: all his cõmaundementes are true. They stande fast for euer and euer: and are done in truthe and equitie. He sent redemption vnto his people: he hath commaunded his couenaunt for euer: holy and reuerent is his name. & The feare of the Lorde is the begynnyng of wysdome: a good vnderstandynge haue all they that do therafter: ý prayse of it endureth for euer. (Prayse the Lorde for the returnynge agayne of Aggeus and Zachary the Prophetes)

¶ The.cxii. Psalme.

BEATVS VIR.

Prayse the Lorde.

B *Lessed is the man that feareth the Lorde, he hath great delyte in his cõmaundementes. & His seed shalbe mygdtye vpon earth: the generacyon of the faythfull shalbe blessed. Rychesse and plentiousnesse shalbe in his house: and his rygdtousnesse endureth for euer. Vnto the godly there arysyth vp *lygdt in the darkenesse: & he is merciful, louynge and rygdtous. A good man is merciful, and lendeth: and wyl gyude his wordes with discretion. For he shall neuer be moued: and the rygdteous shalbe had in an euerlastinge remembrãce. He wyll not be afrayed of any euyl tydinges, for his hert standeth fast: & byleueth in the Lorde. His hert is stablished, & wyl not ꝓrynke, vntyll he se his desyre vpon his enemyes. * He hath sparsed abrode, and gyuen to the poore: and his rygdtousnesse remayneth for euer: his horne shall be exalted with honour. The vngodly shal se it, and it shall greue hym: he shall gnasshe with his teeth, and consume awaye: the desyre of the vngodly shall perish.

¶ The.cxiii. Psalme.

LAVDATE PVERI.

Prayse the Lorde.

P *Rayse the Lorde (ye seruaunts) O prayse the name of the Lorde. Blessed is the name of the Lord, from this tyme forth for euermore. The Lordes name is prayled, from the rysynge vp of the Sunne, vnto the goynge downe of the same. The Lord is hye aboue al heythen, and his glory aboue the heauens. Who is lyke vnto the Lord our God, that hath his dwellyng so hye, & yet hũbleth hym self, to behold the thinges that are in heauen & earth? *He taketh vp the simple out of the dust, and lyfteth the poore out of the myre. That he maye set hym with the princes, euen with the princes of his people. He maketh the baren womã to kepe house and to

and to be a ioyfull mother of chyldren.
Prayse ye the Lorde.

¶ The.cxiiii. Psalme.

IN EXITV ISRAEL.

A When Israel came out of Egypt, & the house of Jacob from among ỳ straunge people. * Juda was his Sanctuarie, and Israel his dominion. ‡ The see sawe that, and fled: * Jordan was dryuen backe. The mountaynes skipped lyke rãmes: and the lytle hylles lyke yonge shepe. What ayleth the, O thou see, that thou fleddest? and thou Jordã that thou wast dryuen backe? Ye mountaynes,
B that ye skyppedlyke rammes: & ye lytle hylles, lyke yonge shepe? Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob. * Which turned the harde rocke into a standinge water, and the flynte stone into a springynge well.

* Exod. xix. a
‡ Exo. xiiii. e. Josu. iiii. d
* Exo. xvii. b. Numeri. xx. d

¶ The.cxv. Psalme.

NON NOBIS DOMINE.

A Not vnto vs (O Lord) not vnto vs but vnto thy name gyue ỳ prayse: for thy louing mercy, & for thy truthes sake. * Wherfore shal ỳ heythẽ saye: where is now their God? As for our God he is in heauen: he hath done what soeuer pleased him. * Their ydols are syluer and golde, euen the worke of mens handes. They haue mouth, & speake not: eyes haue they and se not. They haue eares, & heare not: noses haue they, and smell not. They haue handes, and handle not: feet haue they, and walke not: neither speake they thorowe their throte. They that make them are lyke vnto them: and so are al they that put their
B vs trust in them. But * (ỳ house of) Israel trust ỳ in the Lord: he is * their succour and defence. Ye house of Aaron put your trust in ỳ Lord he is their helper and defender.

* psa. xcviii. c
* psa. cxxvi. c
Sapien. xv. d
Baruch. vi. a
* psal. xx. a

Ye that feare the Lorde, trust ye in the Lorde: he is their helper and defender.

C The Lorde hath ben myndful of vs, and he shal blesse vs: euen he shal blesse the house of Israel, he shall blesse the house of Aaron. He shall blesse them that feare the Lord, both small and great. The Lord shal encrease you more and more: you and your chil dren. Ye are the blessed of the Lorde, which made heauen and earth. All the hole heauens are the Lordes: the earth hath he gyuẽ
D vnto ỳ chyldren of men. * The deed prayse not ỳ (O Lorde) neither al they ỳ go downe into the silence. But we wyl prayse the Lorde, from this tyme forth for euermore.

* psal. vi. a.
Esa. xxxviii. d

Prayse the Lorde.

¶ The.cxvi. Psalme.

DILEXI QVONIAM,

A I am wel pleased that the Lorde hath herde the voyce of my prayer. That he hath enclyned his care vnto me, therfore wil I cal vpõ him as lõg as I lyue.
* The snares of death cõpassed me rounde about, and the paynes of hel gat holde vpon me: I shall fynde trouble and heynesse: and I shall call vpon the name of the Lorde (O Lorde) I beseche the deliuer my soule.

Gracious is the Lorde, and ryght ous: yea, our God is merciful. The Lorde pre-
B seruetb the simple: I was in mysterie, and he helped me. Tourne agayne then vnto thy rest, O my soule: for the Lorde hath rewarded the. And why? * thou hast deliuered my soule from death, myne eyes from teares and my feet from fallynge. I wyll walke before the Lorde in the lande of the liuyng.
* I byleued, and therfore wyll I speake, but I was sore troubled: I sayd in my haste: ‡ All men are lyers. What rewarde shall I
C gyue vnto the Lord, for al the benefites that he hath done vnto me? I wyll receyue the cuppe of saluacion, and call vpõ the name of the Lorde. I wyll paye my vowes now in the presence of all his people, ryght deare in the syghte of the Lorde, is the death of his saynctes. Beholde (O Lorde) how that I am thy seruaunt: I am thy seruaunte, and
D the son of thy handmayde, thou hast broken my bondes in sondre. I wyll offre to the the sacrifyce of thankesgyuynge, and wyll call vpon the name of the Lorde. * I wyll paye my vowes vnto the Lord, in the syghte of al his people: in the courtes of the Lordes house, euen in the myddest of the, O Jerusalem.

* Psal. xvii. a
* Psal. xxxiii. a
* Psal. xxxiii. a
* Psal. xxxi

They kept me in on euery syde, they kepe me in (I saye) on euery syde: but in the name of the Lorde, I wyll destroye them. They came aboute me lyke bees: and are extincte, euen as the fyre amonge ý thornes: for in the name of the Lorde I wyll destroye them.

C Thou hast thruste sore at me, that I myght fall: but the Lorde was my helpe.

* The Lorde is my strength and my songe and is become my saluacion. The voyce of ioy and health is in the dwellynges of the rychtous: the rychte hand of the Lord bryngeth mychtye thynges to passe. The right hande of the Lord hath the preeminence, the rychte hande of the Lorde bryngeth mightie thynges to passe. I wyll not dye: but lyue and declare the workes of the Lorde.

The Lorde hath chastened ý correcte me, but he hath not gyuen me ouer vnto death.

Open me the gates of rightousnesse, that I may go into them, and giue thankes vnto the Lorde. This is the gate of the Lorde the rychtous shal entre into it. I wyll thanke the, for thou hast heard me: and arte become my saluacion. * The same stone whiche the buylders refused, is becom the heed stone in the corner. This was the Lordes doinge: and it is maruaylous in our eyes.

D This is the daye whiche the Lorde hath made: we wyll reioyse and be glad in it.

Helpe (me) now, O Lorde, O Lord, send vs now prosperitie. * Blessed be he that commeth in the name of the Lorde, we haue wished you good lucke, ye that be of ý house of the Lorde. God is the Lorde, whiche hath shewed vs lyght: binde ý sacrifice with cordes: yea, euen vnto ý hornes of ý aulter.

Thou art my God, and I wyl thanke the thou art my God, and I wyll prayse the.

O gyue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer

¶ The.cxix. Psalme.

BEATI IMMACVLATI.

A Blessed * are those that be vndefiled in the waye: and walke in the lawe of the Lorde: Blessed are they that B kepe his testimonies, and seke hym with their hole hert. For they whiche do no wickednesse, walke in his wayes. Thou hast charged that we shal diligẽtly kepe thy commaundementes. O that my wayes were made so direct, that I myght kepe thy statutes. So shall I not be confounded, whyle I haue respect vnto all thy commaundementes. I wyll thanke the with an vnfayned C herte, when I shall haue learned the iudgementes of thy rychtousnesse. I wyl kepe thy ceremonyes: O forsake me not vtterlye.

Wherewithall shall a yonge man cleanse his waye? Euen by rulynge hym selfe after thy worde. With my whole herte haue I sought the: O let me not go wronge out of thy commaundementes. * Thy wordes haue I hyd within myne hert, that I shoulde not synne agaynst the. Blessed art thou O Lorde, O teache me thy statutes. With my lyppes haue I bene tellyng of all the iudgementes of thy mouth. I haue had as great delyte in the waye of thy testimonies, as in all maner of rychesse. I wyll talke of thy commaundementes, and haue respecte vnto thy wayes. My delyte shall be in thy statutes: and I wyll not forget thy worde. *Deu.vi.d

D O do wel vnto thy seruaunt, that I may lyue and kepe thy worde. Open thou myne eyes, that I maye se the wonderous thinges of thy lawe. * I am a straunger vpon earth, O hyde not thy cõmaundementes fro me. *Ge.xxiii.k. Iob.xviii.b

My soule breaketh out for the very ferueute desyre that it hath alwaye vnto thy iudgementes. Thou hast rebuked the proud and cursed are they that do erre frõ thy commaundementes. O turne fro me shame and rebuke: for I haue kept thy testimonies.

Princes also dyd syt and speake agaynst me, but thy seruaunte is occuppyed in thy statutes. For thy testimonies are my delyte and my counsaylers. * My soule cleueth to the dust: O quicken thou me according to thy word. I haue knowledged my wayes and thou herdest me: O teache me thy statutes. Make me to vnderstande the waye of thy commaundementes, and so shall I talke of thy wonderous workes. *psal.xliiii.h D

My soule melteth awaye for very heynesse, comfort thou me according vnto thy worde. Take fro me the waye of lyinge, and cause thou me to make moch of thy law.

I haue chosen the way of truthe: and thy iudgementes haue I layed before me.

E I haue stycken vnto thy testimonies, O Lorde confounde me not. I wyll runne the waye of thy commaundementes, when thou hast set my herte at lybertie. Teache me, O Lorde, the waye of thy statutes: and I shall kepe it vnto the ende. Gyue me vnderstandynge, and I shall kepe thy lawe: yea, I shall kepe it with my whole herte. Make me to goo in the path of thy cõmaundementes: for therin is my desyre. Encline my hert vnto thy testimonies, ý not to couetousnesse. O turne awaye myne eyes, lest they beholde vanitye: and quicken thou me in thy way. O stablish thy worde in thy seruaunt, F that I maye feare the. Take awaye the rebuke that I am afrayed of, for thy iudgemẽtes are good. Beholde, my delyte is in thy cõmaundementes. O quicke me in thy rightousnesse. Let thy louyng mercy come also vnto me, O Lorde: euen thy saluacyon according vnto thy worde.

So shall I make answere vnto my blasphemers

phemers: for my trust is in thy worde.
O take not the worde of truthe vtterlye out of my mouth: for my hope is in thy iudgementes. So shall I alwaye keepe thy lawe: yea, for euer and euer. And I wyll walke at libertie, for I seke thy commaundementes. I wyll speake of thy testimonies also, euen before kynges: & wyll not be ashamed. And my delyte shalbe in thy cõmaundementes which I haue loued. Myn handes also wyll I lyft vp vnto thy commaundementes whiche I haue loued: and my studye shalbe in thy statutes. G O thynke vpon thy seruaunte, as concernynge thy worde, wherin thou hast caused me to put my trust.
The same is my comforte in my trouble, for thy worde hath quyckened me. The proude haue had me exceadingly in derision: yet haue I not shrynked from thy lawe.
For I remẽbred thyne euerlasting iudgementes, O Lorde: and receyued comforte.
I am horribly afrayed for the vngodlye, that forsake thy lawe. Thy statutes haue bene my songes, in the house of my pylgremage. I haue thought vpon thy name, O Lorde in the night season: and haue kept thy lawe. This I had, bycause I kepte thy
*Numer.xxviii.e commaundementes: * Thou art my por-
H cion, O Lorde: I haue promysed to kepe thy lawe. I made myne humble peticion in thy presence with my whole hert, O be mercyfull vnto me accordynge vnto thy worde.
I call myne owne wayes to remẽbraunce, and turne my feet vnto thy testimonyes.
I made haste, and prolõged not the tyme to kepe thy commaundementes.
The congregacions of the vngodly haue robbed me, but I haue not forgottẽ thy law.
At mydnyght wyll I rise, to gyue thankes vnto the: bycause of thy righteous iudgementes. I am a companyon of all them, that feare the: and kepe thy commaũdementes. * The earth, O Lorde, is full of thy
*Ps.xxxiii.a mercye: O teache me thy statutes.
O Lorde, thou hast dealt graciously with thy seruaunt accordynge vnto thy worde.
I O learne me true vnderstanding, and knowledge, for I haue byleued thy cõmaundementes. Before I was troubled I went wronge: but now haue I kept thy worde.
*Thou art good and gracious: O teache
*math.xix.c me thy statutes. The proude haue ymagined a lye agaynst me, but I wyll kepe thy commaundementes with my hole herte.
They herte is as fat as brawne, but my
K delyte hath ben in thy lawe. It is good for me that I haue bẽ in trouble, that I may learne thy statutes. The lawe of thy mouth is dearer vnto me then thousandes of golde and syluer. * Thy handes haue made
*Genes.i.d me and fashyoned me: O gyue me vnderstã-
Job.x.a dynge, that I maye learne thy commaundementes. They that feare the wyll be glad when they se me bycause I haue put my trust in thy worde. I knowe, O Lorde, that thy iudgementes are ryght, and that thou of very faithfulnes hast caused me to be troubled.
O let thy mercyfull kyndnesse be my comfort, accordynge to thy worde vnto thy seruaunt. O let thy louynge mercyes come vnto me, that I maye lyue: for thy lawe is my delyte. Let the proude be confounded, for they go wickedlye about to destroye me: but I wyll be occuppyed in thy commaundementes. Let suche as feare the, and haue knowen thy testimonies be turned vnto me.
O let myne herte be sounde in thy statutes, that I be not asshamed. My soule hath longed for thy saluacion: and I haue a good hope, bycause of thy worde.
Myne eyes longe sore for thy worde, sayinge: O when wylt thou comfort me?
For I am become lyke a bottle in the smoke: yet do I not forget thy statutes.
L How many are the dayes of thy seruaũt? when wylt thou be auenged of thẽ that persecute me? The proude haue dygged pyttes for me, which are not after thy lawe.
All thy commaundementes are true, they persecute me falsly: O be thou my helpe.
They had almost made an ende of me vpon erth: But I forsoke not thy cõmaũdementes.
O quickẽ me after thy louynge kyndnesse, & so shal I kepe ẏ testemonies of thy mouth.
O Lorde, thy worde endureth forever in
M heauen. * Thy truthe also remayneth from
*Ecclesi.i.b one generacion to an other: thou hast layed ẏ foundacion of the earth: and it abydeth.
They continue this daye, accordynge to thyne ordinaũces: for all thynges serue the.
Yf my delyte had not ben in thy lawe, I shulde haue perished in my trouble. I wyll neuer forget thy cõmaundementes, for with them thou hast quickened me. I am thyne, Oh saue me: for I haue sought thy cõmaundementes. The vngodly layed wayte for me to destroye me: but I wyll consydre thy testimonies. I se that all thynges com to
N an ende: but thy commaundementes are ex-
O ceadinge brode. O Lorde, What loue haue I vnto thy lawe? al the day longe is my studye in it. Thou, thorow thy commaundementes hast made me wyser then myne enemyes, for they are euer with me. I haue more vnderstandynge then my teachers: for thy testimonyes are my studye. I am wyser thẽ the aged: bycause I kept the cõmaundementes. I haue refrayned my feet from euery euyl way, that I may kepe thy worde.
I haue not shrynked from thy iudgementes: for thou teachest me. O how swete are thy wordes vnto my throte?
Yea, sweter then honye vnto my mouth.
Thorowe thy commaundementes I get vnder-

O understandyng, therfore I hate all wycked
wayes. * Thy worde is a lanterne vn-
to my feet, and a lyght vnto my pathes. I
have sworne, and am stedfastly purposed to
kepe thy rygheous iudgementes. I am
troubled aboue measure: quicke me O Lord
accordynge vnto thy worde. Let the free
wyll offrynges of my mouthe please the, O
Lorde, and teache me thy iudgementes.
* My soule is alwaye in my hande, yet
do not I forget thy lawe. The vngodlye
have layed a snare for me, but yet swarued
not I from thy commaundementes. Thy
testimonyes have I claymed as myne herye-
tage for ever: and why? they are the very ioy
of myne herte. I have applyed myne herte
to fulfyll thy statutes alwaye: euen vnto the
ende. I hate them that ymagin euyl thyn-
ges, but thy lawe do I loue. Thou art my
defence and shylde, and my truste is in thy
worde. Awaye fro me ye wycked, I wyll
kepe the commaundementes of my God.
P O stablish me accordyng vnto thy worde.
that I maye lyue, and lette me not be dysap-
pointed of my hope. Holde thou me vp,
and I shalbe safe: yea, my delyte shal euer be
in thy statutes. Thou hast troden downe
all them that departe from thy statutes, for
they ymagine but disceyte. Thou puttest
away all ye vngodly of the earth lyke drosse:
therfore I lone thy testimonyes. My flesh
trembleth for feare of the: and I am afrayed
of thy iudgementes. I deale with the thing
that is lawful and ryght: O gyue me not o-
ver vnto myne oppressiours. Make thou thy
seruaut to delyte in that which is good: that
the proude do me no wronge. Myne eyes
are wasted away with loking for thy health
and for the worde of thy rygheousnesse.
Q O deale with thy seruaunt accordynge
vnto thy loueynge mercye: and teache me thy
statutes. I am thy seruaunt, O graunte
me vnderstandyng, that I maye knowe thy
testimonyes. It is tyme for the Lorde to
laye to thyne hande: for they have destroyed
thy lawe. For I loue thy cõmaundemen-
tes aboue goide & precious stone. Therfore
holde I streyght al thy commaundementes
and all false wayes I vtterly abhorre.
R Thy testimonies are wonderfull: ther-
fore doth my soule kepe them. When thy
worde goeth forth, it gyueth lyght and vn-
derstandyng, euen vnto the symple. I ope
ned my mouth and drue in my breath, for my
delyte was in thy comaundementes.
O loke thou vpon me, & be merciful vn-
to me as thou vsest to doo vnto those ye loue
thy name. Order my steppes in thy word:
and so shall no wyckednesse haue dominyon
ouer me. O delyuer me from the wrong
full dealynges of men, and so shall I kepe
thy commaundementes. Shewe the lyght
of thy countenaunce vpon thy seruaunt, and
teache me thy statutes. Myne eyes gush
oute with water, bycause men kepe not thy
lawe. Rightous art thou, O Lorde: and
true is thy iudgement. The testimonies
that thou hast commaunded, are exceadinge
rygheous and true. * My zeale hath euen S
consumed me, bycause myne enemyes haue
forgotten thy wordes. & Thy worde is tryed
to the vttermost: and thy seruaunt loueth it.
I am small, and of no reputacion: yet do
not I forget thy commaundementes. Thy
rygheousnesse is an euerlastynge rygheous-
nesse: and thy lawe is the truthe. Trouble
and heynesse have taken hold vpon me: yet
is my delyte in thy cõmaundementes. The
rygheousnesse of thy testimonies is euerla-
styng: O graunt me vnderstandynge, and I
shall lyue. I call with myne hole hert, heare
me, O Lorde, I wyll kepe thy statutes. Yea,
euen vpon the do I call, helpe me: and I shal T
kepe thy testymonyes. Early in the mor-
nynge do I crye vnto the: for in thy worde is
my truste. Myne eyes preuent the nyght
watches, ye I myght be occuppyed in thy wor
des. Heare my voyce, O Lorde, accordyng
vnto thy loueynge kyndnesse: quicken me ac-
cordynge as thou art wont. They drawe
nye that of malice persecute me: and are farre
from thy lawe. Be thou nye at hande, O
Lorde: for al thy cõmaundementes are true.
As concernyng thy testimonyes, I haue
knowen longe syns, that thou hast groũded
them for euer. O consydre myne aduersitie,
and deliuer me: for I do not forget thy lawe
Auenge thou my cause, and delyuer me:
quycken me accordyng vnto thy worde.
Health is farre from the vngodly, for they
regarde not thy statutes. Great is thy mer-
cye, O Lorde: quicken me as thou art wont. U
Many there are that trouble me, and per-
secute me: yet do I not swerue from thy te-
stimonies. It greueth me, when I se the
transgressiours: bycause they kepe not thy
lawe. Consydre, O Lord, how I loue thy
commaundementes: O quycken me accor-
dyng to thy loueyng kyndnesse. Thy worde
is true from euerlastyng: all the iudgemẽtes
of thy rygheousnesse endure for euermore.
Princes have persecuted me withoute
cause: but my herte standeth in awe of thy X
wordes. * I am as glad of thy worde, as
one that fyndeth greate spoyles. As for
lyes, I hate & abhorre, them: but thy lawe do
I loue. Seuen tymes a daye, do I prayse
the, bycause of thy rygheous iudgementes.
Great is the peace that they haue whiche
loue thy lawe, and they are not offended at it.
Lorde I haue loked for thy sauyng health
and done after thy commaundementes.
My soule hath kept thy testimonies, and
loued them exceadyngly. I haue kept thy cõ-
maundementes,

S
* psa. xxix. b Iohn. ii. b.
& psal. xii. b. xviij. c
* Esay. lx. a

maundementes and testimonyes, for all my wayes are before the. Let my complaynt come before the, O Lorde, gyue me vnderstanding, according vnto thy worde. Oh let my supplicacion come before the, delyuer
Y me according to thy worde. My lyppes shall speake of thy prayse, when thou hast taught me thy statutes. Yea: my tonge shal syng of thy worde: for al thy cõmaundementes are rygh tous. Let thyne hand help me for I haue chosen thy commaundementes.

I haue longed for thy sauynge health, O Lorde, and in thy lawe is my delyte. Oh let my soule lyue, and it shal prayse the, and thy iudgementes shal helpe me. I haue gone astraye lyke a shepe that is lost: Oh seke thy seruaunt, for I do not forget thy commaundementes.

¶ The.cxx. Psalme.

AD DOMINVM CVM TRIBVLARER.

A songe of the steares.

A When I was in trouble, * I called
*Iohn.ii.a vpon the Lord: and he heard me.

Delyuer my soule, O Lorde, frõ lynge lyppes, and frõ a disceytful tonge. What rewarde shalbe gyuen or done vnto the, thou false tonge? Euen mynghty & sharpe arowes, w̃ hote burning coles. Wo is me, ꝑ I am cõstrayned to dwel w̃ Mesech, & to haue myne habitacion among the tẽtes of Cedar. My soule hath longe dwelt amõg them that be enemyes vnto peace. I labour
vp for peace, but when I speake (vnto them) ther of, they make them to battayle.

¶ The.cxxi. Psalme.

LEVAVI OCVLOS.

A songe of the steares.

A I wyll lyft vp myne eyes vnto the
*Psl. cxxiiii.a hylles, from whence commeth my helpe. * My helpe cõmeth euen frõ the Lorde, wyche hath made heauen and earth. He wyll not suffre thy fote to be moued, and he that keepeth the wyl
*Esay.v.c not slepe. *Behold, he that keepeth Israel shal neither slombre nor slepe. The Lorde him self is thy keper, the Lorde is thy defẽce vpon thy rygh t hande. So that the sunne shal not burne the by daye, neyther ꝑ moone by nyght. The Lorde shal preserue the frõ all euyll: yea, it is euen he that shall kepe thy soule. The Lorde shal preserue thy going out, and thy commynge in: from this tyme forth for euermore.

¶ The cxxii. Psalme.

LETATVS SVM.

A songe of the steares of Dauid.

A I was glad, when they sayde vnto me:
*Esay.ii.a *we wyll go into the house of ꝑ Lord.
Mich.iiii.a Our feet shall stande in thy gates, O Ierusalem. Ierusalem is buylded as a cytie that is at vnitie in it selfe. For thyther the trybes go vp, euen the trybes of ꝑ Lord: to testify vnto Israel, to gyue thankes vnto the name of the Lorde. For there is the seate of iudgemente, euen the seate of the house of Dauid. O praye for the peace of Ierusalem: they shall prosper that loue the. Peace be within thy walles, and plẽteousnesse within thy palaces. For my brethren and companions sakes, I wyl wysh the prosperitie.

Yea, bycause of the house of the Lord our God: I wyll seke to do the good.

¶ The.cxxiii. Psalme.

AD TE LEVAVI.

A songe of the steares.

V Nto the lift I vp myne eyes, o thou that dwellest in the heauens.

Beholde, euen as the eyes of seuaũtes loke vnto the hand of their maisters: and as the eyes of a mayden vnto the hande of her maistresse: euẽ so our eyes wayte vpon the Lorde our God, vntyl he haue mercye vpon vs. Haue mercye vpon vs, O Lorde, haue mercye vpon vs: for we are vterly despysed. Our soule is fylled with the scornefull reproke of the wealthye, and with thy despytefulnesse of the proude.

¶ The.cxxiiii. Psalme.

NISI QVIA DOMINVS.

A songe of the steares of Dauid.

Y F the Lorde hym self had not been
our syde (nowe maye Israel saye:) If the Lorde hym self had not ben of our syde whẽ mẽ rose vp agaynst vs. *They had swalowed vs vp quycke, whẽ they were so wrathfully displeased at vs. Yea, the waters had drowned vs: and the streme had gone ouer our soule. The deepe waters of the proude had gone euen ouer our soule.

But prayled be the Lord, which hath not gyuen vs ouer for a praye vnto their teeth.

Our soule is escaped, euen as a byrde out of the snare of the fouler: the snare is broken, and we are delyuered. * Our helpe standeth in the name of the Lorde, which hath made heauen and earth.

¶ The.cxxv. Psalme.

QVI CONFIDVNT.

A songe of the steares.

T hey that put their trust in ꝑ Lord
shalbe euen as the mounte Syon, which maye not be remoued, but standeth fast for euer. The hylles stande about Ierusalem: euen so stãdeth the Lorde round about his people: frõ this tyme forth for euermore. For the rod of the vngodly cõmeth not into the lot of the rigteous lest the rygh tous put their hande vnto wyckednesse. Do well, O Lorde, vnto those ꝑ be good and true of herte. As for suche as turne backe vnto their owne wickednesse, the Lorde shall leade them forth with the euyll doers: but * peace shalbe vpon Israel.

¶ The

¶ The.Cxxvi.Psalme.
IN CONVERTENDO
A songe of the stayres.

When the Lord turned agayne ꝑ captiuitie of Sion, then were we lyke vnto them ꝑ dreame. Then was our mouth fylled w̃ laughter, and our tonge with ioye. Then sayde they amõg the heathen: ꝑ Lord hath done great thinges for them. Yee, the lorde hath done great thinges for vs alredy, wherof we reioice. Turne our captiuytie, O Lorde, as the ryuers in the south. They that sowe in teares, shall reape in ioye. He that nowe goeth in his waye weepyng and beareth forth good sede, shal doutles come agayne wyth ioye, and bryngе hys sheaues with hym.

¶ The.cxxvii.Psalme.
NISI DOMINVS.
A songe of Salomon of the stayres.

Except the Lorde buylde the house, their laboure is but lost that buyld it: Except the Lorde kepe the Cytie the watchmã waketh but in vayne. * It is but losse laboure that ye haste to ryse vp early, and so late take reste, and eate the breade of carefulnesse: for so he gyueth his beloued sleape. Lo, chyldren and the frute of the wombe are an heritage and gyfte, that commeth of the Lorde. Lyke as the arrowes in the hand of the giaunt, euen so are ꝑ yonge chyldren. Happye is the man, ꝑ hath his quyuer full of them, they shall not be ashamed, when they speake with their enemyes in the gate.

¶ The.cxxviii.Psalme.
BEATI OMNES.
A songe of the stayres.

Blessed are all they that * feare the Lorde, & walke in his wayes. For thou shalt eate ꝑ labours of thyne handes. O well is the, and happy shalt thou be. Thy wyfe shalbe as the frutefull vyne vpon the walles of thyne house. Thy chyldren lyke the Olyue braunches round aboute thy table. Lo, thus shall the man be blessed, that feareth the Lorde. The Lorde frõ out of yon, shal so blesse the, that ꝑ shalt se Ierusalem in prosperytie all thy lyfe longe. Yee, that thou shalt se * thy chyldren chyldren, & peace vpon Israell.

¶ The.cxxix.Psalme.
SEPE EXPVGNAVERVNT.
A songe of the stayres.

Many a tyme haue they fought agaynst me fro my youth vp (may Israel nowe sayye.) Yee, many a tyme haue they vexed me fro my youth vp, but they haue not preuailed agaynst me. The plowers plowed vpõ my backe, and made longe forowes. But ꝑ ryghteous lorde hath hewen the snares of the vngodly in pe-

ces. Let them be confounded and tourned backwarde, as manye as haue euyll wyll at Syon. Let them be euen as the grasse growynge vpon the house toppes, which wythereth afore that it be plucte vp. Wherof the mower fylleth not his hande, nether he that byndeth vp the sheaues, hys bosome. So ꝑ they whiche go by, sayye not so muche: as the Lord prospere you, we wysh you good lucke in the name of the Lorde.

¶ The.cxxx.Psalme.
DE PROFVNDIS.
A songe of the stayres.

Out of the depe haue I called vnto ꝑ O Lorde, Lorde heare my voyce. Oh let thine eares consydre wel the voyce of my complaynt. * Yf thou Lord wilt be extreme to marke what is done amysse, Oh Lorde who maye abyde it?

For there is mercye with the, therfore shalt thou be feared. I loke for the Lorde my soule doth wayte for hym, in hys worde is my truste. My soule flyeth vnto the Lorde, before the morynyng watche (I sayye) before the morynyng watche. O Israell, truste in the Lorde, for with the Lorde there is mercy, and with hym is plenteous redemp cyon. And he shall redeme Israell from all his synnes.

¶ The.cxxxi.Psalme.
DOMINE NON EST EXALTATVM.
Dauids songe of the stayres.

Lord, I am not hye mynded, I haue no proude lokes * I do not exercyse my selfe in greate matters, whiche are to hye for me. But I refrayne my soule, & kepe it lowe, lyke as a chyld that is weaned from hys mother, yee, my soule is euen as a wened chylde. O Israel truste in the lorde, from this tyme forth for euermore.

The.cxxxii.Psalme.
MEMENTO DOMINE DAVID.
A songe of the stayres.

Lorde, remembre Dauyd, and all hys trouble. * Howe he swore vnto the Lorde, and vowed a vowe vnto ꝑ almighty God of Jacob: I wyll not come wythin the tabernacle of my houle, nor clyme vp into my bed. I wyll not suffre myne eyes to slepe, nor myne eye lydded to slomber: no (nor) the temples of my heade to take any rest.) Untyl I fynde out a place for the temple of the Lorde an habitacyon for the mygheye God of Jacob. Lo, we heardе of the same at Ephrata, & founde it in the woode.

We wyl go into his tabernacle: and falle lowe on our knees before his fote stole.

* Aryse, O Lorde into thy restynge place thou and the arcke of thy strength.

Let thy Preastes be clothed with rygh-
teoulnes, and let thy sayntes syng with iop-
fulnes. For thy seruaunt Dauyds sake,
turne not awaye ý presence of thyne anoyn-
*ii.Reg. vii.b ted. *The Lorde hathe made a faythfulle
‡Acts.xiii.d othe vnto Dauyd, and he shall not thrynke
from it. ‡Of the frute of thy body shall I set
vpon thy seate. Yf thy chyldren wyll kepe
my couenaunte, and my testymonyes that I
shal learne them: theyr chyldren also shal syt
ℭ vpon thy seate for euermore. For the Lorde
hath chosen Sion, to be an habitaciõ for him
selfe hat h he longed for her. Thys shalbe
my rest for euer, here wyll I dwel, for I haue
a delyte therin. I wyll blesse her vyttayllys
with increase, and wyll satisfye her poore wi
breade. I wyl decke her Preastes with helth
and her sayntes shall reioyce, & synge. There
* Luke.i.c. shall I make *the horne of Dauid to florysh:
I haue ordeyned a lanterne for myne anoyn-
ted. As for his enemyes, I shal cloth them wi
shame, but vpon hym selfe shall hys crowne
florysche.

ℭ The.cxxxiii. Psalme.
ECCE QVAM BONVM.

A A songe of the stayres of Dauid.

A BEhold, how good & ioyful a thing
* Philip.ii.a it is *brethré to dwell together in
vnite. It is lyke ý precyous oynt-
mente vpon the heade, that ranne
downe vnto the beardé: euen vnto Aarons
beardé, and went downe to the skirtes of hys
clothynge. Lyke the dewe of Hermon, which
fell vpon the hyll of Sion. For there the
Lorde promysed his blessyng, & lyte for euer-
more.

ℭ The.cxxxiiii. Psalme.
ECCE NVNC BENEDICITE.

A A songe of the stayres.

A BEhold, or (nowe) * prayse the Lorde,
* Psa.cxiii.a all ye seruauntes of the Lorde, ye
ý by night stande in ý house of ý lorde
* (euen in the courtes of the house of our god)
*i.Timo.ii.b *Lyfte vp your handes in the sanctuary,
‡Psalm.bi.d. and prayse the Lorde. ‡The Lord that made
Heauen and earth, geue the blessynge out of
Sion.

ℭ The.cxxxv. Psalme.
LAVDATE NOMEN DOMINI.

A O *Prayse the Lorde, laude ye the
* Psa.cxiii.a name of the Lord, prayse it, O ye
& cxxxiiii.a seruauntes of the Lorde. Ye that
stand in the house of the Lorde, in
the courtes of ý house of our god.
O prayse the lorde, for ý Lorde is gracy-
ous: O synge prayses vnto his name, for it
* Deut.xiii.c and.f.c. is louely *For why? the Lord hath chosen
Iacob vnto hym selfe, & Israell for his owne
possessyon. For I knowe that the Lorde is
greate, and that our Lorde is aboue all god-
des. What soeuer the Lorde pleased, that
dyd he in heauen and in earthe, in the see, and
* Ier.xxxi.a in all depe places. * He bryngeth forth the
cloudes from the endes of the worlde, & sen-
deth for the lyghtenynges wyth the rayne,
bryngyng ý wyndes out of his treasurye.
* He smote the fyrst borne of Egipt, both
of man and beast. ‡ He hath sent tokens
and wonders into the mydst of the, O thou
land of Egipt, vpon Pharao and all his se-
uauntes. * He smote dyuerse nacyons, and
slewe myghtye kynges. ‡ Sehon kynge of
the Amorites, and Og the kynge of Basan,
and all the kyngedomes of Canaan: * And
gaue theyr lande to be an heritage, euen an
heritage vnto Israel his people. Thy name
O Lorde, endureth for euer, so dothe thy me-
morye. O Lorde, frõ one generacyon to ano-
ther. * For the Lorde wyll auenge hys pe-
ple, and be gracyous vnto his seruauntes.
‡ As for the ymages of ý heathen, they are
but syluer and golde, the worke of mens ha-
des. They haue mouthes and speake not:
eyes haue they but they se not. They haue
eares, and yet they heare not, nether is there
any breth in theyr mouthes. They that
make them, are lyke vnto them, and so are
they that put theyr trust in them. Praise
the Lorde ye house of Israel, prayse the lorde
ye house of Aaron. Prayse the Lorde ye
house of Leui, ye that feare the Lorde, prayse
the Lorde. Prayseb be the Lorde out of
Syon, whiche dwelleth at Ierusalem.
Hallelutah.

ℭ The.cxxxvi. Psalme.
CONFITEMINI DOMINO.

O *Geue thankes vnto the Lorde, for he
is gracyous, and his mercye endureth
for euer. O geue thankes vnto the
God of all goddes, for hys mercye endureth
for euer. O thanke the Lorde of all Lordes,
for his mercy endureth for euer.
*Whiche onely doth great wonders, for his
mercye endureth for euer. Whiche by his ex-
cellent wysdome made the Heauens for hys
mercye endureth for euer. Whiche layde out
the earth aboue the waters, for his mercy en-
dureth for euer. *Which he hath made great
lyghtes, for his mercye endureth for euer.
The sunne to rule the daye, for his mercye en-
dureth for euer. The moone and the starres
to gouerne the nyght, for his mercy endureth
for euer. *Whiche smote Egypt with theyr
fyrst borne, for his mercie endureth for euer.
And brought out Israel from amongs them
for his mercye endureth for euer. With a
myghtye hande and a stretched out arme, for
his mercye endureth for euer. Which deuy-
ded the red see in two partes, for hys mercye
endureth for euer.
And made Israell to go thorowe the
mydst of it, for his mercy endureth for euer.
But as for Pharao and his hoost, he ouer-
threwe them in the red see, for his mercye en-
dureth for euer.

*Which

*Which led his people thoro the wyldernesse, for his mercy endureth for euer.
*Which smote great kynges: for his mercy endureth for euer. Yea, & slewe mygthy kynges: for his mercy endureth for euer. *Sehon kynge of the Amorytes: for his mercy endureth for euer. And Og the kynge of Basan: for his mercye endureth for euer. And gaue away their lande for an herytage: for his mercy endureth for euer. Euen for an herytage vnto Israel his seruaunt: for his mercy endureth for euer. Whiche remembred vs when we were in trouble: for his mercye endureth for euer. And hath delyuered vs from our enemies: for his mercy endureth for euer.
*Which gyueth fode vnto all flesh: for his mercy endureth for euer. O gyue thankes vnto the God of heauen, for his mercy endureth for euer: (O gyue thankes to the Lorde of Lordes, for his mercy endureth for euer.

¶ The.cxxxvii.Psalme.

(Of Jeremy.)

SVPER FLVMINA.

By the waters of *Babylon we sate downe & wept, when we remembred (the) Syon. As for oure harpes we hanged them vp vpon the trees that are therin. For they led vs away captyue, requyred of vs then a songe and melody in our heynesse: syngye vs one of the songes of Syon. How shall we syngye the Lordes songe in a straunge lande? Yf I forget the, O Jerusalem, let my ryght hande forget her cunynge. Yf I do not remembre the, let my tonge cleaue to ye rofe of my mouth. Yea, yf I preferre not Jerusalem in my myrth. Remembre the chyldren of *Edom, O Lord in the daye of Jerusalem, howe they sayde: downe with it, downe vnto it: euen to ye ground O daughter of Babylon, wasted with miserye, yea happy shall he be, that rewardeth the as thou hast serued vs. *Blessed shall he be, that taketh thy chyldren, and throweth them agaynst the stones.

¶ The.cxxxviii.Psalme

CONFITEBOR TIBI. Of Dauid.

I *Wyll gyue thankes vnto the, O Lorde, with my hole hert: euen before the goddes wyll I syng prayse vnto the. *I wyll worshyp towarde thy holy temple, and prayse thy name, because of thy louyng kyndnesse and trueth: for thou hast magnyfyed thy name, and thy worde aboue all thynges. When I called vpon the, thou herdest me, & endudest my soule with muche strength. All the kynges of the earthe shall prayse the, O Lorde, for they haue heard the wordes of thy mouth. Yea, they shall syngye in the wayes of the Lorde, that greate is the glory of the Lorde. *For thoughe the Lorde be hye, yet hath he respect vnto the lowly: as for the proude, he beholdeth hym a farre of. Thoughe I walke in the myddest of trouble yet shalt thou refreshe me: thou shalt stretche forth thyne hand vpon ye furiousnes of myne enemyes, & thy ryght hande shal saue me.
The Lorde shall make good his louynge kyndnesse towarde me: yea, thy mercye, O Lorde endureth for euer, *desyse not then ye workes of thyne owne handes. *Iob.xiiii.c.

¶ The.cxxxix.Psalme.

DOMINE PROBASTI.

To the chaunter, a Psalme of Dauid.

A O Lorde, thou haste searched me out, and knowen me. Thou knowest my downe syttynge and myne vprisyng: ye vnderstandest my thoughtes longe before. Thou art about my path, and about my bed: & syest out all my wayes. For lo, there is not a worde in my tonge, but thou, O Lord knowest it all together. Thou hast fashyoned me behynde and before, and layde thyne hande vpon me. Suche knowledge is to wonderful and excellent for me: I can not attayne vnto it.
B *Whyt her shal I go then from my syrite or whither shal I go then frō thy presence? Amos.ix.c.
Yf I clyme vp into heauen, thou art there: Yf I go downe to hell, ye art there also.
Yf I take the wynges of the morynge, and remayne in the vtermost partes of ye see.
Euen there also shal thy hande leade me: and thy ryght hande shal holde me. Yf I saye: paradventure the darcknesse shall couer me, then shall my nyght be turned to daye. Yea, the darcknes is no darcknesse with the: but ye nyght is all cleare as the daye: the darcknes and lyght (to the) are both alyke. For my reynes are thyne, thou hast couered me in my mothers wombe. I wyll gyue thankes vnto the C for I am fearfully & wonderously made: marueloys are thy workes, and ye my soule knoweth ryght well. My bones are not hyd from the, though I be made secretly and fashioned beneth in the earth. Thyne eyes syd se my substaūce, yet beyng vnperfect & in thy boke were all my membres written. Which daye by daye were fashyoned, when as yet there was none of them. Howe dere are thy counseis vnto me, O God! O howe great is the D summe of them! Yf I tel them, they are mo in nombre then ye sande: when I wake vp, I am present vnto the. Wylt ye not slay ye wycked, O God? departe frō me ye bloudthursty men.
For they speake vnrightcously against ye and thyne enemies take thy name in vayne. Do not I hate the, O Lorde, ye hate ye? & am not I greued vnto those ye rise vp agaynst ye? Yea, I hate them ryght sore, euen as though they were myne enemyes. *Tryye me, O God, & sekt the groude of mine hert: proue me and examen my thoughtes. Loke well ye *Psal.xxxvi.c.

there be any waye of wyckednesse in me, and
leade me in the waye euerlastyng.

The.cxl.Psalme.
ERIPE ME.

To the chaunter, a psalme of Dauid.

¶ DElyuer me, O Lorde, from the euel
man, and preserue me from the wic
ked man. Which ymagyn mischefe
in their hertes: & stere vp stryfe aly
daye long. They hane sharpned their tonges
lyke a serpēt: * Adders poyson is vnder their
lyppes. Sela. Kepe me, O Lorde, from the
handes of the vngodly: preserue me from the
wycked men, whiche are purposed to ouer-
throwe my goinges. The proude hane layde
a snare for me: and spred a net abroade wyth
cordes: yee, & set traps in my waye.

Sela. I sayde vnto the Lorde: thou art
my God, heare the voyce of my prayers, O
Lorde. O Lorde God, thou strength of my
health, thou hast couered my herd in the daye
of battayle. Let not the vngodly hane his
desyre, O Lorde, let not his mischeuous yma
ginacyon prosper: lest they be to proude.

Sela. * Let the mischefe of theyr owne
lyppes fall vpon the heed of them, that com-
passe me aboute. Let hote burnynge cooles
fall vpon them: let them be cast into the fyer
and into ꝑ pyt: ꝑ they neuer ryse vp agayne.
A man full of wordes shal not prosper vpon
the earth: euel shall hunt the wycked person,
to ouerthrowe hym. Sure I am, that the
Lorde wyl auenge the poore, and mainteyne
the cause of the helpelesse. The rygheteous
also shall geue thankes vnto thy name, and
the iust shal continue in thy syght.

¶ The.cxli.Psalme.
DOMINE CLAMAVI.

A Psalme of Dauid.

¶ LOrd, I call vpon the: hast the vnto
me, and consyder my voyce, when I
crye vnto the. Let my prayer be set
forth in thy syght * as the incense, &
let ꝑ lyftyng vp of my handes be an euening
sacrifyce. * Set a watch, O Lorde, before
my mouth & kepe ꝑ dore of my lyppes. O let
not myne hert be inclyned to any euel thing
let me not be occupyed in vngodlye workes,
with ꝑ men that worcke wyckednes, least I
eate of such thynges as please them. Let the
righteous rather smyte me frendly & reprone
me. But let not theyr precyous balmes,
breake myne heade: yee, I wyll praye yet a-
gaynst theyr wickednes. Let their iudges be
ouerthrowen in stony places: that they maye
heare my wordes: for they are swete. Our
bones lye scatered before ꝑ pyt, lyke as when
one breaketh & heweth wood vpon the earth.

But myne eyes loke vnto the, O Lorde
God: in the is my trust, Oh caste not out my
soule. Kepe me from ꝑ snare which they haue
layde for me, & from the traps of the wycked
doers. Let the vngodly fall into theyr owne
nets together: and let me euer escape them.

¶ The.cxlii.Psalme.
VOCE MEA AD DOMINVM.

The instrucyon of Dauid, a prayer
when he was in the caue.

¶ * Cried vnto the Lord w̄ my voyce, ¶
yee, euen vnto the Lorde did I make
my supplicacyon. I powred out my
complaynte before hym, and sh-
wed hym of my trouble. When my spyrte
was in heynes, thou knewest my pathe: in
the waye wherin I walked hane they prey-
ly layde a snare for me. I loked also vpon
my rygte hande, and se, there was no man ꝑ
wolde knowe me. I had no place to flee vnto
and no man cared for my soule. I cryed vnto
the, O Lorde, and sayde: thou art my hope &
my porcyon in the lande of the lyuyng.

Consyder my cōplaynte: for I am brought
very lowe. O delyuer me from my persecu-
tours: for they are to stronge for me. Bryng
my soule out of prysyon, that I maye geue tha
kes vnto thy name: whiche thyng yt ꝑ wyll
graunte me, then shall the rygheteous reloyce
vnto my company.

¶ The.cxliii.Psalme. DOMINE EXAVDI.

¶ A Psalme of Dauid. (when his sonne
Absalon persecuted hym.)

¶ HEare my prayer, O Lord, and con
syder my desyre: herke vnto me for
thy trueth and rygheteousnes sake.
And entre not into iudgement w̄
thy seruaunt: for * in thy syght shall no man
liuynge be iustifyed. For the enemy hath
persecuted my soule: he hath smyten my lyfe
downe to the grounde: he hath layde me in
darcknes, as the men that hane bene longe
deade. Therfore is my spryte vexed within
me: and my hert within me is desolate.

* Yet do I remembre the tyme past, I muse
vpon all thy workes: yea, I exercyse my self
in the workes of thy handes. I stretche forth
myne handes vnto the: my soule gaspeth vn
to the as a thyrsty lande. Selah. * heare
me, O Lorde, and that soone: for my spryte
wexeth faynt, hyde not thy face from me, lest
I be lyke vnto them that go downe into the
pyt. O let me * heare thy louynge kyndnes
by tymes in the morning, for in ꝑ is my trust
shewe thou me the waye that I should walke
in, for I lyft vp my soule vnto the.

Delyuer me, O Lorde, from myne enemyes:
for I flye vnto the to hyde me. Teache me
to do the thynge that pleaseth the, for thou
art my God, let thy louynge spryte leade me
forth vnto the lande of rygheteousnes. Quic-
ken me, O Lord, for thy names sake, and for
thy rygheteousnesse sake bryng my soule out
of trouble. And of thy goodnes slaye myne
enemyes, and destroye all them that vexe my
soule, for I am thy seruaunt.

¶ The

¶ The.cxliiii. Psalme.
BENEDICTVS DOMINVS.
Of Dauid.

B Lessed be ꝑ Lord my strēgth, which teacheth * my handes to war, & my fyngers to fyght. My hope and my fortres, my castel, and deliuerer, my defender in whom I trust, whiche suddueth my people ꝑ is vnder me. * Lord, what is mā that thou hast suche respect vnto hym? Or ꝑ sonne of man, that ꝑ so regardest hym?

* Man is lyke a thing of nought, his tyme passeth away lyke a shadowe. Bowe thy heauens O Lorde, & come downe, touche the mountaynes, and they shall smoke.

Cast forth the lyghtenyng, & teare them sore out thyne arowes, & consume them.

Sende downe thine hande frō aboue, delyuer me, and take me out of the great waters, from the hande of straunge chyldren.

Whose mouth talketh of vanyte, & their ryght hande is a ryght hande of wyckednes.

I wyll synge a newe songe vnto the, O God, and synge prayses vnto the vpon a ten stynged lute. Thou that geuest victory vnto kynges, and hast delyuered Dauid thy seruant from the parel of the swearde.

Saue me, and deliuer me from the hande of straunge chyldren, whose mouthe talketh of vanyte, and their ryght hande is a ryghte hande of iniquytie. That our sonnes maye growe vp as the ponge plantes, & that oure doughters maye be as the polysshed corners of the temple. * That our garners maye be full & plenteous with all maner of stoore: that our shepe maye bryng forth thousandes and ten thousandes in our streetes.

That oure oxen maye be stronge to labour, that there be no decaye, no leadyng in to captivyte, and no complaynyng in our streetes. Happye are the people that be in suche a case: yee blessed are the people whiche haue ꝑ Lorde for theyr God.

¶ The.cxlv. Psalme.
EXALTABO TE DEVS.
A thankesgeuynge of Dauid.

I * wyll magnifye the, O GOD, my kynge, and I wyll prayse thy name for euer and euer. Euerye daye wyll I geue thankes vnto the, and prayse thy name for euer and euer. Greate is the Lorde, and marueylous worthy to be prayled: there is none ende of his greatnes. One generacyon shall prayse thy workes vnto another, and declare thy power. As for me I wyll be talkyng of thy worshyp, thy glory, thy prayse, and wonderous workes. So that men shal speake of ꝑ myght of thy marueylous actes, and I wyl also tell of thy greatnes. The memoryall of thyne abounde kyndnes shalbe shewed, and men shal synge of thy rygheteousnesse. * The Lorde is gracyous and mercyfull, longe sufferyng, and of great goodnesse. The Lorde is louing vnto euery mā, and his mercy is ouer all his workes. All thy workes prayse the, O lorde and thy sayntes geue thankes vnto ꝑ. They shewe the glory of thy kyngdome, and talke of thy power. That thy power, thy glory, & mygheinesse of thy kyngdom, myght be known vnto men. * Thy kyngdome is an euerlastynge kyngdome, & thy dominyon endureth thorowe out all ages.

The Lorde vpholdeth all such as fall, and lifteth vp all those that be downe. ‡ The eies of all wayte vpon the, * (O Lorde) and thou geuest them theyr meate in due season. Thou openest thyne hande, and fyllest all thynges liuynge with plenteousnesse. The Lorde is ryghteous in all his wayes, and holy in al his workes. The Lorde is nye vnto all them * that call vpon hym, yee all such as call vpō hym kaythfully. He wyll fulfyl the desyre of them that feare hym, he also wyl heare theyr crye, and wyll helpe them. The Lorde preseruetb all them that loue hym, but scatreth abroode all the vngodly. My mouth shall speake the prayse of the Lorde, & let all flesche geue thankes vnto hys holy name for euer: and euer.

¶ The.cxlvi. Psalme.
LAVDA ANIMA MEA.
(A Psalme of Aggeus and zachary.)
Halleluiah.

P Rayse ꝑ lorde, O my soule: whyle I lyue wyl I prayse the Lord: yee as longe as * I haue any beynge, I wyll synge prayses vnto my god.

* O put not youre trustе in Prynces, nor in any chylde of man, for there is no helpe in them. For when the breath of man goeth forthe * he shall turne agayne to hys earthe, and then all his thoughtes perysche. Blessed is he that hath the God of Jacob for hys helpe, * and whose hope is in the Lorde hys God. Which made heauen and earthe, the sea, and all that therein is, which kepeth his promyse for euer. Whiche helpeth them to ryght that suffer wronge, whiche fedeth the hongrye. The Lorde loseth men out of prysonn, the Lorde geueth syght to ꝑ blynde.

The Lord helpeth them vp that are fallē the Lorde careth for the ryghteous. The Lord careth for the straungers, he defendeth the fatherles and wydowe: as for the waye of the vngodly, he turneth it vpsyde downe.

The Lorde thy God, O Sion: shalbe kynge for euermore, and thorowe out all generacyons. Halleluiah.

¶ The.cxlvii. Psalme.
LAVDATE DOMINVM.

O Prayse ꝑ Lorde, for it is a good thyng to synge prayse vnto oure God: yee, a toyfull and pleasaunt thyng is it to be

thankefull. The Lorde doth buylde vp Jerusalem, and shall gather together the outcastes of Israel. He healeth those that are broken in harte & geueth medecyne to heale thyr syckneſſe. * He telleth the nombre of ý starres, and calleth them all by theyr names.

* Esa.xl.d.

Great is our Lorde, and great is his power: yee his wysdome is infynyte. The Lorde setteth vp the meke, & bringeth the vngodly downe to the grounde. * O synge vnto the Lorde with thankesgeuing, sing praysse vpõ the harpe vnto our God. Which coueretb the heauen with cloudes, & * prepareth rayne for the earthe, & maketh the grasse to growe vpon the mountaynes, (and herbe for the vse of men). Which geueth foddre vnto the catell, & fedeth the yonge rauens ý call vpon hym.

* Esdr.iii.c

* Job.xxxvi.d

Job xxxviii.d

He hath not pleasure in the strength of an horse, neyther delyteth he in any mans leggeſ. But ý Lordes delyte is in them ý feare him, and put theyr trust in his mercy. Praysse the Lorde, O Jerusalem: praysse thy God, O Sion. For he hath made fast the barres of thy gates, and hath blessed thy chyldren wíin the. He maketh peace in thy borders, & filleth the with the floure of wheat.

He sendeth forth his cõmaundement vpon earth, and his worde runneth very swyftly.

He geueth snowe lyke woll, and scatereth the horefrost lyke asches. He casteth forth hys yse lyke morselles, who is able to abyde his frost? He sendeth out his worde and melteth them, he bloweth with his wynde, & the waters flowe. He sheweth his worde vnto Jacob, hys statutes and ordynaunces vnto Israel. He hath not dealt so with any nacyon, neyther haue the Heathen knowledge of his lawes. Halleluiah.

¶ The.cxlviii. Psalme.

LAVDATE DOMINVM DE CE.

Halleluiah.

Praysse the euerlastynge.

Praysse the Lorde of heauen, praysse hym in the heygth. Praysse hym all ye aungels of his, praysse him all his host. Praysse hym Sunne and Mone, praysse hym all ye starres and lyght. Praysse hym all ye heauens, and ye waters that be aboue the heauens. Let them praysse the name of the Lorde, for (he spake the worde, and they were made) * he commaunded, and they were created.

* Ps.xxxiii.d

He hath made them fast for euer and euer, he hath geuen them a lawe, whiche shall not be broken. Praysse the Lorde vpon earth, ye dragons, and all depes. Fyre and hayle, snowe and vapors, wynde and storme, fulfyllinge his worde. Mountaynes and all hylles, frutefull trees and all Cedres. Beastes and all catel, wormes and fethered foules. Kynges of the earth & all people, Prynces and all iudges of the worlde. Yonge men and maydens, olde men and chyldren: praysse the name of the Lorde, for his name onely is excellent, and hys praysse aboue heauen and earth. He shall exalte the horne of hys people all his sayntes shall praysse hym, euen ý chyldren of Israell, euen the people that seruetb hym. Halleluiah.

¶ The.cxlix. Psalme.

CANTATE DOMINO.

Halleluiah.

Praysse the euerlastynge.

*Syng vnto the Lorde a newe songe let ý congregacyon of sayntes praysse hym. Let Israell reioyce in hym that made hym, and let ý chyldren of Sion be ioyful in theyr kyng. Let them praysse his name in the daunce, let them synge praysses vnto hym with tabret and harpe. For the Lorde hath pleasure in his people, and helpeth the meke herted. Let the sayntes be ioyfull with glory, let them reioyse in theyr beddes. Let the praysses of God be in theyr mouth, and a two edged sworde in theyr handes. To be auenged of the heythen, and to rebuke ý people. To bynde theyr kynges in chaynes, & theyr nobles with lynkes of yron. * That they maye be auenged of them, as it is wyrten: suche honour haue all his sayntes. Halleluyah.

¶ The.cl. Psalme

LAVDATE DOMINVM IN.

Halleluyah.

Praysse God in hys holynesse, praysse hym in the firmamente of his power. Praysse hym in his noble actes, praysse hym accordynge vnto his excellent greatnesse. Praysse hym in the sounde of the trompet, praysse hym vpon the lute and harpe. Praysse hym in symbales and daunse, praysse hym vpon the stringes and pype. Praysse hym vpon the weinned cymbales, praysse hym vpon ý loud cymbales. Let euery thynge that hath breth, praysse the Lorde. Halleluya.

Praysse the euerlastynge.

¶ The ende of the Psalter.

¶ The Prouerbes of Salomon.

¶ The first Chapter.

¶ The praise of wysdome. We maye not bende vnto the disuptcous prouocacyon & instynges of synners. Wysdome displayneth her to be despysed of all men, & prophesyeth destruccyon vnto her despysers.

1 THe Prouerbes of Salomō the sonne of Dauid kyng of Israel: to lerne wysdome, & to perceaue the instruccyon and to perceaue the wordes of vnderstanding: and therby to receyue prudence, righteousnes iudgmēt & equite. That the very symple mygyte haue wyt te, and that the yonge men mygyte haue knowledge and trewe vnderstandynge. Wy heaynge, the wyse man shal come by more wysdome: and he that is endued with vnderstandynge, shall opteyne wytte to perceyue a parable, and the interpretacyon therof, the wordes of the wyse, and the darcke speches of the same. * The feare of the Lorde is the begynning of wysdom. But foles despyse wisdome and instruccyon. Wy sonne, heare thy fathers doctryne: and forsake not the lawe of thy mother: for that shall bryngc grace vnto thy heade, and shall be as a cheane about thy necke. Wy sonne, consent not vnto synners yf they entyse ý, and saye: come with vs, we wyl laye wayte for bloude, and lurke priuely for the innocent without a cause: we shall swalowe them vp lyke the hel, and deuoure them quicke and hole, as those that go down into the pyt. So shall we fynde all maner of costely ryches, and fyll our houses with spoyles. Cast in thy lot amonge vs: & let vs haue all one purse. Wy sonne, walche not thou wt thē: retrayne thy fote from theyr waye. For * theyr fete runne to euell: and are haste to shed bloud. But in vayne is ý net laydeforth before the byrdes eyes, yea they them selues laye wayt one for anothers bloud and one of them wolde slep another. These are the ways of all suche as be couetous, the one wolde rauyth anothers lyfe. * Wysdome cryeth wt out, and putteth forth her voyce in the streets. She calleth before the congregacyon in the open gates, and sheweth her wordes tho the cytie, saying: O ye chyldren, howe longe wyll ye loue chyldyshnes? howe longe wyll the scorners delyte in scornynge, and ý vnwyse be enemyes vnto knowledge? O turne you vnto my correccyon: lo I wyll expresse my mynde vnto you, and make you vnderstand my wordes. * I haue called, and ye refused it: I haue stretched out my hand: and no man regarded it: but all my councels haue ye despysed: and set my correccyon at naught Therfore shall I also laugh in your destruccyon, and mocke you, when that thynge that ye feare commeth vpon you: euen when the thyng that ye be afrayde of, falleth in sodenly lyke a storme, and your mysery lyke a tempest: yea, whē trouble & heynes cōmeth vpō you. Then shal they call vpon me, but I wyl not heare: they shall seke me careiy, but they shall not fynde me. And ý because they hated knowledge: and receyued not the feare of the Lorde: but abhorred my councell, & despysed all my correccyon. Therfore shall they eate ý frutes of theyr owne waye, & be fylled wyth theyr owne inuencyons, for ý turnyng a way of the vnwyse shall slepe them, & the prosperyte of fooles shalbe their owne destruccyon. * But who so harkeneth vnto me, shal dwel sakely, & be sure from any feare of euell.

* Pro.iii.d

¶ The.ii.Chapter.

Wydome is to be embraced and set by. And an adulterous woman is to be eschued.

2 MY sōne, yf thou wylt receyue my wordes and kepe my cōmaundementes by the, that thou wilt enclyne thine eares vnto wysdom, applye thyne hart then to vnderstandyng. For yf ý cryest after wisdom, and callest for knowledge: yf ý sekest after her as after money, and dyggest for her as for treasure, then shalt thou vnderstande the feare of the Lorde, and fynde the knowledge of God * For it is the Lorde that geueth wysdome, out of his mouth cōmeth knowledge and vnderstandyng. He hydeth vp helth for ý rygheteous. He preseruetb the welfare of the righeteous, and defendeth them that walke syncereiy: he kepeth them in the ryght path, & preseruetb the waye of suche as serue hym with godlynes. Then shalt ý vnderstande rygheteousnesse, iudgement, & equytie: yea, & euery good path. When wysdom ēntreth into thyne hert & thy soule delyte in knowledge: thē shal counsel preserue the, & vnderstandynge shall kepe the. That thou mayst be delyuered frō the euell waye, and from the man that speaketh frowarde thynges. From such as leaue the bye strete, and walke in the wayes of darkenesse: whiche reioyce in doyng euell, and delyte in wicked thynges: whose wayes are crooked, & they frowarde in theyr pathes.

* Jacob.i.a. Eccli.i.a. and. bii.c. iii.bc. v.i.d. and.viii.d

3

4

That ý mayst be delyuered also * from ý straunge womā, & from her that is not thine owne: whiche geueth swete wordes, forsaketh the husbande of her youthe, and forgetteth the couenaunt of her God. For her house is enclyned vnto death, and her pathes vnto hell. All they that go in vnto her come not agayne, neyther take they holde of the way of lyfe. Therfore, walke ý in the waye of suche as be verteous, & kepe the pathes of the rygheteous. For the iust shall dwell in the lande, & they that be perfecte shall remayne in it: but the vngodlye shalbe roted out of the lande, & the wycked doers shalbe roted out of it.

* Prouc.b.a. and.bii.a.

¶ The.iii.Chapter.

¶ The commaundementes of God must be diligently regarded and obserued.

A

*Deute.vi.a. My sonne, *forget not thou my law but let that thyne hart kepe my cõmaundementes. For they shal prolonge the dayes & yeres of thy lyfe and bring the peace. Let mercy & faithfulnes neuer go from the: bynde thē about thy necke & wryte them in the tables of thine hart. So shalt ꝓ fynde fauoure & good vnderstanding in the syght of god and men. Put thy trust in God with all thyne hart: and leane not vnto thyne owne wyt. In all thy wayes haue re

B spect vnto hym: & he shall order thy goynges

*Esay.v.c. Roma.xii.c. * Be not wyse in thyne owne conceyte: but feare the Lorde, and departe from euell: so

‡Tobi.xiii.b. Deut.xxvi.a. Malach.iii.b Ecc.xxiii.c. and.xxxiiii.c. shall thy nauel be hole, and thy bones strong ‡ Honoure the Lorde wyth thy substaunce: & wyth thy fyrstelynges of all thyne encrease,

C (geue vnto the poore,) so shal thy barnes be fylled with plenteousnesse: and thy pressles shall flowe ouer with swete wyne. My sonne despyse not the chastenyng of the Lorde, nether

*Hebre.xii.b Apoca.iii.b faynt when thou art rebuked of hym. *For whome the Lorde loueth, hym he chasteneth, and yet delyteth in hym, euen as a father in his owne sonne. Well is hym ꝓ fyndeth wysdome, and obteyneth vnderstandyng: for the

C gettynge of it is better then any marchaundyse of syluer, and the profyte of it is better

*Pro.viii.a. then golde. *Wysdome is more worth then precyous stones: and all the thynges that ꝓ canst desyre are not to be compared vnto her. Vpon her ryght hande is longe lyfe, and vpõ her left hande is ryches and honour. Her wayes are pleasaunte wayes, and all her pathes

*Gen.ii.b. are peaceable. She is a *tree of lyfe to them that laye holde vpon her, and blessed is he ꝓ kepeth her fast. With wysdom hath ꝓ Lorde layde the foundacyon of the earthe: and thorowe vnderstandyng hath he stablyshed the heauens. Thorowe his wysdome the deaythes breake vp, & the cloudes droppe downe the dewe. My sonne, let not these thynges departe from thyne eyes: but kepe my lawe & my councell, that thou mayst haue the pleasure of long lyfe and vnderstanding: for they shalbe lyfe vnto my soule, and grace vnto my mouth. Then shalt thou walke safely in thy

*Prouer.i.b wayes: and thy fote shall not stomble. *Yet ꝓ sleapest, thou shalt not be afrayde: but shalte take thy rest, and slepe swetely. Thou nedest not to be afrayde of any sodeyn feare, nether

D for the vyolent rushynge in of the vngodly, when it commeth. For the Lorde shall stand by thy syde, & kepe thy fote, that thou be not taken. Withdraw no good thynge from them that haue nede, so longe as thyne hand is able to do it. Saye not vnto thy neyghboure: go thy wayes, & come agayne, to morowe wyll I geue the: where as ꝓ hast nowe to geue hym. Intend no hurt vnto thy neyghboure, seyng he doth dwell in rest by the. Stryue not lyghtely wyth any man without a cause, where as he hath done the no harme. *Folowe not a wycked man, and chose none of his wayes: for the Lorde abhorreth ꝓ frowarde: but his councell is amonge the ryghteous. The curse of the Lorde is in the house of the vngodly: but he blesseth the dwellynges of the ryghteous. As for the scornefull doth not he laughe them to scorne: but he geueth grace vnto the lowly. The wyse shall haue honoure in possessyon: but shame is the promocyon that fooles shall haue.

¶ The.iiii.Chapter.

Wysdome and her fruites ought to be searched.

A Eare, O ye chyldren, the fatherly exhortacyon, and take good hede, ꝓ ye maye learne wysdome. For I haue geuen you a good doctryne, forsake not ye my lawe. For when I my selfe was my fathers dere sonne, and tenderly beloued of my mother: he taught me also, & sayde vnto me: *Let thyne hart receaue my wordes kepe my commaundementes, and thou shalt lyue. Get the wysdome: and get the vnderstandynge: forgette not the wordes of my mouthe, & thrynke not from them. Forsake her not and she shal preserue the: loue her & she shall kepe the.

B The chefe poynt of wysdom is, that ꝓ be wyllyng to optayne wysdome: and bestowe all thy goodes to get ꝓ vnderstanding. *Make moche of her and she shall promote the: Yes, yf thou embrace her, she shall bryngе the vnto honoure. She shal make the a gracyous heed, and garnyshe the with a crowne of glory. Heare my sonne, and receaue my wordes: and ꝓ yeares of thy lyfe shalbe many. I haue shewed the, the wayes of wysdome, and led ꝓ into the ryght pathes. So that yf thou goest therein, there shall no straytnes hynder ꝓ, and when ꝓ runnest, thou shalt not fall.

C Take fast holde of doctryne, and let her not go: kepe her, for she is thy lyfe. *Come not in the pathe of the vngodlye: and walke not in the wayes of the wycked. Abhorre it, & go not therein: departe aside, and passe ouer by it. For they cannot slepe, except they haue fyrste done some mischefe: neyther take they any reste, excepte they haue fyrste done some harme. For they eate the breade of wycked-nesse, and drynke the wyne of robbery. The pathe of the ryght wyse shineth as the lyght that is euer bryghter and bryghter vnto the perfecte daye. But the wayes of the vngodly is as the darcknes: they knowe not where they falle. * My sonne, marke my wordes, and enclyne thyne eare vnto my sayinges. Let them not departe from thyne eyes, but kepe them euen in the myddest of thyne

ment. For they are lyfe vnto all those that fynde them, & health vnto all their bodyes. Kepe thyne herte with al diligence, for therin hangeth lyfe. Put awaye from the a frowarde mouth, & let the lyppes of sclaunder be farre frō the. Let thyne eyes beholde the thing ý is right, and let thyne eye lyddes take strayght before ý. Pondre ý path of thy fote, and let all thy wayes be ordred arryght. Turne not asyde, neither to ý ryght hande, nor to ý left: but withholde thy fote frō euyl. For the Lorde knoweth the wayes that are on the ryght hande. As for the wayes that be on the lefte hande, they be frowarde. For he shall direct thy goinges, and thy wayes he shall guyde in peace.

¶ The. v. Chapter.

¶ He warneth to eschue and flye whoredome. He forsyeth prodigalitie and wastful spendyng. He willeth vs to lyue of our owne labours. Men must loue their wyues.

MY sonne, gyue hede vnto my wysdome, & bowe thyne eare vnto my prudence: that thou mayest regard good coūsayl, and ý thy lippes may speake knowledge. (Thus vse thou thy witte ý discrytfulnesse of a woman.) For the lippes of an harlot are a droppyng honye combe, and her throte is more glysteryng then oyle. But at the last she is as bitter as wormwood, & (her tonge) as sharpe as a two edged swerde. Her fete go downe vnto death, and her steppes pearle thorowe vnto hell. Perchaunce, thou dwellyng with her wilt pondre ý path of lyfe: so vnstedfast are her wayes ý thou canst not knowe them. Heare me nowe therfore (O my sonnes) & departe not from the wordes of my mouth. Kepe thy waye farre from her, and come not nye the dores of her house. That thou gyue not thy strength vnto other, & thy ears to the cruel. That other men be not fylled with thy goodes, and that thy labours come not in a straunge house. Yea, that thou mourne not at the last (whē thou hast spent thy body and lusty grene youth) and thē say: Alas, why hated I nurtoure? why dyd my hert despyse correcciōn? Wherfore was not I obedyent vnto the voyce of my teachers, and herkened not vnto them that enkourmed me? I am come almoost into all mysfortune in the myddest of the multitude & congregacion. Drynke of the water, of thyne owne well, of the ryuers that runne oute of thyne owne spryngs. Let thy welles flowe out abroade, that there maye be ryuers of waters in the streates: but let them be onely thyne owne, and not straungers with the. Let thy well be blessed, and be glad with the wyfe of thy youth. Louyng is the hynde, and frend ly the roe: let her breastes alwaye satisfye the, and holde the euer content with her loue. My sonne, why wylt thou haue pleasure with harlots, and embrace the bosome of another woman? *For every mans wayes are open in the syghte of the Lorde, and he pondreth all their goinges. The wyckednesse of the vngodly shall catche hym selfe, & with the snares of his owne sinnes shal he be trapped. He shal dye without amendement, & for his great foolishnesse he shall go astraye.

*Iob. xxxi. a
Ps. xxxiiij. c

¶ The. vi. Chapter.

¶ The slouthfull and sloggyth is pricked and dryuen to worke. The scismaticke is reproued. Auoutrye ought be cornesly auoyded.

MY sonne *yf thou be surettie for thy neighbour, and hast fastened thyne hand for an other man, ý art bound with thyne owne wordes, & taken wō thyne owne speache. Therfore my sonne, do this, & thou shalt be discharged: whē thou art come into thy neyghbours daunger. Go thy wayes then soone, hūble thy selfe, & with thy frendes intreate thy creditoure: let not thyne eyes slepe, nor thyne eye lyddes slambre. Saue thy selfe as a doo from the hande of the hunter, and as a byrde from the hande of the fouler. Go to the emmet (thou sloggarde) consydre her wayes, and learne to be wyse. Sche hath no guyde, no ouersear, nor ruler: yet in the sōmer she prouydeth her meat, and gatereth her fode together in the harueste. *How longe wylt thou slepe thou sluggish man? When wilt thou aryse out of thy slepe? Yea slepe on styll a lytle, slombre a lytle, folde thyne hādes together yet a lytle, that thou mayest slepe: so shal poueritie come vnto the as one that trauayleth by the waye and necessitie lyke a weaponed man.

*Pro. xxvi. c
*Pro. xxiii. b

(But yf thou be not slouthful, thy harueste shal come as a spryngyng well, and poueritie shal flye farre from the.)

An vngodly person, a wicked man goeth wō a frowarde mouth, he wynketh with his eyes, he tokeneth with his feet, he poynteth wō his fyngers, he is euer ymagynyng mischefe and frowardnesse in his hert, and causeth discorde. Therfore shal his destructiō come hastely vpon him, sodeynly shal he be al to broken, and not be healed. *These syx thinges doth the Lord hate, and the seuenth he vtterly abhorreth: A proude loke, a lyinge tonge, handes that shed innocent bloude, an herte ý goeth aboute with wycked ymaginacyons, *feet that be swift in running to do mischef, a false wytnesse that bringeth vp lyes, and such one as soweth discorde among brethrē. My sonne, kepe thy fathers cōmaundement, and forsake not the lawe of thy mother. Put them vp together in thyne herte, and bynde them about thy necke. That they may leade the where thou goest, preserue the whē thou art a slepe, and ý when thou awakest, thou mayest talke of them. *For the cōmaundement is a lanterne, and the lawe a lyghte: yea chastenynge and nurtoure is the way of lyfe, that they maye kepe the from *the euyl woman, and from the flatterynge tonge of the

*Pro. xvi. a
Pro. xxiii. c
*Deut. xvi. b
*Deut. vi. b
*Pro. vi. b
*Pro. vi. b

DDD harlot,

harlot: that thou lust not after her beauty in
thyne herte, and lest thou be taken with her
layre lookes. An harlot wyll make a man
to begge his breed, and a woman wyll hunt
for the precious lyfe. Mayre a man take fyre
in his bosome, and his clothes not be brent?
Or can one go vpon hote coles, and his
D fete not be hurt? Euen so, whoso euer goeth
into his neyghbours wyfe and toucheth her
can not be vngylty. * Men do not vtterly
* Pro. vi. a despyse a theefe that stealeth, to satisfye hys
soule when he is hungrye: but yf he mayre be
gotten, he restoreth agayne seuen tymes as
moche, or els he maketh recompence with al
the good of his house. But whoso cõmyt-
teth aduoutrye with a woman, he is a foole,
and bryngeth his lyfe to destruction. He get-
teth him selfe also shame and dishonour, such
as shall neuer be put out. For ꝑ gelosye and
wrath of the man wyll not be intreated: no,
though thou woldest offre him great gyftes
to make amendes, he wyll not receyue them.

¶ The. vii. Chapter.

¶ God ought to be feared and honoured. His com-
maundementes ought to be kept: wanton appetyt-
tes and desyres ought to be shunned.

A My sonne * kepe my wordes, & layre vp my commaũdemen
* Deu. vi. b. & xi. a tes by the. Kepe my com-
maundementes & my lawe,
euen as ꝑ apple of thyne eye
and thou shalt lyue. Wynde
them vpon thy fyngers, and wryte them in
the table of thyne herte. Mayre vnto wisdom
thou art my syster: and call vnderstandynge
* Pro. ii. b. xix thy kynswoman: * that they mayre kepe the
from the straunge woman, and from the har
B lot which gyueth swete wordes. For out
of the wyndowe of my house I looked tho-
rowe the latysse, and beheld the symple peo
ple: and among other yonge folkes, I spyed
one yonge foole, goynge ouer the stretes, by
the corner in the way towarde the harlottes
house, in the twylight of the euenyng, when
it began now to be nyght & darke. And be-
holde, there met him a womã * with open to-
* Eccle. ix. a kens of an harlot, onely her hert was hydde.
She was full of loude wordes, & readye to
dally: whose fete coulde not abyde in ꝑ house
now is she without, now in the stretes, and
layeth a bayte in euery corner, she caught ꝑ
yonge man, kyssed hym, & was not ashamed
sayynge: I had a vowe of peaceoffrynges to
payre, and this daye I perfourme it. Ther-
C fore came I forth to mete the, that I myght
seke thy face, & so haue I founde the. I haue
decke my bed with couerynges & clothes of
Egypt. My bed haue I made to smell of
Myrre, Aloes, and Cynamon. Come let vs
lye togyther, & take our pleasure til it be day
lyght: & we wyll enoye the pleasures of loue
For the good mã is not at home, he is gone
farre of. He hath taken the bagge of money
with hym: and wyll returne home at the ap-
poynted solempne feast. Thus with many
swete wordes she ouercame hym, & with her
flatteryng lyppes she entysed hym sodaynly
to folow her: as it were an ox led to ꝑ slaugh
ter, and lyke as it were a foole that langheth
when he goeth to the stockes to be punished
so longe tyll she had wounded his leuer with
her dart: lyke as if a byrde hasted to ꝑ snare,
not knowyng that the peryl of his lyfe lyeth
ther vpon. Heare me nowe therfore, O my
chyldren, & marke the wordes of my mouth.
Let not thyne hert wandre in her wayes,
and be not thou deceyued in her pathes. For
many one hath she wounded, & cast downe:
yea, many a stronge man hath ben slayne by
the meanes of her. Her houses are the wayre
vnto hell, and bryngye men downe into the
chambres of death.

¶ The. viii. Chapter.

¶ The prayse of the wysdome of God.

D Oeth not * wysdome crye? I
doth not vnderstanding put
forth her voyce? Standeth
she not in the hye places in ꝑ
stretes and wayes? doth she
not crye before the hole citye
and in the gates where men go out and in?
It is you, O ye men (sayeth she) whom I
call. Vnto (the chyldren of men) do I lyfte
vp my voyce. Take hede vnto knowledge O
ye ignorauunt: be ye wyse in hert O ye fooles.
Gyue eare, for I wyll speake of great mat-
ters, & open my lyppes to tel thinges that be
ryght. For my throte shalbe talkyng of ꝑ
truthe, & my lyppes abhorre vngodlynesse.
All the wordes of my mouth are ryghtous
there is no frowardnesse nor falshed therin.
They are al playne to such as wyl vnder
stande, and ryght to them that fynde know-
ledge. Receyue my doctrine, and not syl-
uer: and my knowledge more then fyne gold
* For wysdome is more worth then prey-
ous stones: yea, all thinges that thou canste
desyre, mayre not be cõpared vnto it. I wys-
dome haue my dwellynge with knowledge,
and prudent counsayl is myne owne. The
feare of the Lorde abhorreth wyckednesse,
pryde, dysdayne, and the euyll wayre: and a
mouth that speaketh wicked thinges, I vt-
terly abhorre. I can gyue cõsayl, and I ꝛe-
ferre thinges: I haue vnderstãdyng, I haue
strength. * Thorowe me kynges raygne:
thorowe me counsaylers make iust lawes.
Thorowe me do princes beare rule: and all
iudges of the earth execute iudgement. I am
louynge vnto those that loue me: and * they
that seke me early shall fynde me. Ryches
and honour are with me: yea, excellent goo-
des and ryghtousnesse. My fruite is better
then golde and precious stone, and myne en-
crease more worth then fyne syluer. I wyll
gyde

gyde the in the waye of rygh̃tousnesse, and
C in the stretes of iudgement. That I maye
sende prosperitie to those that loue me, and
to encrease theyr treasure. * The Lorde
hym selfe had me in possessyon in the begyn-
nynge of his wayes, or euer he beganne his
workes afore tyme. * I haue bene ordeyned
from euerlastynge, and from the begynning
or euer the earth was made. When I was
borne, there were neyther depthes nor spryn-
ges of water. Before the foundacions of the
mountaynes were layed: yea, before all hyl-
les was I borne. The earth and all that is
vpon the earth was not yet made, no not the
D grounde it selfe. * For when he made the
heauens, I was present: when he set vp the
depthes in order, when he hãged the cloudes
above, when he fastened the spryngesof the
depe. When he shut the see within * cer-
tayne boundes, that the waters shoulde not
go ouer theyr markes that he cõmaunded.
When he layed the foundacions of ý earth
I was with hym, ordynge all thynges: be-
ynge daylye, and reioysynge alwaye be-
fore hym. As for the rounde compasse of
this worlde, I make it iopful: for my delyte
is to be amonge the chyldren of men. Ther-
fore herken vnto me, O ye chyldren, blessed
are they that kepe my wayes. O gyue eare
vnto nurtour, be wyse, and refuse it not.
Blessed is the man that heareth me: wat-
chynge dayly at my gates, and gyuynge at-
tendaunce at the postes of my dores. For
whoso fyndeth me, fyndeth lyfe: and shal ob-
tayne fauoure of the Lorde. But whoso of-
fendeth agaynst me, hurteth his owne soule.
All they that hate me, are the louers of
death. C The.ix. Chapter.

C Wydome mouyth all men to embracet her.
The propertie of an whore.

I WYdome hathe buylded her selfe an
house, and hewen out seuen pylers,
she hath kylled her vytayles, pour-
ed out her wyne, and prepared her table.
She hath sent forth her maydens to crye
vpon the hyest place of the cytie. Whoso is
ignorant, let hym come hyther.
II And to the vnwyse she sayde: O come on
youre waye, eate my breed, and drynke my
wyne which I haue poured out for you.
Forsake ignorauncе, and ye shall lyue: and
se that ye go in the waye of vnderstandyng.
Whoso reproueth a scorneful personne,
getteth hym selfe dishonoure: and he that re-
buketh the vngodly stayneth hym selfe.
Reprouе not a scorner, lest he owe the euyl
will: but rebuke a wyse man, and he wyll
loue the. Gyue a discrete man wut an occasiõ
and he wyll be the wyser: teache a rygh̃tous
C man, and he wyll increase in knowledge.
* The feare of the Lord is the begynnyng
of wydome, and the knowledge of holy thin
ges, is vnderstandynge. For thorowe me
thy dayes shalbe prolonged, and the yeares
of thy lyfe shalbe many. Yf thou be wyse
thy wydome shall do thy selfe good: but yf
thou thynkest scorne thereof, it shalbe thyne
owne harme. A foolishe restlesse woman
full of wordes, and suche a one as hathe no
knowledge, sytteth at the dore of her house, &
in the hye places of the cytie, to call suche as
go by, & that walke streyght in their wayes.
Whoso is ignorauntt (sayth she) let him com
hyther, & to the vnwise she sayth: stolen wa-
ters are swete: & the breed that is preyuelye
eaten, hath a good taste. And he doth not
consydre, ý they are but deed which be there,
and that her gestes are in the depe of hell.
(For he that wyll be sorned vnto her, shal go downe to
hell: but he that auoydeth from her, shalbe saued.) 35

C The.x. Chapter.

C In this Chapter and in all that folowe vnto the
thyrtye, the wyse man exhorteth by diuers senten-
ces, which he calleth parables, to folowe vertues,
and flye vyces. And sheweth also what profyt com
meth of wydome: and what hyndraunce procea-
deth of foolishnesse.

C Prouerbes of Salomon.

A WYse * sonne maketh a glad fa
ther: but an vndiscrete sonne is
an heuynesse vnto his mother.
‡ Treasures that are wyckedly
gotten, profyte nothynge: but
rygh̃tousnesse deliuereth from death. * The
Lorde wyll not let the soule of the rygh̃tous
suffre hungre, but he taketh away ý rychesse
of ý vngodly. In ydle hande maketh poore,
but a quycke labouryng hand maketh ryche.
(Whoso regardeth lesynges, feedeth the wynde: and
doth but folowe bryddes that haue taken theyr flyght.) 35
Whoso gathereth in Sommer, is wyse:
but he that is slouggysh in haruest, bringeth
hym selfe to confusyon. Blessynges are vpõ
the heed of the rygh̃teous, and the mouth of
the vngodly kepeth myschefe in secrete.
* The memoriall of the iust shall haue a
good reporte, but the name of the vngodlye
shall stynke. A wyse man wyll receyue
warnynge, but a pratynge foole shalbe pu-
nysshed. ‡ He that leadeth an innocent lyfe,
walketh surely: but whoso goeth a wronge
waye, shalbe knowen. * He that wynketh
with his eye, wil do some harme: but he that
hath a foolish mouth, shalbe beaten. The
mouth of a rygh̃teous man is a well of lyfe,
but ý mouth of the vngodly kepeth myschefe
in secrete. Enyll wyll styreth vp stryfe:
* but loue couereth the multitude of synnes.
In the lyppes of hym that hath vnder-
standinge a man shall fynde wydome, but ý
rod belongeth to ý backe of the foolish. Wyse
men laye vp knowledge, but ý mouth of ý fo
lish is nye destructiõ. The rych mãs goodes
are his stronge holde, but their owne pouer-
tie fearetb the poore. The rygh̃tous labou-
reth to

I
* Prou. xv. c
‡ Prou. xi. a. Eccle. v. b
* ps. xxxviii. b.
35
B
* psal. cxii. a
‡ pro. xviii. a
* Ec. xxviii. a
* 1. pet. iii. b
1. Cor. xiii. b
C

reth to do good, but the vngodlye vseth his
encrease vnto synne. To take hede vnto the
chastenynge of nourtour, is the waye of lyfe
but he that refuseth to be refourmed, discey-
*Pro.xi.b neth hym selfe. *Dissemblyng lyppes kepe
hatred secretelye: and he that speaketh anye
sclaundre, is a foole. Where moch babblyng
is, there must nedes be offence: and he that re
frayneth his lyppes, is wyse. An innocent
tonge is a noble treasure: but the herte of the
vngodlye is nothynge worth. The lyppes
of the rychtous fede a whole multitude: but
fooles shall dye in theyr owne foolye.

The blessyng of the Lorde maketh ryche
men *as for careful trauayl, it doth nothing
*pfa.xxvii.a. Eccles.xi.b therto. A foole doth wyckedly, and maketh
but a sporte of it: but wisdome ruleth the mã
that hath vnderstandynge. The thing that
the vngodly are afrayed of, shal come vpon
them: but the rychtous shall haue theyr de-
D syre. The vngodly passeth when the tem-
pest cõmeth: but the rychteous remayneth
sure for euer. As vynegre is to the teeth, ‡
as smoke is vnto the eyes, euen so is a slouggy-
sh person to them that sendeth hym forth.
The feare of ꝑ Lorde maketh a longe lyfe,
but the yeres of the vngodlye shalbe shortened.
The pacient abydynge of the rychteous
shalbe turned to gladnesse: but the hope
of the vngodly shall perish. The waye of
the Lorde gyueth courage vnto the godlye,
but it is a feare for wycked doers. ‡ The
‡ Psa.cxxb.a rychteous shall neuer be ouerthrowen, but
the vngodly shall not remayne in the lande.
*pf.xxxvii.c * The mouth of the iust wyll be talkynge
of wysdome, but the tonge of frowarde shal
perishe. The lyppes of the rychtous are
occupyed in acceptable thinges: but ꝑ mouth
of the vngodlye taketh them to the worst,

¶ The.xi. Chapter.

A *False balaunce is an abhomi-
*Pro.xvi.b. & xx.d. nacion vnto ꝑ Lorde: but a true
weyght pleaseth hym. Where
pryde is, there is shame also and
confusion: but where as is low-
lynesse, there is wysdome. The innocent
dealynge of the iust shal leade them: but the
wyckednesse of suche as dissemble, shall be
*Prouer.x.a Eccles.b.b they owne destruction. *Rychesse helpe not
in the daye of vengeance: but rychtousnesse
delyuereth from death. The rychtousnesse
of the innocent ordreth his waye: but the vn
godly shall fal in his owne wyckednesse.

The rychteousnesse of the iust shall dely-
B uer thẽ: but the wicked shalbe taken in theyr
owne vngodlynesse. *When an vngodlye
*Sapien.b.b man dyeth, his hope is gone: the confidence
of rychesse shall perish. The rychtous shall
be delyuered out of trouble, and the vngod-
ly shal come in his stede. Thorow ꝑ mouth
of ꝑ dissembler is his neyghbour destroyed:
but thorowe knowledge shall the iust be de- Pro.xii.
lyuered. * When it goeth well with the
rychteous, the cytie is merye: and when the
vngodly perish, there is gladnesse. When
the iuste are in wealth, the cytie prosperetb:
but whẽ ꝑ vngodly haue ꝑ rule it decayeth.
A foole bryngeth vp a sclaũdre of his neygh
bour: but a wyse man wyll kepe it secrete.

*A dissemblynge person wyl discouer pre-
up thinges, but he that is of a faythful herte
wyl kepe counsayle. *Where no good coun-
sayl is, there the people decaye: but where as
C many are that can gyue counsayle, there is
wealth. ‡ He that is suretye for a straunger
hurteth hym selfe: and he that meddleth not
with suretyshyppe is sure. A gracious wo-
man maynteyneth honestie, as for the wyc-
ked, they maynteyne rychesse. *He that is
mercyful, doth hym self a benefyte: but who
so hurteth his neyghbour, is a tyraunt.

The labour of the vngodly prosperetb not,
but he that soweth rychteousnesse shall re-
ceyue a sure reward. Lyke as rychteous-
nesse bringeth lyfe: euen so to cleue vnto euyl
bringeth death. The Lorde abhorreth them
that be of a fayned hert, but he hath pleasure
in thẽ that are of an vndefyled conuersaciõ.

The wycked amendeth not for plage vpon
plage: but ꝑ seed of the rychtous shalbe pe-
serued. A fayre womã without discrete ma-
ners is lyke a ring of gold in a swines snout.

The desyre of the rychtous is acceptable:
but the hope of the vngodly is indignacion.

*Some man gyueth out his goodes, and
is ꝑ rycher: but ꝑ nygarde (hauyng ynough)
wyll departe from nothyng, and yet is euer
in pouertie. ‡ He that is lyberall in gyuyng,
shal haue plentie: and he that watereth, shal
be watered also hym selfe. *Whoso hor-
deth vp his corne, shalbe cursed amonge the
people: but blessynge shall lyghte vpon his
heed that gyueth fode. He that laboureth
for honestie, fyndeth his desyre: but who so
seketh after myschefe, it shall happen vnto
hym. He that trusteth in his rychesse, shall
haue a fall: but *the rychtous shall florysh,
as the grene leafe. Whoso maketh disquyet-
nesse in his owne house, he shall haue wynde
for his heritage, and the foole shalbe seruaũt
to the wyse. The frute of the rychteous is
a tree of lyfe: and he that endeuoureth hym
selfe to wynne mens soules, is wyse.

*Yf the rychtous be recompensed vpon
earth, howe moche more then the vngodlye
and the synner?

¶ The.xii. Chapter.

Whoso loueth wysdome wyl be em
tẽt to be refourmed: but he that ha
teth to be reproued is a foole. *A
good mãs is acceptable vnto ꝑ Lorde
but ꝑ wicked ymaginer wyll he condempne.
A man can not endure in vngodlynesse: but
the root

the rote of the rycht̃ous shall not be moued.

A vertuyuelyp woman is a crowne vnto her husbande: but she that behaueth her selfe vnhonestly, is a corruption in his bones.

The thoughtes of the rycht̃ous are rycht: but the imaginacions of ꝑ vngodly are discrytfull. The talkynge of the vngodly is ponne they maye laye wayte for bloude: but the mouth of ꝑ rycht̃ous wyll delyuer them.

B *God ouerturneth the estate of the wycked and they stande not: but the house of the rycht̃ous shall stande stedfast. A man shall be chaunded for his wysdom, but a fole shal be despysed. * A symple man which laboureth and worketh, is better then one that is gayeyous and lacketh breed. A rycht̃ous man regardeth the lyfe of his cattell, but the vngodly haue cruell hertes. * He that tylleth his lande shall haue plenteousnesse of breed: but he ꝑ folowyth ydlenesse, is a very foole.

(Whoso hath pleasure to continue at the wyne, leaueth difficulte in his owne dwellynge.)

The delyre of the vngodly hunteth after mysche: but the rote of the rycht̃ous bryngeth forth frute. The wycked falleth into the snare, thorowe the malyce of his owne mouth, but the iust shall escape out of all peryll. Euery man shall enioye good, accordyng to the frute of his mouth, and after the workes of his handes shall he be rewarded. Lo what a foole taketh in hande, he thinketh it well done: but he that is wyse, wyl be ordered. A foole vtereth his wrath in al the halle: but a discrete mã conceyeth wrõge. A iust man wyll tell the truthe, and shewe ꝑ thynge that is rycht: but a false witnesse deceyueth. A sclaunderous person prycketh lyke a swerde, but a wyse mannes tonge is wholsome. A true mouth is euer constaunt: but a dissemblyng tonge is soone chaunged. They that ymagin euyl in theyr mynde, wyll discryue: but the counsaylers of peace shall haue ioye folowyng them. There shall no yll fortune happen vnto the iust, but the vngodly shalbe fylled with mysery. * The Lorde abhorreth lying lippes: but they that labour for truthe please hym. He that hath vnderstandynge, doth hyde wysedome: but a foolysche hert telleth out his foolishnesse.

D Diligente handes shall beare rule: but ꝑ slyde shalbe vnder tribute. * Heynesse bryngeth ꝑ hert of man: but a good worde maketh it glad agayne. The rycht̃ous exceteth his neyghboure: but the waye of the vngodly wyl discryue them selues.

The discrytfull man shall not roste, that he toke in huntynge, * but the rychesse of the diligent man is of great value. In the way of rycht̃ousnesse there is lyfe: and in the same waye there is no death.

The.xiii.Chapter.

A Wyse sonne wyll herken to his fathers warnynge, but he that is scorneful, wyl not heare wha he is reproued. A good man shal enioye ꝑ frute of his mouth but he that hath a frowarde mynde, shall be spoyled. He that kepeth his mouth kepeth his lyfe: but whoso openeth his lyppes to euyll, destroyeth hym selfe. The slogarde wolde fayne haue, ꝑ can not get his desyre: but the soule of the diligẽt shal haue plentie.

A rycht̃ous man abhorreth lyes: but the vngodly shameth both other and hym selfe.

Rycht̃ousnesse kepeth the innocent in the waye: but vngodlynesse doeth ouerthrowe the synner. * Some men are ryche, though they haue not hynge: agayne, some men are poore, haynge great rychesse. With goodes euery man delyuereth his lyfe, and the poore wyll not be reproued. The light of the rycht̃eous maketh ioyfull, but * the candle of the vngodly shalbe put out. Among the proude there is euer stryfe: but among those that do all thinges with aduisement, there is wysdome. Vaynelye gotten goodes are soone spente: but they that be gathered togyther with the hande, shall increase. Longe taryng for a thynge that is deferred, greueth the herte, but when the desyre commeth, it is a tree of lyfe. Whoso desyspyseth any thyng shalbe hurt for the same: but he that feareth the commaundement, shal haue the rewarde.

(A discrytfull sonne shall bene no good, but a discrete seruaunt shall do full well, and his wayes shall prosper.)

The lawe is a well of lyfe vnto ꝑ wyse, that it maye kepe hym frome the snares of death. Good vnderstandyng gyueth fauour but harde is the waye of the desyspysers.

A wyse man doth all thynges with discretion: but a foole wyll declare his folye.

An vngodly messenger falleth into mysche: but a faythfull ambassadour is wholsome. He that thynketh scorne to be reformed, cõmeth to poueryie ꝑ shame: but whoso regardeth correction, shall come to honour.

When a desyre is brought to passe, it delyteth the soule: but fooles count it abhomination to departe from euyll. He that goeth in the companye of wyse men, shalbe wyse: but whoso is a cõpanion of fooles, shalbe purte.

Mischeche folowyeth vpon synners, but the rycht̃eous shall haue a good rewarde.

He that is vertuous, leaueth an enheritance vnto his chyldres chyldren: ꝑ * the ryches of the synner is layed vp for the iust. There is plenteousnesse of fode in ꝑ feldes of ꝑ poore but ꝑ felde not wel ordred, is without frute.

He that spareth the rod, hateth his sonne: but whoso louyeth hym chasteneth hym by tymes. * The rycht̃eous eateth, and is satisfyed: but the bely of the vngodly hath neuer ynough.

The.xiiii.Chapter.

Wyse

A
B
C
D
E
F

*pr.xvvbii.h
g.cvii.a.
pioueb.pi.c
*xxia. xviii.a

*Iob.xxbii.a

*Deute.xvi.a
Hebre.xii.b
psa.xxxiii.b

A Wyse women vpholde theyr house: but a foolyshe wyfe plucketh it downe. He that walketh in the rygbte path of the Lorde, feareth hym: but he that turneth hym selfe from his wayes, despyseth hym. In the mouth of the foolyshe is the rod of pryde, but the lyppes of the wyse wyl preserue them. Where no oxen are, there the crybbe is emptye: but where the oxen labour, there is moche frute. A faythful witnesse wyll not dissemble, but a false recorde wyll make a lye. A scornefull body seketh wisdome, and findeth it not: but *knowlege is easy to come by, vnto him that wyl vnderstande. Se that thou medle not with a foole in whō thou perceyuest to be no knowledge.

*Pro. xiii. a

The wysdome of hym that hath vnderstanding, is to take hede vnto his waye: but the foolyshnesse of the vnwyse deceyueth.

Fooles make but a sporte of synne, but there is a fauorable loue amōg the rightous.

B The hert feleth his owne lyues bytternes neyther shall the straunger be partaker of his ioye. The house of the vngodly shalbe ouerthrowen: but the tabernacle of the rygbteous shall florysbe. * There is a waye which some men thynke to be rygbt: but the ende therof leadeth vnto death. The herte is sorowfull euen in laughter, and the ende of myrth is heynesse. A backslydyng herte shall be fylled with his owne wayes, but a good mā shal lyue of his frutes. An ignorant body byleueth all thynges: but wyse hath vnderstandyng, loketh well to his goinges.

*Pro. xvi. b. Deu. xii. a Esay. xl. b

(A discreyteful lorde shal haue no good: but a discrete seruaunt shall do well: and his waye shall prosper.)

A wyse man feareth, & departeth from euyl, but a furyous foole goeth on presumptously.

An vnpacient man dealeth foolyshly: but he that is wel aduysed, is hated of the foole.

The ignorant haue foolishnesse in possession, but the wyse are crowned with knowledge. The euyll shall bowe them selues

C before the good: and the vngodly shal wayt at the dores of the rygbteous: The poore is hated euen of his owne neyghbours: but the ryche hath many frendes. Wyse despyseth his neyghbour doth amisse, but *blessed is he that hath pytie of the poore.

*Psal. xli. a

(He that pitieth his crute in the lord loueth to be merciful)

Without doubt they erre that ymagyne wyckednesse, but they that muse vpon good thynges, vnto suche shall happen mercy and faythfulnesse. In euery labour there is some profyt. But onely vayne wordes, bryngeth penury. Richesse are as a crowne vnto the wyse, but the ignorauncе of fooles is very foolyshnesse. A faythful wytnesse deliuereth soules, but a deceytful witnesse bryngeth forth lyes. The feare of the Lorde is a stronge holde, and his chyldren are vnder a sure defence. The feare of the Lorde is a well of lyfe, to auoyde the snares of death.

The encrease and prosperitie of the cōmyns is the kynges honoure, but the decaye of the

D people, is the confusion of the prince.

He that is pacient, hath moch vnderstandynge, but he that is soone displeased, prouoketh foolyshnesse. A mery hert is the lyfe of the body: but rancoure consumeth awaye the bones. *he that doth a poore man wrong blasphemeth his maker: but wholo hath pytie of the poore, doth honour vnto God.

The vngodly is cast away for his wicked-nesse, but the rygbtous path a good hope even in death. Wysdome resteth in the herte of hym that hath vnderstanding, and it shalbe knowen amonge them that are vnlearned.

*Rygbteousnesse setteth vp the people, but the sacrifyce of the heythen is synfull.

A discrete seruaunt is a pleasure vnto the kynge: but one that is not honest prouoketh hym vnto wrath.

¶ The .xv. Chapter.

A *Soft answere putteth downe displeasure: but frowarde wordes prouoke vnto angre. The tonge of suche as be wyse, vseth knowledge aryght: as for a foolysh mouth it babbleth out nothing but foolishnesse. The eyes of the Lorde loke on euery place, beholdynge both the good and bad.

A wholsome tonge is a tree of lyfe: but he that abuseth it, hath a broken mynde.

A fole despyseth his fathers correction, but he that taketh hede whē he is reproued, shall haue the more vnderstandynge.

(vnder rigbteousnesse is plentefull, there be very mānyes power: but the ymaginacions of the vngodly shalbe rooted out.)

The house of the rygbtous is ful of rychesse but the encrease of the vngodlye are mye bestructiō. A wyse mouth poureth out knowledge, but the hert of the foolysh doth not so. *The Lorde abhorreth the sacrifyce of the vngodly but the prayer of the rygbteous is acceptable vnto hym. The waye of the vngodly is an abhominacion vnto the Lorde: but wholo foloweth rygbteousnesse, hym he loueth.

He that forsaketh the rygbt waye, shalbe sore punysbed: and wholo hateth correction shall dye. The hell with her payne is before vnto the Lorde: how moche more then the hertes of men? *A frowardfull body loueth not one that rebuketh him: neyther will he come vnto the wyse. ‡ A mery hert maketh a chearfull countenaunce, but an vnpacient herte compelleth a man to synne.

The hert of hym that hath vnderstandyng doth seke after knowledge: but the mouth of fooles is fed with foolyshnesse. All the dayes of the poore are mysserable: but a quyete

but is a contynual feast. * Better is a lytle
with the feare of the Lorde, then great trea-
sure with sorowe. Better is a messe of pot-
tage with loue, then a fat oxe with enyl wil.
* An angry man styreth vp strife, but he
that is pacient stylleth discorde. The waye
of a slouthful mã is as it were hedged with
thornes: but the strete of the rightous is wel
pauyed. * A wyse sonne maketh a glad fa-
ther, but an vndiscrete bodye shameth his
mother. A foole reioyseth in foolish thyn-
ges, but a wise man loketh well to his owne
goinges. Vnadvysed thoughtes shal com
to noughte: but where as men are that can
geue good counsayle, there is stedfastnesse.
A ioyful thynge it is to a man, when his
counsayle is folowed: and very pleasaunt is a
worde spoken in due season. The waye of
lyfe leadeth vnto heauen, that a man shulde
beware of hell beneth. The Lorde wyll
breake downe the house of the proud, but he
shal make fast the borders of the widdowe.
The Lorde abhorreth the ymaginacions
of the wycked, but pure wordes of innocen-
tes are pleasaunt vnto him. The couetous
man rooteth vp his owne house, but who so
loueth rewardes shall lyue.
(Mercye and fayth are synnes pourged, & (ho-
nour) the feare of the Lorde doth euery one eschew enyll.)
The hert of the rightous studyeth his an-
swere afore: but the wycked mannes mouth
powreth out myschefe. The Lorde is farre
from the vngodly, but he heareth the prayer
of the rightous. Lyke as the clearnesse of
the eyes reioyseth the herte, so doeth a good
name fede the bones. The eare that herke-
neth to the reformacion of lyfe, shall dwel a-
monge the wyse. He that refuseth to be re-
formed, despyseth his owne soule: but he
that submytteth hym selfe to correction, is
wyse. The feare of the Lorde is the right
schoole of wysdome: and lowlynesse goeth be-
fore honour.

The.xvi.Chapter.

Mã may wel purpose a thing
in his hert, but the answere of
the tonge cõmeth of the Lord.
* A man thynketh all hys
wayes to be cleane, but it is ye
Lord that iudgeth the myndes
* Commyt thy workes vnto the Lorde,
& lyke what thou deuyseest, it shall prospere.
The Lord doth al thinges for his owne sake
yea, & wot he kepeth ye vngodly for ye day of
wrath. The Lorde abhorreth all such as be
of a proude hert, his hande is agaynst theyr
hand, & they shal not escape as innocentes.
(The begynnynge of a good lyfe is to do rightousnesse
& to make accompte vnto god (& to offre vp sacrifices)
With louyng mercy and faythfulnesse, syn-
nes be forgyuen, and who so feareth ye Lorde
departeth enyll. When a mans wayes please
the Lorde, he maketh his very enemies to be
his frendes. Better it is to haue a lytle
thinge with rycghtousnesse, then greate ren-
tes wrongfully gotten. * A man deuyseth a
waye in his hert, but it is the Lorde that or-
dereth his goinges. When the prophecye
is in the lyppes of the kynge, his mouth shal
not go wronge in iudgemente. * A true
measure and a true balaunce are the Lordes
iudgement, he maketh all weyghtes. It is
a greate abhominacyon, when kynges are
wycked: for a kynges seate shulde be holden
vp with rycghtousnesse. Rycghteous lyp-
pes are pleasaunt vnto kynges: and he that
speaketh the truthe, shalbe beloued. The
kynges displeasure is a messenger of death,
but a wyse man wyll pacifye hym. The
cherefull countenaunce of the kynge is lyfe:
and his louynge fauoure, is as the euenynge
dewe. * To haue wysdome in possession, is
better then to haue golde: and to get vnder-
standing, is rather to be chosen then to haue
syluer. The path of the rycghtous is to es-
chue enyll, & whoso loketh well to his wayes
kepeth his owne soule. Presumpteousnesse
goeth before destruction, and after a proude
stomake there foloweth a fall. Better is it
to be of humble mynde with the lowly, then
to deuyde the spoyles with the proude. He
that handleth a matter wyselye, obteyneth
good: & * blessed is he that putteth his trust
in the Lorde. Who so hath a wyse vnder-
standynge, shalbe called to counsayle: and he
that can speake fayre shal haue the more ler-
nynge. Understandynge is a well of lyfe
vnto him that hath it: as for the chastenynge
of fooles, it is but foolyshnesse. A wyse
herte ordereth his mouth wysely, and amen-
deth the doctrine in his lyppes. Fayre wor-
des are an honycombe, a refresshynge of the
mynde, and health of the bones. * There is
a way that men thynke to be rygde, but the
ende therof leadeth vnto death. A troublous
soule dysquyeteth her selfe, for her owne
mouth hath brought her thereto. An vn-
godly personne styreth vp strife, and in his
lyppes he is as an hote burenynge fyre.
A froward body causeth strife: & he that
is a blabbe of his tonge, maketh deuysion a-
monge princes. A wicked man begyleth
his neyghbour, and leadeth him into ye waye
that is not good. The vngodly that loketh
hastely with his eyes, ymagyneth mischefe:
and when he moueth his lyppes, he wyl doo
some harme. Age is a crowne of worshyp, yf
it be founde in the waye of rycghtousnesse.
A pacient man is better then one stronge:
and he that can rule him selfe, is more worth
then he that wynneth a cytie. The lottes
are cast into the lappe, but the ordryng ther-
of standeth all in the Lorde.

The.xvii.Chapter.

Better

* Prou.xix.e
* Prou.xi.a. xxi.b.
* Psa.cxiii.a
* psal.ii.B
* Prou.xiiii.B Deut.xii.a Ecclesi.xv.b

A Better is a dry morsel with quietnes then a house full of fat offrynge with
*Eccle.v.b strife. *A discrete seruaunt shal haue more rule then the sonnes that haue no wisdome, and shall haue lyke heritage with the
*Sapie.iii.a brethren. *Lyke as syluer is tryed in the
i.Pet.i.b fyre, and golde in the fornace, euen so doth ý Lorde proue the hertes. A wycked body gyueth audience to false lyppes, & a froward
*Pro.xiiij.b person gyueth eare to a discreytfull tonge.
Job.xxxi.c *Whoso laugheth the poore to scorne, blasphemeth his maker: & he that is glad of another mans hurte, shall not be vnpunysched.

B Chyldres chyldren are a worshyppe vnto the elders: and the fathers are the honour of the chyldre. Speach of auctoritie becōmeth not a foole, moche lesse a lyinge mouth then besemeth a prince. A rewarde is a precyous stone vnto him that hath it: but vnto whom soeuer it turneth it maketh hym vnwyse.

Whoso couereth an other mans offence, seketh loue: but he that discloseth the faut, setteth the price agaynst him selfe. One reprofe onely doth more good to hym that hath vnderstandyng, then a. C. stryppes vnto a foole.
*1.reg.xii.c *A sedicious person seketh myscheke, and therfore is a cruell messenger sente agaynste hym. It were better to come agaynst a shebeere robbed of her whelpes, then againste a foole (trustynge) in his foolishnesse. *Whoso rewardeth euyll for good, the plage shall
*Roma.xij.b not departe from his house. The begynning
i.Thes.v.b of strife is, as when a man maketh an Issue for water: therfore or the metynge be, leaue of cōtencion. The Lorde hateth as well hym that iustifyeth the vngodly, as him that condempneth the innocent. What helpeth it to gyue a foole treasure in his hande, where as he hath no mynde to bye wysdome?
*Pro.vi.a *(Whoso buyldeth his house to hye, seketh destruction: and he that refuseth to learne, shall come into mischefe.)
He is a frende that alway loueth: and in aduersitie a man shal know who is his brother
*prouer.xv.a *Whoso promyseth by the hande, and is
D suretye for his neyghbour, he is a foole.

He that delyteth in syn, loueth strife: and whoso setteth his doore to hye, seketh after a fall. Whoso hath a frowarde hert obtayneth no good: & he that hath an ouerthwarte tonge, shall fall into myscheke. He that begetteth a foole, begetteth his sorow, and the
*prouer.xij.b father of a foole can haue no ioye. *A merye
& xv.b. Eccleli.xxx.c herte maketh a lustye age, but a sorowfull mynde dryeth vp the bones. The vngodlye taketh gyftes out of the bosom, to wrest the
*Eccleli.v.c wayes of iudgement. *Wysdome shyneth
& viii.a. in the face of him that hath vnderstandyng, but the eyes of fooles wandre thorowe out
Prou.xiv.b all landes. An vndiscrete sonne is a greife vnto his father, and an heuynesse vnto hys mother. To punysh the innocent, and to smyte the princes that gyue true iudgement are both euyll. *A wyse man vseth a fewe
*Eccle. wordes, and he is a man of vnderstandyng, that maketh moch of his spyrite. Yea a very foole (when he holdeth his tonge) is counted wyse: and to haue vnderstandyng when he shutteth his lyppes.

The.xviii.Chapter.

HE accōpanyeth hym selfe with all stedfast and wholesome doctryne, that hath a feruent delyre to it, and is sequestrate from companye. A foole hath no delyte in vnderstandynge, but onely in those thynges wherein his hert reioyseth. When the vngodly cōmeth, then cōmeth also dysdayne, and with the dishonest person commeth shame and dishonour. The wordes of a wyse mās mouth are lyke deep waters, and the well of wysdome is lyke a full streame. *It is not good to regarde the
*Eccle. personne of the vngodly, or to put backe the rygheteous in iudgement. A fooles lyppes are euer brawlynge, and his mouthe prouoketh vnto battayle. A fooles mouth is his owne destruction, & his lyppes are the snare for his owne soule. The wordes of a slanderer are verye woundes, and goo thorowe vnto the innermoost partes of the bodye.
(Feare casteth downe hym that is slouthfull: and the soules of suche as lyue in bolynesse shall hunger.)
Whoso is slouthfull & slacke in his labour, is the brother of hym that is a wasser.

The name of the Lorde is a stronge castell, the rygheteous flyeth vnto it, and is in saufgarde. But the ryche mans goodes are his stronge holde: yea, he taketh them for an hye wall rounde about hym. After pryde commeth destructiō: and honour after lowlynesse.
*He that gyueth sentence in a matter before he heare it, is a foole: and worthye to be confounded. A good stomacke dryueth awaye a mās disease: but whē the spyrite is vexed, who maye hyde it? A wyse hert laboureth for knowledge, and a prudent eare seketh vnderstandynge. Liberalitie bryngeth a man to honoure and worshyppe, and setteth hym amonge great men. The rightous declareth his owne cause fyrste hym selfe, yet hys
neyghbour come, he shall fynde hym. The lot pacifyeth the variaunce, and parteth the mighty asondre. A brother though he be greued w̄ offence, yet is he more worth then a very strong castell: & they ý holde together are lyke ý barre of a palace. A mās belly shal be satisfyed with ý frute of his owne mouth and with the increase of his lyppes shal he be fylled. Death and lyfe are in the instrument of the tonge, and they that loue it shal enioye the frute therof. *Whoso fyndeth a
(good) wyfe, fyndeth a good thynge and receyueth a wholsome benefyte of the Lorde.
(He that putteth awaye a good woman, putteth awaye a good thynge: but he that keepeth an harlot, is a foole and a wycked.) The poore maketh supplicacion and

prayeth

gayeth mekely: but the rych giueth a rough
answere. A man that loueth his frendes wyll
be companable with them: & some frend stye-
deth faster to a man then his brother.

¶ The.xix. Chapter.

BEtter * is the poze ý lyueth godly:
then ý blasphemer ý is but a foole.
Where no dyscrecyon is, there the
soule is inclyned to ý thing that is
not good, & is swift on fote, & offendeth. Folish
nes maketh a man to go out of his way, and
then is his hart vnpacyent agaynst ý Lozde.
Riches maketh many frendes: but ý pooze is
forsaken of his neygbboure. * A false wyt-
nes shall not remayne vnpunysched: and he ý
speaketh lies shal not escape. The multitude
seyngth vpon greate men: and euerye man
loueth hym that gueth rewardes. As
for ý pooze, he is hated among al his brethrē
yea, his owne frendes withdrawe from hym
and yf ye aske them ý cause, they disdayne to
entreate hym. He ý is wyse, loueth his owne
soule, and keperh vnderstandyng, ý he maye
prosper. A false wytnesse shall not remayne
vnpunysched: and he that speaketh lyes shall
perysshe. Pleasure becommeth not a foole,
much moze vnsemely is it, a bond mā to haue
the rule of prynces. A wyse man can put of
displeasure: and it is his honoure to let some
thinge passe.

* The kynges displeasoure is lyke the ro-
ryng of a Lyon, & but his frendshyppe is lyke
the dewe vpon the grasse. * An vndiscrete
sonne is the heynynes of his father. & a brau-
lyng wyfe is lyke the top of an house, where
throwe it is euer droppyng. House and ry-
ches maye a man haue by ý herytage of his
elders: but * a discrete woman is the gyft of ý
Lozde. Sloutfulnes bryngeth slepe, and a
soule accustomed with crafte shal suffre hun-
ger. Who so keperh the cōmaundement, ke-
peth his owne soule: but he ý regardeth not
his waye, shall dye. He that hath pytie vpon
the pooze, lendeth vnto the Lozde: & loke what
he layeth out, it shalbe payd hym agayn. Cha
stene thy sonne while there is hope: but let not
thy soule be moued to slaye hym.

A man of great wzath beareth a payne:
and though thou once deliuer him, thou must
agayn do almuche foz hym. O geue eare vn
to good councell, and be contente to be refoz-
med, that thou mayest be wyse in thy latter
dayes. * There are many denices in a mans
hart: nuertheless, the councell of the Lozde
shal stande. (for euer.) It is a mans wozshyp
to be good: & better it is to be a pozeman thē
a dissembler. The frare of the Lozd bringeth
a man to lyfe: and he shall rest the hole nyght
in plentyfulnes, without vysytacyon of any
thyng. * A sloutfull man shutteth his handes
vnto his bosome, as unto the pot: and wyll not
lift ayne to put it to his mouth. * Yf thou
smyteest a scornefull personne, the ignozaunt
shall take better hede; and yf thou rebzouest
one that hath vnderstandyng: he wyll be the
wyser. He that hurteth his father oz thrusteth
out his mother, is a shamefull and an vnwoz
thy sonne. Wy sonne, heare no moze the doc-
tryne that leadeth the vnto errours from the
wozdes of vnderstandynge. A false wytnes
laugheth iudgment to scorne: & the mouth of
the vngodly eateth wickednes. Punysshmen-
tes are ozdeyned foz the scornefull: and stry-
pes foz fooles backes.

¶ The.xx. Chapter.

WYne maketh a man to be scornfull A
and stronge drynke causeth a man
to be vnquyet: who so delitetheth
in, shal neuer be wyse. * The kyng
ought to be feared as the roozyng of a Lyon
who so prouoketh him vnto anger offendeth
against his owne soule. It is a mans honour
to kepe him selfe from stryfe: but they ý haue
pleasure in brauling are fooles euery one. A
sloutfull body wyll not go to plowe foz colde
of the wynter: therfoze shal he go a begging
in sommer, & haue nothyng. Wyse councel in
the hart of man is lyke a watter in the depe of
the erth: and a man that hath vnderstanding
bryngeth it forth. Many there be that wolde
be called good doers: but where shal one fynd
a true faythfull man. B
* Whoso leadeth a godly and an innocent
lyfe: is ryghteous, & happy shal his chyldren
be whom he leaueth behynde him. A kynge ý
sytteth in the trone of iudgement, and loketh
well aboute hym, dzyueth a waye all euel.
* Who can saye, my hart is cleane, I am in-
nocent from synne? To vse two maner of
weyghtes; oz two maner of measures, both
these are abhominable vnto ý Lozd. A chyld
is knoweu by his conuersacyon, whether his
wozkes be pure and ryght. The eare to heare
the eye to se: the Lozde hath made them both.
Delyte not thou in sleape, lest ý come vnto
pouertie, but open thyne eyes, that thou mayst
haue bread inough. It is nought it is nought
(sayth he that byeth any thyng) but when he
cōmeth to his owne house, then he boasteth of
his peny wozth.
A man ý hath a mouth of vnderstanding C
hath many precious stones & costely Jewels
* Take his garment ý is suretye foz a straun
ger: and take a pledge of hym foz the vnkno-
wen mans sake. Euery man lyketh ý breade
that is gotten wyth disceate: but at the laste
his mouth shalbe fylled with gravell.
Thozowe councell, the thynges that men
deuyse go foz warde: and wt discrecyon ought
warres to be taken in hande. The crafty dis-
ceatful bewzayeth secret councel: and to hym
that custometh flaterynge lyppes wyne not
thy selfe. * Who so curseth his father and mo
ther: his lyght shalbe put out in the myddest
of dar-

* Pro.xiij.b.

* Pro.xx.a.
* Eccl.xxxiii.a
* Ecclesi.xxxiii.a
* 1. John.i.b.
iii. Reg. xvi.a
ii. Pa. vi.c.
Eccli.xlii.a.

* Pro.xx.b
and. xxiii.a.

* Exod.xx.b
Leui.xx.b.
* Pro.xx.b

*ii.Pet.iii.a. of darcknes. *The heritage that commeth
*Math.v.e Rom.xii.c. to hastely at the first, shall not be praysed at
the ende. *Saye not thou: I wyll recompēce
D cuell: but put thy truste in the Lorde, and he
*Prouer.xi.a and.bxi.b. shal defend the. *The Lorde abhorreth two
‡Jere.x.b. maner of weyghtes, and a false balaunce is
an euell thynge. ‡The Lorde ordereth euery
mans goynges: howe maye a man then vn-
derstande his owne waye? It is a snare for
a man to deuoure that wyche is holye: and
after the vowe to turne to thyne owne vse, ꝑ
*i.Pet.iii.c. thynge thou hast vowed. *A wyse kynge de
stroyeth the vngodly, and bryngeth ꝑ wheil
ouer them. The lanterne of the Lorde is the
*Pro.xxix.d breth of man: goth thorowe all the inward
partes of ꝑ bodye. *Mercye and kaythfulnes
preserue the kyng: and with louing kyndnes
his seate is holden vp. The strength of yong
men is their worshyppe, and a graye heade
is an honoure vnto the aged. Woundes
dryue awaye euell, and so do strypes the in-
warde partes of the bodye.

¶ The.xxi.Chapter.

A THe *kynges hart is in the hand of
*Prouer.xxi.a.c. the Lorde, lyke as are the riuers of
water: he maye turne it whitherso
euer he wyll. Euery man thinketh
hys owne waye to be ryghte: but the Lorde
*Prouer.xvi.d. iudgeth the hartes. *To do ryghteousnes
and iudgement is more acceptable to ꝑ Lord
then sacrifyce. A presumptous loke, a proud
stomacke: and the plowyng of the vngodly,
is synne. The deuices of one that is dilygent
bryngeth plentiousnesse: but he that is vnadui
sed cometh vnto pouertie. Who so hoordeth
vp ryches with the dissemblynge of his tong
he is vaine and a foole, and lyke vnto them ꝑ
seke their owne death. The robberies of the
vngodlye shalbe their owne destruccion: for
they wyll not do thet ynge that is ryght.
The waies of the froward are straunge: but
*Prouer.xxi.c. *the workes of hym that is cleane are ryghte.
‡Pro.xxv.b. ‡It is better to dwel in a corner vnder ꝑ hous
toppe, then with a brawlynge woman in a
wyde house.

B The soule of the vngodly wysheth euel:
*Pro.xiv.b. hath no pytie vpon his neighbour. *Wheny
scornefull is punysshed, the ignorauunte take
the better heade: and when he seith the wyse
men prospere, he wyl receaue the more vnder
standynge. The ryghteous man wysely
consydereth the house of the wycked: and for
they wyckednes God ouerthroweth the vn
*mat.xviii.d godlye. *Who so stoppeth his eares at the
cryinge of the poore: he shall crye hym selfe,
and not be hearde. A preuy rewarde pacy-
fyeth displeasure: and a gyfte in the bosome,
stylleth furiousnes. The Iuste delyteth in
doyng the thynge that is ryght: but ouer the
workers of wyckenes hangeth destruccyon.
The man that wandereth out of the waye
of wysdome, shall remayne in the congrega-
cyon of the dead. *He that hath pleasure in
bankettes, shalbe a poore man. Who so de-
lyteth in wyne and delicates, shal not be rych
The vngodly shalbe geuē for the ryghteous
and the wycked for the iust.

*It is better to dwell in a wyldernes ꝑ
with a chydinge and an angry woman. In a
wyse mannes house, there is greate treasure
and oyle: but a foolyshe body spendeth ꝑ al.
Who so foloweth ryghteousnes and mercye
fyndeth both lyfe, ryghteousnes, and honour.
A wyse man wynneth the Cytie of the myg-
tie: and as for the strength ꝑ they truste in, he
bryngeth it downe. * Who so keepeth his
mouth and his tonge, ꝑ same keepeth his soule
from troubles. He that is proude & presump-
teous, is called a scornefull man, wyche in
wrath dare worcke malicyously. The volup
teousnes of the slouthfull is his owne death:
for his handes wyll not labour. He coueteth
and desyreth all the daye longe: but the ryg
teous is alwaye geuing, and kepeth nothing
backe.

The sacrifyce of the vngodly is abhomy
nacyon: howe muche more when they offer ꝑ
thing that is gotten vō wyckednes. *A false
wytnes shal perysh: but he that is a true ma
boldely speaketh that he hath heard. An vn-
godly man goth forth rashly: but the iust di-
rectyth his owne waye. *There is no wys-
dome, there is no vnderstandyng, there is no
councell agaynste the Lord. ‡The horse is pre
pared agaynste the daye of battayle: but the
Lorde geueth victorye.

¶ The.xxii.Chapter.

A *good name is more worth ꝑ
greate rychesse, and louyng fa-
uoure, is better then syluer and
golde. The rych and poore are
together, the Lord is the maker
of them all. A wyse man seeth the plage and
hydeth hym selfe, but the foolyshe go on ꝑ
and are punysshed. The ende of lowlynesse &
the feare of God is rychesse, honoure prospery
tie and health.

Thornes and snares are in the waye of ꝑ
froward: but he that doeth kepe his soule,
wyll fle from suche. Teache a chylde in his
youth what waye he shuld go: for he shal not
leaue it, when he is olde. The rych ruleth the
poore: and the borower is seruaunt to the len
der. He that soweth wyckednesse shall reape
sorowe: and the rodde of his cruelte shal pe-
rysche. * He that hath a louynge eye shal be
blessed: for he geueth of hys breade vnto the
poore. ✠ Who so geueth rewardes, shall obtayne
victorye & honoure: but he taketh awaye the soule of such
as receaue them. Caste out the scornefull man, &
so shal stryfe go out vō him: yea varyaunce &
sclaunder shall cease. Who so delyeth to be
of a cleane herte and of graceyous lyppes, the
kyng

kynge shalbe his frende. The eyes of the Lorde preserue knowledge, but as for ꝑ wordes of ꝑ dispiteful, he bringeth thē to naught The slouthfull bodye sayeth: there is a Lyon without, I mygbt be slayne in the strete.

*The mouth of an harlot is a depe pit, wherein he falleth that the Lorde is angrye wythall. Folyshenesse stycketh in the herte of the ladde, and the rodde of correccyon shal dryue it awaye. Who so doeth a poore man ¶ wrongе to increase his owne ryches, and geueth vnto the ryche to please him, at ꝑ last cōmeth to pouertie hym selfe. Wy sonne, bowe downe thyne eare, & herken vnto the wordes of wysdome, applye thy mynde vnto my doctrine: for thou shalt be excellent yf thou kepe it in thyne hert, and practyse it in thy mouth, that thou mayst put thy trust in the Lorde. I haue shewed the this daye: the thyng that thou knowest. Haue not I warned the wery art with councel & learning? ꝑ I mygbt shew the the trueth, and that thou with the verye mygbtest answere them that sende vnto the? Se that thou robbe not the poore, because he is weake, and oppresse not the symple in iudgement: for ꝑ Lord hym self wyl defend their cause, and do violence vnto them ꝑ haue vsed violence. Make no frendshyp with an angry wyfull man, and kepe no company wꝯ the furious: lest ꝑ learne his wayes, & receaue hurt in thy soule. *Be not ꝑ one of them that bind their hande vpon promyse, & are suretye for wyghtye causes: for if thou haste nothing to pay, they shall take awaye thy bed from vnder the. *Thou shalt not remoue the lande marke, whiche thy fore elders haue set. Sest thou not, ꝑ they whiche be dilygent in their bulynes, stand before kynges, and not amonge the symple people?

¶ The.xxiii. Chapter.

When thou sittest at ꝑ table to eate wꝯ a Lorde, order thy selfe manerly with ꝑ thynges that are set before the. Measure thyne appetyte: and yf ꝑ wylt rule thyne owne selfe, be not ouer gredye of hys meate, for meat begyleth and discecaueth. *Take not ouer great trauayle & laboure to be rych beware of such a purpose. *Why wylt thou set thyne eye vpon the thyng, which sodenly vanysheth awaye? For ryches make them selues wynges, and take their flight lyke an Aegle into ꝑ ayre. Eate not thou wꝯ the enuyous, & desyre not his meate. For he doth as a man ꝑ prescrybeth a measure to ꝑ in his hert he sayth vnto the: eat and drynke, where as his herte is not with the. Yea, the morsels that ꝑ hast eaten shalt ꝑ perbrake & lese those swete wordes. Tel nothing into the eares of a fole, for he wyl despyse the wysdom of thy wordes. *Remoue not the olde lande marke and come not within the felde of ꝑ fatherles. For he that delivered them, is mygbtie, euen he shal defende their cause agaynst ꝑ. Apply thyne hert vnto correccyon, & thyne eare to ꝑ wordes of knowledge.

*Withholde not correccyon from ꝑ chyld for yf thou beatest hym wꝯ the rod, he shal not dye therof. Yf ꝑ smyte hym wꝯ the rod, ꝑ shalt delyuer his soule from hell. Wy sonne yf thy herte receaue wysdome, my hert also shal reioyce: yea, my reynes shalbe very glad: yf thy lyppes speake the thyng that is rygbt. *Let not thyne herte be gelous to folowe synners, but kepe the styll in the feare of the Lorde all the daye longe: for the ende is not yet come, & thy patiēt abidyng shal not be in vayne. Wy sonne, geue eare, and be wyse: and set straye thyne hert in the waye of ꝑ Lorde. ¶

*Kepe no company wꝯ wyne bybbers and ryotous eaters of flesh: for such as be dronckards & riotous shal come to pouertie, & he ꝑ is geuen to much sleape, shall go wꝯ a ragged coate. Geue eare vnto thy father that begat the, & despyse not thy mother when she is old Laboure for to get the truth: sell it not away and so do by wysdome, nourter, & vnderstandynge: for a rygbteous father is maruelous glad of a wyse sonne, & he ꝑ begetteth a wyse chylde shall haue great pleasure of hym. Do so that thy father & mother may be glad of ꝑ and that the ꝑ bare ꝑ maye reioyce. Wy sōne geue me thine hert, & let thyne eyes haue pleasure in my wayes. *For an whore is a depe graue, and an harlot is a narowe pyt. She lurketh lyke a theefe, & bringeth vnto her such men as be full of vyce. ¶

Who hath wo? who hath sorow? who hath stryfe? who hath brawling? & who hath woundes without cause? Or who hath red eyes? Euē they ꝑ be euer at the wyne, & seke excesse Loke not thou vpon the wine, howe red it is and what a coloure it geueth in the glasse. It goth downe softly, but at ꝑ last it biteth lyke a serpent, and stingeth as an Adder. So shal thyne eyes loke vnto straunge wemen, and thyne hert shal muse vpon froward thynges yee, thou shalt be as though thou layst in the myddest of the see, or slepest vpon the top of the mast of a shyp. They wounded me (shalt thou saye) but it hath not hurt me: they haue al to broke me, but I felt it not. When I am well wakened, I wyl go to ꝑ drynke agayne ¶ ¶

¶ The.xxiiii. Chapter.

Se *not thou gelouse ouer wicked mē and desyre not to be amonge them. ¶

For their hert ymagineth to do hurt and their lyppes talke of mischefe. Thorow wysdome is an house buylded, and with vnderstandynge is it set vp. Thorowe discreccyon shal the chambers be fylled with al costly and pleasaunt ryches. A wyse man is euer stronge: yea, a man of vnderstanding encreaseth of strength.

For wyth discreccyon must warres be ka-

*Pro. xiii.b. Eccle. xxx.a.

*Pro. xxiiii.a and.c.

*Pro. xxi.a

*Pro. xxii.b.

*Pro. xxiii.b and. xxiiii.c

ken in hande, & where as are many that can
geue councel, there is the victory. Wysdome
is to hye a thynge for a foole, for he dare not
open his mouth in the gate. He that ymagy-
neth myschefe, maye wel be called an vngra
cious personne. The thought of ꝑ foolysh is
synne, and the scorneful is an abho minacion
vnto men. Yf thou be ouersene and neglygēt
in tyme of nede, then is thy strength but smal
delyuer them that go vnto death, & are led a-
way to be slayne, & be not negligent therin: if
thou be able to do them good.

B Yf thou wylt saye: I knew not of it. Thin
kest thou ꝑ he whiche made the hertes, doeth
not consider it? and ꝑ he which regardeth thy
soule, seeth it not? Shal not he recompence e-
uery man according to his workes? Wy sōne
thou eatest hony & the swete hony combe, be-
cause it is good & swete in thy mouth. Euē so
shal the knowledge of wysdome be vnto thy
soule, assone as ꝑ hast gotten it. And ꝑ shalt
haue long dayes: yea, thy hope shal not be in
vayn. Laye no preuy wayte (o wycked man)
vpon the house of the righteous and disquiet
not his resting place. * For a iust man falleth
seuen tymes, & ryseth vp agayne: but the vn-
godly fal into wickednes. ‡ Reioyce not thou
at the fal of thine enemye, & let not thine hert
be glad when he stombleth. Lest ꝑ lorde (whē
he seeth it) be angry, & turne his wrath from
hym vnto the.

C * Let not thy wrath and gelously moue ꝑ
to folow the wycked and vngodly. And why
the wycked shal haue no posterytie, and * the
candle of the vngodly shall be put out. ‡ Wy
sonne, feare thou the Lord, & the kyng, & kepe
no company w̄ them that slyde back from his
feare: for they destruccion shal come sodenly
and who knoweth the aduersyte ꝑ may come
from them both? These are also ꝑ sayinges of
the wyse. * It is not good, to haue respecte of
any personne in iudgment. He that sayth to ꝑ
vngodly: thou art righteous him shal the peo
ple curse: yea, the comentye shal abhorre him.
But they ꝑ rebuke the vngodly, in them doth
God delyte, and a ryche blessynge shall come
vpon them. Euery man shall kysse his lyps
that geueth a good answere.

D Fyrst make vp thy worke that is without
and loke well vnto that which thou hast in ꝑ
felde & then buylde thyne house. Be no false
witnes against thy neighbour and speake no
falshode with thy lyppes. Saye not: I wyll
handle hym, euen as he hath dealt w̄ me, and
wyl reward e euery man according to his de-
des. I went by ꝑ felde of the slouthfull, & by ꝑ
vineyarde of the foolysh man. And lo, it was
all couered w̄ nettels, & stode ful of thystles, &
the stone wall was broken downe. * This I
sawe, & consydered it well: I loked vpon it, &
toke it for a warnig. Yet, slepe on styl * (I say)
a lytle, slomber a lytle, folde thy handes toge
ther yet a lytle: so shal pouerte come vnto the
as one that trauayleth by the waye, & necessi
te lyke a wepened man.

*psl.xxxvii.d

Prouerb.xxiii.a.

B

C

*Prouerb.xxiii.d and.xxiiij.a.

*Iob.xxi.b prouerb.xi.a.

‡ Prouerb.xx.a.

*Prouerb.xviii.b

D

*prouerb.xx.b.

C The .xxv. Chapter.

C These also are the parables of Salomon, whiche the men of Ezekiah kynge of Iuda copped out.

IT is the honoure of God to kepe a thynge secrete, but the kynges honoure is to searche out a thynge. The Heauen is hye, the Earth is depe, and the kynges herte is vnsearcheable. Take the drosse from the sylver, & there shal be a cleane vessell therof. Take awaye vngodlynesse from the kynge, and his seate shal be stablysched with ryghteousnes. Put not forth thy selfe in ꝑ presence of ꝑ kyng, & prese not into the place of great men. * Better is it, that it be sayde vnto the: come vp hyther, then thou to be put lower in the presence of ꝑ prynce whome thou seest w̄ thyne eyes. ‡ Be not hastye to go to the lawe, lest happly thou do some offence after ꝑ stryke be ended, wher-by thy neyghbour put the to shame. Handle thy matter with thy neyghboure hym selfe, & discouer not another mans secrete, lest when men heare therof, it turne to thy dishonoure, and least thyne euell name do not cease.

I

* Prouerb.xxiii.d

‡ Prouerb.xxiii.a.

B

(Grace and frendshyppe doth deliuer, which se that thou kepe for thy selfe, lest thou be reproued.) A worde spo-
ken in due season, is lyke appels of golde in a
graued worke of sylver. The correccyon of ꝑ
wyse is to an obedyent eare, a golden cheyne
& a Jewel of golde. Lyke as the wynter colde
in the haruest, so is a faythful messaunger to
them ꝑ send him: for he refresheth his masters
mynde. Who so maketh great boastes: and
geueth nothynge, is lyke cloudes and wynde
without rayne. With pacyēce is a prynce pa
cifyed, and * w̄ a soft tong is rigorousnes bro
ken. Yf ꝑ kyndest hony, eat so muche as is suf-
fycient for the: lest ꝑ be ouer ful, & perbrake it
out agayne. Withdrawe thy fote from thy
neyghbours house: lest he be wery of the, & so
abhorre the. Who so beareth false wytnes
agaynst his neyghboure, he is a very clubbe
a sweard, & a sharpe arowe. The hope that is
put in a false man in tyme of neade, is lyke a
rotten toth & a slippery foote. Who so taketh
awaye a mans garment in ꝑ colde wether, is
lyke vyneger vpon chalke, or lyke hym ꝑ syn
geth songes to an heuy hert. (Lyke as the moth
boreth a garment: and a worme the tree, so doth the heu-
ynes of a man hurte the hert.) * Yf thyne enemy hon-
ger, kede him: yf he thirst, give him drinke for
so shalte thou heape cooles of fyre vpon hys
heade, and the Lorde shall reward the. The
Northwynde drieth awaye the rayne, euen
so doth an earnest sober countenaunce a back
byters tonge. * It is better to syt in a corner
vnder the rofe, then with a brauling woman
in a wyde house. A good reporte out of a far
coms tre

C

* Prouerb.xxiii.b

* Prouerb.xxiii.b

D

* psl.xxxvii.b

countre is lyke colde water to a thyrsty soule. A rygheteous man fallynge downe before the vngodly, is lyke a troubled wel, and a spryng that is destroyed. Lyke as it is not good to eate to muche hony, * euen so he ꝑ wyll scarch out hye thynges, it shalbe to heuy for hym.

He that cannot rule hym selfe, is lyke a Cytie whiche is broken downe, and hathe no walles.

¶ The.xxvi.Chapter.

A Lyke as snowe is not mete in sōmer nor rayne in harvest, euē so is worship vnsemely for a foole. Lyke as the bryde and ꝑ swalow take their flygyt and fle here and there, so the curse that is geuen in vayne, shal not lyght vpon a mā. * Vnto ꝑ horse belongeth a whyp, to ꝑ Asse a bydle, and a rodde to the fooles backe. Geue not the foole an answere after his foolyshnes lest thou become lyke vnto hym, but make ꝑ foole an answere to his folyshnesse, leest he be wyse in his owne conceate.

He is lame of his fete, yea dronken is he in hanyre, ꝑ cōmitteth any message to a foole. Lyke as in a lame man his legs ar not equal, men so is a parable in a fooles mouthe. He ꝑ setteth a foole in hye dignite, ꝑ is euen as ꝑ a man put a stone in a slynge. A parable in a fooles mouth is lyke a thorne that pricketh a dronken man in the hand. (Great is he that hath hyred all thynge, he rewardeth the fooles & recompenseth ꝑ transgressours.) A man of experyence discerneth al thinges wel: but he ꝑ putteth ꝑ foole to sey lenerendeth ꝑ strike. * Lyke as ꝑ dog turneth agayne to his vomyte, euen so a foole begineth his foolyshnes agayne a freshe. Yf thou seest a man that is wyse in his owne conceate there is more hope in a foole then in hym.

* The slouthfull sayth: there is a Lyon in the wayre, and a Lyon in the midst of the streets. Lyke as the dore turneth aboute vpon the hynges, euen so doth the slouthfull welter hym selfe in his bed. * The slouth full body thrusteth his hande into his bosome, & it greueth hym to put it agayne to his mouth. The slogarde thynketh hym selfe wyser then seuē men that syt and teach. Who so goeth by and medleth with other mēs stryfe: he is lyke one that taketh a dog by ꝑ eares. Lyke as a mad man ꝑ casteth fyre brandes, & shoteth deadely arowes and dartes, euen so doth a dyssembler vp his neyghboure. And then sayth he. (Wherfore he is takē.) I dyd it but in sporte. Where no wood is, there the fyre goeth out: Euen so where the tale betrayer is taken awaye, there the stryfe ceaseth. * Coales kyndle heate, and wood ꝑ fyre: euen so doth a brawling felowe stere vp varyaunce.

A talebearers wordes are lyke men that stryke with hammers, but they pearse the inwarde partes of the body. Venemous lyppes and a wycked herte, are lyke a potsharde conered with sylver drosse. An enemye shalbe knowen by his talking, and in the meane season he ymagineth mischeke, but when he speaketh fayre, beleue him not: for there are seuen abhominacyons in his hart. Who so kepeth e upl wyl secretly to do hurte, his malyce shall be shewed before the whole congregacyon.

* Who so dyggeth vp a pyt, shall fall therin: and he ꝑ weltreth a stone, shal stomble vpon it hym selfe. A dissemblyng tonge hateth one that rebuketh hym, & a flateryng mouth worketh mischeke.

¶ The.xxvii.Chapter.

Make not thy boaste of to morow * for ꝑ knowest not what maye happen to daye. Let another mā prayse the, and not thyne owne mouth: yea, other folkes lyppes and not thyne. The stone is heuy, and ꝑ sand weyghtie: but a fooles wrath is heuyer then them both.

Wrath is a cruell thynge, and furiousnesse is a very tēpest: but who is able to abyde enuy. An open rebuke is better then a secret loue. Faythful are the woundes of a louer, but the kysses of an enemye are cruell. He that is full abhoreth an hony combe: but vnto him that is hongry, euery sowre thynge is swete.

He that oftymes flyeteth, is lyke a bryde that forsaketh her nest. Balme and swete incense make theyr hert mery: so is the swete councell of a mans frende that agreeth to his purpose. Thyne owne frende and thy fathers frend se thou forsake not: but go not into thy brothers house in tyme of thy trouble. For better is a frende at hande, then a brother far of. My sonne, be wyse: and thou shalt make me a glad herte, so that I shall make answere vnto my rebukers. A wyse man seynge the plage, wyll hyde hym selfe, as for fooles they go on styll, and suffre harme. * Take his garment that is surety for a straunger, and take a pledge of hym for ꝑ vnknowen mans sake. He that is to hastye to prayse his neyghboure aboue measure, shalbe taken as one that geueth hym an euell repoyte.

* A brawlynge woman and the roke of ꝑ house droppynge in a rayny dayre, maye wel be compared together. He that refrayneth her, refrayneth the wynde, and holdeth ꝑ oyle fast in his hande. Lyke as one yron whetteth another, so doth one man comforte an other. Who so kepeth his fygge tree, shall enioye ꝑ fruytes therof: euen so, he that wayteth vpon his master, shall come to honoure. Lyke as in one water there appere dyuerse faces, euen so dyuerse men hane dyuerse hertes. Lyke as hell and destruccyon are neuer full, euen so * the eyes of men can neuer be satisfyed. Sylver is tryed in the mouldes, and golde in the fornace, and so is a man, when he is open

ly prayled to his face: (The hert of a wycked man seketh after myschefe, but a true hert sheweth forth knowledge.

Though thou shuldest brayse a foole w̃ a pestel in a morter lyke frymenty corne, yet wyll not his foolyshnes go from hym. Se that thou knowe the nombre of thy catel thy selfe, and loke well to thy flockes. For ryches abydeth not alwaye, & the crowne endureth not for euer. The heye groweth, ꝑ grasse cõmeth vp, & herbes are gathered in the mountaines The lambes shal cloth the and for the goates thou shalt haue money to thy husbandry. Thou shalt haue goates mylcke ynoughe to fede the, to vpholde thy houshold, and to sustayne thy maydens.

¶ The. xxviii. Chapter.

A The vngodlye flyeth when no man chaseth hym: but ꝑ rygheteous standeth styffe as a Lyon. *Because of synne the lande doth oft chaunge her prynce: but thorowe men of vnderstandynge and wysdome, a Realme endureth longe. One poore man oppressynge another by violence, is lyke a contynuall rayne that destroyeth the frute. *Leui. xxvi. c

They that forsake the lawe, prayse the vngodly: but suche as kepe the lawe, abhorre them. *Wycked men discerne not the thynge that is ryght, but they that seke after ꝑ Lord discusse all thynges. * A poore man leadyng a godlye lyfe, is better then the ryche ꝑ goeth in frowarde wayes. *Pro. xxi. a. *Deut. xi. d

B Who so kepeth the lawe, is a chylde of vnderstandynge: but he that is a companion of ryotous men, shameth his father. He that by vsury and vniust gaines gathereth riches he shal laye them in store for a man that wyll pytye the poore. * He that turneth awaye his eare from hearynge the lawe, hys prayer shalbe abhominable. Who so leadeth the rygheteous into an euell waye, shall fall into hys owne pyt, but the iust shal haue the good in possessyon. The ryche man thynketh hym self to be wise, but the poore that hath vnderstandyng, can perceaue hym well ynough. *Pro. xxiii. a. *Eccle. x. a

* When rygheteous men are in prosperytye, then doth honoure florishe, but when the vngodlye come vp, the state of men chaungeth. He that hydeth his synnes, shall not prosper: but *who so knowledgeth them, & forsaketh them, shall haue mercye. *Pro. xxiii. a. *Iob. xiii. c. *Psal. xxxii. b. 1. Iohn. i. b.

C Well is hym that standeth alwaye in awe as for him that hardeneth his hert, he shal fal into myschefe. Lyke as a roaryng Lyon, and an hongry beare, euē so is an vngodly prince ouer the poore people. Where the Prince is withoute vnderstandynge, there is greate oppressyon and wronge: but yf he be suche a one as hateth couetousnesse, he shall longe raygne. * He that by violence sheddeth any mannes bloude: shalbe a rennegate vnto hys graue, and no man shalbe able to socoure hym. *Gen. xlii. b

*Who so leadeth a godly and an innocent lyfe shalbe saued: but he that goeth frowarde wayes shall once haue a fall. *Prou. xi.

*He that tylleth his lande, shal haue plentousnes of bread: but he that foloweth ydlynesse, shal haue pouertie ynough. A man that dealeth faythfullye, shalbe fylled wyth blessynges, and * he that maketh to muche haste for to be rych, shall not be vngyltie. To haue respecte of persons in iudgement is not good And why? A man wyll do wronge: yea, euen for a pece of breade. He that wyll be rych al to soone, hath an euel eye: and considereth not, ꝑ pouerte shall come vpon hym. *Pro. xii. b. *Pro. xxi. b. *Pro. xxi. b

D He that folowyng my preceptes rebuketh a man, shall fynd more fauoure at ꝑ last, then he ꝑ flattreth hym. *Who so robbeth his father and mother, and sayeth it is no synne: the same is lyke vnto a destroyer. *Pro. xxi. b

He that is of a proud stomacke & withoute feare, steareth vp strife: but he ꝑ putteth his trust in ꝑ Lorde, shalbe well fed.

He that trusteth in his owne herte, is a foole: but he ꝑ dealeth wyseiy, shalbe saue. *Pro. xxi. b

* He that geueth vnto the poore, shal not lacke, but he that turneth awaye his eyes from suche as be in necessytye, shall suffre greate pouertye hym selfe. * When the vngodlye are come vp, men are fayne to hyde them selues: but when they perysshe, the rygheteous increase. *Pro. xxi. b

¶ The. xxix. Chapter.

A He that is styffe necked, and wyll be refourmed: shall sodenly be destroyed wthout any helpe. *Whē the rygheteous haue ꝑ ouer hand the people are in prosperyte: but when the vngodly beareth rule, there the people mourne. Who so loueth wysdome maketh his father a glad man: * but he that keepeth company with harlots, spendeth awaye that he hath. Wyth true Iudgement the kyng setteth vp the lande, but yf he be a man that oppresseth the people with gatherynges he turneth it vpside downe. Who so flatteretheth his neyghboure, layeth a net for his fete *Prou. xxi. b. *Pro. xxi. b. *Pro. xxi. b. *Pro. xxi. b

The synne of the wycked is hys owne snare, but the rygheteous doeth synge and reioyce. The rygheteous consydereth the cause of the poore: but ꝑ vngodly regardeth no vnderstandynge. Wycked people bryng a cytie in decaye, but wyse men set it vp agayne. Yf a wise man go to lawe with a foole (whether he deale with him frendly or roughly) he getteth no rest. The bloude thyrstye hate the rygheteous, but the iust seke his soule. A foole powreth out his spryete altogether, but a wise man kepeth it in tyll afterwarde. Yf a prynce delyte in lyes, all hys seruaunts are vngodly. The poore and the lender meet

together

together, and ꝑ Lorde lyghteneth both theyr eyes. * The seate of the kynge that kaythfully Judgeth the poore, shall contynue sure for euermore. The rodde and correccyon maynter wysdome, but yf a chylde be not loked vnto, he bryngeth his mother to shame. When the vngodly come vp, wyckednes increseth: but the rygheteous shall se theyr fal. Chastour thy sonne with correccion, and thou shale be at rest: yea he shall do ꝑ good at thine harte. When the worde of God is not preached, the people perysche: but well is hym that keepeth the lawe. A seruaunte wyll not be the better for wordes, for thoughe he vnderstande: yet wyl he not regarde them. Yf thou haste a man that is hastye to speake vnadupted, thou mayst trust a foole more then hym. He that delicately bryngeth vp his seruaunt from a chylde, shall make hym his master at length.

An angrye man stereth vp strife, and he that beareth euell wyll in hys mynde, doeth muche euell. After pryde commeth a fall, but a lowely spryte bryngeth greate worshyp. Who so keepeth company with a thefe, hateth hys owne soule: he heareth blasphemyes, and tellyth it not forth. He that feareth men, shall haue a fal: but who so putteth his trust in the Lorde is without daunger. Many there be that seke the Prynces fauoure but mens iudgement cometh from the Lorde. The rygheteous abhorreth the vngodly: but as for those that be in ꝑ ryghte wayes the wycked hate them.

(* Vnto hym that keepeth the worde, shalle thou destroyed)

The .xxx. Chapter.

The summe of the worde of God, & what we oughte to enquyre of God, with certen wonderful thyngs that wate thy worlde.

The wordes of Agur: the sonne of Ja[illegible], and the Prophecye that the same man spake vnto Ithiell, euen vnto Ithiel, and Vchall: I am more foolyshe then any man, and haue no mans vnderstandyng I haue learned wysdom, nor had knowledge of holy thyngs. Who hath clymed vp into heauen? Who hath come downe from thence? Who hath holden ꝑ wynde fast in his handes? Who hath comprehended ꝑ waters in a garment? Who hath set all the endes of the earthe? What is his name, or hys sonnes name? Canst thou tell? * all the wordes of God are pure & cleane, for he is a shylde vnto all them, that put theyr trust in hym. Put thou nothyng vnto hys wordes, leest he reprouye the, and thou be founde a lyar.

Two thyngs haue I required of the, O thou wylte not denye me before I dye. Remoue from me vanytye and lyes: geue me neyther pouertye, nor ryches, onely graunte me a necessary lyuynge. Leest yf I be to full, I denye the, and saye: * who is the Lorde? And leest I beynge constrayned thorow pouertye fall vnto stealyng, and take the name of my God in vayne. Accuse not a seruaunt vnto hys mayster, leest he speake euell of the, and thou be hurte. There is a generacyon that curseth theyr father, and doth not blesse theyre mother. There is a generacyon that thinke themselues cleane, and yet is not clensed from theyr fylthynes.

There is a generacyon that hath a proude loke, and doth cast vp theyr eye lydes. There is a generacyon whose teeth are swerdes, and wyth theyre chawe bones they consume, and deuoure the symple of the earthe, and the poore from amonge men. The horseleache hath two daughters crying: bryng hyther, bryngе hyther.

There be thre thinges that are neuer satisfyed: yea, foure thynges sayeth neuer ho. The graue, a womans wombe closed: and ꝑ earth ꝑ hath neuer water ynough. As for fire it sayeth neuer hoo.

* Who so laugheth his father to scorne and setteth his mothers commaundement at naught: the rauens pycke out hys eyes in the valleye, and deuoured be he of the yonge Aegles. There be thre thinges to hye for me: yea foure that passeth my knowledge. The waye of an Aegle in the ayre, the waye of a serpent ouer a stone, the waye of a shippe in the see: and the waye of a man with a yong woman. Suche is the waye also of a wyfe that breaketh wedlocke, whiche wypeth her mouth lyke as when she hath eaten, and sayeth: As for me, I haue done no harme. Thorowe thre thynges the earth is disquyeted, and the fourth maye it not beare: Thorowe a seruaunte that beareth rule. Thorowe a foole that hath to muche breade, thorowe a wyfe worthy hatred when she is maryed, and thorowe an handemayden that is eyre to her maistres. These be foure thynges in the earth, the which are very lytle: but in wysdome they exceade the wyse. The emmets are but weake people * yet gather they theyr meate together in the harueste.

The conies are but a feble folke, yet make they theyr couches amonge the rockes. The greshoppers haue not a gyde, yet go they forth together by heapes. The spyder laboureth with her handes, and is in kynges places. There be thre thynges that go stylly: yea, foure are comely in goyng. A Lyon whiche is strongest amonge beastes, & geueth place to no man: A greyhound strong in the hynder partes. A ramme also & a kyng, agaynst whome no man arysyth vp.

Yf thou hast done foolyshely when thou waste in hye estate, or yf thou haste taken euell councell: then laye thyne hande vpon thy mouth.

Who so chyrneth mylche, maketh butter: and he that rubbeth hys nose, maketh it blede: Euen so he ý causeth wrath bryngeth forth stryfe.

¶ The.xxxi. Chapter.

¶ Kynges ought to iudge iustly. The prosperyte of an honest maryed wyfe.

The wordes of kynge Lamuell, and the lesson that hys mother taught hym.

A MY sonne (why do ye so) thou sone of my bodie: O my dere beloued sonne: geue not ouer thy strength and wayes vnto women, which are the destruccyon euen of kynges. O Lamuel, it is not for kynges, it is not (I saye) for kynges to drynke wyne, nor princes stronge drynke: (for there is no secrete where dronkenneste raygneth,) lest they beynge dronken, forget the lawe, and peruerte the iudgement of all poore mens chyldren. Geue stronge drynke vnto such as be condempned to death and wyne vnto those that mourne: that they maye drynke it, and forget theyr misery and aduersytie.

Be thou an aduocate, for the dombe and stande in Iudgemente thy selfe, to speake for all suche as be sorouresse in thys transytorye worlde. Open thy mouth, defende the thinge that is lawfull and ryght, and the cause of ý
B poore and helples.

Who so fyndeth an honest faythfull woman, she is much more worth then perles. The hert of her husband maye safely trust in her, so that he shall fall in no pouertye.

She wyll do hym good and not euell, al the dayes of her lyfe. She occupieth wol and flaxe, and laboureth gladly with her handes. She is lyke a marchannts shyp, ý bryngeth her vitayles from a farre.

She is vp in the nyght season: to prouyde meate for her housholde, & fode for her maydens. She considereth lande, and byeth it, and with the frute of her handes she planteth a vyneyarde. She gyrdeth her loynes with strength, and courageth her armes. And ý she perceaue that her houswyferye doth good her candle goeth not out by nyght. She layeth her fyngers to the spyndle: and her handes taketh holde of the distaffe. She openeth her hand to the poore, yea she stretcheth forth her handes to such as haue nede. She feareth not that the colde of wynter shall hurte her houshold for all her housholde folkes are clothed with scarlet. She maketh her selfe layre ornamentes, her clothing is whyte sylke and purple. Her husbande is muche set by in the gates, when he sytteth amonge the rulers of the lande. She maketh cloth of sylke: and selleth it, and delivereth gyrdels vnto the marchaunt. Strength and honoure is her clothynge, and in the later day she shal reioyce. She openeth her mouth with wysdom, and in her tonge is the lawe of grace.

She loketh well to the wayes of her housholde: and eateth not her bread vnpryuely. B

Her chyldren shall arise, and cal her blessed: and her husbande shal make much of her. Many doughters there be that gather ryches together, but thou goest above them all. As for fauour, it is disceytfull, and bewte is a vayn thyng: but a woman ý feareth the lorde she is worthy to be prayse. Geue her of ý frute of her handes, and let her owne workes prayse her in the gates.

¶ The Ende of the Prouerbes of Salomon.

¶ The booke of the Preacher: otherwise called Ecclesiastes.

¶ The fyrst Chapter.

¶ All that is in this worlde is but vanitie.

THese are the wordes of ꝑ Preacher the sonne of Dauid, king of Ierusalem. * All is but moost vayne vanittie (sayth the preacher) and all is moost vayne (I saye) and but playne vanitie. For what els hath a man of all ꝑ labour that he taketh vnder the sunne? One generaciõ passeth away, an other cõmeth: but the earth abydeth styl. The sunne arysyth, the sunne goeth downe, and returneth to his place, that he may there rysse vp agayne. The wynde goeth towarde the South, & turneth vnto ꝑ north, fetcheth his cõpasse, whirleth about, & goeth forth, & his circuite returneth agayne to hym selfe. * All floudes runne into ꝑ see, and yet is ꝑ see neuer not fylled: for loke vnto what place ꝑ waters runne, thence they come to flowe agayne. All thynges are so harde to be knowē that no man can expresse them. * The eye is not satisfyed w̄ light: the eare is not fylled w̄ hearyng. * The thing that hath ben, cõmeth to passe agayne: and the thynge that hathe ben done, shalbe done agayne: There is no newe thyng vnder the sunne. Is there anye thyng wherof it may be sayd: lo this is newe? For it was longe agoo in the tymes that have ben before vs. The thinge that is past is out of remembraunce: Euen so the thynges that are for to come, shal nomore be thought vpon among them that com after. I my self the Preacher was kyng of Israel at Ierusalem, and dyd apply my minde to seke out and search for knowledge of all thinges that are done vnder heauen. Suche trauayle and labour hath God gyuen vnto the chyldren of men, to exercyse them selues therein.

Thus haue I consydered all the thynges that come to passe vnder the sun: and lo, they are al but vanitie & veracion of mynde. The croked cannot be made strayght, nor ꝑ thing that is vnperfect, cannot be accõpted w̄ thynges ꝑ are perfect. I cõmuned w̄ myne owne hert, saying: lo, I am com to a great estate, & haue gotten more wysdom, then al they that have ben before me in Ierusalē. Yea, my hert had great experience of wisdom & knowlege for therunto I applied my minde, ꝑ I might know what were wisdom & vnderstādyng, what were errour & folishnesse: and I perceyued, ꝑ this was also but a veraciõ of mynde: for where moche wysdome is, there is also great trauayl and disquietnesse: and ꝑ more knowledge a man hath, the more is his care.

¶ The.ii. Chapter.

¶ Aboundaunce of rycheſſe, of pleasure, and of buyldynge are vayne thynges.

THen sayd I thus in my hert: Now I go to, I wyll take myne ease, and haue good dayes. But lo, that is vanitie also: in so moche, that I sayd vnto the man gyuen to laughter: thou art mad, and to myrth: what doest thou? So I thought in my hert, to gyue my flesh vnto wyne, and agayne to applye my mynde vnto wisdome, and to cõprehend folythnesse vntyll the tyme that (amonge all the thynges which are vnder the Sun) I myght se what were best for men to do, so longe as they lyue vnder heauen.

* I made gorgious kayre workes. I buyl- * 3.reg.vii. ded me houses, and planted vyneyardes. I made me orchardes and gardens of pleasure and planted trees in them of al maner frutes. ‡ I made pooles of water, to water the greene and fruteful trees withal. I bought seruaũtes and maydens: and had a great houshold. As for catel and shepe, I had more substaũce of them, then all they that were before me in Ierusalem. I gathered syluer and golde together: euen a treasure of kinges and landes. I prouyded me syngers and women, which coulde playe on instrumentes, to make men myrth and pastyme. I gat me psalteries and songes of musycke. And I was greater, and in more worshyp then all my predecessours in Ierusalem. For wysdom remayned with me: and loke whatsoeuer myne eyes desyred, I let thē haue it: and wherin soeuer my hert delyted or had any pleasure, I withhelde it not from it. Thus my hert reioyed in all that I dyd: and this was my porciõ of al my trauayl. But when I consydered all the workes that my hādes had wrought, and all the labour that I had taken therein: lo, all was but vanytie and veracyon of mynde, and no thynge of anye value vnder the Sunne.

‡ 3.reg.iii. iii.d.di. ‡ 3.reg.xiii.xiii.c.

Then turned I me to consydre wysdome, errour and foolishnesse (for what is amonge men, that might be compared to me ꝑ kynge in suche workes?) and I sawe that wysdome excelleth foolishnesse, as farre as light doeth darkenesse. For a wyse man hath his eyes in his heed, but the foole goeth in the darkenesse: I perceyued also ꝑ they bothe had one ende. Thē thought I in my mynde. Yet it happen vnto the foole as it doeth vnto me, what nedeth me then to labour any more for wysdome? So I confessed within my hert, that this also was but vanitie. For the wyse are euer as lytle in remembraunce as the foolish for ꝑ dayes shal come whē al shalbe forgotten: yea ꝑ wise man dyeth as well as ꝑ foole.

Thus begane I to be werye of my lyfe, in somoche that I coulde a waye with nothyng that is doone vnder the Sunne, for all was but vanitie & veracion of mynde: yea I was werye

werye of all my labour, which I had taken
vnder the sunne, bycause I shoulde be fayne
to leaue them vnto an other man that com-
meth after me: And who knoweth whether
he shalbe a wise man or a foole? And yet shal
he be lorde of all my labours, which I with
suche wysdome haue taken vnder the sunne.
This is also a vayne thynge.

So I turned me to refrayne my mynde
from all suche trauayle, as I toke vnder the
Sunne: forsomoche as a man shoulde werye
him selfe with wisdome, with vnderstãding
and opportunitie, and yet be fayne to leaue
his labours vnto an other, that neuer swet
for them. This is also a vayne thing & great
mysterye. For what getteth a man of all the
labour and trauayle of his mynde, that he ta
keth vnder the sunne, but heuynesse, sorowe,
and disquietnesse all the dayes of his lyfe?
Insomoche, that his herte can not rest in the
nyght: this is also a vayne thing. * Is it not
better then for a man to eate and drynke, and
his soule to be merye in his labour? Yea, I
sawe that this also was a gyfte of God.

For who wyll eate or go more lustelye to
his worke thã I? And why? God gyueth to ỳ
man that is good before hym, wysdome, vn-
derstãding and gladnesse. But vnto the syn-
ner he gyueth werinesse & (and superfluous care)
that he maye gather, and heape togyther the
thynge that afterwarde shalbe gyuen vnto
hym, whom it pleaseth God. This is nowe
a vayne thyng: yea a very disquietnesse and
vexacion of mynde.

The.iii. Chapter.

In thynges come in their tyme, and passe awaye in their tyme.

Verye thing hath a tyme: yea, al
that is vnder ỳ heauen hath his
conuenient season. There is a
tyme to be borne, and a tyme to
dye. There is a tyme to plant,
& a tyme to plucke vp the thing ỳ is planted.
A tyme to slaye, and a tyme to make hole.
A time to breake downe, and a time to build
vp. A tyme to wepe, and a tyme to laugh.
A tyme to mourne, and a tyme to daunce.
A tyme to cast awaye stones, and a tyme to
gather stones togyther. A tyme to embracye,
and a tyme to refrayne from embracynge.
A tyme to wynne, and a tyme to lese. A tyme
to spare, and a tyme to spende. A tyme to cut
in peces, and a tyme to sowe togyther.
* A tyme to kepe silence, and a tyme to
speake: A tyme to loue, and a tyme to hate.
A tyme of warre, and a tyme of peace.
What hath a man eis (that doth any thyng)
but werynesse and labour? For as touchyng
the trauayle and carefulnesse, whiche God
hath gyuẽ vnto men, I se that he hath gyuẽ
it them, to be exercysed in it. All this hath
he ordeyned maruaylous goodlye, to euerye
thynge his due tyme. He hath planted ignorãce also in ỳ hertes of men, that they should
not comprehende the grounde of his workes
which he doth from ỳ begynning to the ende
So I perceyued, that in those thynges there
is nothyng better for a man, then to be merye
and to do well as longe as he lyueth. For all
that a man eateth and drynketh: yea whatso
euer a man enioyeth of all his labour, that
same is a gyft of God. I consydered also that
whatsoeuer God doeth, it cõtinueth for euer.
And that nothing can be put vnto it, nor ta-
ken from it, and ỳ God doth it to the intent,
that men shoulde feare hym. * The thynge
that hath bene, is nowe: and the thynge that
is for to come, hath ben afore tyme, for God
restoreth agayne the thynge that was past.
Moreouer, I sawe vnder the sunne vngod-
lynesse in the stede of iudgement, and iniqui-
tye in stede of rycht ousnesse. Then thought
I in my mynde: God shal seperate the rych-
tous from the vngodly, and then shal be the
tyme and iudgement of all counsayles and
workes. I communed with myne owne herte
also, concernynge the chyldren of men: howe
God hath chosen them, and yet letteth them
appeare, as though they were beastes: for it
happeneth vnto mẽ as it doth vnto beastes:
and as the one dyeth, so dyeth the other: yea,
they haue both one maner of breth: so that (in
this) a mã hath no preeminence aboue a beast
but all are subdued vnto vanitie.
They go all vnto one place, for as they be
all of duste, so shal they all turne vnto duste a-
gayne. * Who knoweth the spyrite of man
that goeth vpwarde, and the breath of the
beast that goeth downe to the earth? Wher-
fore I perceyue that there is nothyng better
for a man, then to be ioyful in his labour: for
that is his porciõ. But who wyl bringe hym
to se the thynge that shal come after hym.

The.iiii. Chapter.

The mysteryes of the innocent, The superfluous labours of men. The chylde that is poore and wyse. &c.

SO I turned me, and * consydered all
the violente wronge that is doone
vnder ỳ sunne: and beholde, the tea
res of suche as were oppressed: and
there was noman to cõforte them, or ỳ wolde
delyuer and defende them from the violence
of their oppressours. Wherfore, I iudged
those that are deed, to be more happye then
those that be alyue: yea, him that is yet vn-
borne to be better at ease then they both, be-
cause he seeth not the miserable workes that
are done vnder the Sunne.
Agayne, I sawe that all trauayle and di-
ligence of labour ỳ euery man taketh in hã,
was done of enuye agaynst his neyghbour.
This

This is also a vayne thyng, and a veracion of mynde. The foole foldeth his handes together, and eateth vp his owne flesh. One handfull (sayeth he) is better with rest, then both the handes full with labour & trauayle of mynde. Moreouer, I tourned me, and beholde yet an other vanitie vnder the sunne.

There is one man, no mo but hym selfe alone, hauyng neyther chylde nor brother: yet is there no ende of his carefull trauayle: his eyes cannot be satisfyed with rychesse, (yet doth he not remembre hym selfe, and sayd:) For whom do I take such trauayl? For whose pleasure do I thus consume awaye my lyfe? This is also a vayne and mysserable thynge. Therfore two are better then one: for they maye well enioye the profyt of theyr labour. For yf one of them fall, his companyon helpeth hym vp agayne: But woo is hym that is alone: for yf he fall, he hath not an other to helpe hym vp. Agayne, when two slepe togyther, they are warme: but how can a body be warme alone? One maye be ouercome, but two may make resistaunce. A thre folde gadde is not lyghtly broken. A poore chylde beynge wyse, is better then an olde kynge that doteth, and cannot beware in tyme to come. * Some one commeth out of prison, and is made a kynge: and an other whiche is borne in the kyngdome commeth vnto pouertye. And I percepued that all men lyuyng vnder the Sunne, go with the seconde chylde, that shall stande vp in the stede of the other.

As for the people that haue bene before hym, and that come after hym they are innumerable. And they that come after hym shal not reioyse of hym. This is also a vayne thyng and a veracion of mynde. When thou commest into the house of God, kepe thy foote, & drawe nye, that God which is at hande maye heare: * that thou gyue not the offrynges of fools: for they knowe nought but to do euyl.

The. v. Chapter.

The admonition to beware of rash rommunication. We ought not to marueyle at the oppression of ye poore. The couetous is not satisfyed with his rychesse.

Be not hastye with thy mouth, and let not thyne herte speake anye thynge rashly before God. For God is in heuen, and thou vpō earth, therfore let thy wordes be fewe. For where moch carefulnesse is, there are many dreames: and where many wordes are, there men maye heare foolishnesse. Yf thou make a vowe vnto God be not slack to performe it. As for foolish vowes he hath no pleasure in them: Yf thou promise any thynge, paye it: for better is it that thou make no vowe, then that thou shuldest promise, and not paye. Suffre not thy mouth to make thy flesshe for to synne, neyther saye before the Aungell: that it is thy ignoraunce. For then God wyll be angry at thy voyce, and destroye all the workes of thyne handes. And why? where as are many dreames and many wordes, there are also dyuers vanities: but loke that thou feare God. * Yf thou seest the poore to be oppressed, & wrong fullye dealt withall, so that equytie & ryght of the lawe is wrested in the lande, marueyl not thou at suche a thynge, for one great mā kepeth touch with an other, and the mygthy men are in auctoritie ouer the poore. The increase of the earth vpholdeth all thynge: yea the kynge hym selfe is mayntayned by husbandrye. He that loueth money wyll neuer be satisfyed with money: and whoso deliteth in rychesse shall haue no profyt therof. This is also a vayne thynge. Where as moche rychesse is, there are many also that spende the away. And what pleasure more hath he that possesseth them, sauynge that he maye loke vpō them w̄ his eyes? A labouryng man slepeth sweteiy, whether it be litle or moch that he eateth: but the aboundaunce of the ryche, wyll not suffre hym to slepe. Yet is there a sore plage, which I haue sene vnder the sun, (nameiy) ryches kept to the hurt of him that hath them in possession. For oft tymes they perysh with his greate mysserye and trouble: and yf he haue a chylde, it getteth nothynge. * Lyke as he came naked out of his mothers wombe, so goeth he thyther agayne: and caryeth nothynge awaye with hym of all hys labour. This is a mysserable plage that he shall go awaye euen as he came. What helpeth it him then that he hath laboured in the winde? Al ý dayes of his lyfe also he did eate in the darke, w greate carfulnesse, sycknesse, and sorow. * Therfore me thynke it a better and a fayrer thing, a man to eate and drynke and to be refreshed of all his labour, that he taketh vnder the Sunne all the dayes of his lyfe which God gyueth hym, for this is his porcion. For vnto whomsoeuer God gyueth rychesse, goodes and power, he gyueth it hym to enioye it, to take it for his porcyon and to be refreshed of his labour: this is the gyfte of God. For he thynketh not moche how longe he shall lyue, for almoche as God fylleth his hert with gladnesse.

The. vi. Chapter.

The mysserye of the ryche and couetous. The difference of a foole and a wyse man.

There is yet a plage vnder the sun, and it is a general thyng amonge men: when God gyueth a man rychesse, goodes and honour, so that he wanteth nothyng of all that his herte can desyre: and yet God gyueth hym not leaue to enioye the same, but an other man spendeth them

* Eccle. viii. a
* Eccle. i. a
* Eccle. ii. a
* Iob. i. b
1. Tim. vi. b

them. This is a vayne thig and a miserable
B plage. Yf a man beget an hundred chyldren,
and lyue many yeares, so that his dayes are
many in nombre, and yet can not enioye his
good, neyther be buryed: as for hym I saye:
that an vntymely byrth is better then he.
For he cōmeth to nought, and spendeth his
tyme in darkenesse, and his name is forgot-
ten. Moreouer, he seeth not the sunne, & kno-
weth not of it: and yet hath he more rest then
the other. Yea, though he lyued two thousād
yeres, yet hath he no good lyfe. Come not all
C to one place? All the labour that a man ta-
keth is for hym selfe, and yet his desyre is ne
uer fylled after his mynde. For what hath ý
wyse more then the foole? What helpeth it
ý poore, that he knoweth, to walke with foo-
les before the lyuynge? The cleare syght of
the eyes is better then that the soule shoulde
walk after desires of the lust. Howbeit, this
is also a vayne thyng, and a disquietnesse of
mynde. The thynge that hath ben is named
all readye, and knowen that it is euen man
him selfe, neyther maye he go to lawe wth him
D that is myghtyer then he. Many thynges
there be that encrese vanitie: and what hath
a man els? For who knoweth what is good
for man lyuynge, in the dayes of his vayne
lyfe, which is but a shadowe? Or who wyll
tell a man what shall happen after hym vn-
der the Sunne.

¶ The. vii. Chapter.

¶ That which passeth our strengthes and
wyttes, ought we not to seke after.

I
Ecclesi. xxii. a
Cantic. i. a

A * Good name is more worth,
then precyous oyntment, and ý
day of death is better thē ý day
of byrth. It is better to go into
an house of mournyng, then in-
to a banketyng house. For there is the ende
of all men: and he that is lyuynge, taketh it
to hert: graunte is better then to laughe: for
when the countenaunce is heuy, the hert is re
fourmed. The hert of the wise is in the mour
nynge house, but the hert of the foolysh is in
* Pro. xvii. a the house of myrth. * It is better to gyue
eare to the chastenyng of a wise man, then to
heare the songe of fooles. For the laughyng
of fooles is lyke the crackyng of thornes vn
der a pot. And that is but a vayne thynge.
B The wyse man hateth wronge dealynge:
and abhorreth the hert that coueteth rewar
des. Better is it to consider ý ende of a thing
then the begynnyng. The pacient of spyrite
is better then the hye mynded. Be not haste-
ly angrye in thy mynde, for wrath resteth in
the bosome of fooles. Saye not thou: What
is the cause, that the dayes of the olde tyme
were better then they that be nowe? for that
were no wise question. Wisdome with enhe
ritaūce is good: yet better is it wth them that
without care maye beholde the Sunne. For
wysdome defendeth as wel as money, and ý
excellent knowledge and wysdome gyueth
lyfe vnto him that hath it in possessiō. Cōsy-
dre the workes of God, howe ý no man can
make ý thyng streyght which he maketh cro
ked. Vse wel the tyme of prosperitie, & remi
dre the tyme of misfortune: for God maketh C
the one by ý other, so that a man can finde no
thing els. All thynges haue I cōsydred in ý
tyme of my vanitie: that the iust man peris-
heth for his ryghtousnesse sake, and the vn-
godly lyueth in his wickednesse. Therfore,
* be thou neyther to ryghtous nor ouerwyse
that thou perish not: be neither to vnrighte-
ous also nor to foolisshe, lest thou dye before
thy tyme. It is good for the to take holde of
this, and not to let ý go out of thy hand. For
he ý feareth God, cōmeth forth wth them all.
Wysdome gyueth more courage vnto the
wyse, then ten myghty men of the citie: * for
there is not one iust vpon earth ý doth good
and synneth not. Take no hede vnto euery
worde that is spoken, lest thou heare thy ser-
uaunt curse the: for thine owne hert knoweth
that thou thy selfe also hast oft tymes spoke
euyll by other men. All these thinges haue I
proued in wisdom: for I thought to be wyse
* but she went farther fro me thē she was be
fore, yea, and so depe that I might not reach
vnto her. I applied my mynde also vnto kno D
wledge, and to seke and searche oute science,
wisdom and vnderstādīng: to knowe the fo-
lishnesse of the vngodlye, and the errour of
dotynge fooles. And I founde, that * a wo-
man is bytterer then death, for she hath cast
abrode her hert as a net that men fysh with:
and her handes are cheynes. Whoso pleaseth
God, shall escape from her: but the synner
wyll be taken with her.
Beholde (sayeth the preacher) this haue
I diligently searched out and proued. One
thyng must be considered with an other, that
a mā may come to knowledge: which as yet
I seke and fynde it not. Amonge a thousand
men I haue founde one, but not one woman
amonge all. Lo, this onely haue I foūd, that
* God made man iust and ryghte, but they
sought many inuencions.

¶ The. viii. Chapter.

¶ The kynges commaundement ought to be obeyed. Wis-
dome is one of the chefe thynges vnder the Sunne.

I Who is wise? Who hath knowledge
to make an answere? A mans wis
dome * maketh his face to shyne:
but vnshamefastnesse putteth it
out of fauour. I must kepe the kynges com-
maundement, and the oth that I haue made
vnto God. Be not hastye to goo out of his
syght, and se thou continue in no euyl thyng,
for whatsoeuer it pleaseth him that doth be.
Lyke as when a kynge gyueth a charge, his
cōmaundement is myghtye: Euen so, * who
maye

may say vnto hym: what doest thou? *Who
so kepeth the commaundement, shall feele no
harme: but a wyse mans hert discerneth the
tyme and iudgement. For euery thyng wyll
haue opportunitie & iudgement, and this is ye
thyng that maketh men full of carefulnesse,
and sorowe. And why? a man knoweth not
what is for to come: for who wyll tell hym?
Neither is there any man that hath power
ouer the spyrite, to kepe styll the spyrite nor
to haue any power in the tyme of death: is it
not he also that can make an ende of the bat-
tayle: neyther maye vngodlynesse delyuer
them that meddle with all.

C All these thynges haue I consydred, and
applyed my mynde vnto euerye worke that
is vnder the sunne: how one man hath lord-
shyp vpon an other to his owne harme. For
I haue sene often the vngodlye brought to
theyr graues: and yet they haue returned in-
to the cytie agayne, and came from the place
of holynesse, which in the citie were growen
out of memorye, as were those also that ly-
ued well. This is also a vayne thynge.
Because now that euyl workes are not ha-
stely punyshed, the hert of man gyueth hym
selfe ouer vnto wyckednesse. But though
an euyl personne offende an hundred tymes,
and God defer, gyuynge hym longe lyfe: yet
am I sure, that it shall go wel with thē that
feare God, because they haue hym before
theyr eyes. Agayne, as for the vngodlye, it
shall not be well with hym, neyther shall he
prolonge his dayes, but euen as the shadow:
so shall he be that feareth not God.

Yet is there a vanitie vpon earth: There
be iuste men, vnto whome it happeneth, as
though they had the workes of the vngodly.
Agayne, there be vngodly, with whome
D it goeth as though they had the workes of
the rychtous. This haue I called also a
vayne thynge. Therfore I commende glad-
nesse, because a man hath no better thyng vn
der the Sunne, then to eate and drynke, and
to be merr: for that shal he haue of his labour
al the dayes of his lyfe, whiche God gyueth
hym vnder the sunne. And so I applyed my
mynde to learne wisdome, and to knowe the
trauyl that is in the worlde (and ye of suche
a fashyon, ye I suffred not myne eyes to slepe,
neyther daye nor nyght) I vnderstode of all
the workes of God, but it is not possyble for
a man to attayne vnto the workes that are
done vnder ye sunne: and though he bestowe
his labour to seke them oute, yet can he not
reache vnto them: yea, thoughe a wyse man
wold vndertake to knowe them, yet shall he
not fynde them.

C The. ix. Chapter.

C All hastyth not by ye rychtousnesse of his owne wor-
kes, whether he be worthy of loue or hate. A man ought
to ioye merrye with his wyfe. A prayse of wysdome.

For all these thynges purposed I in A
my mynde to seke out. The rychte-
ous and wise: yea, and their seruaū-
tes also, are in the hand of God: and
there is no man that knoweth either loue or
hate, but all thynges are before them. It
happeneth vnto one as vnto an other: it go-
eth with the rychtous as with the vngodly:
*with the good and cleane, as with the vn- *Iob. ix. c
cleane: with hym that offreth, as with hym
that offereth not: lyke as it goeth with the
vertuous, so goeth it also with the synner.
As it happeneth vnto the periured so hap
peneth it also, to hym that is afrayed to be
forsworne. Amonge all thynges that come
to passe vnder the sunne: this is a misery that
it happeneth vnto all alyke. This is ye cause
also that the hertes of men are full of wyc-
kednesse, and madde foolyshnesse is in theyr
hertes, as longe as they lyue, vntil they dye.
And why? as longe as a man lyueth, he B
hath an hope: for a quycke dogge (saye they)
is better then a deed Lyon: for they that be
lyuynge, knowe that they shall dye: but they
that be deed, knowe not thynge: neyther de-
serue they any more. For theyr memorial is
forgotte, so that they be neither loued, hated
nor enuyed: neither haue they any more part
in the worlde in al ye is done vnder the sunne.
Go thou thy waye then, eate thy breed with
ioye, and drynke thy wyne with a glad hert,
for thy workes please God. Let thy garmē-
tes be alwaye whyte, *and let thy heed lack *Matth. vi. b
no oyntment.
* Vse thy selfe to lyue ioyfully with thy *Prouer. v. c
wyfe whom thou louest, all the dayes of thy
lyfe which is but vayne, that God gyueth ye
vnder the sunne, al the dayes of thy vanitie:
for that is thy porcyon in this lyfe, of all thy
labour and trauayle that thou takest vnder
the Sunne. What so euer thou takest m
hande to do, that doo with all thy power, for
in the graue that thou goest vnto, there is
neyther worke, counsayle, knowledge, nor
wysdome.
So I turned me vnto other thynges vn- C
der the Sunne, and I sawe, that in runnyng
it helpeth not to be swyft: in battayle it hel-
peth not to be stronge: to fedynge, it helpeth
not to be wise: to richesse, it helpeth not to be
subtyll: to be had in fauour, it helpeth not to
be conuyng: but that all lyeth in tyme & for-
tune. For *a man knoweth not his tyme, *Luke. xxi. b
but lyke as the fyshe are taken with the an-
gle, and as the byrdes are caught with the
snare: Euen so are men take in the perylous
tyme, when it cōmeth sodaynly vpon them.
This wysdome haue I sene also vnder D
the sunne, and me thought it a great thynge.
There was a litle citie, and a fewe men with
in it: so there came a great king and besieged
it, and made great bul workes agaynst it.
And

And in ꝑ cytie there was founde a poore mã (but he was wyse) which with his wisdome deliuered the cytie: yet was there no bodye that had any respect to suche a simple man. Then sayd I: wisdom is better thẽ strẽgth. Neuertheleſſe, a ſymple mans wysdome is despysed, and his wordes are not hearde.

A wyse mans counsayle that is kolowed in silence, is farre aboue the crynge of a capayne amonge fooles. *For wysdome is better then harnesse: but one vnthryft alone destroyeth moch good.

*Sapie. vi.a
i.reg.xvii.c.
ii.reg.xvii.c

The.x. Chapter.

The difference betwyxt a foole and a wyse man. Fortunate and happye is that realme, which hath a wyse prynce.

A DEed fly doeth corrupte swete oyntmẽt, and maketh it to stink Euen so ofte tymes he that is made for wysdome and honour is abhorred bycause of a lytle foolysshnesse. A wyse mans hert is vpon the right hande, but a fooles herte vpon the left. A foole wyll shewe hym selfe when he goeth by the wayes: yet thynketh he that euery man doth as foolishly as hym selfe. Yf a principall spyrite be gyuen the to beare rule, *be not negligẽt then in thine office: for he that cã take cure of hym selfe, auoydeth great offences.

*Roma.xii.b

B An other plage is there, whiche I haue sene vnder the sunne: namely, the ignorance that is commenly amonge princes: in that a foole sytteth in great dignitie, and the riche are set downe beneth: I haue sene seruauntes ryde vpon horses, and princes goinge vpon theyr feet as it were seruantes. *But he that dyggeth vp a pyt shall fall therin hym selfe: and whoso breaketh downe the hedge, a serpent shal byte hym. Whoso remoueth the stones, shal haue trauayle withall: and he ꝑ heweth wood, shalbe hurte therwith.

*Pro.xxvi.b.
Eccle.xxvij.a

C When an yron is blunt, and the poynt not sharpened, it must be whet agayne, and that w̃ might: Euẽ so doth wisdome kolowe diligence. A babler of his tonge is no better thẽ a serpent that styngeth without hyssynge. The wordes out of a wise mans mouth, are gracious: but the lyppes of a foole wyll destroye hym selfe. The begynnyng of his talkyng is foolishnesse, and the last word of his mouth is starke madnesse. A foole is full of wordes, and a man can not tell what shall come to passe, who wyl then warne him of it that shall kolowe after hym? The labour of the folish is greuous vnto them, whyle they knowe not howe to go into the cytie.

D Woo be vnto the (O thou lande) whose kynge is but a childe, and whose princes are early at theyr banketes. But well is the (O thou lande) whose kynge is come of nobles, and whose princes eate in due seaõ, for necessitie & not for lust. Thorowe slouthfullnesse ꝑ balkes fall downe, and thorowe ydlehandes it rayneth in at the house. Meate maketh mẽ to laugh, and *wyne maketh them merry: but vnto moneye are all thynges obedient. Wish ꝑ kyng no euyl in thy thought, and speake no hurt of the ryche in thy priuye chambre: for a byrde of the ayre shall betray thy voyce, and with her fethers shall she bewraye thy wordes.

*Eccle. xx.a

The.xi. Chapter.

Ryches ought to be distributed vnto the nedy.

LAy thy breed vpõ wete faces, and so shalte thou fynde after manye dayes. Gyue parte seuen dayes, & also vpon ꝑ. viii. for thou knowest not what mysfortune shal come vpon earth. A

Whẽ ꝑ cloudes are ful they poure out rayne vpon the earth. And when the tree falleth (whether it be towarde ꝑ South or North) in what place soeuer it fall, there it lyeth. B

He that regardeth the wynde, shal not sow and he that hath respecte vnto the cloudes, shall not reape. Now, lyke as thou knowest not the way of the spyrite how it entreth into ꝑ lytle body being yet in ꝑ mothers wõb. Euẽ so thou knowest not ꝑ workes of God, which is the workemaster of all.

Ceasse not thou therfore with thy handes to sowe thy seede, whether it be in the morynge or in the euenynge: for thou knowest not whether this or that shall prospere, and yf they both take, it is the better. The lyght is swete, and a pleasaunt thynge is it for the eyes to loke vpon the Sunne. Yf a mã lyue many yeres, and be glad in them all, let hym remembre the dayes of darknesse, which shalbe many, and that koloweth: all thynges shalbe but vanitie. Be glad then (O thou ponge man) in thy youth, and let thy hert be merry in thy ponge dayes: kolowe the wayes of thyne owne hert, and the lust of thine eyes but be ꝑ sure, that God shall bryngе the into iudgement for all these thynges. C D

The.xii. Chapter.

From our youth ought we to cõsyder, and regarde the goodnesse of God.

PUt away displeasure out of thyne hert, & remoue euyl from thy body: for childhode and youth is but vanitie. Remembre thy maker the sonner in thy youth, or euer ꝑ dayes of aduersitie come, & or ꝑ yeres drawe nye, whẽ thou shalt saye: I haue not pleasure in them, before the sun, ꝑ lyght, ꝑ moone & starres be darkened, & or the cloudes turne agayne after ꝑ rayne when the kepers of ꝑ house shal tremble, and whẽ the stronge men shal bowe them selues. when ꝑ mylners stand styll, bycause they be so few, and whẽ ꝑ sight of the wydowes shal wax

bare bronne, when the dores in the streres
shalbe shut, and when the voyce of the mylle
shalbe layed downe: When men shal rise
vp at the voyce of the byrd, and when all the
daughters of musyke shal be brought lowe:
when men shal feare in hye places, and be a-
fraydde in the streres, when the Almond tree
shall florish, and be laden with the grehop-
per, and when all lust shall passe (because man
goeth to his longe home, and the mourners
goeth about the streres.) Or euer the siluer lace
be taken awaye, & or the golden well be bro-
ken. Or the pot be broken at the wel, and the
wheele vpon the cisterne. Then shall the dust
returne agayne vnto earth, from whence
it came, and the spyrite shall retourne vnto
God, which gaue it. * All is but vanitie,
(saith the preacher) al is but playne vanitie.

The preacher was yet more wyse, and
taught the people knowledge: he gaue good
heede, sought out the groundes, and set forthe
many parables: his diligence was to fynde
out acceptable wordes, ryght scripture, and
wordes of truthe. For * the wordes of
the wyse are lyke prickes and nayles, that
are fastened, where with the shepe gathered
together vp: for they are gyuen of one shep-
herde onely. Therfore beware (my sonne) of
bookes besides that is beside this: for to make
many bookes, it is an endlesse worke: & to
studye greyeth the bodye.

Let us heare the conclusion of all thyngs:
feare God, and kepe his commaundement-
es: For that toucheth all men.

For God shal iudge all wor-
kes and secrete thynges,
whether they be good
or euyll.

(A)

The ende of the booke of the Preacher/ otherwyse called Ecclesiastes.

¶ The Ballet of Ballettes of Salomomon: called in Latyn, Canticum Canticorum.

¶ The fyrst Chapter.

¶ A mystical ronge of the spyrituall and godlye loue betwene Christ the spouse, and the churche or congregacion his spouselle.

A

O That he wold kisse me with the kysses of his mouth: for thy loue is more pleasaunte the wyne, & that bycause of the good and pleasaunt fauoure of thy moost precious baimes. Thy name is * a swete smellynge oyntment when it is shed forth, therfore doo the maydens loue the, drawe thou me vnto the: we wil runne after the. The kynge hath brought me into his priuye chambres. We wyll be glad and reioyse in the: we think more of thy loue then of wyne. They that be rightous loue the. I am blacke (O ye doughters of Ierusalem) lyke as * the tentes of the Cedarenes, & as the hangynges of Salomon, but yet am I fayre and wel fauored withal: Maruel not at me, I am so blacke: for why the sunne hath shyned vpon me. My mothers chyldren had euyll wyl at me, they made me the keper of the vineyardes: but myne owne vineyarde haue I not kept. Tell me of hym whom my soule louetb where thou fedest the shepe, where thou makest the rest at the noone daye: for why shal I be lyke hym, that goeth wrynge about the flockes of thy companyons? Yf thou knowe not thy selfe (O thou fayrest amongst women) the go thy way forth after the footesteppes of the shepe, and fede thy goates besyde the shepeherdes tentes. Vnto * the hoost of Pharaos charettes haue I compared the, O my loue. Thy chekes are thy necke is beautiful as the turtles, and hanges with spanges and goodly iewels: a neckbande of gold wil we make the with siluer buttons.

When the kynge sytteth at the table, he shall smell my Nardus: a bondell of Myrre is my loue vnto me: he wyll lye betwyxt my breastes: a clustre of Camphyre in the vyneyardes of Engaddis my loue vnto me.

* O how fayre art thou (my loue) Oh how fayre art thou, thou hast doues eyes.

O how fayre art thou (my beloued) how well fauoured art thou? Our bed is decke with floures, the seiynges of our house are of Cedre tree, and our trosse ioynted of Cypresse.

¶ The. ii. Chapter.

I Am the lylie of the feide, and rose of the valleyes: as the rose amonge the thornes, so is my loue amonge the doughters. Lyke as the apple tree amonge the trees of the wood, so is my beloued amonge the sonnes. My delyte is to syt vnder his shadowe,

B

* Ecclis. bb. a

B

* Ge. xxvi. d. iii. para. iiii. a

C

* Ezod. xiiii. a

D

* Cant. iiii. a

A

B

bowe, for his frute is swete vnto my throte
He bryngeth me into his wyne seller, his
banner spred ouer me is loue. Set aboute
me cuppes of wyne, cõfort me with apples:
for I am sycke of loue. *His left hande lyeth
*Cant. viii. a vnder my heed, and his rygyte hande shall
*Cant. iii. b embrace me. *I charge you (O ye doughters
of Ierusalem) by the roes and hyndes of the
feld, that ye wake not vp my loue, nor touch
her: tyl she be content her selfe. Me thynke, I
heare the voyce of my beloued: lo, there com-
meth he hoppynge vpon the mountaynes, &
leappynge ouer the lytle hylles. My beloued
B is lyke a roo or a yonge harte. Beholde, he
stãdeth behynde our wall, he loketh in at the
wyndow, and peyeth thorow the grate. My
beloued answered, and sayd vnto me:
O stande vp my loue, my beutyful, and go
forthine owne: for lo, the winter is now past
the rayne is awaye and gone. The floures
are come vp in the fylde, the tyme of the hy-
des syngynge is come, and the voyce of the
turtle doue is hearde in our lande. The fyg-
tree bryngeth forth her fyggys, & the vynes
heare blossomes, & haue a good smel. O stãd
vp then & come my loue, my beutyfull: & com
I say (O my doue) out of the caues of ye roc-
kes out of the holes of the wall: O let me se
thy countenaunce, and heare thy voyce, for
swete is thy voyce, and fayre is thy face. Set
vs the foxes, yea the lytle foxes, that hurte ye
*Cant. ii. a vynes: for our vynes heare blossomes. *My
loue is myne, and I am his: which fedeth a-
monge the roses, vntyll the daye breake: and
tyll the shadowes be gone. Come agayne
(O my beloued) and be lyke as a Roo, or a
yonge harte vpon the wyde mountaynes.

The. iii. Chapter.

C BY night in my bed I sought hym, whõ
my soule loueth: yea, diligẽtly sought
hym, but I founde hym not. I wyll
get vp (thought I) and go aboute the cytie,
in the wayes, in all the streates wyll I seke
him whõ my soule loueth: but whẽ I sought
hym I founde hym not. The watchmen al-
so that go about the cytie founde me.
Sawe ye not him whom my soule loueth?
B So when I was a lytle past them, I founde
hym whom my soule loueth. I haue gotten
holde vpon him, and wil not let hym go, vn-
tyll I bryngе hym into my mothers house,
and into her chambre that bare me.
*Cant. ii. i. *I charge you, O ye doughters of Iru-
salem, by the Roes and hyndes of the felde,
that ye wake not vp my loue, nor touche her
tyll she be content her selfe. Who is this,
that commeth vp out of the wildernesse lyke
vapours of smoke, as it were a smel of myr,
frankincence, and all maner spices of the A-
C potecarye? Beholde, about Salomons
bedstede there stande thre score valeãt men
of the moost mygytye in Israel. They holde
swerdes euery one, and are expert in warre.
Euery man also hath his swerde vpon his D
thygh, bycause of feare in the nyght: kynge
Salomon had made hym selfe a palace of the
wod of Libanus, the pillers are of syluer, the
couerynge of golde, the frate of purple, the
grounde is pleasauntly paued with loue, for
the doughters of Ierusalem. Go forth, (O
ye doughters of Syon) and beholde: kynge
Salomon in the crowne, wherewith his mo-
ther crowned him in the day of his mariage,
and in the daye of the gladnesse of his harte.

C The. iiii. Chapter.

O *Howe fayre art thou my loue, how I
fayre art thou: thou hast doues eyes
besyde that which lyeth hyd wythin.
* Thy herrye lockes are lyke the wull of a
flocke of gootes that be shorne vp mount
Gilead: Thy teeth are like shepe of the same
bignesse, which went vp from the washynge
place: where euery one beareth twoo twines,
and not one vnfrutefull amonge them. Thy
lyppes are lyke a rosecoloured rybande: thy
wordes are louely, thy chekes are like a peece
of a pomegranat within thyne heeres. Thy
necke is lyke the tower of Dauid buylded vp
costly stones, lyinge out on the syde where
vpon there hange a. M. shyldes: yea, all the
weapons of the gyaunts. *Thy two brea-
stes are lyke two twinnes of yonge Roes,
which fede amonge roses. O that I might
go to the mountayne of myrre, & to the hyll
of frankincence: tyl ye day breake, & til the sha-
dowes be past awaye. Thou art all fayre, B
(O my loue) and no spot is there in the. Com
to me from Libanus (O my spouse) come to
me from Libanus, loke frõ the top of Ama-
na, from the top of Sanir, and Hermõ, from
the lyons dẽnes, and frõ the moũtaynes of ye
leopardes. Thou hast with loue bewitched
my herte, O my syster, my spouse: ye hast be-
witched my hert with one of thyne eyes and
w one cheyne of thy necke. O how fayre art
thy brestes, my syster, my spouse: Thy bre-
stes are more pleasaunt then wyne, and the
smell of thyne oyntmẽtes passeth all spyces.
Thy lippes, O my spouse, drop as the hony
cõbe: yea, mylk and hony is vnder thy tonge,
and the smell of thy garmentes, is lyke the C
smel of Libanus. A garden wel locked is my
syster, my spouse: a gard! well locked, and
sealed wel. The frutes that are planted in ye
are lyke a verye paradyse of pomgranates,
with swete frutes: as Campbyre, Narbus,
and Saffrõ, Calamus and Synamõ, with
all swete smellyng trees: Myrre, Aloes, and
all the best spyces: a well of gardẽs, a wel of
lyuynge waters, which ranne downe frõ Li-
banus. Up thou northwynde, come thou
south wynde, & blowe vpon my gardẽ, that
the smel therof may be caryed on euery syde:
yea, ye my beloued may come into his gardẽ,
and eate

ndeate of the swete frutes ꝑ growe therin.

¶ The.v.Chapter.

I Am come into my garden. O my sy-
ster, my spouse: I haue gathered my
myrre with my spyce. I haue eaten
my hony combe, I haue drōke my
wine with my mylke. Eate, O ye frendes,
drinke & be mery, O ye beloued.

II I am a slepe, and my hert is wakynge
Hearke ꝑ voyce of my beloued, when he knoc
keth. Open to me, O my syster, my loue, my
doue, my herlyng: for my heade is full of dew
and the lockes of my heare are full of ꝑ nyght
drops. I haue put of my cote, howe can I
put it agayne? I haue washed my fete, how
shuld I fyle them agayne?

III My loue put in hys hande at the hole, and
my bowelle was moued within me. I stode vp
to open vnto my beloued, & my handes drop-
ped myrre, & the myrre ranne downe
my fingers vpon the locke. I opened vnto
my beloued, but he was departed and gone
his way. Lowe when he spake, my herte
was gone: I sought hym, but I coulde not
fynde hym: I cryed vpon him, neuertheles, he
gaue me no answere. So the watchmen that
went about the cytie, founde me: smote me, &
hurted me: Yea, they ꝑ kept the walles, toke
awaye my kercheafe fro me.

IV I charge you therfore, O ye doughters of
Ierusalem, yf ye fynde my beloued, ꝑ ye tell
him howe ꝑ I am sycke for loue.

V What maner of man is thy loue aboue o-
ther louers? O ꝑ fayrest amonge wemen? Or
what can thy loue do, more then other louers
that ꝑ chargest vs so straytly?

VI For my loue, he is whyte and redde co-
lored, a goodly person among ten thousand
his heade is as the most fyne golde, ꝑ lockes
of his heare are bushed, and blacke as a crow
his eyes are as the eyes of doues by the wa-
ter rynnes, as thoughe they were washed w̄
mylke, and are set lyke perles in golde. Hys
cheeks are lyke a garden bed, wherein the A-
pothecaryes plante all maner of swete thyn-
ges: Hys lyppes are lyke roses that droppe
swete smellynge myrre. His handes are lyke
golde rynges haynge enclosed the precyous
stone of Thartis. His bodye is as the pure
yuory, lette ouer with Saphires: His leg-
ges are as the pylleres of Marbel, sette vpon
sockettes of golde. Hys face is as Libanus,
and as the bewtye of the Cedre trees.
The swetes of his mouthe are swete: yee, he
is altogether louely. Suche one is my loue.
O ye doughters of Ierusalem, suche a one is
my loue.

VII ¶ The.vi.Chapter.

Whyther is thy loue gone then (O thou
fayrest amonge wemen) whyther is
thy loue departed? We wyll seke hym
with the. My loue is gone downe into hys
garden, vnto the swete smelling bedde ꝑ he
maye refresche hym selfe in ꝑ garden, & gather
roses. My loue is myne and I am his, which
fedeth amonge the roses.

VIII Thou art bewtyfull, o my loue, as is the
place of Thirza, thou arte fayre as Ierusalē
fearfull as an armye of men, wyth theyr ba-
ners. Turne away thine eies fro me, for they
haue set me on fyre. * Thy heary lockes are *Canti.ij.c.
lyke a flocke of goates shorne vpon ꝑ mount
of Gilead. Thy teeth are lyke a flocke of
shorne shepe, whiche go out of the washynge
place: where euery one beareth twyns, & not
one vnfrutefull amonge them. Thy chekes
are lyke a pece of a pomgranate. Within thy
volupers. There are * lx. Quenes. lxxx. wy- *iii.xx.xl.c
ues, and damelelles without nombre. One
is my doue, one is my derlynge. She is the
onely beloued of her mother, & dere vnto her
that bare her.

IX When the doughters sawe her, they sayd
she was blessed. Yea: the Quenes and wyues
prayse her. What is she this ꝑ loketh forth
as the morynge? fayre as the moone, cleare
as the sonne, and fearfull as an army of men
with theyr banners. I went downe into the
nut garden to se what grew by the brokes, &
to loke yf the vyneyard florished, or yf ꝑ pom
granates were shot forth. I knewe not that
my soule had made me the chariot of ꝑ people
that be vnder trybute. Turne agayne turne
agayne. O thou perfect one turne agayne,
turne againe, & we wyll loke vpon the. What
wyll ye se in ꝑ Sulampte? She is lyke menof
warre syngyng in a company.

¶ The.viii.Chapter.

I O howe pleasaunt are thy treadin-
ges with the shoes, thou Princes
doughter! Thy thyghes are lyke
a fayre iewel, whiche is wrought
by a conynge worcke maister.
Thy nauell is lyke a rounde goblet, wyche
is neuer without drinke. Thy wombe is like
a hepe of wheat ꝑ is set about with roses.

II * Thy two brestes are lyke two twyns of *Canti.iiii.a
ponge roes. Thy necke is as it were a tower
of yuorye: thyne eyes also are lyke the water
poles ꝑ are in Hesebon, besyde ꝑ porte of Ba-
thrabbim: thy nose is lyke the tower of Liba
nus, which loketh towarde Damascus.

That head ꝑ standeth vpon ꝑ, is lyke Car
mel: & the heare of thy heade is lyke purple, &
lyke a kynge going forth w̄ his garde about
hym. O howe fayre and louely art ꝑ my der-
lynge in pleasures! Thy stature is lyke a
Palme tree, & thy brestes lyke the grapes. I
sayde I wyll clyme vp into the Palme tree, &
take holde of his hye braunches.
Thy brestes also shalbe as the wyne cluster
the smell of thy nostrelles lekc as the smell of

B apples, and thy iawes lyke the best wyne.
Whiche goth strayte vnto my beloued,
and drysteth forth by the lyppes of ye auncy-
ent elders. There wyll I turne me vnto my
loue, & he shal turne him vnto me. O come on
my loue, we wyll go forth into the felde, and
take our lodgynge in the vyllages. In the
morynge wyll we go se the vynepardes: we
wyll se yt the vyne be spronge forth, yt ye gra
pes be growne, & if the pomgranates be shot
out. There wyll I geue the my brestes: the
Mandragoras geue their swete smel: and be
syde oure dores are all manet of pleasaunte
frutes, both newe & olde: which I haue kepte
for the, o my beloued.

C The. viii. Chapter.

I O That I myght fynd the without, and
kysse the, whom I loue as my brother
whiche sucte my mothers brestes: and
that thou shalt not be despysed, I wyll leade ye
and bryngе the into my mothers house: that
thou myghtest teache me, and that I myght
geue the drynckе of spyced wyne, and of the
swete sappe of my pomgranates. * His lefte
handе shalbe vnder my heade, and hys ryght
handе shall embrace me. * Cant. ii. A.

I charge you, O ye doughters of Ierusa-
B lem that ye wake not vp my loue, nor touche
her, tyll she be content her selfe. What is she
this, that cōmeth vp from the wyldernesse, &
leaneth vpon her loue? I waked ye vp among
the apple trees, where thy mother conceaued
the, where thy mother (I saye) brought ye in-
to the worlde.

O set me as a seale vpon thine hert, & as a
C seale vpon thine arme: for loue is myghty as
the death, and gelously as the hell. Her cooles
are of fyre, and a very flame of the Lord: so ye
many waters are not able to quench loue, ne
ther maye the stremes drowne it.

Yee, yf a man wolde geue all the goods of
his house for loue, he shulde count it nothyng.
Our syster is but ponge, and hath no brestes
What shal we do for our syster, when she shal
be spoken for? Yf she be a wal, we shal buyld
a syluer bul worke there vpon: yf she be an o-
pen dore, we shall fasten her wyth bordes of
Cedre tree. I am a wall, and my brestes lyke
towres, then was I as one that hath founde
fauoure in his syght. Salomon hath a vyne
yarde at Baal Hamon, and this vynepardе
delyuered he vnto the keperes: ye euery one for
the frute therof shulde geue hym a thousande
peces of syluer.
My vynepardе is in my syght: thou (O Sa
lomon) must haue a thousande, and ye keperes
two hundred with the frute. Thou that
dwellest in the gardeyns, O let me heare thy
voyce, that my companyons maye harken to
the same. O get the awaye, my loue, and
be as a Roo: or a ponge hert vpon the hoote
smellynge mountaynes.

C The ende of the Ballet of Ballettes of Salomon/called in latyn Canticū Canticorū.

¶ The boke of the prophete Esay.

¶ The fyrst Chapter.

¶ Esay prophecyeth that the anger of God shal come vpon Jerusalem, for their of theyr synnes.

1 The vision of Esay the sonne of Amos, whiche he sawe vpon Juda & Jerusalem: in ý dayes of Vzia, & Joathan, Ahaz & Jehezikiah kynges of Juda. Heare: O heauen, & herken o earth. For ý Lord hath spoken. I haue norysched & brought vp children, but they haue done wickedly against me. The ore hath knowne his owner, & the asse his maisters cryb: but Israel hath receaued no knowledge, my people hath no vnderstanding. Alas for this synful nacyon, a people of great iniquite: a froward generacyon vnnatural children. They haue forsaken the Lorde, they haue prouoked ý holy one of Israel vnto anger, & are gone backward. Wherby shuld ye be plaged any more? For ye are euer fallyng awaye. The whole head is sycke and the herte is heuy. From ý sole of the fote vnto ý head, ther is no whole part in all your body, but all are woundes, botches, sores, & stripes which can nether be helped, bound vp ministred, nor eased with any ioyntment.

¶ Your land lyeth wast, your cities are brent by your enemyes deuoure your land, and ye must be fayne to stande, & loke vpon it: and it is desolate, as it were with enemyes in a battayle. Moreouer, ý doughter of Sion is left alone like a cotage in a vineyard, lyke a lodge in a garden of cucumbers, lyke a beseged cyte. And except the Lorde of Hostes had lefte vs a fewe alyue: we shulde haue bene as Sodoma, and lyke vnto Gomorra.

Heare the worde of the Lord: ye Lordes of Sodoma: and herken vnto the law of our God, thou people of Gomorra. Why offre ye so many sacrifyces vnto me? I am full of the brent offrynges of wethers, and of ý fatte of fed beastes. I haue no pleasure in the blood of bullockes, lambes, & goates. When ye appeare before me, who requyreth you to treade within my porches? Offre me no more oblacyons, for it is but lost labour. Incense is an abhomynable thynge vnto me. I maye not awaye with youre newe Moones, youre sabbathes and solempne dayes. Youre fastynges are also in vayne. I hate your newe moyes and fastynges, euen ý my very soule. They make me wery, I can not abyde them. When you hold out your hãdes, I wyl hide myne eyes frõ you. And though ye make many prayers, yet wyl I heare nothing at all, seyng your handes are full of bloude.

Washe you, make you cleane, put awaye youre euell thoughtes out of my syght, cease from doynge of euell. Learne to do rycht, apply your selues to equite, deliuer the oppressed, helpe the fatherlesse to his rycht, let the widowes complaynt come before you. Now go to (sayth the Lorde) let vs talke together. Though your synnes be as red as scarlette, they shalbe as whyte as snowe. And though they were lyke purple, they shalbe as whyte as woll. Yf ye be louynge & obedyent ye shal enioye the best thyng ý groweth in the lande. But yf ye be obstynate & rebellyous, ye shall be deuoured wt the sweard: for thus the Lord hath promysed with his owne mouth.

Howe happeneth it then ý the rycheous cytie (whiche was full of equytie) is become vnfaythfull as an whore? Rycheousnesse dwelt i it, but now murtherers. The siluer is turned to drosse, and thy wyne myxte wyth water. Thy prynces are wycked and companyons of theues. They loue gyftes altogether, and gape for rewardes. As for the fatherles, they helpe hym not to his rycht, nether wyll they let the wydowes cause come before them. Therfore sayth the Lorde God of Hostes, the mycheye one of Israel: Ah, I muste ease me of myne enemyes, and auenge me of myne aduersaries. I shal laye my hand vpon the, and burne out thy drosse frome the fynest and purest, and put out all thy tyne, & set thy iudges agayne as they wer somtyme and thy Senatours as they were from ý begynnynge. Then shalt thou be called the rycheous cytie, ý faythfull cytie. Sion shal be redemed with equytie, and they shal turne agayne vnto her in rycheousnes. For the transgressours and vngodly, and such as are become vnfaythfull vnto the Lorde must al together be vtterly destroyed.

And except ye be ashamed of the oke trees wherin ye haue so delited, and of the gardens that ye haue chose: ye shalbe as an oke whose leaues are fallen awaye: & as a garden that hath no moystnes. And as for the glorye of these thynges it shalbe turned to drie strawe and he ý made them to a spark. And they shal both burne together, so ý no man shalbe able to quenche them.

¶ The seconde Chapter.

¶ Of the commynge and death of Christe, and of the callynge of the heathen.

1 This is the worde that was opened vnto Esay the sone of Amos vpon Juda and Jerusalem. It wyll be also in the laste daye, that the hyll where the house of ý Lorde is buyl bed, shalbe the chefe amonge hylles, and exalted aboue all lytle hylles. And all nacyons shal preace vnto hym, and the multytude

*Isa.xxxiii
Mich.iiii.a.

of people shal go, speakyng thus one to ano
ther: vp, *let vs go to the hil of the Lord and
to the house of ꝑ God of Jacob: that he maye
shewe vs his waye, and that we may walke
in his pathes. For the lawe shall come out of
Syon, and the worde of the Lorde from Je-
rusalem, and shall geue sentence amonge the
heathen, and shall reformme the multytude
of people: they shall breake theyre swerdes
also vnto mattockes, & theyr speares to make
sythes. And one people shal not lyft vp a wea
pon agaynst another, nether shal they learne
to fyght from thensforth.

B Come ye (O house of Jacob) let vs walke
in the lyght of the Lorde. But thou hast for-
saken thy people the house of Jacob, because
they go farre beyonde theyr fathers in Sor-
cerers (whome they haue as the Philystynes
had) & in straunge chyldren they thinke them
selues to haue ynough. Theyr lande is ful of
syluer and golde, neither is there any ende of
theyr treasure: Theyr lande is also ful of hor
ses, and no ende is there of theyr charets.
Theyr lande also is full of vayne gods, and
before the worke of theyr owne handes haue
they bowed them selues, yea euen before the
thynge that theyr owne fyngers haue made:
There kneleth the man, there falleth the man
downe before them, so that ꝑ canst not bring
hym a waye from thence.

C And therfore get the into some rocke, and
hyde the in the grounde for feare of the Lord,
and for the glory of his maiestye: Whiche
casteth downe the hygh lokes of presumptu-
ous personnes, and bryngeth lowe the pryde
of man, and the Lorde onely shall be exalted
in that daye. For the daye of ꝑ Lorde of ho-
stes shall go ouer all pryde and presumpcyon
vpon all them that exalte theym selues, and
shall bryngе them all downe: vpon all hygh
and stoute Cedre trees of Libanus, and vpon
all the okes of Basan, vpon all high hylles,
and vpon all stoute Mountaynes, vpon all
costlye towres, and vpon all stronge walles,
vpon all shyppes of the see, and vpon euerye
thynge that is glorious & pleasaunte to loke
vpon.

D And it shall bryngе downe the pryde of
man, and laye mans presumptcousnesse full
lowe, and the Lorde shall onely haue the vp-
crory in that daye. But the Ydols shall vt-
terly be rotted out. Men shal crepe into holes
of stone, and into caues of the earth, for feare
of the Lord, and for the glory of his maiestye:
what tyme as he shall make hym vp to con-
dempne the earth. Then shall man cast a-
waye his goddes of siluer, and his goddes of
golde (wyche he neuertheleſſe had made to
honoure them) vnto Moles and Backes.
And they shall crepe into ꝑ caues and rockes
and into the clyftes of harde stones, for feare
of God, and for the glorye of hys maiestye,
when he rysetb to condempne ꝑ earth. Feare
not ye then any man, whose breth is in his no
strrils. For what is he of reputacyon?

¶ The.iii.Chapter.

¶ He prophecyed that at the comming of Christ all strength & powre shalde put forth of Jury.

FOr lo, the Lorde God of Hostes do- A
eth take away from Jerusalem and
Juda all possessyons and power, all
meate and drynke, the captayne and
the souldyar, the iudge and the Prophete, the
wyse and the aged man, the Prynce of fyfty
pere olde, and the honorable: the Senatours
and men of vnderstandynge: the mayster of
craftes and orratours. And I shal geue them
chyldren to be theyr prynces, and babes shall
haue the rule of you. The people also shalbe
pylled and polled, and one shal euer be doyng
violence and wronge to another. The boye
shall presume agaynst the elder, and the vyle
persone agaynst the honorable. Yee, one shal
take a frende of hys owne kynred by the bo-
some, & saye: thou hast clothynge, thou shalte
be our heade, for ꝑ mayst kepe vs from thys
fall and parell.

Then shall he sweare and saye: I cannot
helpe you. Moreouer, there is neyther meate B
nor clothinge in my house, make me no ruler
of the people. For Jerusalem and Juda must
decaye, because that both theyr wordes and
councels are agaynst the Lorde, to prouoke
the presence of his maiestye vnto anger. The
chaungynge of theyr countenaunce bewray-
eth them, yee they declare theyr owne synnes
them selues, as the Sodomites, and hyde the
not. Wo be vnto theyr soules, for they
haue rewarded euell vnto them selues. Syd
the rycghtcous do well, for they shall enioye
the frutes of theyr studyes. But wo be to the
vngodly and vnrycghtcous, for they shall be
rewarded after theyr workes. Chyldren are
extorcyoners of my people, and wemen haue
rule of them.

O my people, the leaders deceaue the, & C
deprave the waye of thy fote steppes. The
Lorde is here to commen of the matter, and
standeth to geue iudgment of ꝑ people: The
Lorde shal come forth to reason wꝯ the Sena
tours & Princes of his people. It is ye ꝑ haue
burnt vp my vineyarde, the poore is in yone
houses. Wherfore do ye oppresse my people,
and marre the faces of ꝑ poore, sayth ꝑ Lord
God of Hostes?

Moreouer, thus sayth the Lorde: Seyng
the doughters of Sion are become so proud,
and come in with stretched out neckes, and
vayne wanton eyes: seyng they come in tryp
pynge so nycely with theyr fete: Therfore
shall the Lorde shaue the heades of ꝑ dough-
ters of Sion, and shal discouer theyr shame.

In that

In that daye shall the Lorde take awaye the gorgyousnesse of theyr apparel, and spanges, cyrynes, partelets, and colars, bracelettes, & hoodes, the goodly floured, wyde and broydered rayment, brooches, and headebandes, rings and garlandes, holy daye clothes and wales, kerchefes and pynnes, glasses and cypresses, benets, and taches.

And in steade of good smell, there shalbe stynke amonge them. And for theyr gyrdles there shalbe loose bandes. And for well set haire there shalbe baldnes. In steade of a stomacher, a sacke clothe, and for theyr bewtye wyrydnes, and sunne burnynge. Your husbandes and myghtye men shal perysh with ꝑ swerde in battayle.

At that time shal theyr gates mourne and complayne, & they shall syt as desolate folke upon the earth.

¶ The.iiii.Chapter.

¶ For want of men, seuen women desyre to haue one man.

Then shall seuen wyues take holde of one man: and saye, we wyll laye all our meate and clothynge together in common: only that we maye be called thy wyues and that thys shamefull reproke maye be taken from vs. After that tyme shall the branche of ꝑ Lorde be bewtyful and mighty, and the frute of the earthe shall be fayre and pleasaunt for those Israelytes that shall escape therof. Then shall the remenaunte be holye, and the remnaunt at Jerusalem be called holy: Namely all suche as are wrytten amonge the lynynge at Jerusalem: what time as the Lorde shal washe awaye the fylthynesse of the doughters of Sion, & pourge the blude out from Jerusalem with ꝑ wynd of his iudgement, and with fyre. Moreouer, vpon all the dwellynges of the hylle of Syon and vpon theyr whole congregacion, shal the Lorde prouyde a cloude & smoke by daye, and the shyning of a flammyng fyre by nyght for all theyr glory shalbe preserued. And Jerusalem shalbe a tabernacle for a shadow, be a shelte in ꝑ daye tyme: a place and refuge where a man maye kepe hym from weyte and rayne.

¶ The.v.Chapter.

¶ Christ and his vynyarde, with an execracyon of couetousnesse and dronkennes.

Now wyl I syng my beloued frend a song of my fredes, because of his vynyarde. My beloued frende hath a vineyard in a very frutefull fruytfull grounde.

He hedged, this he walled roundé a-bout, and planted it with goodly grapes. Yea moreouer of it buylded he a towre, and also a wynpresse therin: And afterwarde he looked that it shulde bryng hym grapes: it brought forth thornes. Now therfore (O ye Citezens of Jerusalem and whole Juda:) Judge I praye you betwyxt me, and my vineyard. What more coulde haue bene done for it that I haue not done? Wherfore then hath it geuen thornes: where I loked to haue had grapes of it?

Well, nowe I shall tell you howe I wyl do with my vinyarde. I wyll take the hedge from it, that it maye perysh, & breake downe the wall, that it maye be troden vnder fote. I wyll laye it waste, that it shall neyther be dygged nor cut, but beare thornes and brearres. I wyll also forbydde the cloudes that they shall not rayne vpon it. As for the vyneyarde of the Lorde of Hostes: it is the house of Israell, and whole Juda hys fayre plantynge. Of these he loked for equitie, but lo there is wronge: for rightcousnes, lo: It is but misery.

Wo vnto them that ioyne one house to another, and bryng one lande so nygh vnto another, that the poore can get no more ground and ꝑ ye maye dwel vpon the earth alone. These thynges are in the eares of the Lorde of Hostes: shal not many greater & more gorgyous houses be so waste, that no man shall dwell in them? And ten akers of vynes shall geue but a quarte, and thyrty bushels of sede shall geue but an Epha.

Wo be vnto them, that rise vp early to folowe dronkennes, and to them that contynue so vntyll nyght, and tyll they be sette on fyre with wyne. In those companies are harpes and lutes, tabrets and pypes, and wyne. But they regarde not the worke of the lorde and consydre not the operacion of his handes. Therfore cõmeth my folke also into captiuytie, because they haue no vnderstandynge. They glory is sampished with hunger, and theyr pryde is marred for thyrste. Therfore gapeth Hell, and openeth her mouth maruelous wyde: that theyr pryde, boostynge and welth with such as reioyce therin, maye descende into it.

Thus hath man a fal, & is brought lowe and the hygh loke of the proude shalbe layde downe. But the Lorde of Hostes shalbe exalted in iudgemente, and God that is holye, is prayled in rygh̃tcousnesse: Then shall the shepe eate in order, and the ryche mens landes that were layde waste, shall straungers deuoure. Wo be vnto them, that drawe wickednes vnto them wꝯ cordes of vanitie & syn, as it were with a carte rope.

Whiche vse to speake on this maner: let hym make haste nowe, and go forth with his worcke, that we maye se it. Let the councell of the holy one of Israell come, & drawe nye, that we maye knowe it.

Wo be vnto them ꝑ call euel good, & good euell, whyche made darkenesse lyghte, and

lyght darcknesse, that make sowre swete, & swete sowre. Wo be vnto them that ar wyse in theyr owne syght, and thynke them selues to haue vnderstandynge. Wo be vnto them that are stronge to suppe out wyne, & expert men to set vp dronkennes.

These geue sentence with the vngodlye for rewards, but condempne the iust cause of the rygheteous.

Therfore lyke as fyre lycketh vp ꝓ straw and as the flame consumeth the stubble: Euē so theyr rote shalbe as corrupcyon: and theyr blossome shall vanyshe awaye lyke dust: for they haue caste awaye the lawe of the Lorde of Hostes, & blasphemed the worde of the holy maker of Israel.

Therfore is the wrath of the Lorde kindled also agaynst his people, & he shaketh hys hande at them: yee, he hath smytten, so that ꝓ hylles dyd tremble. And theyr karcases dyd lye in the open stretes, lyke myere. And in all thys, the wrath of God hath not ceassed, but his hande is stretched out styll. And he shall geue a token vnto a straunge people: and call vnto them in a farre countre: & beholde, they shall come hasteiy with spede. There shall not be one faynte nor feble amonge them, no not a sloggyshe nor sleperp personne. There shall not one of them put of the gyrdle frome his loynes, nor loose the latched of his shoo. His arowes are sharpe, & all his bowes bent His horse hookes are lyke flynt, and his carte wheles lyke a stormye wynde. His crye is as it were of a Lyon, and he roareth lyke Lyons whelpes. They shall roare, and hanche vp the prayye, and no man shall recouer it, or gette it from them. In that daye they shall be so fearce vpon them, as the see. And yf we loke vnto ꝓ lande, behold: it shalbe all darcknesse & sorowe. Yf we loke towarde Heauen beholde, it shalbe darcke.

¶ The. vi. Chapter.

¶ Esay sawe the glory of the Lorde/ and was sent to prophecye the desolacyon of Iurye.

IN the same yeare that kyng Oziah dyed, I sawe the Lorde syttynge vpon an hygh and glorious seat, and his trayne fylled the temple. And aboute hym stode Seraphyns, wherof euery one had syxe wynges. Wyth twayne eache couered his face, with twaine his fete, and wi twayne dyd he flye. They cryed also ech one to another on this maner: holy, holy, holy is ꝓ Lorde of Hostes. The whole worlde is full of his glory. Yee, the geastes and dorechekes moued at his cryynge, and the house was ful of smoke. Then I sayde, O wo is me: For I am loste: in asmuche as I am a man of vncleane lyppes, & dwell amonge people ꝓ hath vncleane lippes also: for mine eyes haue sene the kynge and Lorde of Hostes.

Then flewe one of the Seraphins vnto me haynynge a hote cole in his hande, whiche he had taken from the aulter with the tongs and touched my mouth: and said, lo: this hath touched thy lyppes, and thyne vnrygheteoulnesse is taken awaye, and thy synne forgyuen. Also, I heard the voyce of the Lord sayinge on this maner: Whome shall I sende, & wyo wyll be our messaunger? Then I sayde here am I: sende me. And he sayde, go, and tell this people: * ye shall heare in dede, but ye shall not vnderstande: ye shall playnly se and not perceaue. Harden the hert of this people, stoppe their eares, and shut their eyes that they se not wyth theyr eyes, heare not wyth theyre eares, and vnderstande not wyth theyr hertes, and conuerte: and be healed.

Then spake I: Lorde, howe longe? he answered: vntyll the Cyties be vtterly wasted without inhabytours, and the houses without men, tyll ꝓ lande be also desolate, and lye vnbuylded. For the Lorde shal take the men farre awaye, so that the lande shal lye waste a longe season, yet in it shall succede ten kynges, and the lande shall retorne and be layde waste. And as the Terebint tree and oke in wynter cast theyr leaues, & yet haue theyr sappe in them: so shal ꝓ holy seede contyne in theyr substaunce.

¶ The. vii. Chapter.

¶ The Syrians mouet batayle agaynst Ierusalem/ A virgyne shall beare a chylde.

IT happened in the tyme of Ahaz: the sonne of Iotham, which was ꝓ sonne of Oziah kynge of Iuda: that * Rasin the kynge of Sirya, and Pechah ꝓ sonne of Romelyah, kynge of Israel, went vp towarde Ierusalē to besege it, but Rasin was not able to wynne it. Nowe when ꝓ house of Dauid (that is Ahaz) heardc worde therof, ꝓ Sirya & Ephraim were cōfederate together his herte quaked (yee & the hertes also of hys people) lyke as when a tree in ꝓ feldes is moued with the wynde.

Then sayde God vnto Esay: go mete Ahaz (thou and thy sonne Sear Iasub) at ꝓ heade of the ouer pole, in the fote path by the fullers grounde, & saye vnto hym, take hede to thy selfe: and be styll, but feare not, neyther be faynte herted, for these two tayles: that is for these two smokynge firebrandes the wrath and furyousnes of Rasin the Syryan, and Romelyes sonne: because that the kynge of Sirya Ephraim, & Romelies sonne haue wickedly conspyred against the sayyng We wyll go vp agaynste Iuda, vexe them, & bryngе them vnder vs, and set a kynge them euen the sonne of Tabeell.

For thus

For thus sayth the Lord God therto: It shal not go forthe: neyther so come to passe, for the heade Cytie of the Siryans is Damascus, but the heade of Damascus is Rapsyn. And after fyue & thre score yere, shall Ephra im be nomore a people. And the Cytie of Ephraim is Samaria, but the heade of Samaria is Romelies sonne. Yf ye beleue not, it cometh of this: that ye are vnfaythful to god Moreouer, God spake once agayne vnto Ahaz sayinge, requyre a token of the Lord thy God, whether it be toward the depth beneth or towarde the heygth aboue. Then sayde Ahaz I wyll requyre none: neyther wyll I tempte the Lorde.

The Lorde answered: Then here to, ye of the house of Dauyd: is it not ynough for you ye be grenous vnto men, but ye must greue my God also? And therfore the Lorde shall gyue you a token: Beholde a virgyn shal conceue and beare a sonne, and (thou hys mother) shalt call his name Emanuel. Butter and hony shal he eate, that he maye know to refuse the euell, and chose the good. For or euer the chylde come to knowledge: to eschue the euell, and chose the good, the lande (that thou so abhorrest) shalbe desolate of both her kynges. The Lorde also shall sende a tyme vpon ý, vpon thy people, & vpon thy fathers house (such as neuer came sence the tyme ý Ephraim departed frome Juda) thorowe the kynge of the Assiryans. For at the same tyme shall the Lorde whystle for ý flyes that are aboute the water of Egypte, and for the Bees in the Assirians land. These shal come and shall lyght all in the desolate valeyes, in the holes of stones: vpon all thorny and bushy places.

At the same tyme: shall the Lorde shaue the heare of the head and the fete and ý beard drawe of, with the rasure that he shal hyer beyonde the water: namely, with the kynge of the Assiryans. At the same tyme shall a man kyne with a cowe, and two shepe. Then because of the a boundaunce of mylcke, he shall make butter and eate it. So that euery one which remayneth in the lande, shall eat butter & hony. At the same tyme all wynyardes (thoughe there be a thousande wynes in one and were solde for a thousande sylucringes, shall turned to breares and thornes. Lyke wise shal come into ý lande with arowes and bowes, so shal all the lande become breares and thornes. And as for all hylles that ye haue dowe, there shall not come vpon them any feare of brears and thornes. But ý myll shall be dryuen thyther, and the shepe shall fede there.

¶ The.viii.Chapter.

¶ The ouerrunnynge of the lande by Emanuel. The feare of Israel, at which many shall stumble.

Moreouer, ý Lord sayde vnto me Take the a great leafe, & wryte in it, as men do wt a penne, make hastye spede to robbe, & haste to the spoile. And I called vnto me faithful witnesses to recorde. Uriah ý prest, & zachariah ý sonne of Barachiah. After that went I vnto the prophetisse, ý had conceaued and borne a sonne. Then sayde ý Lord to me geue him this name: a spedie robber: an hasty spoyler. For why, or euer ý chylde shall haue knowledge to crye father, and mother: shal ý ryches of Damascus & the substaunce of Samaria be taken awaye by the spoyler, before the kynge of the Assyrians.

The Lorde spake also vnto me, sayinge: for so muche as thys people refuseth the styll rennyng water of Silo, and put theyr delyte in Razin and Romelies sonne: Beholde, the Lorde shall bryngc myghty and great floudes of water vpon them: namely, the king of the Assiryans with all hys power: Whiche shal clyme vp vpon al his floudes, and renne ouer all theyr banckes. And shal breake in vpon Juda, flowynge and encreasynge in power, tyll he gette hym by the necke. He shall fyl also the wydenes of thy land wt his brode wynges, O Emanuell. Breake downe (o ye people of Assur) and ye shalbe broken downe herken to all ye of farre countrees. Muster you, and you shalbe broken downe, prepare you to batell and you shalbe torne in peces: take your councell together, yet must your councell come to nought, go in hande withall, yet shall it not prosper: for God is with vs. For the Lord spake thus to me in ý powre of his hande, & warned me, saying vnto me: that I shoulde not walke in the waye of this people.

He sayde moreouer: rounde wt none of the who soeuer saye, ponder people are bounde together: feare them not, neyther be afrayde of them, but sanctifye the Lorde of Hoostes, lette hym be your feare and dreade. For he shalbe the holy place to flye to, & stone to stumble at: the rocke to fall vpon, a snare and net to both the houses of Israell, and the inhabytours of Jerusalem. And many shal stumble fall, and be broken vpon hym: yea, they shalbe snared and taken.

Nowe laye the wytnesses together & seale the lawe with my disciples. Thus wyll I wayte vpon the Lorde that hath turned hys face from the house of Jacob, and I wyl loke for hym. But lo, as for me: and the chyldren whiche the Lorde hath geuen me: we are a token and a wonder in Israell, for the Lorde of Hostes sake, which dwelleth vpon the hyl of Syon.

And yf they saye vnto you: aske councell at the Sothsayers, Witches, charmers, and coniurers, then make them this answere.

Is there a people any where, that asketh not
Luke.xxiiii.a counceil at his God? *Should men runne vnto the deed for the lyuing? Yf any man want lyght, let hym loke vpon the lawe, and ꝑ testimonie, whether they speake not after this meanynge. Yf he do not this, he stumbleth and suffreth hunger. And yf he suffre hunger he is out of patience, & blasphemeth his king and his God. Then loketh he vpwarde, and downewarde to the earth, & beholde: there is trouble and darcknes, vexacion is rounde abouite hym, and the cloude of errour. And out of suche aduersytie shall he not escape. Euen lyke as in tyme paste: it hath bene well sene, that the lande of Zabulon & the land of Neph tally (where thorowe the see waie goeth ouer Jordane into the land of Galilee) was at the fyrste in lytle trouble: but afterwarde sore vexed.

The.ix. Chapter.

The prophecyeth of Christes natiuyte & dominyon.

1 The people that walke in darcknes haue sene a great lyght. As for them that dwel in the lande of the shadow of death, vpon them hath the lyght shyned. Thou hast multiplyed the people, & not increased their iore.
Esa.xxix.a *They reioyse before the, euen as men make mery in harueste, and as men that haue gotten the victorye, when they deale the spoyle.
For thou hast broken the yoke of the peoples burthen: the staffe of hys shoulder, and the rodde of hys oppressoure, as in the dayes of Madian.

5 And truely euery battayl that the warryoure accoplysheth, is done vnto confused noyse and defyling theyr garmentes vnto bloud. But this batayle shalbe vnto burnyng & consuming of fyre. For vnto vs a chyld is borne, & vnto vs a sonne is geuen. Vpon his shulder doth ꝑ kyngdome lye, & he is called with hys owne name wonderful. The geuer of counceil, the mygtie God, ꝑ euerlastyng father, ꝑ prynce of peace, he shal make no ende to encrease the kyngdome and peace, and shall sye vpon the seate of Dauyd and in his kyngdome, to set vp the same, and to stablyshe it with equytie and rygtcousnes, from henceforth for euermore. This shall the gelousy of the Lorde of Hostes bryng to passe.

6 The Lorde sent a worde vnto Jacob, the same is come into Israell. And all the people of Ephraim shal know, and they that dwell in Samarya, that saye wyth prydde and hye stomackes, on this maner. The tyle wonche is fallen downe, but we wyll buylde it wyth squared stones. The Mulberry tymber is broken, but we shall set it vp agayne with Cedre. Nevertheles, the Lord shal prepare Rasyn the enemye agaynste them, and so ordre they aduersaries, that ꝑ Sirians shal laye holde vpon them before, and the Philistyans behynde, and so deuoure Israell wyth open mouth.

After all this is not the wrath of ꝑ Lorde ceassed, but yet his hande stretched out styll. For ꝑ people turneth not vnto hym that chastyseth them, nether do they seke the Lorde of Hostes. Therfore hath the Lorde rooted out of Israell both head and tayle, branche and twygge in one daye.

By the head is vnderstande the honoure and honourable man, and by the tayle the prophet that preached lyes: For all they which enfourme the people: that they be in rygtcase, such be discceauers. Such as seme thyncke also to be perfecte amonge these, are but castawayes.

Therfore shal the Lorde haue no plesure in theyr ponge men, nether fauour theyr fatherlesse and wydowes. For they are all together ypocrites and wycked, and all theyr mouthes spake foly. After all this, is not the Lordes wrath ceassed: but yet hys hande is stretched out styll. For vngodlynes burneth, as a fyre in the bryers and thornes. And as it were out of a fyre in a woode or a rede bushe, so ascendeth the smoke of theyr pryde.

For cause of the wrathe of the Lorde of Hostes, is the lande full of darcknesse, and the people be consumed, as it were with fyre no mã doth spare his brother, but he robbeth on the rygtt hande: and doth famyshe, he eateth on the left hande, and he shal not haue ynough. Euerye man shall eate the fleshe of his owne arme. Manasses shal eat Ephraim, and Ephraim, Manasses, and they both shall eate Juda. After all this, is not the Lordes wrath ceassed, but yet his hande stretched out styll.

The.x. Chapter.

The thretneth the oppressoure of the poore, and prophecyeth against Sennacherib.

1 Wo be vnto them that make vnrygteous lawes, and deuyse thynges which be to harde for to kepe: where thorowe the poore are oppressed on euerye syde, and the Innocentes of my people robbed of Judgemente: that widowes maye be theyr prayye, and that they maye rob the fatherlesse. What wyll ye do in tyme of the visytacyon, and when destruccion shal come from farre? To whome wyll ye runne for helpe? and to whome wyll ye geue your honoure, that he maye kepe it? that I withdraw my hande, ye come not amonge prysoners, or lye amonge the deade? After all this doeth not the wrath of the Lorde ceasse, but yet his hande stretched out styll.

Wo be

Wo be also vnto Assur, which is a staffe of my wrath, in whose hand is the rod of my punishment. I shal sende hym amonge those hypocritysh people, amonge the people that have deserued my displeasour shal I send him, that he maye vtterly robbe them, spoyle the and treade them downe, lyke the myre in the streete. Howbeit, his meanyng is not so, neyther thynketh his hert on this fashyon. But he ymagineth onely, how he maye roote out and destroye moche people, for he sayeth: are not my princes al kynges? Is not Calno as easye to wynne as Charchamis? Is it harder to conquere Hamath then Arphad? Or is it hygher to ouercome Damascus, then Samaria? As who saye: I were hable to wynne the kyngdome of the Idolatrers and their goddes: but not Jerusalem, and Samaria. Shall I not to doo vnto Jerusalem and their ymages, as I dyd vnto Samaria and their idols?

Therfore the Lorde sayeth: Assoone as I have perfourmed my hole worke vpon the hill of Syon and Jerusalem, then wyll I visit the noble and stout hert of the kyng of Assyria with his proude lokes. For he standeth thus in his owne conceyte: This doo I through the power of myne owne hand, and through my wysdome: For I am wyse: I make that remoue the landes of the people, I make their treasures: and (lyke one of the mightyes) I dryue them from their hye seates. My hande hath founde out the strength of the people, as it were a nest. And lyke as eyres that were layed here and there, are gathered togyther. So do I gather all countreys. And there is noman that darre be so bolde, as to touche a fether, that darre open his mouth, or ones whysper.

Shall the axe boost it selfe agaynst hym that heweth therwith? or doth the saw make any braggynge agaynst hym that ruleth it? That were euen lyke, as if the rod dyd exalt it selfe agaynste hym that beareth it: or as though the staffe shulde magnifie it selfe, as who saye: it were no wood. Therfore shall the Lorde of hoostes sende hym amonge his fatlynges, leanesse: and burne vp his glorye, as it were with a fyre. But the lyght of Israel shalbe that fyre, and his Sanctuary shal be the flame, and it shal kyndle and burne vp his thornes and breers in one daye: yea, all the glorye of his woodes and feldes shalbe consumed with bodye and soule: And they shal be as an hoste of men, whose standerde bearer fainteth. The trees also of the felde whyche remayne, shalbe of suche a nombre, that a chylde maye tell them.

After that daye shall the remnaunt of Israel and such as are escaped out of the house of Jacob, sethe nomore comfort at hym that smote them, but with faythfulnesse stayed shall they trust vnto the Lorde, the holye one of Israel. The remnaunt, euen the posteritie of Jacob shall conuert vnto God the mygh- N
tie one. For though thy people (O Israel) be as the sande of the see, yet shal the remnaunt of them conuert in him. Perfect is the iudgement of him that flowetb in rygbteousnesse, and therfore the Lorde of hoostes shal perfectly fulfyll the thyng that he hath determyned in the myddest of the hole worlde. Therfore, thus sayeth the Lorde God of hoostes: Thou my people, that dwellest in Syon, be not afrayed, for the kynge of the Assyrians: He shall smyte the with a rod, and shal wag his staffe at the, as the Egyptians dyd some tyme: But sooneafter shall my wrath and myne indignacion be fulfylled in the destruction of them.

Moreouer, the Lorde of hoostes shal prepare a scourge for him, like as was ye slaughter of Madian vpon the rocke of Oreb. And he shall lyft vp his rod ouer the see, as he dyd sometyme ouer the Egyptians. Then shall his burthen be taken from thy shoulders, and his yoke from thy necke: yea, the same yoke shalbe corrupt for very fatnesse. He shal com to Aiah, and go thorowe toward Mygron: at Michmas shal he lay vp his harnesse, and go ouer the foorde. Gibea shall be their resting place: Ramath shalbe afrayed: Gibea Saule shall flye awaye. The voyce of the noyse of thy horses (O doughter Galli) shal G
be heard vnto Lais and to Anathoth, which also shalbe in trouble. Madmena shal trebble for feare, but the citizins of Gabin are manly, yet shal he remayne at Nob that daye. After that shal he lyft vp his hand agaynst the mount of the doughter Syon, the hyll of Jerusalem. But se, the Lorde God of hoostes shal take awaye the proude from there with feare. He shall hewe downe the proude, and fell the hye mynded. The bushes also of the wood shal be roote out with yron, and Libanus shall haue a myghtye fall.

¶ The.xi. Chapter.

The prophesyed of the natiuitie of Christ, and of his people: of the remnaunt of Israel, and of the fayth of the Heythen or Gentiles.

And there shall come a rod forth A
of the kinred of Jsai, and a blossom shal ryse vp out of his rote. The spyrit of ye Lord shal lyght vpon him: the spirite of wisdom and vnderstandyng, the spyrite of counsayle and strength, the spyrite of knowledge, and of the feare of the Lorde: and shal make hym ferueut in the feare of God.

For he shall not gyue sentence, after the thynge that shalbe brought before his eyes, neither reprone a matter at ye first hearyng: but vp rygbteousnesse shal he iudge the poore, and with

and with holynesse shal he reformme the simpie of the worlde.

He shal smyte the worlde with the rodde of his mouth, and w̃ the breath of his mouth shall he slaye the vngodlye. Rygh̃tousnesse shall be the gyrdle of his loynes: truthe and kayth̃fulnesse, the gyrdyng vp of his reynes.

The wolfe shal dwell with the lambe: and ꝑ Leoparde shal lye downe by the goot. Bullockes, lyons, and cattel shall kepe company togyther, so that a litle childe shal rule them.

The cowe and the beer shal fede togyther and theyr yonge ones shal lye togyther. The lyon shal eate strawe lyke the oxe or ꝑ cowe. The chylde whyle he sucketh shal haue a desyre to the serpentes nest, and whē he is weaned, he shal put his hande into the cockatryce denne. Noman shal do euyl vnto an other, no man shall destroye an other, in all the hyll of my holynesse. For the earth shalbe full of the knowledge of the Lorde, euen as the see floweth ouer with water.

And in that day shal the Gēntyles enquyre after the roote of Jesse whiche shalbe set vp for a tokē vnto the people, and his dwelling shal be glorypous. At the same tyme shall the Lorde take in hande agayne, to conquere the remnannt of his people (which shalbe left alyue) from the Assyrians, Egyptians, Arabyans, Horyans, Elamytes, Caldees, Antiochians: and from the Ilandes of the see.

And he shal set vp a token amonge the Gentyles, and gather togyther the dispersed of Israel: yea, and the outcastes of Juda from the foure corners of the worlde. The hatred of Ephraim also and enemyes of Juda shall be cleane rooted out. Ephraim shal beare none euyll wyll to Juda, and Juda shall not hate Ephraim: but they both togyther shall flye vpō the shoulders of the Philistines toward the west, and spoyle them togyther ꝑ dwell towarde the East. The Idumytes and the Moabytes shal let theyr handes fal, and the Ammonytes shalbe obedient vnto them.

The Lorde also shall cleane the tonges of the Egiptians see, & with a mygh̃tye wynde shal he lyft vp his hand ouer Nilus, and shal smyte his seuen streames, and make men go ouer drye shod. And thus shal there be a way for his people, that remayneth from the Assyrians, like as it happened to the Israelites what tyme they departed out of the lande of Egypt.

The.xii.Chapter.

The songe of the churche for the obtenynge of the victorye and ouercommynge of the worlde.

SO that then thou shalt saye: O Lord I wyll thanke the, for thou wast displeased at me: but refrayne thou frō thy wrath, and comforte me. Beholde, God is my salnaciō in whom I wil trust, and not be afrayed. For the Lord God is my strēgth and my songe, he also is becom my salnaciō.

Therfore with ioye shall ye drawe water out of the welles of the Sauyoure, and then shall ye saye: gyue thankes vnto the Lorde, call vpon his name, declare his counsayles amonge the people, kepe them in remēbrance for his name is excellent. O synge prayses vnto the Lorde, for he hath done great thynges, as it is knowen in all the worlde. Crye out, and synge thou that dwellest in Syon: for great is the holy one of Israel in the midest of the see.

The.xiii.Chapter.

The prophecyeth the destruction of Babylon: the captyuitie and ꝑ commynge agayne of the people.

THis is the heuy burthen of Babylon, which Esay the sonne of Amos dydse. Lift vp the baner vpon the hye hold, cal vnto thē, holde vp youre hande, that the princes maye go in at the doore. I haue sent for my deputies and my gyaunntes (sayth the Lorde) which shal execute wrath: I wyl call for suche as triumphe in my glorye.

There is a noyse of a multitude in ꝑ mountaynes, lyke as of a great people, a rushyng as thoughe the kyngdomes of the nacyons came togyther. (And the Lorde of hoostes musterethh his army to battayle.) They com out of a farre countrie, from the ende of heauen: Euen the Lorde him self with the mynisters of his wrath, to destroye the hole lande. Mourne ye, for the day of the Lord is at hād and shal come as a destroyer frō the almighty. Therfore shal al handes be lettē downe and al mens hertes shal melt away, they shal stand in feare, carefulnesse and sorowe shall come vpon them, and they shall haue payne, as a woman that trauayleth with chylde. One shall be abaished of an other, and theyr faces shall burne lyke the flame of fyre.

Beholde, the daye of the Lorde shal come terryble, and ful of indignacion, furour, and wrath to make the lande waste, and to roote out the synners therof. For the starres and planetes of heauen shal not gyue their light, the Sunne shall be darkened in the rysynge, and the moone shal not shyne with his light. And I wyll punyshe the wychednesse of the worlde, and the synnes of the vngodly, sayth the Lorde.

The hye stomockes of the proude wyll I take awaye, and wyl laye downe the boastyng of tyrauntes. I wyl make a man dearer then fyne golde, and a man to be more worth then a golden wedge of Dybyr.

Therfore I wyll shake the heauen, and the earth shall remoue oute of her place: in the wrath of the Lord of hoostes, and in the day of his feareful indignacion. And Babylon shall be as an hunted or chased doe, and as a

lye that noman taketh vp. Euerymā shal
turne to his owne people, & flye euche one into
his owne lande. Whosoo is found alone, shall
be thorowe. And who so gather togy-
ther shalbe destroyed with the swerde.
Yea, Theyr children shalbe slayne before theyr
eyes, theyr houses spoyled, and theyr wyues
ravisshed. For lo, I shall bryngе vp the Me-
dis against them, whiche shall not regarde
siluer, nor be desyrous of gold. With bowes
shal they destroye the ponge children, & haue
no pyte vpon women with chylde, and their
eyes shal not spare the chyldren. And Ba-
bylon (that glorye of kyngdomes and beau-
tye of the Caldees honour) shalbe destroyed
even as God destroyed * Sodom & Gomor.
It shal not endure for euer, neither shal there
be any more dwelling there, from generacō
to generacion.
The Arabyans shal pytche no tentes there
neither shall the shepeherdes make their fol-
des there any more: but fearfull wylde bea-
stes shall lye there, and the houses shalbe full
of great owles. Estriches shal dwel there, and
apes shal dance there, wylde cattes shal crye
in the palaces, and dragons shalbe in ý plea-
sant houses. And as for Babylons tyme, it
is at hand, & her dayes shal not be prolōged.

¶ The. xliii. Chapter.

¶ The returne of the people from captiuytie. The prophecie of the people of God, and affliction of theyr enemyes. The ruyne of Babylon.

But the Lorde wyll be merciful vn-
to Jacob, and wyll yet chose Israel
agayne, and set them in theyr owne
lande. Straūgers shal cleaue vnto
them, and get them to the house of Jacob.
The people shal take them and carye them
home to theyr owne lande. And make them
to enterit the house of Israel in the land of ý
Lord, that they may be seruauntes & hande-
maydens of the Lorde, They shal take those
prisoners whose captiues they had ben afore
and rule those that had oppressed thē. When
the Lord now shal bryng thē to rest frō ý tra
uayle, feare, and harde bondage, that thou
hast laden withal: then shalte thou vse this
mockage vpō the kynge of Babylon, & say:
How happeneth it that ý oppressour leaueth
off? Is the golden trybute come to an ende?
The Lorde hath broken the sceptre of the vn
godly, and the rod of the lordly. Which whē
it is wroth smyteth ý people wt continual stro
kes, & tyrannously raygneth ouer the Heythen
whom he persecuted without compassyon.
And therfore the hole worlde is now at rest,
and quyetnesse: and men synge for ioye.
Yea, euen the Fyre trees & Cedres of Ly-
bano, reioyse at thy fal, sayinge: Now that
thou art layed downe, there com no mo vp to
hewe downe vs. Hell also beneth trembleth to
meete ý at thy cōmyng, and for thy sake hath
raysed his dead, and all myghtye men & prin-
ces of the earth. All kynges of the erth stand
vp from their seates, that they maye all ans-
were, and speake vnto the. Art thou become
weake also as we? art thou become lyke vn-
to vs? Thy pompe and thy pryde is layed
downe into the pyt, and so is ý melody of thy
instrumentes. Wormes be layed vnder the,
and wormes be thy couerynge.
How art thou fallen from heauen (O Lu-
cifer) thou fayre morynge chylde? how hast
thou gottē a fall euen to the ground, and art
become weaker then the people? For thou
saydest in thyne herte: I wyll clyme vp into
heauen, and exalte my throne aboue, beside
the starres of God, I wyll syt also vpon the
holy mount towarde the North, I wil clyme
vp aboue the cloudes, and wyll be lyke the
hyghest of all. Yet thou shalte be broughte
downe to the depe of hell. They that seke the
shall narowly loke vpō the, & thynke in thē
selues, saying: Is this the man that brought
al landes in feare, and made the kyngdomes
afrayed? Is this he that made the worlde in
a maner waste, and layed the cyties to the
grounde, which let not his prisoners go out?
The kynges of the nacions lye euery one
in his owne house with worshippe, and thou
art cast out of the graue lyke a fylthye abho-
mynable branche: lyke as deed mens ray-
ment that are shot thorowe with the swerde
and go downe to the stones of the deepe: as a
deed coorse that is troden vnder fett: and art
not buryed with them. Euen bycause that
thou hast wasted thy land, and destroyed thy
people. The generacion of the wycked shall
be without honour for euer. Let there a way
be sought to destroye theyr chyldren, that be
in theyr fathers wyckednesse that they come
not vp agayne to possesse the lande, and fyll
the worlde full of enemyes.
I wyl stande vp agaynst them (sayth the
Lorde of hoostes) and root out the name and
remnaunt, sonne, & sonnes sonne of Babylon
(sayth the Lorde) & wyl gyue it to ý Otters,
and wyll make water pyddles of it. And I
wyl swepe them out with the besome of de-
struction, sayth the Lorde of hoostes. The
Lorde of hoostes hath sworne an oth, saying
It shal come to passe as I haue determyned,
and shalbe fulfylled as I haue deuysed. So
ý Assyria shal I destroy in my lāde, and vpō
my mountaynes wyl I treade him vnder fote
Wherethorowe his yoke shal come frō them
and his burthen shalbe taken from theyr shul
dre. This deuyse hath God taken thorowe
the hole worlde: and this is his hande stret-
ched out ouer all people. For yf the Lorde of
hoostes determyne a thinge: who is hable to
disanull it? And yf he stretcheth forth his
hande, who maye holde it agayne?
The same yere that kynge Ahas dyed,
God threatened on this maner: Reioyse not
(thou

(thou whole Palestina) byecause the rod of him that beateth the is broken: for out of the serpentes rote there shal come an adder, and the frute shalbe a fyrye flyinge worme. But the fyrstborne of the poore shall be fed, and ꝑ symple shal dwel in saftetye. Thy roote also wyl I destrope with hungre, and it shal slay thy remnaũt. Mourne thou porte, wepe thou cytie, for (O whole lande of Palestina) thou art layed waste, for there shal come from the north a smoke that not one alone may abyde in his place. Who shal then answere the messengers of ꝑ Gentyles? For the Lorde hath stablished Syon, and the poore of his people that be therin, do put theyr trust in hym.

¶ The.xv.Chapter.

¶ A prophecye agaynst Moab.

A This is the heuy burthẽ vpõ Moab Ar of Moab was destroyed, and ouerthrowẽ in ꝑ nighte season: Kir also in Moab was destroyed, and perissched in the nyghte. They went vp to the ydols house euen to Dibon to the hye places to wepe for Nebo, & Moab dyd mourne for Medba: All theyr hedes were balde, and all theyr berdes shauen. In theyr stretes ar they B gyrded about with sakcloth. In all the toppes of theyr houses and stretes shall be nothing but mournyng & weping. Hesbon and Eleale shal cry, that their voyce shalbe herd vnto Jahaz. The worthyes also of Moab shall bleate out, and crye for very sorowe of theyr myndes: Mo shall my hert be for Moabs sake. They shal flye vnto the cyte of Zoar whiche is lyke a fayre younge bullocke of thre yere olde, for they shal al go vp to Luith C wepyng. Euen so by the waye toward Horonaim they shal make lamentaciõ for theyr vtter destruction. For the waters of Nirim shalbe dryed vp, by reason wherof the gralle is witered, the herbes destroyed, & the grene thynges gone. For the relydue that he hath done, they are lorp. As for theyr substaunce, the enemies haue caryed them to ꝑ brooke of D the wyllowes. For ꝑ crye went ouer the hole lande of Moab: vnto Eglaim and vnto Ber Elim was there nothing but mournyng, byecause ꝑ waters of Dimon were ful of bloude for I the Lorde shall sende more blonde vpõ Dimõ, and lyons vpon the remnaunt of the land, & on them that are escaped frõ Moab.

¶ The.xvi.Chapter.

¶ The destruction of Moab.

A Sende the Lorde of the world a lãbe frõ the rocke that lyeth towarde ꝑ desert, vnto the hyl of the doughter Syon. For as for the doughters of Moab, they shalbe as a trẽblynge byrde ꝑ is put oute of harnest, for they shal carye them vnto Arnon: gather your coũsayl, com together in iudgement, couer vs w̃ your shadow in the myddaye, as the nyght doth hyde the chaced, and bewraye not them that are fled, let my persecuted people dwell amonge you, Moab, be thou theyr refuge agaynst the de- B stroyer: for ꝑ aduersary is brought to nought the robber is vndone, the tyraunt is wasted out of the lande. And in mercy shall the seate be prepared, and he shal sit vpõ it in ꝑ truthe in the tabernacle of Dauid, iudgyng and seekynge iudgement, and makynge haste vnto rygthousnesse. We haue herd of the pryde of Moab, he is very proude, presumpteous, arrogant and ful of indignaciõ and vayne are his lyes. Therfore shal Moab make lamentacion byecause of the Moabytes (that shall be slayne) yea, they shal waple all together. Byecause of the foundacions of the citie that is made of brycke, shall ye complayne: euen ye lame people that are left onely behynde.

For the vynes of Hesbon are cut downe: C As for the vyne of Sybna, the lordes of the Heythen haue broken downe her principall braũches: they are com euẽ vnto Jazer, they went on wandrynge vnto the wyldernesse. Her goodly braũches were throwen downe as they wente ouer the see. Therfore wyll I mourne for Jazer, and for the vine of Sibna I wyl poure my teares vpon the, O Hesbon and Eleale, for the crye of thyne enemyes is fallẽ vpon thy sommer frutes, and vpon thy harnest. The mirth and chere is taken away out of the plentyful felde, and in the vyneardes, there shalbe no iope nor gladne sse.

The treader shall treade out no wyne in D the pressfes, the sõge of theyr mery chert haue I layed downe. Wherfore, my boweis shall romble lyke an harpe for Moabs sake, and myne inwarde partes, for the cyties sake ꝑ is made of brycke. And it shal come to passe, that when it is sene that Moab shalbe made wery of his hyl chapels, he shall come to hys temple to praye, but he shall not be hable.

So then, this is the sayng that the Lord hath spoken concernynge Moab, syns that tyme. But now the Lorde hath spoken, sayinge: In thre yeres, whiche shalbe as the yeres of an hyred seruaunte, shall the glorye of Moab be turned into confusion, thorowout all his multitude, which is very great. And that whiche remayneth, shall be very small and feble.

¶ The.xvii.Chapter.

¶ A prophecye agaynst Damascus.

A This is the heuye burthen vpon Damascus: Behold, Damasco is taken awaye, to be nomore a cytie, but shalbe an heape of broken stones. The waste cyties of Aroer shalbe folides for cattell, whiche shall lye there, and there shall be none to fraye them awaye: Ephraim also shall nomore be stronge

stronge, and Damascus shall no longer be a kyngdome, and the rēnaunt of Syria shall be as the glory of the childrē of Israel, sayth the Lorde of hoostes. And in that day it shall come to passe, that Jacob shalbe made verye poore, and the fatnesse of his flesh shal waxe lane. And he shalbe as one that gatherethe vp corne in harvest, euē like him whose arme reapeth ꝑ eares of corne. He shalbe also lyke one that gatherethe eares of corne in ꝑ valley of Rephaim. Some gatherynge in dede shal there be left in it, euen as in the shakyng of an Olyue tree, there remayne two or thre berye in the top of the vppermost bow, and foure or fyue in the brode fruteful braūches thereof: sayth the Lorde God of Israel.

B Then shall man turne agayne to his maker, and his eyes shal haue respect to the holy one of Israel. As for the aulters whiche are his owne handeworke, he shall not regarde them, and the thinges that his fyngers haue made (as grones and pynages) those shal he not cast his eye vnto. In that daye shal their stronge cyties be as the forsaken shrubbes & bunches, whiche they lefte, bycause of the children of Israel: and the lande shall be desolate. Bycause thou hast forgottē God thy saluacyon, and hast not ben myndeful of thy stronge rock: therfore shalt thou set pleasaūt plantes, and shalt graffe the braunche of an other mannes vyne. In that daye shalt thou make thy plante to growe, and early in the morynge shalte thou make thy seed to flowe. The harvest shalbe gone in the daye of inheritaunce, and there shalbe sorowe with out hope of comfort.

C Woe shalbe to ꝑ multitude of moch people which shall make a sounde lyke the noyse of the sea. And the violēce of the nacions, whiche shal rage lyke the russhynge in of many waters: Euen lyke many waters shall the people rage. God shall rebuke hym, and he shall flye farre of. He shalbe chaced away lyke as dye strawe vpō the mountaynes before the wynde: and lyke a thing that turneth before the tempe. At euen beholde, there is trouble: and or euer it be mornynge: lo he is gone. This is the portiō of them that oppresse vs, and the lot of them that robbe vs.

C The. xviii. Chapter.

C A prophecye agaynst Egypt.

A That lande that trusteth vnder ꝑ shadowe of wynges, that lande which is beyond the waters of Ethiopia: Sendyng messengers by the sea, and in vessels of redes ouer the water. Go you hence (ye spedye messengers) to a nacion that is scatred abrode, & robbed of that they had, a fearful people from their begynnynge hytherto: a nacion troden downe by lyke and lyke, whose lande the floudes haue spoyled. All ꝑ inhabitours of the worlde and indwellers of the earth, loke vp when he setteth vp a token in the moūtaynes, & hearken whē he bloweth with the trompe. For so the Lorde sayde vnto me: as for me, I wyll take my rest, and loke vpon the matter in my habitacion, lyke a fayre heate after the rayne, and lyke a cloud of dew in ꝑ heate of harvest.

B For afore the harvest when the braunche is growen, there shal come rype frute out of the floure: and he shal cut downe the increase with sythes, and the braunches shall he take away with hookes: Thus shal they be left to gather vnto the foules of the moūtaynes and to the beastes of the earth: for in Somer the byrdes shall remayne vpon it, and euery beast of the lande shalbe vpon it in the wynter. In that tyme shall there a presente be brought vnto the Lorde of hoostes: euen a people that is scatred abrode, and robbed of that they had, that same people which haue bene fearfull from their begynnynge hytherto, a nacyō troden downe by litle and lyke: whose land the floudes haue spoyled: To the place of the name of the Lorde of hoostes, euen to the mount Syon.

C The. xix. Chapter.

C The prophecye agaynst Egypt.

A The heuye burthen of Egypte: Beholde, the Lord rydeth vpon a swyft cloude, and shal come in to Egypte, and the ydols of Egipt shal tremble at the presēce of hym, and the herte of Egipt shal quake in the myddes of her. And I wyll set the Egyptians one agaynst an other, so that one brother shall fyght agaynste an other, and one neyghbour agaynst an other, cytye agaynst cytie: and realme against realme. The minde also of Egypte shalbe cleane without counsayl wīn it selfe, and ꝑ deuyce that they take wyll I destroye, so that they shall seke counsayle at ydols, & at sorcerers, at workers wī spyrites and at sothsayers. And the Egiptians wyl I gyue ouer into the hande of a maynaylons cruel lorde, and a myghty kyng shal haue domynion ouer them, sayeth the Lorde God of hoostes: The waters of the see shall fayle, and the ryuer shall decrease, & be dryed vp. The waters shalbe drawen out: the ryuers of Egypt shalbe emptyed and dryed vp the reedes and flagges shalbe cut downe.

B The grasse in the ryuer and by the ryuers bank, and al that groweth by the ryuer shal wyther away, and be brought to nought. The fyshers also shal mourne, and all they that cast angle into ꝑ water, shall make lamentacion, and they that lay forth their net beside the waters shalbe rooted out. Moreouer, they that worke in flax and make fyne workes, shall be confounded: and so shall they that weue open workes. For their open

workes shall be euen destroyed, and all they that make pondes and stues for fyshe shall come to nought.

But ye foolysh princes of Zoan, ye wyse coũsaylers of Pharao, whose wyt is turned to foolyshnesse, how saye ye vnto Pharao, I am come of wyse men, and of auncient kynges? Where are thy wyse men? Let them tell the (yf they can) what the Lorde of hoostes hath deuysed vpon Egypt.

C The princes of Zoan are become fooles, the princes of Noph are discerued, they haue discerued Egypt, euen they that were taken for the chefe kynred therof. In the myddest of it hath the Lord poured the spyrite of wickednesse: and they haue discerued Egypt in euery worke therof, euen as a dronken man stackereth in his vompyte. Neyther shall the heed or tayle, the braunche or reede be hable to do any worke in Egypt. In that day shal Egypte be lyke vnto women: It shall be afrayed, and stande in feare at the mocyon of the hande of the Lorde of hoostes, whiche he shaketh ouer it. And Egypte shalbe afrayed of the land of Juda: so that euery one which maketh mencion of it, shalbe afrayed therat bycause of the counsayle of the Lord of hoostes which he deuyseth for it.

In that daye shall fyue cyties in the lande of Egypte speake the language of Canaan, and sweare vp the Lorde of hoostes: the citie of desolaciõ shalbe called one of thẽ. In that daye shall the aultare of the Lorde be in the mydes of the lande of Egipt, and this title beside it: VNTO THE LORDE. And it shal be a token and a wytnesse vnto the Lorde of hoostes in the lande of Egypt. For they shal crye vnto the Lorde, bycause of such as trouble them, and he shall sende them a sauyour, and a great man to deliuer them.

D And the Lorde shalbe knowen in Egypt, and the Egyptians shall knowe the Lord in that daye, and do sacrifyce and oblation: yea they shal vowe a vowe vnto the Lorde, and perfourme it. The Lorde also shall smyte Egipt sore, and heale them agayne, and they shalbe conuerted vnto ẽ Lord, and he shalbe intreated of them, and shal heale them. In ẽ daye shal there be a commen waye out of Egipt into Assyria, and Assyria shal come into Egypt: and Egipte into Assyria: so that the Egiptians and the Assyrians shall serue the Lord togyther. In that daye shal the nacion of Israel be the thyrde with Egypt and Assyria: and they shalbe blessed in ẽ myddes of the lande: which lande the Lorde of hostes hath blessed, sayinge: blessed is my people of Egypte: Assur also is the worke of myne handes: and Israel is myne inheritaunce.

C The.xx. Chapter.

C Agayne Egypt and Ethiopia.

IN the yere that Tharthan came vnto Asdod (when Sargon the kyng of Assiria had sent hym) and had fought agayneste Asdod, and taken it. At the same tyme spake the Lorde by the hande of Esai the sonne of Amos, sayinge: Go, and take of the sacke cloth from thy loynes, and put of thy shoe frõ thy fote. And he dyd so, walkynge naked and barefoote.

And the Lorde sayde: lyke as my seruaunt Esay hath walked naked and barefote for a signe and wondre thre yeres vpon Egypte, and Ethiopia: Euen so shal the kynge of Assyria take awaye out of Egypte and out of Ethiopia, children and olde men, naked and barefote, with theyr loynes vncouered, to ẽ great shame of Egypt.

They shalbe brought in feare also, and ashamed one of another: Ethiopia of Egipt and Egipt of Ethiopia, consydrynge what glory they wer in afore. And they that dwel in the same Ile, shall saye in that daye: Beholde, thus are we regarded. Whyther shall we flye for helpe, that we may be deliuered from the kynge of Assyria? And howe shall we escape?

C The.xxi. Chapter.

C Agayne Babylon, Idumea, and Arabia.

THe burthẽ of the waste ser: Euẽ as the stormye wether that passeth thorowe at ẽ noone day, to come from the wilderness, frõ that horrible lande. A grieuous vision was sherwed vnto me: Let one discerytful offender come agayne an other, and one destroyer agayne an other. Up Elam, laye siege ẽ of Media, all their groninge haue I layed downe. Therfore are my loynes fylled w̃ sorowe: heynesse hath take holde vpõ me as the pãges of a woman ẽ is trauaylynge: It made me stoupe whẽ I herde it, and it vexed me wh̃ I sawe it. Wy hert panted, fearfulnesse came vpõ me. The night of my voluptousnesse hath he turned agayne me into feare. Whyle they garnished the table, ẽ watchman loked: And whyle he was eating and drynking (it was sayd) vp ye captaynes take you to poure shylde. For thus hath the Lorde sayde vnto me: Go, and set a watchman, to tell what he seeth. And he sawe a charret, which two horsmen sat vpon, with the carpage of an Asse, and the carpage of a camell. So he loked and toke diligens here. And the lyon cryed, Lorde, I stand wayting all the hole daye, and am appoynted to kepe my watche euery nyght. And beholde, here commeth a charret of men, with two horsemen. And he answered, and sayde: Babylon is fallen, is fallen: and all the ymages of her goddes hathe he smyten downe vnto the grounde. Thou art he whom I must threshe, and thou

and thou belongest to my corne floore. This
that I herde of the Lorde of hoostes the God
of Israel haue I shewed vnto you.

C The burthē of Duma: he calleth vnto me
out of Seir: Watchman what hast thou es-
syed by nyght? Watchman, what hast thou
spyed by nyght? The watcheman sayde:
The morynynge commeth, and so doeth the
nyght. Yf ye wyll aske me any question, thē
aske it: returne, and come agayne.

The burthen concernyng Arabia: In the
pleasaunt grounde of arabia shal ye tary all
nyght, euen in the stretes of Dedanim. The
inhabitours of the lande of Thema brought
fresh water to hym that was thyrstye, they
prouided him with their breed that was fled
awaye. For bycause of swerdes are they be-
come fugitiue, euen for the drawen swerde,
and for the bente bowe, and bycause of the
grieuousnesse of warre. For thus hath the
Lorde sayd vnto me: There is yet a yere ac-
cordynge to the yeres of an hyred seruaunt,
and all the glory of Cedar shall fayle.
And the nombre of them that shal escape
from the bowes, shall be mynished by the
mighty chyldren of Cedar: for so the Lorde
God of Israel hath spoken.

C The.xxii.Chapter.

C A prophecye against Jerusalem.

1 The burthen of the valley of vision
What hast thou to doo here, that
thou clymest vnto ye house toppes?
Thou that art ful of occuppynge,
thou seditious and proude cytie: thy slayne
men are neyther put to death with swerde:
nor kyed in battayle. All thy captaynes are
fugitiue togyther, the Archers haue taken
them prisoners. All they that are founde in
the, are in captiuytie togyther, bycause they
fled fare of. Therfore sayde I: let me alone,
and I wyll make lamentacion. Ye shal not
be able to comfort me, bycause of the destru
cion of the doughter of my people. For this
is a daye of trouble, of ruyne, and of destru-
cion that the Lorde wyll bryngе to passe in
the valleye of vysion, breakynge downe the
cytie, and cryinge vnto mountaynes.
2 Ye bare the quyuer with a charet of kote
men and horsemen, and the cytie of Kyr shew-
ed the shylde open. Thy chefe valleye also
was full of charrettes, and the horsmen set
their faces directly towarde the gate. And
in that daye dyd the enemye take awaye the
couerye of Juda: and then dyddest tho loke
towarde the armoure of the house of the fo-
rest. Ye haue sene also the broken places of ye
cyte of Dauid, how that they are many, and
ye gathered togyther the waters of ye lower
pool. As for the houses of Jerusalem, ye
have nombred them, and the houses haue ye
broken downe to make the wall stronge. 3
Ye also haue ye made bytwene the two wal-
les, for the waters of the olde poole and haue
not regarded the maker therof, neyther had
respect vnto hym that toke it in hande. C
And in that daye dyd the Lorde God of
hoostes call men vnto weepynge and mour-
nyng, to baldnesse and gyrdyng about with
sacke cloth. And beholde, they haue ioye and
gladnesse, slayinge oxen and kyllynge shepe,
eatyng flesh, and drynkynge wyne. *Let vs *1.Cor.xv.e
eate and drynke, for tomorowe we shall dye. Sapien.ii.b
And it came to the eares of the Lorde of hoo-
stes: This iniquitie shall not be pouryed frō
you tyl ye dye, sayth ye Lorde God of hostes.
Thus sayth the Lorde God of hostes: Go
get ye vnto yonder treasurer, euē vnto *Seb- *1.Reg.xxvi.a
na, which is the ruler of the house. What
hast thou to do here? whom hast thou here?
that thou shouldest here hewe the oute a se-
pulchre, as it were one that heweth hym out
a sepulchre on hye, or that graueth an haby-
tacion for hym selfe in an harde rocke?
D
Beholde, O thou man, the Lord shall ca-
ry the awaye into captyuitie, and shal sure-
ly couer the with confusion. The Lorde shal
turne the ouer lyke a ball with his handes:
(and shal tende the) into a farre coūtrie: There
shalt thou dye, and there (in stede of the cha-
rettes of thy pompe) shal ye house of thy lord
haue confusion. I wyll dryue the from thy
place, and out of thy dwellyng shal he ouer-
throwe the. And in that daye shall I call my
seruaunt Eliakim the sonne of Helkia. And
with thy garmentes wyll I clothe hym, and
with thy gyrdle wyll I streng the hym: thy
power also wyl I cōmyt into his hande, and
he shalbe a father of suche as dwel in Jerusa
lem, and in the house of Juda.
E
*And the keye of the house of Dauid wyl *Iob.xii.b
I laye vpon his shoulder, so that he shal ope Apoca.iii.b
and no man shall shut. He shall shut, and no
man shal open. And I wyl fasten hym as a
nayle in a sure place, and he shalbe the glori-
ous seate of his fathers house. Moreouer, al
generacios and posterities shal hange vpon
hym all the glorye of their fathers house, all
vesseis both great and small, and all instru-
mentes of measure and musyke. In that day
(sayeth the Lorde of hoostes) shall the nayle
that is fastened in the sure place, departe, be
broken, and fall: and the burthen that was
vpon it, shalbe pluct awaye: for so the Lorde
hath spoken.

C The.xxiii.Chapter.

C A prophecye against Tyrus, and a prayse
that it shalbe restored agayne.

1 The burthen of *Tyre: Howlye
ye shippes of Tharsis, for there
commeth such destruction, that
ye shall not haue an house to en-
tre into: Out of the land of Cit-
tim haue they knowledge of this plage.
We styl, ye that dwell in the Ile, the mar-
chauntes *Ezr. xxvi.a

chauntes of zidon, and such as passe ouer the
see, haue made the plēteous. The corne that
groweth by the great waters of Nilus, and
the frutes of the ryuer were her vytayles, so
that it became a cōmen mart of the nacions.
Be ashamed thou zidon, for the see (euen the
strength of the see) hath spoken, sayinge: I
haue not trauayled nor brought forth chyl-
dren, nor norysshed vp ponge mē or brought
vp virgins.

15 When tydynges commeth to the Egipti-
ans, they shalbe sory for the rumour ꝑ goeth
of tyre. Get you to Tharsis, mourne ye that
dwell in the Ile. Is not this that glorypus
cytie of yours, which hath bene of olde anti-
quitie. Her owne feet shall carye her forth to
be a sotourner into a farre countrye. Who
hath deuised this agaynst Tyre (that gineth
garlādes vnto other cyties) whose marchaū
tes are princes: and whose captaynes are ho
nourable in the worlde. Euen the Lorde of
hoostes hath deuysed this, to put downe the
pryde of all suche as be glorious, and to my-
nysshe all them that be pronde vpon earth.
Get the out of the land vnto the doughter of
Tharsis: seinge thou hast nomore strength.

C He that smote the kyngdomes togyther,
holdeth out his handes ouer the see: euen the
Lorde him selfe hath gyuen a cōmaundement
agaynst the same cōmen place of marchaun-
dyse, that they shal vtterly destroy ꝑ mygbte
therof. And he sayd: Make nomore thy boste
(O virgin thou doughter zidon) thou shalt
be brought downe: Vp, get the ouer vnto Ci
tim, where neuertheleſſe, thou shalt haue no
rest. Beholde, this people came not of ꝑ Cal-
deers: but Assur made them strōg with great
shippes. They set vp the stronge holdes ther
of, & destroyed his palaces: and he brought it
in decaye. Mourne, ye shyppes of Tharsis
for your strength is brought downe.

D And in that daye shall Tyre be forgotten
seuentye yeres (according to the yeres of one
kynge) and after the ende of the seuentye ye-
res shall Tyre synge as doth an harlot.
Take an harpe, and go about the cytie (thou
harlot that hast ben forgotten) make swete
melodye, synge mo songes, that thou mayest
be had in remembraunce. And after the ende
of ꝑ seuentie yeres shal the Lord vysit Tyre
and she shall conuerte vnto her rewarde, and
shall commyt fornicacion with all the kyng-
domes of the earth that are in the worlde.
They occupying also and their rewarde
shalbe holy vnto the Lorde. Their gaynes
shall not be layed vp nor kept in store, but it
shall be theirs that dwell before the Lorde,
that they maye eate pnoughe, and haue clo-
thynge sufficient.

C The. xxiiii. Chapter.

C Prophecye of tribulacion to come vpon
the worlde bycause of synn.

B Eholde, the Lord maketh the earth A
waste and empty: he turneth it vp
syde downe, & scattreth abrode the
inhabitours therof: And the prest
shalbe as the people: and the master as ꝑ ser-
uaūt: the mastresse lyke the mayde: the seller
lyke the byer: he that lendeth vpon vsury,
lyke hym that borroweth vpon vsury: the cre
ditour as the detter. The world shalbe clene
wasted and vtterly spoyled, for so the Lorde
hath spokē. The earth is sory, and cōsumeth
away: the worlde is feble and perisheth, the
pronde people of the erth are come to nought.
The earth also is become vnprofytable vn-
der the inhabitours therof, which haue trā-
gressed the lawes, chaunged the ordinaunce,
broken the euerlastynge couenaunt.

Therfore hath the curse consumed ꝑ erth, B
and they that dwel therin, are fallē into tre
passe. Wherfore the inhabitours of the erth
are perisshed with brought, and sewe mē are
left behynde. The wyne fayleth: ꝑ vine hath
no mygbte, all they that haue bene merye of
herte are come to mournynge. The myrth of
tabrettes is layed downe, the noyse of suche
as haue made mery, is ceassed: the iope at the
harpe is at an ende. They shall drynke no-
more wyne with myrth, stronge drynke shal
be bytter to them that drinke it. The cytie of
vanitie is broken downe, euery house is shut
vp, that noman may come in. In the streets
is there a cryinge bycause of wyne, all chere
is vanisshed awaye, the myrth of the worlde
is gone: in the citie is left desolacion, and the
gate is smyten with destruction. C

For in the myddes of the worlde, euen a-
monge the people, it shal come to passe, as at
the shakynge of Olyues, and as the grapes
are whē the wineharuest is done. They shal
lyft vp their voyce, and make a mery noyse:
and in magnifyinge of the Lorde, shall they
crye out of the west. Wherfore prayse ye the
Lorde in the valleyes, euen the name of the
Lorde God of Israel, in the Iles of the see.
From the vttermost parte of the earth haue
we herde prayses and myrth, bycause of the
ryghtous. And I sayde: I knowe a thynge
in secrete: I knowe a thing in secrete: woo is
me, the trāsgressours haue offended: the trā-
gressours haue greuously offended. Feare-
fulnesse, the pyt and the snare are vpon the,
O thou that dwellest on the earth. It shall
come to passe, ꝑ whosoeuer escapeth the fear
full noyse, shall fall into the pyt. And he that
commeth vp oute of the pyt, shall be taken
with the snare. For the wyndowes from an
yghe are open, and the foundacyons of the
earth are moued.

The earth is vtterly broken downe, the D
earth hathe a sore ruyne, the earth quaketh
exceadyngly. The earth shal rele to and fro,
lyke a dronkerde: and shalbe remoued lyke a
tent

lyke a tent, (of one nyght) & the iniquite therof shalbe heuy vpon it. It shal fall, and not rise vp agayne. And in that daye shal ý Lord visite the host aboue ý is on hie: & the kinges of the world ý are vpon the earth. And they shal be gathered together, as they ý be in prysō: & they shalbe shut vp in warde, & after manye dayes shal they be visyted. * The mone shal be ashamed, and the sunne ashamed when the Lorde of hostes shall raygne in mount Sion and in Ierusalem with worshippe, and in the sight of suche as shalbe of his councell.

¶ The.xxv.Chapter.

¶ A thankesgeuyng to God for his workes.

I Thou art the Lorde my God, I wyl magnify the, I wyl geue thankes vnto thy name. For ý hast brought wonderful thynges to passe, accordyng to thine old councels truly & faythfully. Thou hast made of a citie a heape of stones & brought a stronge towne into decaye. The habitacion of straugers hast ý made to be no citie, neither shal it be builded any more. Ther fore shall ý mighty people geue glory vnto ý thy ye of the valeaunt heithen shal feare ý. For ý hast bene a strength vnto the poore, & a succoure for ý nedy in his trouble. A refuge agaynst euil wether, a shadowe agaynst the heate. For the blast of ragynge men is lyke a storme that casteth downe a wall.

5 Lyke as thou bryngest heate downe out of a dry place: so shalte ý suppresse the noyse of straniers. The heate is in the shadowe of the cloude: the braunche of the myghtye shal be brought lowe. And in this moutayn shal ý lord of hostes make vnto al people a feast of glorious & delicate thynges, euen of most pleasant & deinte dyches. And in this mountayne shall the Lorde destroye ý couerynge, ý al people are wrapped in, & the hanging ý is spread vpō al nacyons. * As for death he hath swalowed it for euer, & And ý Lord God shall wipe awaye teares from all faces, and the rebuke of hys people shal he take awaye out of all the earth. For so the Lord hath sayde.

And in that daye it shalbe sayde: Lo, this is our god, we haue wayted for him, * and he shal saue vs. This is ý Lord in whō we haue hoped, we wylbe mery and reioyce in the salueacyon that cōmeth of hym. For in this mōtayne shall the hande of the Lorde cease and Moab shall be threshed vnder hym, euen as straw is threshed vpon the ground. And he shall stretche out his hande in the myddes of them (as he that swymmeth, casteth out hys handes to swymme) and with the strength of his handes shall he bryng downe their pryde. The strong hold also and defence of thy walls shall he ouerthrowen and cast downe and brought them to the ground, euen vnto dust.

¶ The.xxvi.Chapter.

¶ Songe of the vnpurtaunce of the people.

IN that daye shall this songe be song in the land of Iuda. * We haue a strong cyttie. Saluacyon shall God appoynt in stede of walles and bulwarkes.

* Open ye the gates that the rygheteous people whiche keepeth the trueth maye entre in. Their minde is set vpon the bycause thou preseruest them * in peace: yee, euen in peace: because they put their trust in the. Put ye your trust alwaye in the Lorde: for in ý Lord God there is strength for euer more. * For he hath brought downe the hye minded citeslins As for ý proude cyttie he hath brought it lowe euen vnto the grounde shall he cast it downe & bryngе it vnto dust. The fote euen the fote of the poore, & the steps of such as be in neresyte shall treade it downe.

The path of equite wylt thou graunt vnto the iuste, o thou moste rygheteous, * thou shalt order ý path of hym that is rygheteous. Yee, in the way of thy iudgementes, O lord, haue we put our trust in the. Thy name also and the remembraunce of the is the thyng that our soule longeth for. * My soule hath longed for the all the nyght, and with my spyrete (whiche is within me) wyll I seke the earlye in the morynyng. For when thy iudgementes are in the erth, ý inhabytours of the worlde shall learne rygheteousnes. Shal the vngodly man be fauoured, whiche hath not learned rygheteousnes but doth wyckedly in the erth, where nothynge oughte to be done, but that whiche is rygheteous: he shall not se the glorye of the Lorde. Lorde when thy hande is lyfte vp to stryke, they se it not: but they shal se it, and be confounded wyth the zele of the people, and the fyer that consumeth thine enemyes shall deuoure them.

Lord vnto vs thou shalt prouyde peace: * for thou also haste wrought all our workes in vs, O Lorde our God, other lordes besyde the hath subdued vs, but we wylbe mynded only of the and of thy name: The deed wyll not lyue: & therfore they ý be out of lyfe wyll not rysе agayne, haste thou visyted and rooted them out: & destroied all ý memory of them. Thou hast increased the people (O Lorde) ý hast increased the people, & thou art praysed: thou hast sent them farre of vnto all the coastes of the earth. * Lord in trouble haue they visyted ý: they powred out they? prayer whē thy chastenyng was vpon them.

* Lyke as a woman wō chyld that drawetho nye towarde her trauel, is sory and cryeth in her paynes, euen so haue we bene in thy sight O Lorde. * We haue bene wō chylde & suffered payne, as thoughe we hadde brought forth wynde. For there is no saluacyon in the erth nether dothe inhabitours of ý worlde submit them selues. * Thy deed me shal lyue, euen wō my body shall they rysе agayne. Awake and synge ye that dwell in duste. For thy deuse

is euen as the dewe of herbes, and the earthe
shall cast out them that be vnder her. ¶ Come
my people, *entre thou into thy chambers, &
*Gen.xix.c. shutte thy doores aboute the: *hyde thy selfe
*Ips.xci.a. for a lytle whyle, vntyll the indignacyon be
ouerpast. * For the Lorde is commynge out
*Miche.i.a. of his place, to visyte the wickednesse of such
as dwell vpon earth. The earth also shall
dysclose her owne bloude, & shal no more hide
them that are slayne in her.

¶ The.xxvii.Chapter.

¶ A prophecy of the commynge of Christe, and
destruccyon of Idolatry.

A IN that daye, the Lorde wyth his sore
greate and mygthy swearde shall vi-
*Esai.xxvi.c. syte * Leuiathan ý fagityue serpent,
Apoca.xii.c. euen Leuiathan that croked serpente, and he
shall slaye the Dragon that is in the see. In
that daye, se that ye synge of the Congrega-
cyon whiche is the vynyarde, that bryngeth
forth ý best wyne. Euen I the Lorde do kepe
it. In due seasons shall I water it, & least the
enemye do it any harme, I wyll both mygyte
and daye preserue it. There is no displeasure
in me els (when ý vinyard bringeth me forth
breers and thornes) I wolde go thorowe it
by warre, and burne it vp together. Let it
take holde of my strēgth, and it shalbe at one
with me, euen at one shal it be wō me.
B The dayes are cōmyng, that Jacob shall
take rote. Israel shalbe greene and floryshe, &
the worlde shalbe fylled wyth frute. Hath he
smytten hym as sore as he dyd the other that
smote hym? Or is he slayne with so sore a
slaughter as they that slew him? In measure
doeth he smyte hym, whyle he sendeth vnto
hym suche thynges, whereby he commeth to
his mynde agayne. For in the daye ý the east
winde bloweth sore, it taketh away ý frutes
Thus therfore shall the iniquite of Jacob be
reconsyled, and he is all the fruyte of the ta-
kynge awaye of his synne, ý he make all the
stones of the altar of Idols, as chalke stones
that are beaten in sunder, that they ye grones
C and ymages ryse not vp agayne.
Els, shall the stronge cytie be desolate, &
the habitacyon forsaken & left lyke a wylder
nes. There shall the calfe fede, and there shal
he lye, & eate vp the graffes therof. When ý
*Deu.xxxii.d braunches of it are dryie, they are broken of, &
the wemen come, and set them on fyer. *For
it is a people of no vnderstanding, & therfore
he that made them, shall not fauoure them, &
he that created them, shall geue thē no grace
And in that daye shall the Lord make a threl
synge from the mydes of the ryuer Eufra-
tes vnto the ryuer of Egypte, & ye chyldren
of Israel shalbe gathered together one to an
other. In that daye shal the great trompe be
blowne, so ý they which were lost in ý lande
of Assyria: and they that were banysched into
the land of Egypte, shall come and worshey ý
Lorde in the holy mount at Jerusalem.

¶ The.xxviii.Chapter.

¶ Against the pryde of Ephraim, and against
false preaches and preachers.

W O be vnto the crowne of pride euē I
*to the dronken people of Ephra-
im whose gret pōpe is as a floure
ý fadeth awaye vpon the heade of
the valley of suche as be in welth, and are
ouerlade with wyne. Beholde *there com-
meth a vehement and sore daye from ý Lord
lyke an vnmeasurable hayle and perylloys
tempest, euen lyke the force of mygthye and
horryble waters ý violently beareth downe
all thynges. The crowne of the pryde of the
droncken Ephraemites shalbe troden vnder
foote: *so that the floure of his fayrenes and
bewtye, whiche is in the heade of the valleye
of fatnes, shall fade awaye, as doeth an vn-
tymely rype fyg afore harueste. Which whan
a man sypeth, he loketh vpon it, and whyle it
is yet in his handē, he eateth it vp.
In that daye shal the Lord of hostes be ý B
crowne of glory, & diamonde of bewtie vnto
the resydue of his people. He wylbe also a spi
rite of perfyte knowledge to him ý sytteth in
indgement, & strength vnto them that turne
awaye the battel to the gate of the enemyes.
But they are oute of the waye by reason of
wyne: yee, farre out of the waye are they tho
rowe stronge drynke. * The preste also and
the prophet are gone astraye by the meanes
of strong drincke, they are droncken wō wyne
they go amysse thorow stronge drincke: they
fayle in prophecying & stomble in indgement
For tables are so full of vompte & fylthynes
that no place is cleane. Whom then shal such
one teach knowlege? And whō shal he make
to vnderstande ý thyng that he heareth? For
they are as ignorauntes as yonge chyldren, ý
are taken from the mylcke, & are weyned.
For they that be suche muste haue after C
one lessone, another lesson: *after one cōmau
dement, another commaundement, after one
rule another rule, after one instruccyon ano-
ther instruccyon, there a lytle and there a ly-
tle. For he that speaketh vnto thys people
is euen as one that vseth rudenesse of speche, &
a straunge language. Yf any man saye vnto
them: lo, this is the reste where with ye maye
ease hym that is wery, this is the refresheyng
they wyll not herken. * Therfore, the worde
of the Lorde (lesson vpon lesson, cōmaundē-
ment vpon commaundement, rule vpon rule
instruccyon vpon instruccyon, there a lytle &
there a lytle) shalbe vnto them an occasyon of
stomblyng that they maye go on, & fal back-
warde, be bruised, tangled and snared.
Wherfore, heare the worde of the Lorde D
ye mockers, ye that haue rule of this people,
which is at Jerusalem. Because ye haue sayd
we haue

we haue made a couenaunte wyth death, and
with hell are we at agrement. And though
there go forth a sore plage, it shall not come
vnto vs. For we haue made falshode our re-
uage, & vnder vanyte are we hyd. Therfore
thus saith the Lorde God: Beholde, I laye in
Sion for a foundacyon a stone, euen a tryed
stone, a precious corner stone, a sure foudaciõ
he that beleueth, let hym not be to hastye.
Iudgement also wyll I laye to the rule and
rightousnes to the balaunce: so ye the hayle
shall take awaye your vayne confydence as
water, and the preuy place of youre refuge
shall the waters renne ouer.

And thus the couenaunt that ye made wt
death, shalbe bilammed: and your agrement
that ye made with hell, shall not stande. Yee,
when the sore plage goth forth, ye shalbe tro
denne vnder it. From the tyme that it
goth forth, it shall take you awaye. For ear
ly in the mornynge euery daye: yee, both day
and nyght shall it go thorowe: and when the
rumor therof is perceaued, it shall gendre ver
ye feare. For the bed is narowe, and not large:
and the couerynge so small that a man can not
wrappe hym self vnder it. * For the Lord shal
rise as in mount Parazim, & shalbe wrath
full as in the valley * Gibeon, ye he maye do
his worke, his straunge worke and bryngе
to pass his acte, his straunge acte.

Now therfore let ye be no mockers, lest
your bandes encrease: for I haue heardе
the Lorde of hostes, that there shall come
a short rule vpon the whole earth. Heare ye
and harken vnto my voyce, cõsider & pon-
der my speche. Doth not ye husbandman plow
all the daye, and openeth & breaketh the clot-
tes of his grounde, ye he maye sowe? When he
hath made it playn, wyll he not spreade abrode
the fetches, and sowe cumyn, & cast in whete
by measure, & the appoynted barlye and rye
in his place? God wyll instruct him to haue
discretion, euen his god wyll teach hym. For
fetches shall not be threshed with an harow
neyther shal a carte whele be brought thorow
vpon cumyn: but the fetches are beaten out wt
a staffe, and cumin with a rod. But the sede ye
bread is made of, is threshed, thoughe it be
not always a threshynge. And the carte
whele must be brought ouer it, lest he grinde
it with his teth. This also commeth of the
Lorde of hostes, which worketh with won-
derful wysdome, & bryngeth excellent wor-
kes to pass.

The.xxix.Chapter.

*The propety agayne Ierusalem, and agayne the
begyle tradicyons of men.*

O vnto the, O Ariell Ariell thou
Cytie that * Dauyd dwelt in. Go on
from yeare to yeare, and lette the
holydayes be slayne. I wyll laye sege
vnto Ariel, so that there shal be heynes and
sorowe in it: and it shall be vnto me euen an
aultar of slaughter. I wyl besege the rounde
abought, & fyghte agaynst the thorowe a bul
warke: and wyll reare vp dyches agaynst ye.
Thou shalt be brought downe, & shalt speak
out of the grounde, and thy speache shall go
lowe out of the dust. Thy voyce also shall
come out of the grounde lyke the voyce of a
wytch: and thy talkyng shal whysper out of
the dust. Moreouer, the noyse of thy straung
enemyes shalbe lyke thynne dust, & the mul-
tytude of tyrauntes shalbe * as dryе strawe
that cannot tary: euen sodenly & in hast shall
they blast go.

Thou shalt be visyted of the Lorde of ho-
stes wt thondre, erthquake, & wt a great noyse
with storme and tempest and with the flame
of a consumyng fyre. And the multytude of
all nacyons ye fyghte agaynst Ariel, shalbe as
a dreame sene by night: * euen so shal all they
be, that make warre agaynst it, and stronge
holdes to ouercome it, and that laye any sege
vnto it. In conclusyon, it shalbe euen as whe
an hongry man dreameth that he is eatyng,
and when he awaketh, his soule is emptye.
Or as when a thursty man dreameth that he
is drynking: and when he awaketh, he is yet
faynt: and his soule hath appetyte. Euen so
shal the multytude of all nacyons that fyghte
agaynst Sion.

Wondre thesе thynges once in your myn-
des, & wondre. * Blynded are they them sel-
ues & the blynde gydes of other. They are
dronken: but not wt wyne, they are vnstable
but not thorowe stronge drynche. For the
Lorde hath couered you with a slombernge
spirite, and hath closed your eyes. Your pro-
phetes also & rulers that shuld se, ye hath he
couered. * And the vision of all the prophe-
tes is become vnto you, as the wordes of a
boke that is sealed vp, which men delyuer to
one that is learned, sayeng: Reade thou in it.
And he sayeth: I cannot, for it is sealed. And
the boke is geuen vnto hym that is not lear-
ned, sayeng: Reade thou in it, and he sayeth:
I am not learned. Therfore thus hath the
Lorde sayde: * For so muche as this people
when they be in trouble, do honoure me with
their mouth & wt their lyppes: but their hert
is far from me, & ye feare which they haue vnto
me, procedeth of a cõmaundemẽt ye is taught
of men. Therfore wyl I do marueyls amog
this people, euen marueloys thynges (I say)
and a wonder. * For the wysdome of their
wyse men shal perysshe, & the vnderstandyng
of their wyttie men shal hyde it selfe.

Wo vnto them ye kepe secret their thou-
ghtes, to hyde their counsell from the Lorde
and do their workes in darknesse, sayeng:
* who seyth vs? & who knoweth vs? Dont-
les, your destruccyon is (in my handes) in re-
les, your destruccyon is (in my handes) in re-
les, your destruccyon is (in my handes) in re

worcke say of hym that made it, he made not me? And doth an earthen vessell saye of hym that fashioned it, he had no vnderstanding? Is it not harde at hande, that Lybanus shalbe turned into a lowe felde, and that the low felde shalbe taken as the wood? And in that daye shal deafe men heare the wordes of the boke, and the eyes of the blynd shal se euē out of the cloude & out of darcknes.

The meke spreted also shalbe mery in ꝑ
C Lorde, and the poore amonge them that be lowly, shall reioyce in the holye one of Israell. For he that dyd wyolence, is broughte to nought, and the scornefull man is consumed: and they roted out that were haste so soone to vnrygheousnes, makyng a man to synne in the worde, and that toke hym in a snare: whiche reproued them in the open place: and they that haue turned the cause of the rygheous to naught. Therfore thus sayth ꝑ Lorde vnto the house of Jacob, euen thus sayth he
*Mal. xiiii.a that redemed Abraham: *Jacob shall not nowe be confounded, nor his face pale. But when he seeth his chyldren the worcke of my handes in the myddes of hym, they shal sanctifye my name, & prayse the holy Lorde of Jacob, and feare ꝑ God of Israel. They also ꝑ haue bene of an errony ouse spirete shall come to vnderstandynge, and they that haue bene scorneful, shal learne doctryne.

C The. xxx. Chapter.

C Agaynst ꝑ that forsake the counsel of God & stryue to ꝑ counsel of men. The prophet also threatenetb the remnant of the people, that after the destruccyō of Jerusalem went into Egypte.

A
*Esa. viii.b. ALas, for those dysobedyente chyldren, (sayth the Lord) *that they wyl take councell without me. Alas, that they wyll take a secrete aduyce, and not out of my spirete, and therfore adde they synne vnto syn Euen they that walke to go downe into Egypte, & haue asked no question at my mouth but seke strength in the mygbt of Pharao, & trust in the shadow of Egypt. Therfore shal the strength of Pharao be youre confusyon, and the truste in the shadowe of Egypt your shame. For his captaynes were at zoan, and
*iiii.Regum xviii.b. Jere.xlvii.b. Eze.xxix.a. his ambassadours cam vnto Hanes. *They were all ashamed of the people that could do them no good, and that mygbt not helpe ꝑ, nor shewe them any profyte, but were they confusyon and rebuke.

The heuy burthen of the beastes of the
B south he in a lande of trouble and anguysshe, frome whence shall come the yonge and olde Lyon, the vyper and fyry serpent that flyeth agaynste them that vpon coltes beare theyr ryches, and vpon camels theyr treasures, to a people that can do them no god. For vayne and nothyng worth shall the helpe of the Egypcyans be. Therfore haue I cryed vnto Jerusalē. They shal haue strength ynough, yf they wyll settle theyr myndes in quietnes
*Esa. xxx. *Nowe therfore, go thy waye, and wryte this before them in a table, & note it in a boke that it maye fynally remayne & be kept fyll for euer. For this is an obstinat people: *and
*Esa. xxx. dissembling chyldren, chyldren that refuse to heare the lawe of the Lorde.

For they saye vnto the seers: Se not and
C to them ꝑ be cleare of indgment: loke not out rygbt thynges for vs: but speake layre wordes vnto vs: loke out errours, get you out of this waye, departe out of thys path, & turne the holy one of Israell from vs. Wherfore thus sayth the holy one of Israell: Because your hertes ryse agaynst this worde, and because ye trust in wrongе dealynge & perverse indgement, & put your confydence therin.

Therfore shall ye haue this myschefe for youre destruccyon & fall, lyke as an hye wall that falleth, because of some ryfte or blaste, whose breakyng cōmeth sodenly. *And the
*Esa. xxx. burte therof is lyke an erthen vessell, whiche breaketh without helpe: so ꝑ in the burstyng of it, there is not founde one sheuer to fetche fyre in, or to take water withal out of ꝑ pyt.

For thus sayth the Lorde God, euen the
D holy one of Israel: In repentaunce & in *rest shall ye be sake: in quietnes & sure confydence shalbe your strength. But ye haue had no lyst therto, for ye haue sayde: No, but we wyll escape thorow horses. (Therfore shal ye flie) and we wyll get vs vp vpon swyfte beastes. And therfore shal your persecutours be swyfter. *A thousande shall flye at the rebuke of
*Esa. xxx. one, and at the rebuke of fyue shal ye all flye, tyll ye be lefte as a shyppe mast vpon the top of a mountayne, and as a beakt vpon an hyll
*Esa. xxx. *Therfore doth ꝑ Lorde cause you to wayte that he maye haue mercy vpon you: to ꝑ intente, that he maye haue ꝑ preeminence, when he is gracyous vnto you. For ꝑ Lorde is ꝑ God of indgement. Blessed are all they that hope in hym.

Yf the people remayne in Sion, and at
E Jerusalem, thou shalt not be in heynes: but at ꝑ voyce of thy complaynte shall he haue mercy vpon ꝑ. And whē he heareth it he shall geue the an answere. And though ꝑ Lorde geue you ꝑ bread of trouble: & ꝑ water of aduersyte, thy rayne shalbe no more so skant but thyne eyes shall se thy rayne. Yet, & thyne eare shal heare ꝑ talking of hym that doth speake behynde ꝑ.

*This is ꝑ waye, walke ye in it. Turne
*Deut. not aside, neyther to ꝑ ryght hande nor to ꝑ lyft. Ye shall destroye also ꝑ couerynge of youre syluer ymages, and ꝑ deckynge of your golden idols. Euen as fylthynes shall ye put them a waye. And thou shalt saye vnto it. Get ꝑ hence. Then shall God geue rayne vnto thy seede, that thou shalte sowe ꝑ groundē withal, and breade of ꝑ increase

of ꝑ

of the earth, which shalbe fat and very plenteous. In that daye also, shall thy cattell be fed in large pastures. The oxen lykewyse & the younge asses, that eate the grounde shall eate cleane prouendre, whiche is pourged wt the wynde and the fanne.

Finally, vpon euery hye mountayne & hyll shall there be ryuers & streames of water, in the day of the great slaughter, whē towers fall. Moreouer, the lyght of the Mone shalbe as the lyght of the sunne, and the sunne lyghe shall be seuen folde, and haue as much shyne as in seuen dayes beside, whē the Lorde byndeth vp the sore of hys people, and healeth the stroke of theyr wounde. Beside, the fame of the Lorde commeth frome farre, and his presence is so hote, that no man is able to abyde. His lyppes are full of indyspacyon, and his tonge is as a consumynge fyer. His breth is as a vehemente floude of water that reacheth vp to the necke. That he may spyte awaye the Heathen in the syue of vanitye. And his breth is as a bridle of error in the chawes of the people.

And ye shall syng, lyke as in the nyghte, when the holy solempnitye begynneth. And ye shall haue gladnes of hert, lyke as when one commeth wyth a pype vnto the hyll of the Lorde, and to the moste mighty one of Israel. And the Lorde shall cause his glorious voyce to be heard, and shal declare his stretched out arme with a terryble countenaunce and with ♁ flame of a consumyng fyer, with a sore tyghtenynge, wyth a shower, and hail stones. For thorowe the voyce of the Lorde shall * Assur be destroyed, whiche smote other men with the rodde. And it shall come to passe, that whyther soeuer he goeth, the rodde shal cleue vnto hym, which ♁ lorde shal laye vpon hym with tabrettes and harpes, and with greate warre shall he fyght against his hoost. * For the fyer of payne is ordeyned from the begynnynge: yee, euen for kynges is it prepared. This hath the Lorde made it deepe: and made it wyde: ♁ burnyng therof is fyer and muche woode. The breth of the Lorde, whiche is a ryuer of brymstone doth kyndle it.

¶ The.xxxi. Chapter.

¶ He mocketh them that forsake God, and seke help of men.

WOe be vnto them that go downe in to Egypte for helpe, and trust in horses, and put their confidence in chariottes, because they be manye, and in horsemen, because they be lustye and strong. But they regarde not the holy one of Israel, and they aske no question at ♁ Lord. Where as he neuertheless (beynge wysest of all) plagueth the wycked, and yet goeth not from his worde, when he stryppeth forth, and taketh the victory against the householde of the frowarde, and against the helpe of euell doers. Nowe the Egipcyans are men, and not God, and theyr horses flesche & not spyrete. And assoone as the Lorde stretcheth out hys hande, then shall the helpar fall, and he that shulde haue bene helped, and they shal all together be destroyed. For thus hath the Lord spoken vnto me: * Lyke as the Lyon or Lyons whelpe roareth vpon the prayye that he hath gotten, and is not afrayde thoughe the multytude of shepherdes crye out vpon hym nether abashed for all the heape of them. So shal ♁ Lord of hoostes come downe to fyght for mount Syon, and defende his hyll. Lyke as byrdes flotre about theyr nestes, * so shal the Lorde of hoostes kepe, saue, defende, and delyuer Jerusalem.

Therfore, O ye chyldren of Israell, turne agayne, frome that infydelitye, wherin you drowned your selues. * For in that daye euery man shall cast out his Ydols of syluer and his ydols of golde, which ye haue made with your owne handes vnto your synne. * Assur also shalbe slayne with the sweard, not with a mans swearde, neither shall the swearde of any man deuoure hym: And he shall fle from the slaughter, and his seruaunts shalbe discomfyted in theyr hertes. He shall go for feare to his stronge holdes, and hys Prynces shall fle from his badge. This hath the Lorde spoken, whose lyghe burneth in Sion, & his fyer in Jerusalem.

¶ The.xxxii. Chapter.

¶ The condicyons of good rulers and officers.

BEholde, a kynge shall gouerne after the rule of rygyteousnes, & the prynces shall rule, accordynge to the balaunce of equytie. And that man shalbe vnto men as a defence for the wynde, and as a refuge for the tempest: lyke as a ryuer of water in a thyrsty place, & the shadow of a great rocke in a dryye lande. The eyes of the seynge shal not be dym, & the eares of them ♁ heare, shall take diligent hede.

The herte of the vnwyse shall attayne to knowledge, and the vnparfyte tonge shall speake playnely and distynctly. Then shall the folyshe nygarde be nomore called gentle, nor the churlyshe liberal. But the nygarde wyll be nigardly minded, and his hert wyll worke euell, and playe the ypocryte, and ymagyne abhominacyons against God, to make the hongry leane, and to witholde drynke from the thyrsty. These are the perlous weapons of the churlyshe, these be his shamefull counsels: that he maye begyle the poore with discreatfull wordes: yee, euen there as he shulde geue sentence with the poore. * But the liberall persone ymagyneth honest thynges, & commeth vp for liberalitie vnto promocyon

Esa.xi.
Esa.xl.
Esa.xl.
Esa.xxxi.
Esa.xxxi.
Esa.xxxi

C Up (ye ryche and ydell women) herken
vnto my voyce. Ye careles cyties, marke my
wordes. After yeares and dayes shall ye be
brought in feare, O ye careles cyties. For
harueſt shalbe out, & the grapegatherig shall
not come. O ye rych ydell cyties ye that feare
no parel. Be abashed, you that lyue in abou-
daunce: tremble, you that lyue carles: caste
of your rayment, make your selues bare, put
sacke cloth about you. For as the infantes
wepe when their mothers teates are dryed:
so shall you wepe for youre fayre feldes and
frutefull vynepardes. Vp peoples felde shal
bryngе thornes and thystles: and so shal it be
cuen in euery house of voluptеousnesse and in
euery cytie that reioyseth. The places also
shalbe broken, & the greatly occuppyed cyties
desolate. The towres and bulwarkes shall
become dennes for euermore, the pleasure of
mules shalbe turned to pasture for shepe: vn-
to the tyme that ý spyrite be powred vpon vs
from aboue.

D Then shall the wyldernes be a frutefull
felde, and the plenteous felde shalbe reckened
for a woode. Then shall equytie dwell in the
desert, and ryghteousnes in a frutefull lande.
*Rom.v.a. * And the rewarde of ryghteousnesse shalbe
peace, and her frute rest & quietnes for euer.
*Jer.xxxiii.c *And my people shall dwell in the pynnes
of peace, and in sure dwellynges in safe pla-
ces of comforte. And when the hayle falleth,
it shall fall in the woode, and the cytie shalbe
set lowe in the valley. O howe happy shall
ye be, when ye shal safely sowe your seed be-
syde all waters, and dryue thyther the fete of
your oxen and asses.

C The.xxxiii.Chapter.

C Wyrestrenyng against the Assyrians. C Deseryp-
cyon of them that shall se the Lorde.

A WO to the that destroyest, whē thou
waste not destroyed, thou breakest
the leage, where as none hath bro-
ken it with the: for when thou shalt
*Esa.xvi.b. leaue destroyinge, * thou thy selfe shalte be
Leui.xxiiii.b. destroyed. And when thou ceasest from brea
Sapi.xi.c. kynge the leage, then shall they breake it to
Habab.ii.a. the. O Lorde, haue mercie vpon vs: we haue
put our hole trust in the. Be an arme to suche
*Psal.xc.b. early: and * our helth, in the tyme of trouble
At that confuse noyse, the people fled, and at
thyne exaltynge, the Heathen were scatered
And the spoyles shalbe gathered (which shal
be youres) as are the gatheryng of Bruchus
And the multitud goyng to it shalbe as locu
stes runnyng to and fro.

B The Lorde is exalted, for it is he ý dwel-
leth an hye: he hath fylled Sion with iudge-
ment and ryghteousnes. And a sure stablys-
hynge of thy tymes shalbe strength, helth,
wysdome & knowledge: and ý very feare of ý
Lorde shalbe the treasure of it. Beholde, the
messengers shall crye without: & teh andas-
sadours of peace shall wepe bytterly. The
streets are wast, there walketh no man ther-
in. God hath broken the appoyntment, ý cy-
ties are cast awaye, & men ar nothing regar-
ded ý desolate earth is in heuynes. Libanus
is shamed: & hewē downe. Saron is like a wil
dernesse: Basan and Charmel are spoyled of
their frutes: and therfore sayeth the Lorde,
I wyl vp nowe: now wyl I be auanced: now
wyl I be exalted as a myghtye God. * Ye
shal conceaue stubble, & beare strawe, & your
spyrite shalbe the fyer, ý it maye consume you
& the people shalbe burnt like lyme, & as thor-
nes burne ý are hewen of, and cast in the fyer.
Now herken to ye ý are farre of, how I haue
done, & consydre my power, ye ý be at hande.
The synners at Sion are afrayde, a sodē C
fearfulnes is come vpon the ypocrites, what
is he amonge vs, saye they, ý shall dwel by ý
consumyng fyer? which of vs maye abyde ý
euerlasting heat? * He ý leadeth a godly lyfe
sayeth I, & speaketh the trueth. He ý abhorreth
gaynes wonne by violence & discepte: he ý ha-
peth his hand ý he touche no rewarde: which
stoppeth his eares, ý he heare no counsell a-
gainst ý innocēt blood: which holdeth downe
his eyes that he se none euel. He it is that shal
dwell on hye: whose sauegarde shall be in a
bulwarcke of rockes, to hym shall be geuen
meate, & his waters shall not fayle. Thyne
eyes shal se ý kyng in his glory: euen ý kyng
of ý far countreis shal they se: thyne hert stu-
dyed for feare thynkynge thus. * Ēlihat shal
then become of ý scribe? of the receyuer of our
money? what of hym ý tared our fayrest hou
ses? There shalt ý not se a people of a strag
tong to haue so diffused á language, ý it may
not be vnderstand, nether so straunge a speth
but it shalbe perceaued. There shall Sion be
sene the heade cytie of our solempne frasts.
There shall thyne eyes se Ierusalem ý glori- D
ous habitaciō: * the tabernacle ý neuer shall
remoue: whose nayles shall neuer be taken
out World vhout ende: whose cordes euery
chone shall neuer corrupte: for the glorious
maiesty of the Lorde shall there be present a-
monge vs: as a place, where fayre brode ry-
uers & streames are, thorowe the which shal
nether galey rowe, nor great shyppe sayle.
* For the Lorde is our iudge, the Lord is our
lawe geuer. The Lorde is our kynge, and he
hym self shalbe our sauyoure. There are the
cordes so layde abrode, that they can not be
better. And therfore they haue not fyred
their maste, nor spred abrode their sayle.
Then there is dealed great spoyle: yet, lame
men ronne after ý pray. There syeth no man
that sayth: I am sycke, but all euell is taken
awaye from the people ý dwell there.

C The.xxxiiii.Chapter.

C The last destruccyon of the Sinagoge, in whiche the
Bishoppes & prestehode of that people was translated to
the church & congregacyon of Christ.

Cons

1 Come ye Heythen & heare, take hede ye people. Herken thou erth and al ý is therin: ý round cõpas & al ý groweth there vpon, for ý Lord is angry w̃ all people, and his displeasure is kyndeled agaynst all the multitude of them, he hath destroyed them, & bytaken them to the slaughter. So ý theyr layne shalbe cast out, & theyr bodyes stincke that euen the very hyls shalbe wet wyth the blonde of them. Al the starres of heauen shal waste, & the heathen shal folde together lyke a roll, and all the starres therof shal fall lyke as fleanes fal, from the vynes & fygge trees for my swearde shalbe bathed in heauen, & shall immediatly come downe in iudgement vpon Idumea, and vpon the people whyche I haue cursed for my vengeaunce.

5 And the Lordes swearde shalbe full of blood, & be rusty with the fatnes and blonde of lambes and goates, with the fatnes of the kydneys of wethers. For the Lorde shall kyl a great offeryng in Bozra, & a great slaughter in the lande of Idumea. There shall the Unicornes fall w̃ them, and the buls wyth ý youngtes, and theyr lande shall be thorowly fated with blonde, & theyr grounde corrupte with fatnes. Unto ý also, O Sion shal come the daye of the vengeaunce of God, and the yeare when thyne owne iudgementes shalbe recompensed. And his floudes shalbe turned to pyche, and his earth to brymstone: & there with shall the lande be kyndeled, so ý it shall not be quenched daye nor nyghte: but smoke euermore, and so forth to lye waste. And no man shall go thorowe it for euer. But pelycanes storkes, great oules & rauens shal haue it possessyon, and dwell therin.

C For God shal spreade out the lyne of desolacyon vpon it, and weye it with the stoones of emptines. When kynges are called vpon, there shalbe none, & al prynces shalbe away Thornes shall growe in theyr places, netles and thystles in theyr stronge holdes, that the dragons maye haue theyr pleasure therin, & that they maye be a court for estryches.

There shall straunge vpsures and monsterous beastes mete one another, and the wylde beye company together. There shall the lamia lye, & haue her lodgynge. There shal the owle make her neste, bnylde, be there at home and bryng forth his ponge ones. There shal the kytes come together, eche one to his lyke

D Seke thorowe the scrypture of the Lorde and rede it. There shall none of these thyngys be lefte onte, there shall not one nor such lyke fayle. For what his mouth commaunded, that same doth hys spryete gather together, or fulfylleth. He hath cast ý lot for thē, and to those beastes hath his handes deuided the lyne: therfore those shal possesse the enheryteaunce from generacyon to generacyon, & dwell therein for euer.

¶ The.xxxv.Chapter.

¶ Of the tyme and kyngdome of Christ.

A But ý desert & wildernes shal reiopce, ý waste ground shal be glad & florysh as ý lylly. Yhe shal florysh pleasauntly and be ioyful, and euer be geuing thankes more & more. For the glory of Libanus, ý bewty of Charmel & Saron shalbe geuen her. These shall knowe the honoure of ý Lorde, and the maiestye of our God. *And therfore strength the weake handes, & confortte the feble knees. *Hebre.xii.b

B Saye vnto them ý are of a feareful herte be of good chere, and feare not. *Beholde, your God commeth to take vengeaunce: and you shall se the reward ý God geueth: God cõmeth his owne selfe, and wyll delyuer you. *Then shall the eyes of the blynde be lyghtened, and the eares of the deafe opened. *Deut.xx.a. and.xxxi.d. *Mach.xi.a. ii d. xv.c. Luke.vii.c.

Then shall the lame man leape as an hert and the *dome mans tonge shall geue thankes. ‡In the wyldernes also there shall welles spryngs, and floudes of water in ý desert. The drye grounde shall turne to ryuers, and the thrusty to sprynges of water: Where as dragons dwelt afore, there shal growe swete floures and grene rushys. There shalbe foote pathes & comen stretes, this shalbe called the holy waye. No vncleane persone shall go thorowe it: for the Lord hym selfe shall go with them, that waye, and the waykarer, nor ignoraunt shall not erre. There shalbe no lyon, & no rauishing beastes shal come therin, nor be there but men redemed shall go there fre and safe. And the redemed of the Lorde, I saye, shal conuerte and come to Sion with thanckesgeuyng. Euerlastinge ioy shal they haue pleasure and gladnes shalbe amonge them. And as for all sorow and heuynes, it shal vanyshe awaye. *Psal.viii.a ‡Esay.xlv.c. xlvi.c.xliiii.a

C D

¶ The.xxxvi.Chapter.

¶ Ierusalem is besieged by Sennacherib in the tyme of kynge Hezekias.

A In *the.xiiii.yere of kyng Hezekias came Sennaherib kyng of the Assiryans downe, to laye seage vnto all ý stronge cyties of Juda, to conquer them. And the kyng of ý Assirians sent Rabsakeh from Lachis towarde Ierusalem agaynst kynge Hezekias, with an exceadingly poste which set hym by the condyte of ý ouer pole in the waye ý goeth thorowe the fullers land. And so there came forth vnto him Eliakim Helkias sonne the president *Sobna the scribe, and Joah Asaphs sone the secretory. *xxiiii.xviii.a ii.pa.xxxii.a Esa.vii.b. viii.b.x.a. xvii.b.xxxvii.a *Esai.xxii.a

And Rabsakeh sayde vnto them: Tell Hezekias, that the greate kynge of Assirya sayth thus vnto hym: what presumpcyon is this, that thou trustest vnto? I sayde, Surely ý trustest in vayne wordes, when councell and strength are necessarye to battayle,

iiii.re. xviii.b. Eze.xxix.a

or els wherto trustest ꝑ, that ꝑ castest thy self of from? *lo, thou puttest thy trust in a broken staffe of rede (I meane Egypt) which he that leaneth vpon, it goeth into hys hande & shuteth hym thorowe. Euen so is Pharao ꝑ
25 kynge of Egypt, vnto all them that trust in hym. But yf ꝑ woldest saye to me: We trust in the Lord our God. A goodly God in dede: whose hye places and aultares Hezekia toke downe and commaunded Juda and Ierusalē to worshyppe onely before the aulter. Nowe therfore delyuer Hostages that thou rebelle nomore agaynst my Lorde the kyng of Assiryans. And I wyll geue the two thousande horses: yf thou be able to set men vpon them. Howe darest ꝑ resyst the power of the smallest prynce, that my Lorde hath? howe darest thou truste in the charettes and horsemen of Egypt? Moreouer, thynckest thou ꝑ I am come vp hyther to destroye this lande woute the lordes wyl? The Lord sayde vnto me: go vp into the lande, that thou mayst destroy it. Then sayde Eliakim, Sobna and Joah vnto Rabsaketh. Speake to vs thy seruauntes (we prayse the) in the Siryans language, for
C we vnderstand it well. And speake not to vs in the Jewes tonge, lest ꝑ folke heare whiche lyeth vpon the wal. Then answered Rabsaketh: Thinke ye, ꝑ the kyng sent me to speake this only vnto the Lord and the? hath he not sent me to them also that lye vpon the wall? ꝑ they maye be compelled to eate theyr owne donge, and drynke theyr owne stale w̄ you? And Rabsaketh stode styffe, and cryed wyth a loude voyce in the Jewes tonge, and sayde Nowe take hede, howe the great kyng of the Assirians geueth you warning. Thus sayth the kyng: Let not Hezekias disceaue you: for he shal not be able to delyuer you. Moreouer let not Hezekyas confortte you in the Lorde, when he sayth: the Lord without doubt shal defende vs, and shall not geue ouer this cytie into the handes of the kyng of the Assiryans belene hym not. But thus sayth the kyng of Assirya: opteyne my fauoure, enclyne to me, so may euery man enioye his vineyardes and fygge trees, and drynke the water of his cesterne, vnto the tyme that I come my selfe, and bryngе you into a land that is lyke your owne: wherin is wheate and wyne, whiche is both sowen wyth seede, and planted wyth vyneyardes. Let not Hezekia dysceaue you when he sayth vnto you: the Lorde shall de-
* Esa.x.a. lyuer vs? *Wyght the goddes of the Gentiles kepe euery mans lande, from the power of the kynge of the Assiryans? Where is the God of Hemath and Arphad? Where is the god of Sepharuaim? And who was able to defende Samarya out of my hande? Or which of all the Goddes of these landes hath delyuered theyr countrey out of my power? is the Lorde in dede able to delyuer Ierusalē fro my hande? Unto this Hezekias messaungers helde theyr tonges, and answered not one worde for the kynge had charged them that they shulde geue hym no answere.

So came Eliakim Helkias sonne the prelydent, Sobna the Scrybe, and Joah Asphas sonne the secretory, vnto Hezekia w̄ rent clothes, and tolde him ꝑ wordes of Rabsaketh.

C The.xxxvii.Chapter.

C Hezekias humbleth hym selfe before the Lord. The army of Senaherib is slayne of the angell of the Lorde, and he hym selfe is kylled of his owne sonnes.

When Hezekias herde that, he rent
I his clothes, *& put on a sackcloth
* iii.Re. and wente into the temple of the Lord but he sent Eliakim ꝑ prelydent, Sobna ꝑ scribe, with the el
Jum. dest prestes clothed in *sacke vnto ꝑ prophet Esay the sonne of Amoz, & they sayde vnto him: Thus saith Hezekias: this is the day of trouble, of plage and of blasphemye: for the chyldren are come to the place of byrthe: but there is no power to bringe them forth. The Lorde thy God (no doubte) hath well consydered the wordes of Rabsaketh, whome hys Lorde kyng of the Assyrians hath sent to defye & blasphemе the liuynge God: with suche wordes as the Lorde thy God hath heard ryght wel. And therfore, lyfte vp thy prayer for the remnaunte, that yet are lefte. So the seruaūtes of ꝑ kyng Hezekias came to Esay

And Esay gaue them this answere: Saye
II thus vnto your Lorde: thus sayth the Lorde: Be not afrayde of ꝑ wordes that thou haste
* Esa.x.a. heard wherwith the kyng of the Assiryans seruaūtes haue blasphemed me. * Beholde: I wyll cause a wynde to go ouer hym allone as he heareth the rumoure, he shal go agayne into his countrey: there wyll I destroye hym
* Esa.x.a. with the swearde in his owne lande. * Nowe when Rabsaketh returned, he founde ꝑ kyng of Assiria layenge sege to Libnas, for he had
C vnderstande ꝑ he was departed from Lachis. For there came a rumour ꝑ Tharakes kyng of Ethiopia was come forth to war agaynst hym. And when the kynge of Assirya heard that he sent other messaungers to kynge Hezekias w̄ this commaundement: Saye thus to Hezekias kynge of Juda. Let not thy god dysceaue the, in whō thou hopest, and sayest: Ierusalem shal not be geuen into the handes of the kyng of Assirya. For lo, thou knowest well howe the kynges of Assyria haue handled all the landes that they haue subuerted, and hopest thou to escape? Where the people of ꝑ Gentyles (whom my progenitours conquered) delyuered at any tyme thorowe their
* Esa.x.a. goddes? * As namely, Gozan, Haran, Rezeph, and the chyldren of Eden, whiche were at Thalassar. Where is the kynge of Hemah, and the kyng of Arphad, and the kyng of the

of the citie Sepharuaim, Ena & Iua? Now
when Hezekia had receyued the lettre of the
messengers, and read it, he went vp vnto the
house of the Lorde, and opened the lettre be-
fore the Lord: and Hezekia prayed before the
Lorde on this maner. O Lord of hostes thou
God of Israel, which dwellest vpon * Che-
rubin. Thou art the God, that onely is God
of al the kyngdomes of the worlde, for thou
onely hast * created heauen and earth. ¶ En-
clyne thyne eare Lord & consydre, open thyne
eyes, O Lord, and se, and ponder all the wor-
des vpon Sennacherib, which hath sent his
embassage to blasphemie the lyuynge God.
It is true, O Lord, that the kynges of Assy-
ria haue conquered all kyngdomes and lan-
des, and cast theyr goddes in the fyre. Not-
withstanding those were no goddes, but the
workes of mens handes, of wood, or stoone,
therfore haue they destroyed them. Delyuer
vs then, O Lorde our God, from the handes
of Sennacherib, that all kyngdomes of the
earth maye knowe, that thou onelye arte the
Lorde. Then Esaye the sonne of Amos sent
vnto Hezekia, sayinge: Thus sayeth the
Lorde God of Israel. ¶ Where as ỳ hast made
thy prayer vnto me, as touchynge Senna-
cherib the kynge of Assyria, this is the ans-
were that the Lorde hath gyuen, concer-
ning hym. Despysed art thou, & mocked (O
doughter of Syõ) he hath shakẽ his heed at
the, O doughter of Ierusalẽ. But thou Sẽ-
nacherib: * whõ hast thou defyed and blas-
phemed? Agaynst whom hast thou lifted vp
thy voyce, & exalted thy proude lokes? euẽ a-
gaynst the holye one of Israel. Thou w̃ thy
seruantes hast blasphemed the Lorde, and
thus boldest thou of thy selfe. I wyll couer ỳ
hye mountaynes and sides of Libanus with
my horsmen. And there wyl I cut downe ỳ
hye Cedre trees and the fayrest Fyre trees,
I wyll vp into the heygth of it, and into the
thickest of his tymbre wooddes. Yf there be
no water, I wyll graue and drynke. And as
for waters of defence, I shall drye them vp
with the feete of myne hoost. Yea, hast thou
not heard, what I haue taken in hande, and
brought to passe of olde tyme? That same
wyll I do nowe also: and waste, destroy and
brynge strong cyties vnto heapes of stones.
For theyr inhabitours shal be lyke lame mẽ,
brought in feare and confounded. They shal
be lyke the grasse and grene herbes in ỳ felde
lyke the hey vpon house toppes, that wither-
eth afore it be growen vp.
I knowe thy wayes, thy going forth and
thy cõmynge home: yea, and thy madnesse a-
gaynst me. Therfore thy furyousnesse a-
gaynst me, and thy pryde is come before me.
I wyl put my rynge in thy nose, and my bri-
dle bye in the chawes of the, and turne the a-
bout, euen the same way thou camest. I wil
gyue the also this token (O Hezekia) this
yere shalte thou eate suche as groweth of it
selfe: and the seconde yere, that which spry-
ngeth agayne of the same: and in the thyrde
yere, ye shal sowe and reape: yea, ye shal plãt
vyneyardes, and enioye the frutes therof.
And suche of the house of Iuda as are es-
caped, shal come togyther, and the remnaũt G
shal take rote beneth, and bryng forth frute
aboue. For the escaped shall go out of Iere-
salem, and the remnaunt frõ the moũt Syõ.
And this shall the gelousye of the Lord of
hostes brynge to passe. Therfore thus sayth
the Lorde, concernynge the kynge of the As-
syrians. He shal not come into this cytie, and
shal shote no arow into it, there shal no shild
hurt it, neyther shall they cast dytches about
it. The same way that he came, he shall re-
tourne and not come at this citie (saeyth the
Lorde: And I wyll kepe and saue the cytie,
(sayeth he:) for myne owne, and for my ser-
uaunt Dauids sake.
* Thus the Aungell of the Lorde wente *iiij.re.xix.g
forth, and slue of the Assyrians hoost, an hun- Eccl.xlviii.d
dred foure score, and fyue thousande. And Esay.xxxi.b
when men arose vp earlye in the morynge: ii.Mac.xv.d
Beholde, they were slayne, and all laye full
of deed bodyes. So Sennacherib the kynge
of the Assyrians brake vp and dwelt at Ni-
niue. Afterwarde it chaunced, as he prayed
in the temple of Nesrah his God, that Adra-
malech and Sarazer his owne sonnes slewe
hym with the swerde, and fled into the land
of Armenia. And Asarhadon his sonne ray-
gned in his stede.

¶ The.xxxviii.Chapter.

¶ Ezekia is sycke vnto the death, but is yet reuyued by the Lorde, and syueth syxtene yeres after: for which benefyte he gyueth thankes.

NOt longe afore this was Hezekia
sycke vnto the death. * and the pro *iiij.re.xx.a
phete Esaye the sonne of Amos, ii.pa.xxxiiii.f
came vnto hym, and sayde: Thus
commaundethe the Lorde: Set thyne house
in ordre, for thou must dye, and shalt not es-
cape. Then Hezekia turned his face toward
the walle, and prayed vnto the Lorde, and
sayde: Remembre (O Lorde) that I haue
walked before the in truthe, and a stedfaste
herte, and haue done the thynge that is plea-
saunt to the. And Hezekia wept sore. Then
sayde God vnto Esay: Go and speake vnto
Hezekia: The Lorde God of Dauid thy fa-
ther sendeth the this worde: I haue hearde
thy prayer, and consydryd thy teares, * be- *Iosue.xii.b.
holde, I wyll put syxtene yeres mo vnto thy
lyfe, and delyuer the and the cytie also, from
the hande of the kynge of Assyria, for I wyl
defende the cytie: * And take the this token *ii.reg.ii.g
of the Lord, that he wyl do it, as he hath spo
ken: Beholde, I wyll retourne the shadowe
of Ahaz diall, that nowe is layed out with ỳ

Sunne and bryng it ten degrees backward.
*Iosu.x.c *So the Sunne turned ten degrees backwarde, the which he was descended afore.

¶ A thankesgyuynge, which Hezekia kynge of Iuda wrote, when he had bene sycke, and was recouered.

B I Thout I shulde haue gone to the gates of hell, when myne age was shortened, and haue wanted the resydue of my yeres. I spake within my selfe: I shal neuer vysite the Lorde (the Lorde I saye) in this lyfe. I shall neuer se man amonge the dwellers of the worlde. Myne age is folden togyther, and take away fro me, like a shepherdes cottage: I haue hewen of my lyfe by my synnes: lyke as a weauer cutteth of his web. He wyll with pynynge sycknesse make an ende of me: yea, he wyll make an ende of
*Iob. iiii.b me in one daye. *I thought, I wolde haue
C lyued vntyll the morowe, but he bruised my bones lyke a lyon, and in one day thou wylt make an ende of me.

Then chatred I lyke a swalowe, and lyke a crane, and mourned as a doue.

I lyfte vp myne eyes into the heygth: O Lorde (sayde I:) my sycknesse kepeth me downe: ease thou me: What shall I saye? The Lord hath made a promysse to me. Yea and he dym selfe hath perfourmed it. I shall therfore so longe as I lyue remembre thys bytternesse of my lyfe. O Lorde men maye lyue beyonde theyr yeres: and I wil declare to all men: that euen in those yeres I haue a ioyfull lyfe, and that it was thou that causedest me to slepe agayne, thou hast gyuen lyfe to me. Beholde, bytter as gall was my
D penyfynesse, so sore longed I for health.

And it was thy pleasure to delyuer my lyfe from the fylthye pyt, for thou it is (O Lord) that hast cast al my synnes behynde thy back
*psa.vi.a *For hell prayseth not the, death doth
trrbiii.b. not magnifye the.
crb.b

They that go downe into the graue prayse not thy truthe: but the lyuynge: yea, the lyuyng knowledge ꝑ, lyke as I do this daye.

The father telleth his chyldren of thy
*Luke.i.g kaythfulnesse. *To heale me it is the Lordes worke, and we wyll synge my songes in thy house, all the dayes of our lyfe. And Esaye sayde: take a playster of fygges, and laye it vpon the sore, so shall it be whole.

Then sayd Hezekia: O what a great myracle is this, that I shal go vp into the house of the Lorde.

¶ The.xxxix.Chapter.

¶ Hezekia is reproued of Esaye, bycause he shewed his treasure vnto the embassadours of Babylon.

A T *the same tyme, Merodach
*iiii.reg.xx.c Baladam, Waladamus sonne, kynge of Babylon, sent letters and presentes to Hezekia. For he vnderstode how that he had ben sycke, & was recouered agayne. *And Hezekia was glad therof, & shewed thē the cōmodities of his treasure, of siluer, of gold, of spices & rotes of precyous oyles, al that was in his cubburdes & treasure houses. There was not one thyng in Hezekias house, and so thorowout all his kyngdome but he let thē se it.

Then came Esaye the prophete to kynge Hezekia, & sayd vnto hym: What haue the men sayde, and from whence came they vnto the? Hezekia aunswered, they came out of a farre coūtrye vnto me out of Babylon: Esay sayde: what haue they loked vpon in thyne house? Hezekia answered: Al that is in myne house haue they sene: and there is nothynge in my treasure, but I shewed it them.

Then sayde Esay vnto Hezekia: Understande ꝑ worde of the Lorde of hostes. *Beholde, the tyme wyll come that euery thyng which is in thyne house, and all that thy progenitours haue layed vp in store vntyll this daye, shalbe carryed to Babylō, and nothing left behynde. Thus sayth the Lorde: yea and parte of thy sonnes, that shal com of the, and
D whom ꝑ shalt get, shall be caryed hence, and become gelded chambrelaynes in the kynge of Babylons court. Then sayde Hezekia to Esay. Now God prosper his owne coūsayle which thou hast tolde me. He sayd moreouer: So ꝑ there be peace & kaythfulnes in my time

¶ The.xl.Chapter.

¶ The comynge of S. Iohn Baptist. The preparacion of the Apostles. The calynge of the Gentiles.

I Comfort my people (O ye prophetes) cōfort my people, sayeth your God, comfort Ierusalē at the hert and tel her: that her trauayle is at an ende that her offence is pardoned, that she hath receyued of the Lordes hande suffycient correction for all her synnes. * A voyce cryeth in wyldernesse: Prepare the waye of the Lorde in the wyldernesse, make streyght the path for our God in the desert. Let all valleyes be exalted, and euery mountayne & hyll be layed lowe: what so is crocked, let it be made streyght: and let the roughe, be made playne feldes. * For the glorye of the Lorde
B shall appeare, and all flesh shall at ones se it, for why? the mouth of ꝑ Lorde hath spokē it.

The same voyce spake: Howe crye. And ꝑ prophet answered: what shall I crye? *that all flesh is grasse, & that al ꝑ goodlinesse therof, is as ꝑ floure of ꝑ felde: The grasse is wythered, ꝑ floure falleth away. Euen so is the people as grasse, when the breth of the Lord bloweth vpō thē. Neuertheleslye whether the grasse wyther, or ꝑ floure fade awaye. *Yet ꝑ word of our God endureth for euer. Go vp vnto ꝑ hye hyl (O Siō) ꝑ thou bringest good tydynges, lyft vp thy voyce with power, O thou preacher Ierusalem. Lyfte it vp without feare, and saye vnto the cyties of Iude:

Beholde,

behalde yonr God, beholde, the Lord God
shall come with power, and beare rule with
his arme. Beholde, he bryngeth his treasure
with hym, and his workes go before hym.
He shall fede his flocke lyke an herdman. He
shall gather the lambes togyther with hys
arme, and carye them in his bosome, & shall
gently entreate those that beare ponge.
Who hath holden the waters in his fyst?
Who hath measured heauen wō his spanne, &
hath cōprehended al the earth of ý worlde in
thre measures? Who hath weyed ý moūtay-
nes & hylles in a balance? Who hath resour-
ced the mynde of ý Lord? or to whō hath he
shewed his cōsayl? * Or who is of his cōsayl to
teache hym? or who hath gyuen hym
understāding and hath taught him the path
of iudgement? Who taught him cōnyng and
shewed to hym the wayes of vnderstandyng?
Behalde, all people are in cōparison of hym
as droppe to a bucket full, & are cōted as
the least thing that ý balance weyeth. Yea, &
ý Iles he taketh vp as a very lytle thing. Li
bano is not sufficiēt to ministre fyre for his
offryng, and all the beastes thereof, are not
enough to one sacrifyce. All people in cōpa-
rison of him are reckened as nothing, * yt they
be compared with him, lesse then nothing, and
vnto that is not. To whō then wyll ye lyken
God? or what similitude wyll ye set vp vn-
to hym? Shal the carver make him a carued
ymage? & shall ý goldsmyth couer him with
gold, or cast him into a fourme of syluer pla-
tes? Moreouer, shal the ymage maker (that
the poore man which is disposed, maye haue
some ymage to set vp also) seke out and chose
a tree ý is not rotte, and carue therout an y-
mage ý moueth not? Knowe ye nothynge, O
brethren? Heardye neuer of it? Hath it not
been preached vnto you syns the begynning?
Haue ye not bene enformed of this, by the
fōdacion of the earth, that he sytteth vpon
the circle of the worlde, and that all ý inha-
bitaūtes of the worlde are in comparyson of
him but as grashoppers? * That he spredeth
out ý heauens as a couerynge, that he stret-
cheth them out, as a tent to dwell in? That he
bringeth princes to nothing, and the iudges
of the earth to dust: so ý of thē it may be sayd
they be not plāted nor sowē agayne, neyther
their stocke rooted agayne in ý erth. For as
soone as he bloweth vpon thē, they wither &
fade away, lyke ý strawe in a whyrlewinde.
To whō nowe wyll ye lyken me, & whom
shall I be lyke, sayeth the holy one: Lyfte vp
your eyes on hye, & cōsider: * who hath made
these thinges, whiche come out by so greate
ordre? & he can call them al by their names.
For there is nothīg hyd vnto the greatnesse
of his power, strēgth, & myght. Howe maye
ye Jacob thynke, or how maye Israel saye,
My wayes are hyd frō the Lord, & my God
knoweth not of my iudgementes. Knowest
thou not, or haste thou not heardē, that the
euerlastyng God, the Lorde which made all
the corners of the earth, is neyther wery nor
faynt? & that his wyldome cannot be cōpre-
hended: but that he getteth strēgth vnto the
wery, and power vnto the faynte? Chyldren
are werye and faynte, and the strongest men
fall. * But vnto thē that haue the Lorde be-
fore theyr eyes, shall strength be encreased.
Aegles wynges shall growe vpon thē. Whē
they runne they shall not fall: and when they
go, they shall not be wery.

The.xli.Chapter.

Of the goodnesse and mercy of God toward the people.

A Be styll (ye Ilandes) and herken vnto
me. Be strong ye people. Com hyther
and shewe your cause, we wyl goo to
the lawe togyther. Who rayled vp the iust
man from the rysyng of the Sunne, and cal-
led him to go forth? who cast downe the peo
ple, and subdued ý kynges before hym: that
he may throwe them al to the grounde with
his swerde, & scattre them lyke stubble with
his bowe? He foloweth vpō them, and goth
safely him self. And that in a way where be-
fore his fote had not trodē. Who hath made
B and created these thinges? euē he that called
the generacions from the begynnyng: * Euen
I the Lorde, which am ý fyrst, and with the
last. The yles sawe it, & did feare, and the en-
des of the earth, were abashed, drewe nye, &
cam hyther. Euery mā exhorted his neygh-
bour, and brother, & bad him be strong. The
carpēter cōforted the goldsmyth, & the gold-
smyth ý hāmer mā, saying: Sine wyl do ve-
ry well in it. It shalbe good, ý we fasten this
cast worke: & thē they fastened it with nay-
les, that it shoulde not be moued. But thou
C Israel art my seruaunt: thou Jacob art elect
thou art the seede of Abraham my beloued,
thou art he whō I led frō ý endes of ý earth
by the hand. For I called the frō far euen frō
among ý glorious mē of it, & sayd vnto the:
Thou art my seruaunt. I haue chosen the, &
not cast the away * be not afrayed, for I am
with the. Wele not away as ware, for I am
thy God, to strēgth the, helpe ý, and to kepe
the wō this right hāde of myne. Beholde, all
they ý resist the shal com to cōfusion & shame
and thyne aduersaryes shalbe destroyed and
brought to nought. So ý whoso seketh af-
ter thē shal not find thē. Thy destroyers shal
perysh, & so shall they ý vndertake to make
battayl agaynst the be as that is not, & as a
thyng of nought. For I the Lorde and God
D wyl strengthen thy ryght hand. Euē I that
saye vnto the. Feare not: I wyl helpe ý. Be
not afrayed thou lyte worme Jacob, & thou
despysed Israel: for I will helpe the, sayeth
the Lorde, and the holye one of Israel thyne
aūtger. Beholde, I wil make ý a treadynge
cart and

* Jer. xxiii. b

* Esa. xliii. b

a Esa. xliii. a
b xlviii. c
Apoca. ii. b

cart & a new flayle, that thou mayest thresh
and grynde the mountaynes, and bryng the
hylles to pouldre. Thou shalt fanne them,
and the wynde shall carye them a waye, and
the whirl wynde shal scatre them. But thou
shalt reioyse in the Lord, and shalt delyte in
praysynge the holy one of Israel.

E * When the thyrsty and poore seke water
* Gene. xxi.c & fynde none, and when theyr tonge is dryye
of thyrst, I gyue it them sayth the Lorde: I
* Esay.xxv.b xliii.xlviii.a ý God of Israel forsake thē not. * I bryngе
forth floudes in the hylles, and welles in the
playne frides: I turne the wyldernesse to ry-
uers, and the dryye lande to conduytes of wa-
ter. I plante in the waste grounde trees of
Cedre, Boxe, Myrre and Olives. And in ý
dryye, I set Fyrre trees, Elmes & hawthor-
nes togyther. All this do I, that they all to-
gyther may se and marke, percepue & theyr
hertes and cōsydre, that the hand of ý Lorde
maketh these thynges, and that ý holye one
N of Israel bringeth them to passe. Stande at
your cause (sayth the Lorde) & bryngе forth
your strongest grounde, sayeth the kynge of
Jacob. Let them bryng forth theyr goddes,
and let theyr goddes tel vs what shal chance
hereafter: yea, let them shew vs the thinges
that are past, what they be: let them declare
them vnto vs, ý we may take thē to herte, &
knowe them hereafter. Eyther: shewe vs
thinges for to come, & tell vs what shall be
done hereafter: so shal we knowe, ý you are
goddes, do somthinge, either good or bad: so
wil we both knowledge ý same, & tell it out.

G Behold, ye are goddes of nought, & your
making is of nought: yea, abhomynable is
the man that hath chosen you. Nevertheleſſe
* Esa.xliii.a. * I haue waked vp one from the North, and
he shall come. And an other from the East,
which shal call vpon my name, & shal treade
vpon princes as vpon clayе: and as the pot-
ter treadeth downe the myre. Who declared
this from the begynnyng, and we wil know
hym. Or frō the olde tymes, and we wyl cō-
fesse, and say that he is rychtous. But there
is none ý sheweth or declareth any thig: ther
is none also that heareth your wordes. The
fyrst is he that shall saye to Syon. Behold,
beholde, they are present: and to Jerusalem
it selfe wyl I gyue an Euangelist. But whē
I consydre there is not a man amonge them
nor anye that can gyue counsayle, nor that
when I examyn thē ý can answer one word.
Lo, wicked are they, and vayne with ý thin-
ges also that they take in hande: yea, theyr
ymages are but wynde and vayn thynges.

¶ The.xlii. Chapter.

¶ The comynge of Christ, and his baptysme.

A Beholde * this is my seruaunt vpon
* Mat. iii. b xii.a.xviii.a whom I leane, my electe in whome
my soul is pacifyed. I haue gyuen
hym my spyrite, that he may shewe
forth indgemente, and equytie amonge the
Gentyles. He shal not be an outcrier, nor lift
vp his voyce. His voyce shall not be herde in
ý stretes. And a broſed reed shal he not break
and the smokynge flaxe shal he not quenche:
but faythfull and truly shall he gyue indge-
ment, nor be pensyue nor careful, that he may
restore rightousnesse vnto the earth, and the
Gentyles also shal kepe his lawes. * For
* Esay.xlii.b thus sayth God the Lorde vnto hym (even
B he that made the heauens and spreade them
abrode, and set forthe the earth with her en-
crease: which gyueth breath anto the people
that is in it, and spyrite to them that dwell
therin) I ý Lorde haue called the in rycheous-
nesse, and led them by the hande. * Therfore
* Esa.xlii. wyl I also defende the, & gyue the for a cove-
naunt of the people, and to be the * lyght of ý
* Esa.xlii.a. Gentyles. That thou mayest open the eyes
of the blynde, * let oute the prisoners from
theyr bondes, & them that syt in darkenesse,
out of ý dongeon house. Euē I am the Lord
* Esa.xlii.a. & this is my name: * And my glory wyll I
gyue to none other, neyther myne honour to
grauen ymages. Beholde, olde thynges are
come to passe, & newe thynges do I declare.
And or euer they come, I tell you of them.

Synge vnto the Lorde, a newe songe of
C thankesgyuyng, & lowe out his praysе from
the ende of the worlde. They that be vpon ý
sea, and all that is therin praysе hym, ý Iles
and they that dwel in them. Let the wylder-
nesse with ý cyties lyft vp her voyce, ý tow-
nes also that they of Cedar dwell in. Let thē
be glad that syt vpō rockes of stone, and let
them crye downe from the hye mountaynes
ascrybynge glorye vnto the Lorde, and ma-
gnifyynge hym amonge the Gentyles. The
Lord shall come forth as a gyaunt and take
a stomake to him lyke as a fresh mā of war.
He shal rore & crye, & ouercome his enemies.

I haue longe holden my peace (sayth the
Lorde) I haue bene styll and refrayned my
selfe, but now I wyll crye lyke a trauelyng
woman, and at ones wyll I destroye, and de-
uoure. I wyll make waste both mountayne
& hyll, & dryye vp euery grene thing that gro-
W weth theron. I wil dryye vp ý floudes of wa-
ter, and drynke vp the ryuers. I wyl bringe
ý blynde into a strete, that they knowe not,
and leade them into a fotepath that they are
ignorauunt in. I shall make darkenesse light
before them, and the thyng that is croked to
be streyght. These thinges haue I done vn-
to them, and not forsaken them. * They are
* Esa. fin. fallen backe: yea, and let them be ashamed
earnestly, that hope in ydols, and saye to fal-
syoned ymages: ye are our Goddes.

Heare, O ye deafe men, and sharpen your
sightes to se (O ye blynde) & Who is blynde
but my seruaunt? Or so deafe as my messen-
ger, whom I sent vnto them? For who is
the ruler

blynde (saye they) as the perfect mã and so
blynde as the Lordes seruaunt? Thou vn-
derstandest moch, and kepest nothynge: the
eares are open, & noman heareth. The Lord
is merypful vnto them for his rygbtousnesse
sake: that his worde mygbt be magnifyed &
ioyfed: But the people them selues is rob-
bed and troden vnder the foote, chayned in
dangrons, and they all (I saye) be shut into
prysone houses. * They be caryed awaye cap-
tyue and noman doth loose them. They be
troden vnder foote, & noman doth labour to
bryng them agayne. * But who is he amõg
you that pondreth this, that consydreth it, &
taketh it for a warnynge in tyme to come?
* Who suffred Jacob to be troden vnder
foote, and Israel to be spoyled? Dyd not the
Lorde? Bycause we haue synned agaynste
hym, and haue had no delyte to walke in his
wayes, neither bene obedient vnto his lawe.
Therfore he hath poured vpõ him his wrath
and displeasure and stronge battayle, which
fryeth hym on euery syde, yet wyl he not vn-
derstande. He burneth hym vp, yet synketh
it not into his herte.

¶ The. xliii. Chapter.

God prouyseth to sende his Christ, which
shall deliuer his people. He forgyueth
synnes for his owne sake.

But nowe, the Lorde that made the, O
Jacob, and he that fashioned the: O
Israel, sayeth thus: Feare not, for I
haue redemed the. * I haue called the by
name, thou art myne owne. * Yf thou goest
through ye water, I wil be with the, that the
stronge floudes shulde not plucke the away.
* And yf thou walkest thorowe the fyre, it
shall not burne the, and the flame shall not
kyndle vpon the. For I am ye Lord thy God
the holy one of Israel, thy Sauiour. I gaue
Egipte for thy deliueraunce, the Mozians, &
the Sabees for the: bycause thou wast deare
in my syght, and bycause I set by the, and lo-
ued the. I wyl gyue ouer all men for the, and
deliuer vp all people for thy sake, feare not:
for I am with the. * I wyll bryngе thy sed
frõ the East, and gather the togither frõ the
west. I wyl saye to the North: let go. And
to the south, kepe not backe: but bryng me
my sonnes from farre, & my doughters frõ
the ends of ye worlde. Namely all those that
be called after my name. For them haue I
created, fashioned, & made for myne honour.
* Bynge forth that people, which is blinde
and yet hath eyes, which are deafe although
they haue eares. * Yf all nacions come in one
and be gathered togyther: which amõge thẽ
shall declare such thynges, and tell vs what
is to come? Let them bryngе their wytnesse
so shall they be free: els, let them heare, and
say it is truthe. You ar my wytnesses (sayth
the Lorde) and my seruaunt, whome I haue
chosen: therfore be certifyed & gyue me faith
full credence: and consydre, * that I am he,
before whome there was neuer any god, and
that ther shalbe none after me. I am, euen I
am the onely Lorde: and beside me ther is no
Sauiour. I gaue warnyng, I made whole,
I taught you, when there was no straunge
god amonge you. And this recorde must ye
beare me your selues, (sayth the Lorde) that
I am God. And euen he am I from the be-
gynnynge, and * there is none that can take
any thyng out of my hande. I do the worke
and who shal be hable to let it.

Thus sayth the Lorde the holy one of Is-
rael your redemer: * for your sake I haue set
to Babylon, and brought downe the stron-
gest of them. All they are fugityue with the
Chaldees that boost them of their shyppes:
Euen I the Lorde your holy one which haue
made Israel, and am your kynge. Thus
sayeth the Lorde: (* euen he that maketh a
waye in the * see, & a footepath in the mygh-
ty waters) * which bryngeth forth the char-
rettes and horses, the boost and the power of
warre, that they may fal and neuer rise, and
be extinct, lyke as towe is quenched.

Remẽbre not thinges of olde, and regarde
nothyng that is past: Beholde, I shal make
a newe thinge, and shortely shal it appeare,
and shall you not knowe it? I wyll make
stretes in the deserte, and ryuers of water in
the wyldernesse: The wylde beastes shall
worshyppe me: the dragons, and the younge
Estriches. * For I shall gyue water in the
wyldernesse, and streames in the desert: that
may gyue drinke to my people, whõ I chose.
This people haue I made for my selfe: and
they shall shewe forth my prayse. For thou
(Jacob) woldest not call vpon me, but thou
haddest an vnlust to warde me, O Israel.
Thou gauest me not thy beastes for burnt
offrynges, neyther dyddest honoure me with
thy sacrifyces. Thou boughtest me no deare
spyce with thy mony, neyther poure dest the
fat of thy sacrifyces vpon me. * Howbeit, I
haue not bene chargeable vnto the in offrin-
ges, neyther greuous in incence. But thou
hast hast laden me with thy synnes, and we-
ryed me with thyne vngodlynesse.

* Where as I yet, euẽ I am he onely that
for myne owne selues sake doo awaye thyne
offrices, and forget thy synnes: so that I wyl
neuer thynke vpon them. Put me now in re-
membraunce (for we wyll reason togyther)
and shewe what thou hast for the, to make
the rygbtous. * Thy first father offended
sore, and thy rulers haue synned agaynste
me. Therfore, I ye ther suspended, or sine the
chefest princes. I dyd curse Jacob, and gaue
Israel into reproke.

¶ The. xliiii. Chapter.

¶ Christ

* esa. xliiii. b Apoc. i. b
* Oseo. xiii. b
* John. v. c
* Esay. b. d.
* Josu. iii. c * Exo. xiiii. d * Esay. i. a
* psal. lxi. b Esay. xxxb. b xli. c. xliiij. a
* Esay. i. b Jere. xbii. c
* esa. xxiiij. a Jere. xxxii. b
* Gene. iii. b Numer. xx. b

¶ Christ prompleth to deliuer his churche.

A SO heare nowe, O Jacob my seruaunt, and Israel whō I haue chosen, for thus sayeth the Lorde, that made the, fashioned the, and helped the, euen from thy mothers wombe. Be not afrayed, O Jacob my seruaunt, thou righteous whō I haue chosen. *For I shal poure water vpon the drye grounde, and riuers vpon the thyrstye.* I shall poure my spyrite vpon thy seede, and myne encrease vpon thy stocke. They shall growe togyther lyke as the grasse, and as the wyllowes by the waters syde. One shall saye: I am the Lordes. An other shall call hym seife after the name of Jacob. The thyrde shall subscrybe wyth his hande vnto the Lorde, and gyue hym seif vnder the name of Israel.

*Esa.xxxv.b xli.g xliij.c

*Eze.xxxvi.d Joel.ii.f Actes.ii.b

B Thus hathe the Lorde spoken, euen the kynge of Israel and his redemer, the Lorde of hoostes: * I am the fyrst and the last, and without me is there no god. Yf any be lyke me, let hym call forthe the thynge past, and openly shewe it, and lay it playne before me, what hath it chaunced syns I appoynted the people of the worlde, and what shalbe shortly, or what shall come to passe in tyme longe to come, let them shewe these thynges. Be not abashed nor afrayed. For haue not I euer tolde you hytherto: and warned you? Ye can beare me recorde your seiues. Is there anye god exrepte me? or anye maker, that I shoulde not knowe hym?

*Esa.xlii.a Apoca.i.b Esa.xlviii.c Apoca.xxii.c Esa.xliii.b

Al caruers of ymages are but vayne, and the carued ymages that they loue, can do no good. They must beare recorde them seiues, that (seinge they can neyther se, nor vnderstande) they shalbe confounded. *Who dare then make a god, or fashion an ymage, that is profyptable for nothyng? *Beholde, al the felowshyppe of them must be brought to cōfusyon. And truly all the workemasters of them are men, they shal all be gathered togyther, they shal stande, trēble, and be confounded one with another: The smith maketh an axe, and tempereth it with hoote cooles, and fashioneth it with hammers, and worketh it with all the strength of his armes: yea, some time he is faynt for very hungre, and so thurstye, that he hath nomore power. The carpenter (or ymage caruer) taketh measure of the tymbre, and spreadeth forthe his lyne: he marketh it with some colour, he playneth it, he ruleth it, & squareth it, and maketh it after the ymage of a mā: and accordyng to the beutie of a mā: ý it maye stande in the tēple.

*Esay.xlii.b

*vel ecclij.b Sapien.xiij.c

C Moreouer, he goeth out to hewe downe Cedre trees. He bryngeth home Elmes and Okes: and takynge a bolde corage, he seketh out the best tymbre of the wood. He him seife hathe planted a pyne tree, whyche the rayne hath swelled, which wood seruyeth for mē to burne. Of thishe taketh and warmeth hym seife withall: he maketh a fyre of it to bake breed. And afterwarde maketh a god thereof, to honour it: and an ydol to knele before it. One pece he burneth in ý fyre, with an other he rosteth flesh, ý he maye eate roste his belyfull: with the thyrde he warmeth hym seife, and sayeth Aha, I am well warmed, I haue bene at ý fyre. And of the residue he maketh him a god, & an ydol for him seife. He knelyeth before it, he worshippeth it, he prayeth vnto it, & sayth: deliuer me, for thou art my god.

*Yet men neyther cōsydre nor vnderstād, dyeauſe theyr eyes be stopped, that they can not se: and theyr hertes, that they cannot perceyue. They pondre not in theyr myndes, for they haue neither knowledge nor vnderstandynge, to thynke thus. I haue brent one pece in the fyre, I haue baked breed with the coles therof, I haue rosted flesh withall, and eaten it: shall I nowe of the residue make an abhomynable ydoll, and fall downe before a rotten pece of wood? Thus he doth but lese his labour, and his herte whiche is disceyued doth turne hym aside: so that none of the can haue a fre cōscience to think: may not I erre?

*Esay.

Consydre this (O Jacob and Israel) for thou art my seruaunt. I haue made the, that thou mightest serue me. O Israel, forget me not. * As for thyne offences, I haue dryuen them awaye, lyke the cloudes, and thy synnes as the myst. Turne the agayne vnto me for I haue redemed the.

D

*Esay.

Be glad ye heauens, whō the Lorde hath made, for the Lorde hath dealte graciously with his people, let all that is here beneth vpon the earth be ioyfull. Reioyse ye mountaynes and wooddes, with all the trees therof: for the Lorde hath redemed Jacob, and wyll shewe his glorye vpon Israel. Thus sayeth the Lorde thy redemer, euen he that fashioned the from thy mothers wombe. * I the Lorde do all thynges my seife alone. I only spreade out the heauens, and I onelye haue layed the foundacion of the earth by myne owne seife. I destroye the tokens of wytches and make the sothsayers fooles. As for the wyse, I tourne them backwarde, and make theyr counsynge foolyshnesse.

*Esay.

He doth set vp ý purpose of his seruaunt and fulfylleth the counsayle of his messengers. Concernyng Jerusalem, he sayeth: It shalbe inhabited. And of the cyties of Juda: They shalde buylded agayne, and I wil repayre their decayed places: He sayeth to the ground: be dryye. And I wyl dryye vp thy waterfloudes. He sayeth of Cyrus: He is myne herdman: so that he shall fulfyll all thynges after my wyll. He sayeth also of Jerusalem: It shalbe buylded, and of the temple: It shall be fast grounded.

¶ The.xlv.Chapter.

¶ The

¶ The disposeresse of the people by Cyrus. The comynge of Christ, and callynge of the Gentiles.

Thus sayeth the Lorde vnto Cyrus his annoynted, whom I haue take by the right hand, to subdue nacions before him. * I wyll loose the gyrdle of kynges, and I wyll open the gates before his face, & not to shut theyr dores. I wyl go before the, and make the croked streyght. I shall breake the brasen dores, & burst the yron barres. I shall geue the ꝓ hyd treasures, and the thig which is secretly kept, ꝓ thou mayest knowe that I am ꝓ Lord God of Israel which haue called the by thy name: & * that for Jacob my seruantes sake, & for Israel my chosen. For I called the by thy name, and ordeyned the or euer thou knewest me. * Euē I the Lord before whō there is none other: for without me there is no God. ‡ I haue prepared ꝓ or euer thou knewest me, that I myght be knowen fro the ryslng of ꝓ sunne to the going downe of the same, that all is nothyng without me. For I am the Lorde, and there is els none. I is I that * created the light and darknesse ‡ I make peace and trouble: yea, euen I the Lord do al these thinges. Ye heauens from aboue drop downe, & let the cloudes rayn righteousnesse. The earth open it selfe, and bringe forth health, that therby righteousnesse may spryng. Euen I the Lorde bryngeit to passe.

* Wo be vnto hym ꝓ stryueth wō his maker, the potherde with ꝓ potter. Sayth the clay to the potter: What makest ꝓ? or thy worke seruetb for nothyng? Wo be vnto him that sayeth to his father: Why begettest ꝓ? And to his mother: why beareſt thou. Thus sayth the Lord, euen the holy one and maker of Israel. Aske me of thinges for to come cō cernyng my sonnes: & put me in remēbrauce as touchynge the workes of my handes. I haue made the earth, and created man vpon it. With myne hādes haue I spred forth heauen, and gyuen a commaūdement for all the host therof. I shall wake him vp with rycht ousnesse: and ordre all his wayes. * He shall buylde my cytie, and let out my prisoners: & that neyther for gyft nor rewardes, sayeth ꝓ Lord of hostes. Thus sayth the Lorde: The occuppers of Egypt, the marchaūtes of the Moryans and Sabees, shall come vnto the with tribute, they shalbe thyne, they shal followe the, & go with cheynes vpon theyr feet. They shall fall downe before the, and make supplicacyon vnto the. For God (withoute whom there is none other god) shall be with the. * O how profoūd art thou O God, thou God and Sauyour of Israel? Confounded are they all, and put to dishonoure: they are gone hence together with shame, euen ꝓ makers of ymages. But Israel shall be saued in the Lord, which is the euerlasting saluacō. Ye shall not come to shame nor confusyon worlde without ende. For thus sayeth the Lorde: * euen he that created heauen, ꝓ God that made the earth, that fashioned it, and set it forth. He dyd not make it for nought, but to be inhabyted. Euen I the Lorde, without whō there is none other. * I haue not spoken secretly, neyther in darke places of the earth. It is not for nought, that I sayde vnto the seed of Jacob: seke me. I am the Lord, which when I speake, declar the thynge that is rycht ous and true: gather you, and come together, drawe nye hyther, you that escaped of the people. * Haue they any vnderstandyng, that set vp the stockes of their ydols, & prayed vnto a God, that can helpe the? drawe nye, come hyther, and let them aske counsayl one at an other, and shewe forth. What is he that told this before? or who spake of it euer syns the begynnyng? Haue not I the Lorde done it? * without whom there is none other God? the true God and Sauyour, and there is els none but I? ‡ And therfore turne you vnto me (all ye ends of the erth) that ye may be saued: for I am God, and there is els none I sweare by my selfe, out of my mouth commeth the worde of rycht eousnesse, and that maye no mā turne: * but all knees shal bowe vnto me, and all tunges shall sweare by my name, sayinge: Verely, in the Lorde is my rycht ousnesse and strength. To hym shall men come: but all they that thynke scorne of hym, shalbe confounded. And the hole seed of Israel shall be iustifyed, and make theyr boost in the Lorde.

¶ The.xlvi.Chapter.

¶ Idolatrye is reproued. The health that commeth by Christ is prophesyed.

Bel is fallen, Nabo is brokē downe whose ymages were a burthen for the beastes and cattell, to ouerlade them, and to make thē wery. They are sonke downe, and fallē together, for they maye not ease them of theyr burthen, therfore must they go into captyuytie.

Herken vnto me, O house of Jacob, and all ye that remayne yet of the houshold of Israel: whom I haue borne from youre mothers wombe, and brought you vp frō your byrth, tyll ye were growen. I, which shall beare you vnto your last age. I haue made you: I wyl also norisshe you, beare you, and saue you. * Whom wyll ye make me lyke, or to whom wyll ye make me equall or cōpare me that I shulde be lyke hym, in fashyon or ymage, that I maye be lyke him? * Ye fooles (no doubt) wyl take out syluer and gold out of your purses, and weye it, and hyre a goldsmyth to make a god of it: that men maye knele downe and worshippe it. * Yet must he be taken on mens shoulders, and borne, and set in his place, that he maye stande, and not moue out of his place. Alas that men shulde crye

* Genes.i.a

* Esa.xlv.c

D

* Esa.xlvi.c Baruch.vi.c

* Esa.xlvi.b

‡ Esa.xliii.b

* Ro.xiiii.b Philip.ii.a

I

‡ Bel.c ¶ i.reg.xv.a. Jerem.l.a

B

* Exod.xx.a

* Esa.xxxii.a

* Esa.xlvi.c Baruc.vi.c

C

crye vnto him which gyueth no answer: and delyuereth not the man that calleth vpō him from his trouble.

Consydre this well, and be asshamed. Go into your owne selues (O ye runnagates.) Remembre the thinges which are past, syns the begynning of the world: that I am God & that there is els no God: yea, and that ther is nothyng lyke vnto me. In the begynning of a thyng I shewe the ende ther of: and I tel before, thynges ꝑ are not yet come to passe.

*Eso. xlvi.a. My deuise standeth stedfastly stablyshed, & I fulfyll all my pleasure. * I call a byrde out of the East, & the man by whō my counsayle shall be fulfylled out of farre countryes, as soone as I thynke to deuyse a thyng, I do it.

Heare me, O ye ꝑ are of an hye stomacke, but farre from ryghtousnesse, I shal bryngе forth my ryghtousnesse. It is not farre, and my health shall not tary longe away. I wyl lay health in Syon, and in Israel my glory.

¶ The. xlvii. Chapter.

¶ The worde of the Lorde agaynst Babylon.

A BUt as for the (O doughter: thou virgī Babilō) syt thou downe in the dust, sit vpō the grounde, & not in a throne. (O thou maydē of Caldea:) Thou shalt nomore be called tendre and pleasaūt. Bryngе forth the querne, & grynde mele, vntrusse the bryde heere, put of thy shoes, make bare thy knees, and wade thorow the water ryuers.

*Eze. xvi.d Naum. iii.a * Thy shame shalbe discouered and thy priuyties shalbe sene. For I wyl auenge me of the, & wyll shewe no mercye to the as I do to other men, sayth our redemer: whiche is called ꝑ Lorde of hoostes the holy one ꝑ Israel.

B Syt styll, holde thy tonge, and get the into some darke corner (O doughter Caldea) for thou shalt nomore be called lady of kingdomes. I was so wroth wō my people, that I punished myne enheritaūce, and gaue them into thy power. ‡ Neuertheleſſe, ꝑ shewedest thē no mercy, but euen the very aged men of

‡ Deu. xxi.b Jerem. l.b. them dyddest thou oppresse ryght sore with thy yoke, and thou thoughtest thus: I shalbe lady for euer. And besyde all that, thou hast not regarded these thynges, neyther remembred what was the ende of that cytie Ierusalem. Heare now therfore, thou wylfull, that

‡ Esay. xx.b. Apoc. xviii.b sittest so carelesse, and speakest thus in thine hert: * I am aloone, and without me is there

C none: I shall neuer be wyddow nor desolate agayne. And yet both these thinges shal com to the vpon one daye in the twynkelynge of

‡ Dan. v.e. an eye: ‡ Namely, wyddowhed and desolacyon. They shal mysghtely fall vpon the, for the multitude of thy witches, and for ꝑ great

* Esay. xlix.c heape of thy conturers. For thou hast trusted in thy wyckednesse, and hast sayd: * No man seeth me. Thyne owne wysdome and connynge hath discayued the. In that thou hast sayde: I am aloone, and without me there is none. Therfore shal trouble come vpon the, and thou shalte not knowe from whence it shall arise. Mischeſe shall fall vpon the, whiche thou shalt not be hable to put of. Sodayne vtter destruction shall come vpon the or euer thou be ware.

Now go to thy conturers, & to the multitude of thy wytches (with whome thou hast D weryed thy selfe frō thy youth) ꝑ they maye helpe the or strength the. Thou hast hyther to had manye counsayles of them: so let the heauen gasers and the beholders of starres, and moone prophetes come on nowe and delyuer the: yea, and let them shewe, whē these newe thinges shal come vpon the. Beholde, they shalbe lyke strawe, which ꝑ it be kyndled with fyre, no man maye ryd it for the vehemencye of the flame. And yet it gyueth no syndres to warme a man by, nor cleare fyre to syt by. Thus are they with whome thou hast weryed thy selfe, and thus are thy marchauntes that haue bene with the from thy youth. Euery one hath taken his owne way and none of them shall defende the.

¶ The. xlviii. Chapter.

¶ The hypocrisye of the Iewes is reproued. The Lorde alone wyl be worshypped, which hath chosen vs, and which succoureth vs for his owne sake.

I HEare this, O thou house of Iacob, ye that are called by the name of Israel, and are come out of one stocke with Iuda (Whiche sware by the name of the Lorde, and beare wytnesse by ꝑ God of Israel (but not with truthe & ryght) which are called * fre men of the holy cytye, and are grounded vpon the God of Israel, * whose name is the Lorde of hoostes.

The thinges that I shewed you euer syns the begynnyng haue I not brought them to passe immediatlye as they came out of my mouth, and declared them, & they are come. Howbeit, I knowe that thou art obstinate, and that they necke hath an yron veyne, and that thy browe is of brasse. Neuertheleſse, I haue euer syns the begynnyng shewed the of thinges for to come, and declared them vnto the, or euer they came to passe: that thou shuldest not say: myne ydol hath done it, my carued or molten ymage hath shewed it. Thou herdest it before & beholde, it is come to passe and whether can ye prophecye of thynges to come (But as for me I told the before at the begynnynge, newe and secrete thynges that thou knowest not of. * And some done nowe not of olde tyme, wherof thou neuer heardest before they were brought to passe: that thou canst not saye: Beholde, I knewe of them: Moreouer, there be some whereof thou hast neither herde nor knowen, neyther haue they bene opened vnto thyne eares afore tyme. For I knewe that thou woldest maliciously offende, therfore haue I called the a transgressour, euen from thy mothers wombe.

Neuerthe-

Neuertheleſſe, for my names ſake, I wyl
withdraw me my wrath: & it ſhalbe for my ho-
nours ſake, yf I patyently forbeare the, & do
not rote the out. Beholde, I haue pourged ý
yet not as ſylver. * I haue choſen the in ý fur-
nace of affliction: & that only for myne owne ſake
yea: * euen for myne owne ſake wyl I do this
or els, what diſhonoure wolde they do to my
name? herken vnto me, O Jacob, and Iſrael
whome I haue called.

I am euen he ý is, I am the fyrſt & the laſt
my hande hath layde the foundacyon of the
earth: and my ryght hand hath ſpanned ouer
the heauens. Allone as I call them they are
there. Gather you all together, and herken:
whiche of yonder goddes hath declared this?
The Lorde hath a loue vnto him, and he ſhal
performe hys wyll agayneſt Babel, and de-
ſtroy his power agayneſt the Chaldees. I my
ſelfe alone, euen I haue tolde you this before
hye, I hyd call hym: and bryngе hym forthe:
and he ſhal geue a proſperous iourney. Com
ye and heare this: haue I ſpoken any thyng
darkly, ſence the begynnyng? when a thing
begynneth, I am there.

Therefore, the Lorde God and his ſpyrite
hath ſent me. And thus ſayth the Lorde God
thy redemer, the holy one of Iſraell. I am the
Lorde thy God, which teach the * profytable
thynges, and leade the thy waye, that ý ſhul
ſt go. & O that thou hadſt regarded my cō-
mandementes, then had thy welthines bene
as the water ſtreame: & thy ryghteouſnes as
the wawes flowyng in the ſee.

Thy ſeed alſo had be lyke as the ſande in ý
ſee, and the frute of thy bodye lyke the grauel
ſtones therof. His name ſhulde not be roted
out nor deſtroyed before me. * Go a waye frō
Babilon, flye from the Chaldees with a me-
ry voyce ſpeake of thys, declare it abroode, &
go forth vnto ý ende of the world, ſaye: The
Lord hath redemed his ſeruaunt Jacob, that
they ſuffred no thurſte, he leade them thorow
the wyldernes, and cauſed ý waters to flow
out vnto them from out of ý rock. * He claue
the rocke a ſondre, and the water gushed out
& As for the vngodly, they haue no peace, ſay
the Lorde.

¶ The. xlix. Chapter.

¶ Chryſt ſhal gather together all nacyons be they ne-
ver ſo farre of.

Yeſles, herken vnto me, and take hede
ye people from fare. The Lorde hath
called me fro my birth, and made men
tyon of my name fro my mothers wombe: he
* hath made my mouth & lyke a ſharpe ſwerd
vnder the ſhadowe of his hande hath he deke
me, and hyd me in his quyuer as a good
arrowe, and ſayde vnto me. Thou art my
ſeruaunt Iſrael, & I wyll be honoured in the.
Then anſwered I: I haue loſte my labour,
I haue ſpent my ſtrength in vayne.

Neuertheles I wyl cōmyt my cauſe & my
worcke vnto the Lorde my God. And nowe
ſayeth the Lorde, euen he that faſhyoned me
fro my mothers wombe to be his ſeruaunt, ý
I maye bryng Jacob agayne vnto him: how
beit Iſraell wyll not be gathered vnto hym
agayne. In whoſe ſyght I am great, which
alſo is my Lorde, my God and my ſtrength.
And he ſayde: it is but a ſmall thynge that ý
art my ſeruaunt, to ſette vp the kynreddes of
Jacob, and to reſtore the deſtruccyon of Iſra
el. * For I haue made the ý lyght of the Gen
tyls, that ý mayſt be my helth vnto the ende
of the worlde. * Eſa. xlii. b. John. viii. b. Actes. xiii. c.

Moreouer, thus ſayth the Lorde the rede
mer and holy one of Iſrael: because of the ab-
horrynge and deſpiſyng amonge the Genty-
les, concernyng the ſeruaunt of all them that
beare rule. Kynges and Prynces ſhal ſe, and
aryſe and worſhip, because of the Lorde that
is faythful: and because of the holy one of Iſ-
rael, which hath choſen the. And thus ſaith ý
Lorde: * In the tyme accepted haue I heard
the, and in the daye of ſaluacyon haue I hel-
ped the. & I wyll preſerue the and make the to
be the attonemēt of the people, ý thou mayſt
helpe vp ý earth agayne: and poſſeſſe againe
the deſolate herytages. * That thou mayſt
ſaye to the priſoners: go forth, and to them ý
are in darcknes: come into ý lyght, they ſhall
feede in the hye wayes, and get theyre paſture
in all hye places. * ii. Cor. vi. a Jere. xi. a Eſa. xlv. a. & Eſa. xliii. a. * Zacha. ix. b. Luke. iiii. b

* They ſhal nether hunger, nor thurſt, heat
nor ſunne ſhal not hurt the. For he ý fauoreth
them, ſhall leade them, & geue them drinke of
the ſpryng wells. I wyl make wayes vpon al
my mountaynes, and my fote pathes ſhalbe
exalted. And beholde, they ſhal com from far
lo, ſome from the north and weſt, ſome from
the lande of Sinis, whiche is in the ſouth.
* Reioyce ye heauens: & ſynge prayſes, thou
earth. Talke of ioye ye hylles, for God hath
comforted his people, & wyl haue mercy vpon
his that be in trouble. * Apo. vii. c. * Eſa. lii. a.

But Sion ſayde: * God hath forſaken, &
my Lorde hath forgotten me. Wyll a wyfe
forget the childe of her wombe, and not pitie
the ſonne whom ſhe hath borne? And though
ſhe do forget, yet wyll I not forget the. Be-
holde, I haue wrytten ý vp vpon my handes
thy wals are euer in my ſyght. They make
haſte to buylde the vp agayne. As for thoſe
that ouerthrew the, and made the waſt, they
ſhall departe from the. * Lyfte vp thyne
eyes, and loke about the: all theſe gather the
together, and come to the. As truely as I
lyue (ſayth the Lorde) thou ſhalt put them al
vpon the, as an apparel, and gyrde them to ý
as a bryde doth her Jewels. As for thy land
that lyeth deſolate wafted and deſtroyed: it
ſhalbe to narowe for them that ſhall dwel in
it. And they ý wolde deuoure the, they ſhalbe * Gene. xlv. a. Eſa. li. a.

karre away. Then the chylde whom ꝑ baren
shal bryng forth vnto the, shal saye in thyne
eare: this place is to narrowe, geue place that
I may haue rowme. Then shalt thou thynke
by thy selfe: Who hath begotten me these? se
yng I am baren and alone, a captyue and an
out cast? And who hath norished them vp for
me? I am desolate & alone, but from whence
come these?

G And therfore thus sayth the Lorde God:
Beholde, I wyll stretche out mine hande to ꝑ
Gentyles, and set vp my token to the people
They shal bryng the thy sonnes in theyr lap-
pes: and carye thy doughters vnto the vpon
theyr shulders. For kynges shall be thy nur-
syng fathers, & Quenes shalbe thy nursynge
mothers. They shal fal before the with their
faces flatte vpon the earth: and lycke vp the
dust of thy fete: that thou mayst knowe how
*Rome.ix.d. that I am the Lorde. * And who so putteth
his trust in me, shal not be confounded. Who
spoyled the Gyaunt of his prayes? or who ta-
keth the prysoner from ꝑ mygheye? And ther
fore, thus sayth the Lorde. The prysoners
shalbe taken from the gyaunt: and the spoyle
deliuered from the violente, for I wyll mayn
teyne thy cause agaynst thyne aduersaryes,
and saue thy sonnes. And wyll fede thyne ene
mye wt theyr owne flesh, & make them drinke
of theyr owne bloud: as of swete wyne. And
all flesche shal knowe, O Iacob, that I am ꝑ
Lorde thy sauyour, thy noble redemer.

¶ The .l. Chapter.

¶ The Iewes are reproued, and also called.

A Thus sayth the Lorde: * where is ꝑ
*Iere.iii.a. byll of your mothers deuorcement
that I sent her a waye? or who is ꝑ
vsurer, to whom I solde you? * Be
*Esai.lix.a. hold for your owne offences are ye
solde, and because of youre transgressyon, is
youre mother forsaken. For why wolde no
man receaue me, when I came? and when I
called, no man gaue me answere. * Is my
*Nume.xi.c. hande shortened that it mygheye not helpe? or
Esay.l.i.a. haue I not power to delyuer? lo, at a worde
‡Exo.xiiii.e I dryncke vp the see, * and of waterflowdes
*Iosu.iii.b. I make drye land: so that for want of water
the fysh corrupt and dye for thurste. * As for
B heauen, I cloth it with darknes, and put as
*Exodi.x.e it were a sacke vpon it.

The Lord God hath geuen me a wel lear
ned tonge, * so that I can confortte thē which
*1.Corin.i.a. are troubled: yea, and that in due season, he
wakeneth mynne eare vp by tymes in the mor
nynge: by tymes in the mornynge, I saye: he
wyll waken mynne eare, that I might herken
*Psa.xxxix.b as to the scole masters. * The Lord god hath
Hebre.v.a. opened mynne eare, therfore can I not saye:
‡ Esai.xxvi.g naye, nor wythdraw mynne selfe: ‡ but I offre
Luke.xx.c. C my backe vnto the smiters, and my chekes to
*Esai.lv.a. the nyppers. * I turne not my face frō shame
Hebre.xiii.a and spyttyng: & the Lorde God stal helpe me
therfore shal I not be confounded. I haue har
dened my face lyke a flynt stone, for I am sure
ꝑ I shall not come to confusyon. He is at
hande that iustifieth me, who wyll then go wt
me to lawe? Let vs stande one agaynst ano-
ther: yf there be any ꝑ wyll reason wt me, let
hym come here forth to me. * Behold, ꝑ Lord
god standeth by me, what is he then that can
condēpne me? lo, * they shalbe all lyke as an
olde cloth, the moth shall eate them vp.

Therfore, who so feareth ꝑ Lorde among
you, let hym heare the voyce of his seruante,
Who so walketh in darknes, and no lyghte
shyneth vpon hym, lette hym put his trust in
the name of the Lorde, and holde hym by his
God. But take hede, ye all kyndle a fyre of
the wrath of God, and steare vp the coles:
walke on in ꝑ glystrynge of your owne fyre
and in the cooles ꝑ ye haue kyndled. This co
meth vnto you fro my hand, namely ꝑ ye shal
slepe in sorowe.

¶ The .li. Chapter.

¶ Consolacyon and comfort is promysed vnto the faythfull.

I Herken vnto me, ye ꝑ holde of righ
teousnes, & ye that seke the Lorde.
Take hede vnto ꝑ stone, wherout
ye are hewen, & to the graue wher-
out ye are digged. Consider * Abra
ham your father & Sara that bare you: how
ꝑ I called hym alone, & blessed hym, & encrea
sed hym. Therfore shal ꝑ Lord confort Sion
and repayre all her decay: makyng her desert
as a paradise: & her wildernes as ꝑ gardē of
the Lorde. Mirth & ioye shalbe founde there,
thākesgeuing & the voyce of prayse. Haue re
spect vnto me thē, O my people both hygh &
lowe and laye thine eare to me: * for a law &
an ordinaunce shal go forth fro me, to lyghte
the Gentyls. It is harde by that my health &
my ryghteousnes shall go forth, & the people
shalbe ordered with myne arme.

The ylandes, ꝑ is the Gentyls, shall hope
in me, and put their trust in myne arme Lyft
vp your eyes towarde heauen, and loke vpō
the earth beneth. * For the heauens shall va-
nyshe awaye lyke smoke, and the earthe shal
ware olde lyke a cloth, & they ꝑ dwell therin
shall perysh in lyke maner. But my saluacio
shall endure for euer, and my ryghteousnesse
shal not ceasse. Herken vnto me ye that haue
pleasure in righteousnes, ꝑ people that * bea
rest my law in thyne hert. ‡ Feare not ꝑ cuse
of men: be not afrayde of theyr blasphemyes
and reuilynges: * for wormes & mothes shal
eate them vp lyke cloth & wol. But my rygh
teousnes shall endure for euer, & my sauynge
helth from generacion to generacion. Wake
vp, wake vp, and be strong. O thou arme of
ꝑ Lorde, wake vp: lyke as in tyme past, euer
and sence the worlde beganne.

Art

D *Art not thou the same arme, that haste
wounded the proude Egypt, and hewen the
dragon in peces? Art not ý euen he, whiche
hast dryed vp the depe of the see, which haste
made playne the see grounde, ý the delyuered
might go thorowe? Therfore ý redemed of ý
Lord shal turne agayne, and come w̃ ioye vn
to Syon, there to endure for euer? *That
myth ⁊ gladnesse myght be w̃ them: that so
rowe ⁊ wo myght fle from them? *Yet I, I
am euen he, ý in all thynges geueth you con-
solacyon. What art thou then, that fearest a
mortall man: ý chylde of man, whiche *goeth
away as doth the floure? And forgetteist the
Lorde that made the, that spred out the heau-
ens, and layde the foundacyon of the earth.
But thou art euer afrayde for ý syght of
thyne oppressour, which is redy to do harme.
Where is the wrath of the oppressoure? The
same cometh on fast: when the prysoner shal
be loised, and he shall not dye in the donge-
on, nor yet be consumed by kampshement.
*I am the Lorde thy God (that make the see
to be styll, and to rage:) *whose name is the
Lord of hostes: I haue put my wordes in thy
mouth: ⁊ haue defended the in the shadow of
my hande: that I maye plante the heauens, ⁊
laye the foundacyon of the earth, ⁊ saye vnto
Sion: thou art my people.
E Awake, awake, and stande vp, O Jeru
salem, thou that from the hande of the Lord
haste dronken out *the cuppe of his wrathe:
thou that haste supped of, and sucked out the
dregges of his deadly cuppe to the botome.
For among al ý sonnes whom he hath begot
ten, there is not one ý maye holde it vp: ⁊ not
one to leade it by the hande, of all the sonnes
that he hath norysched. Both these thynges
are happened vnto the, but who is sory for it
Yet, destruccyon, wasting, hunger, ⁊ sweard
but who wyll comforte the? Thy sonnes lye
comfortelle at the heade of euery strete lyke
a taken denyson, and are full of the terryble
F wrath of the Lorde, and punyshmente of thy
God. And therfore, thou miserable and dron
ken (howebeit not wyth wyne), heare thys:
Thus sayth the Lorde: thy Lord, and God ý
defender of his people: Beholde, I wyl take
the slumbrynge cuppe out of thy hande, euen
the cup wyth the dregges of my wrath: that
from henceforth, thou shalte neuer drynke it
more, but I wyl put it into theyr hande that
trouble the: which haue spoken to thy soule,
Bowe downe, ý we maye go ouer the: ⁊ thou
laidest thy bodye euen with the grounde, ⁊ as
the strete to go vpon.

¶ The.lii. Chapter.

¶ Christis.pyn and comforte to the people of God.

A VP Sion vp: take thy strēgth vnto
the: put on thy honest rayment, O
Jerusalem, thou holy Cytie. For
from this tyme forth, there shall no
vncircūcised nor vncleane persone come in ý
Shake the from ý dust, aryse, stande vp, O
Jerusalem, Plucke out thy neck from ý bond
O ý captyue doughter Sion. For thus say-
eth the Lorde: *ye are solde for nought, ther- *from.bii.b.
B fore shal ye be redemed also without any mo
ney. For thus sayth ý Lord God: *My peo- *Gen.xlvi.a.
ple wente downe afore tyme into Egypte, Exod.i.a.
there to be straungers, ⁊ and the kynge of the iiiii.re.xviii.c
Assirians oppressed them without any cause
And now what profyte is it to me (sayth the
Lorde) that my people is frely caryed away,
and brought into heuynes by theyr rulers,
* and my name euer styll blasphemed: sayth *Ezr.xxxvi.d
the Lorde? Therfore that my people maye Rom.ii.d.
knowe my name, therfore I saye in that day
they shal knowe it, that I am he ý do speake
I saye euen I. *O howe bewtifull are ý fete *Nau.i.a.
of the Imbassitoure, ý bringeth the message Acma.x.c.
from the mountayne, ⁊ proclaymeth peace ý
bryngeth ý good tidynges, and preacheth
helth, ⁊ sayth vnto Sion: thy God is ý kyng
Thy watchemen shal lyft vp theyr voyce: w̃
loude voyce shall they preach of him for they
shall * se hym presente, when the Lorde shall *i.Joh.i.c.
conuerte Sion.
C *Be glad with thankes geuyng. O thou *Esa.xlix.c.
desolate Jerusalem, ⁊ reioyce together: for ý
Lorde hath comforted his people, he hath de-
liuered Jerusalē. The Lord hath made bare
his holy arme, and shewed it forth in ý sygyt
of all the Gentils, *⁊ all the endes of ý earth *ps.xcviii.a.
hath sene the sauyng helth of our God.
⁊ Awaye, awaye, get you out from thence: ⁊ ii.Cor.vi.c.
touche no vncleane thyng. Go from among
suche. And be cleane that beare the vessels of
the Lorde. For ye shall not escape by run-
nynge nor by flyng awaye: but * the Lorde *Exo.xiii.b
shall go before you, ⁊ the God of Israel shal
gather you togyther.
D Behelde, my seruaunt shal deale wysely
therfore shall he be magnifyed, exalted, and
greatly honoured. Lyke as the multitude
shal wōdre vpō hym, bycause his face shalbe
so deformed ⁊ not as mans face, his * beauty *Esa.liii.c.
lyke noman: Euen so shal the multitude of ý
Gentyles loke vnto hym, and kynges shall
shut theyr mouthes before him. * For they ý *Esa.lvi.d
haue not bene tolde of him, shall se hym, and Roma.xv.a
they ý herde nothing of him shal behold him.

¶ The.liii. Chapter.

¶ De prophecyed euydently of the passyon of our Sauyour Jesus christ.

A BVt who hath * gyuen credence vnto *Joh.xii.c.
ý thing we haue herde? Or to whom Acma.xii.c
is the arme of ý Lorde knowen? For
he did grow before ý Lord lyke as a brauche
and as a rote in a dryge ground. * He hath ney *Esa.xl.c.
ther beutye nor fauour. When we shall loke
vpon him, there shalbe no fayrnesse: we shal
haue no lust vnto hym. * He is despysed and *Debre.b.a
abhorred of men, he is suche a man as is full

of sorowe & as hath good experyence of infyr
B mytyes. We haue reckened hym so vyle, that
we hyd our facys from hym: yee, he was dy-
spyled & therfore we regarded hym not. How
* Mat. viii. d. 1. Pet. ii. c. deit * he only hath taken on hym our infyrmi
tyes, and borne our paynes. Yet we dyd iudg
* 1. Corin. xv. c. hym, as though he were plaged & cast downe
of God: and punished * where as he (notwith
standynge) was wounded for our offences, &
smytten for our wycke dnes. For ý chastyse-
ment of our peace was layde vpon hym, and
* Psal. cxix. c. with his stryppes are we healed.
C * As for vs, we haue gone all astray (lyke
shepe) euery one hath turned his owne waye.
But ý Lord hath heaped together vpon him
the iniquytie of vs all. He suffered violence
* Jere. xi. d. Mat. xxvii. d. Actes. viii. d. 1. Corin. d. c. and was euell intreated: and dyd not yet opē
his mouth. * He shall be led as a shepe to be
slayn, yet shal he be as styl as a lambe before
the shearer, and not open his mouth. He was
had awaye from prysonn: his cause not heard
and without any iudgement: Whose genera
cyon yet who may nombre: he was cut of frō
the grounde of the liuyng: which punyshmēt
dyd go vpon him, for the transgression of my
people, which in dede had deserued that puny
* mat. xxvii. c. shment. * His graue was geuen hym with
the condempned, and with the ryche man at
* ii. Corin. v. c. 1. Pete. ii. d. his death. * Where as he dyd neuer violence
nor vnryght, nether hath there bene any dis-
D ceatfulnes in his mouth.
a John. xi. c. Roma. viii. d. * Yet hath it pleased the Lorde thus to
bruse hym with plages, and to smyte hym w
infyrmite, that when he had made hys soule
an offeryngе for synne, he myght se longe la-
stynge sede. And this deuyce of the Lorde
shall prosper in his hande. With trauayle &
* Roma. viii. c laboure of his soule, shall he optayne fruyte
and he shalbe satisfyed, * by ý knowledge of
hym whiche is my ryghteous seruaunte: he
shall instrye the multitude, for he shal beare
awaye theyr synnes. Therfore wyll I gene
hym the multytude for hys parte: and he shal
deuyde the spoyle with the strongest, because
he geueth ouer his soule to death: * And is re-
* Mar. xv. c. Luke. xxiii. b. kened amonge the transgressours, which ne-
uertheleſse hath taken awaye the synnes of ý
multitude, and made intercessyon for the mis
doers.

C The. liiii. Chapter.

C Of the great dominyon of Christ. The indignacy-
on of God endureth but a shorte space/ but his mercye
is euerlastynge.

I
* Gala. iiii. a. Luke. xxiii. c. BE glad nowe, * thou barren ý bea-
cest not, reioyce: synge, and be me-
ry thou that arte not with chylde:
for the desolate hath mo chyldren
then the maryed wyfe, sayth ý Lord. Make
thy tentes wyder, and spreade out the hangyn
ges of thine habitacyon: spare not, laye forth
thy cordes, and make fast thy stakes: for thou
shalt be multiplied on the ryght syde & on the
lefte, and thy sede shall haue the Gentyles in
possessyon and dwell in the desolate cyties.
Feare not, for thou shalt not be confounded:
Be not ashamed, for thou shalte not come to
confusyon. Yee, thou shalt forget the shame
of thy youth, & shalt not remember the dishō-
noure of thy wydowheade. For he ý made ý
shall be thy Lord, * & husband (whose name
is: the Lorde of hostes) & thy redemer shalbe
cuen the holy one of Israell; the Lorde of the
whole worlde. For the Lorde hath called the
beynge as a desolate sorowfull woman, & as
a yonge wyfe that hath broken her wedloche
sayth thy God.
C * A litle wyple haue I forsaken the, but w
greate mercyfulnes shall I take the vp vnta
me. When I was angry, I hyd my face from
the for a lytle season, but thorow euerlasting
mercy haue I pardoned the, sayth the Lorde
thy redemer. * And this is vnto me as ý wa-
ter of Noe: for lyke as I haue sworne that I
wyll not bryngе the water of Noe any more
vpon the worlde: * so haue I sworne ý I wyl
neuer be angrie with the, nor reprouе ý. The
mountaynes shall remoue, & the hylles shall
fall downe: but my louyng kyndnes shal not
moue, and the bonde of my pece shall not fal
downe from the: sayth the Lorde thy mercy-
full louer. Beholde the poore, ouerwhelmed
with tempest and * without confortе. I wyll
make thy walles of precyous stones, and thy
foundacyon of Saphires, thy wyndowes of
Chrystal, thy gates of fyne cleare stone & all
thy borders of pleasaunt stones.
D * Thy chyldren shal all be taught of god, &
I wyll geue them plenteousnes of peace. In
ryghteousnes shalt ý be grounded, & be farre
from oppressyon: for the whiche thou nedest
not be afrayde, nether for hynderaunce, for it
shall not come nye the. Beholde, the aleaunt
that was farre from me, shall dwel with the
and he ý toyneth bataylе agaynst the shal pe
rysh. Beholde, I make the smyth that blow-
eth the coles in the fyer, and he maketh a wea
pen after his handy worcke. I make also the
waster to destroye: but all the weapens that
are made agaynst the: shall not prosper.
* And as for all tonges, ý shal resyst ý in iud
gement, ý shalt ouercome them, & condempne
them. This is the herytage of the Lordes ser
uauntes, and theyre ryghteousnes cōmeth of
me, sayth the Lorde.

C The. lv. Chapter.

C A consolacyon and conforte to the people. The fruit
and profet of the worde of God.

I
G * Come to the waters al ye that be
thurstye, & ye ý haue no money. Cō
by, ý ye maye haue to eate. Come,
bye wine and mylcke without any
money, or money worth, wherfore do ye laye
ou

out your money for the thyng ý fedeth not, & lende your laboure about the thyng that satisfyeth you not? But herken herken rather vnto me, and ye shal eate of ý best, and youre soule shal haue her pleasure in plenteousnes. Enclyne your eares, and come vnto me, take hede (I saye) & your soule shall lyue. * For I wyll make an euerlastyng couenaunt w̄ you, even the sure mercyes of Dauyd.

Behold, I gaue hym for a wytnes amōge the folke, for a Prynce and captayne vnto ý people. Lo thou shalt call an vnknowne people: and a people ý had no knowledge of the, shall runne vnto the: because of the Lord thy God, and the holy one of Israel, which glorysyeth the. Seke the Lorde, whyle he maye be found: and call vpon hym whyle he is nye.

* Lere the vngodlye mar: forsake his owne wayes, & the vnrygheteous his owne ymaginacyons, and turne agayne vnto ý Lorde: so shal he be merecyfull vnto hym: & to our God, for he is very ready to forgeue.

For thus sayth the Lorde: my thoughtes are not your thoughtes, and your wayes are not my wayes, but as farre as ý heauens are hyer then the earth, so farre do my wayes exceede yours, and my thoughtes yours. * And lyke as the rayne and snowe cōmeth downe from heauen, & returneth not thyther agayn but watereth the earthe, maketh it frutefull and geue, that it maye geue corne vnto the sower, and breede to him that eateth. So the worde also that commeth out of my mouth: shal not turne agayne void vnto me, but shal accomplyshe my wyl and prosper in ý thyng whereto I sende it.

And so shall ye go forth with ioye, & be led w̄ peace. The mountaynes & hyls shal syng w̄ you for ioye, and all the trees of the felde shal clappe their handes. For thornes there shall growe fyyre trees, and the Myyre tree in the stede of breares. And this shal be done to the prayse of the Lord, and for an euerlasting to kepe that shall not be taken awaye.

¶ The. lvi. Chapter.

¶ An exhortacyon to iudgement and rygheteousnes, & to the spiritual kepyng of the Sabboth. Against Shepherdes that deuoure their flocke.

Thus sayth the Lorde: * kepe equypte, and do rygheteousnes for my sauynge health shal come shortely, and my rygheteousnes shal be opened.

Blessed is the man that doth this and the mans chylde whiche kepeth the same, ye that taketh hede, that he vnhalowe not the Sabboth (that is) he ý kepeth hym selfe that he do no euel. Then shall not the straunger, which cleaueth to the Lord, saye: * Alas the Lorde hath shutte me cleane out from his people. Neyther shall the * gelded man saye: Lo, I am a drye tree. For thus sayth the Lord vnto the gelded that kepeth my Sabboth.

Namely, that holdeth greatly of the thynge that pleaseth me, and kepeth my couenaunt: Vnto them wyl I geue in my householde, and within my walles, a better heritage & name then yf they had bene called sonnes & doughters. * I wyll geue them an euerlastynge name, that shall not perysshe. Agayne, the straungers that stycke to the Lorde, to serue hym, and to loue hys name: * and to be hys seruauntes. And all they, whiche kepe them selues, that they vnhalow not the Sabboth namely, that they fulfyl my couenaunt: The wyl I bryng to my holy mountayne, & make them ioyfull in my house of prayer. They burnt offrynges and sacrifyces shalbe accepted vpon myne aulter. * For my house shalbe called an house of prayer for all people.

Thus sayth the Lorde God which gathereth together the scatred of Israel: I wyl bryng yet another congregacyon to hym. Come all ye beastes of the felde, that ye may deuoure all ý beastes of the woode. * For his watchemen are all blynde, they haue altogether no vnderstandynge, they are all domme dogges, not beynge able to barcke: they are sleppe, sloggyshe are they, and lye snorynge: they are shamelesse doggesthat be neuer satisfyed. The shepeherdes also in lyke maner haue no vnderstanding, * but euery man turneth his owne way, euery one after his owne couetousnes withal his power. * Come (say they) I wyll fetche wyne, so shal we fyll our selues, that we may be dronken. And do to morowe, lyke as to day: yet, and much more.

¶ The. lvii. Chapter.

¶ The Iewes are rebuked for their iniury done to Christe.

The * rygheteous perysheth, and no mā regardeth it in his hert. Good godly people are taken away, and no man consydreth it. Namely, that the rygheteous is conuayed away from the wicked. He cōmeth into peace and godly men reste in their chambres, and before the godly man goeth peace. Come hyther therfore ye charmers chyldren, * ye sonnes of the aduouterer, and the whore: Whet in take ye your pleasure? Upon whom gape ye wyth your mouthe and bleare out your tonge? Are ye not chyldren of aduoutry, and a sede of dissimulacion? * Ye make your fyre vnder ý okes, and vnder all grene trees, and ye offre chyldren in the valleys, and dennes of stone. Thy parte shalbe wyth the stony rocke by the ryuer: Yet, euen these shall be thy parte. For there thou hast poured meate and drynke offeryng vnto them. Shulde I delyte in that? Thou haste made thy bedde vpon hye mountaines, thou wentest vp thyther, and there haste thou slayne sacrifices. * Behynde the dores and postes, haste thou set vp thy remembraunce.

C When thou haddest dyscouered thy selfe
to another then me, when thou wentest vp &
made thy bed wyder, and with those Idolles
hast thou made a couenaunt, & louedest theyr
couches, where thou sawest them. Thou wē-
Exo.xxi.b Osee.iii.a test streyght to kynges with oyle & dyuerse
oyntmentes (that is) thou haste sent thy mes
saungers farre of, & yet art thou fallen into ꝑ
pytte therby. Thou art wery for the multy-
tude of thyne owne wayes, yet saydest thou
*Math.iv.d. neuer: I wyll leaue of. *Thou hast had the
lyfe that thy handes wroughte, and therfore
thou art carelesse. For when wylt thou be
abashed or feare, seyng thou hast broken thy
promise, and remembrest not me, nether hast
me in thy herte? Thynkest thou, that I also
wyl hold my peace (as afore tyme) that thou
fearest me not? Yee, verely I wyl declare thy
goodnes and thy workes, but they shall not
profyte the: when thou cryest, let thy chosen
heape delyuer the. But the wynde shal blow
*Rom.xi.a. them furth, and vanytye shall take them all
awaye. *Neuertheleslye, they that put theyr
trust in me, shal inherite the lande: & haue my
D holy hyll in possessyon.
*Esai.xi.c. And therfore thus he sayeth: * Make
playne, make playne: & clense the strete, take
vp the stumblyng blockes out of the waye ꝑ
leadeth to my people. For thus sayth the hye
and excellent, euen he that dwelleth in euerla
*Psal.l.b Esa.lvi.a. stynglnesse, whose name is the holy one: * I
dwell hye aboue: and in the Sanctuary, and
with hym also, that is of a contryte and hum
†Psal.cxl.a. ble spryte do I dwell: ꝑ I maye heale a trou-
Jerr.iii.e bled mynde, & a contryte herte. ‡For I chyde
not euer, and am not wrath without ende.
But the blastyng goth from me: and is inclu
ded in the bodye, and I made the breath. I
am wroth with hym for his couetousnes. I
smyte hym I hyde me, and am angrye, when
he turneth hym selfe, & foloweth the by way
of his owne herte. I haue sene his wayes and
Luke.xv.a. I heale hym I leade hym and restore to him
confortes, and to those that were sorye wꝯ hym
I make the fruytes of thankesgeuynge, that
Ephe.ii.c. he maye saye. Peace peace vnto them that
are farre of, and to them that are nye, sayeth
the Lorde, and I make hym whole. But the
wycked are lyke the ragyng see, that cannot
*Esa.xlviii.d rest, whose water fometh with the myre and
grauell. *Euen so the wycked haue no peace,
sayth god.

C The.lviii.Chapter.

C The Lord (by the mouth of the prophet) reproueth the people for theyr fastynges, whiche were full of hypocrisye.

I *Ezec.iii.c. Jerr.xxx.a. CRye* *nowe, as loude as ꝑ canst
leaue not of, lyfte vp thy voyce
lyke a trompet, & shewe my peo
ple theyr offences, & the house of
Jacob their sines. For they seke
me daylye, and wyll knowe my wayes, euen
as it were a people that dyd ryghte, and had
not forsaken the statutes of their God. They
argue with me concerning ryght iudgement
and wyll be nye vnto God. * Wherfore *Mal.
faste we (saye they) and thou seyest it not: we
put oure lyues to straytnes, and thou regar-
dest it not.
*Beholde, when ye fast, your lust remay *Esa.
neth styll: for ye do no lesse violence to youre B
detters: lo, ye fast to strike and debate, and to
smyte with the fyste of wyckednesse. Nowe
ye shall not fast thus that your voyce myght
be hearde aboue.* Thynke ye this fast plea- *Tob.
seth me, that a man shulde chasten hym selfe xiii.b.
for a daye, and to wryth his head about lyke
an hop, and to lye vpon the earth in an hea-
ry cloth? Shulde that be called fastynge, or
a daye that pleaseth the Lorde? Doeth not
this fastynge rather please me, that ꝑ* loose *Deu.
hym out of bondage, that is in thy daunger?
that thou breake the ote of wycked bargayn-
nes? that thou let the oppressed go fre, & take
from them all maner of burthens? * to deale *Esa.
thy bread to the hungry, and bryngе ꝑ poore lviii.a.
wandering, home into thy house? when thou
seest the naked that ꝑ couer hym, & hyde not
thy face from thy neyghbour.a (and despyse not
thyne owne flesh.)
* Then shall thy lyght breake forth as ꝑ C
morninge, & thy health florysshe ryght shorte- *Luke.
ly: thy ryghteousnes shall go before the, and
the glory of ꝑ Lorde shall embrace the.
*Then yf thou callest, the Lorde shal an- *Psa.
swere the: yf thou cryest, he shall saye, here I
am. Yee, yf ꝑ layest a waye from the thy bur-
thens, and holdest thy fingers, & ceasest from
blasphemous talkynge, *yf thou haste cōpas- *Prou.
syon vpon the hungrye, & refresheste the trou- xxiii.a.
bled soule. Then shall thy lyght sprynge out
in the darcknesse, & thy darcknes shalbe as ꝑ
none daye. The Lord shal euer be thy gyde,
and satisfy ꝑ desyre of thyne hert in the tyme
of drought & fyll thy bones with mary. Thou
shalt be lyke a fresh watred garden* & lyke *Jer.
ꝑ fountayn of water, ꝑ neuer leaueth runnyng
Then the places ꝑ haue euer bene wast, shal
be buylded of the: there shalt ꝑ laye a founda
cion for many kinreds. Thou shalt be called
the maker vp of hedges, & the buylder agayn
of the waye of ꝑ Sabboth.
Yee, yf thou turne thy fete in the* Sab- D
both, so that thou do not the thynge whiche *Ezec.
pleaseth thy selfe in my holy daye: & thou call xxiii.b.
the pleasaunte holy, and glorious Sabboth
of the Lorde, and that thou geue him the ho-
noure, so that thou do not after thyne owne
ymaginacyon, neyther seke thyne owne wyl
nor speake thyne owne wordes. Then shalt
thou haue thy pleasure in the Lorde, and I
wyll carye the hye aboue the earthe, and fede
the with the herytage of Jacob thy Father:
for the Lordes owne mouthe hath so promy-
sed.

¶ The.lix.Chapter.

¶ The Lorde is mysthye to saue/ and readye to heare mercyfully.

Beholde * ye Lordes hand is not so shorte
tened ye it can not helpe, neyther is his
eare so stopped that it may not heare.
But * your mildedes haue seperated you frō
your God, & your * synnes hyde his face from
you, that he heareth you not. For your han-
des are defyled wyth bloude, and youre fyn-
gers with vnryghteousnes: Your lyps speak
lyenges: and your tonge setteth out wycked
nes. No man regardeth ryghteousnes, and
no man iudgeth truly. Euery man hopeth in
vayne thynges, and ymaginethdiscreat * con
ceyueth wetynesse, and bryngeth forth euell.
They hede Cockatrycc egges, and weaue
the spyders webbe: Who so eateth of theyr
eggs, dyeth. But yf one treade vpon them:
there commeth vp a serpent. Theyr webbe
maketh no clothe, and they maye not couer
them wyth theyr labours. Theyr dedes are ye
dedes of wyckednes, and the worcke of rob-
bery is in theyr hādes. * Theyr fete runne to
mell: and they make haste to shedde innocent
bloude, theyr councels are wycked councels,
vayne * and destruccyon are in theyr wayes.
But the waye of peace they knowe not. In
theyr goinges is no equite: their wayes are so
wrethed: that who soeuer goeth therein, kno-
weth of no peace.

And this is the cause that equite is so far
from vs, and that ryghteousnes cōmeth not
nye vs. * We loke for lyght, lo: it is darc-
knes, for the morynynge shyne: se, we walke
in the darcke. * We grope lyke the blynde
vpon the walle, we grope euen as one ye hath
none eyes. We stomble at the none daye, as
though it were toward nyght: in the fallyng
places, lyke men ye are halfe deed. We roore
all lyke Beares, and morne styll lyke dones.
We loke for equytie, but there is none: for
healthe, but it is farre from vs. For oure
offences are many before the, and our synnes
testyfye agaynst vs. Yee, we muste confesse ye
we offende, & knowledge that we do amysse:
namely, transgresse and dyscemble agaynst
the Lorde, and fall awaye from oure God v-
tyng presumpteous and trayterus ymagy-
nacyons, and castynge false matters in oure
hertes. And therfore is equytie gone aside
and ryghteousnes standeth farre of, * trueth
is fallen downe in the strete, and the thynge
that is playne and open, maye not be shewed
Yea, ye truth is taken awaye, and he ye refray-
neth hym selfe from euel, muste be spoyled.
When the Lorde sawe this, it displeased him
sore, ye there was no equyte. He sawe also, ye
there was no man, ryghtwyse, & he wondred
ye there was no man to helpe hym. Wherfore
he helde hym by hys owne power, and he su-
stayned him by his owne righteousnes. * He
put ryghteousnes vpon hym for a brest plate
he set the helmet of health vpon his head. He
put on wrath in steade of clothyng, and toke
gelousy about hym for a cloke: (lyke as whē
a man goth forth wrathfully to recompence
his enemyes, & to be auenged of his aduersa-
ries.) Namely ye he myght recompence and re
ward the Ilandes, where thorowe the name
of the Lord might be feared, from ye rising of
the Sunne and his maiestie, vnto the goyng
downe of the same.

For he shal come as a violēt waterstreame
whiche the wynde of the Lorde hath moued.
* But vnto Sion there shall come a rede-
mer, and vnto them in Jacob that turne from
wyckednes sayeth the Lorde. I wyll make
this couenaunt with them (sayth the Lorde)
Thy spryte that is vpon the, and the wordes
whiche I haue put in thy mouth, shall neuer
go out of thy mouth, nor out of the mouth of
thy chylders chyldren, from this tyme forth:
for euermore worlde without ende, sayth the
Lorde.

¶ The.lx.Chapter. ✠

¶ A consolacyon and comforte to Jerusalem.

Get the vp by tymes, and be bryght
O (O Jerusalem) for thy * light cōmeth
and the glory of ye Lord is rysen vp
vpon the. For lo, whyle ye darcknes
and cloud couereth the earth & the people, the
Lorde shal shew the lyght, & his glory shalbe
sene in the. * The Gentyles shall come to thy
lyght, & kinges to the brightnes ye spryngeth
forth vpon the. * Lyfte vp thyne eyes, & loke
rounde about the. All these gather them selu-
es: and cume to ye, thy sonnes shal cum vnto
the from farre, and thy doughters shall ga-
ther them selues to the on euery side. Then ye
shalt se this: and be glorious, & shalt maruel
exceadingly, and thyne herte shal be opened:
when the abundaunce of the see, shalbe con-
uerted vnto the (that is) when the ryches of
the Gentyles shall come vnto the. The mul-
titude of Camels shall couer the, the drome-
daries of Madian & Epha. * All they of Sa
ba shall come, bryngyng golde and incence, &
shewyng the prayse of the Lorde. ✠ All the
catell of Cedar shalbe gathered vnto the, the
rammes of Nabaioth shal serue the, to be of
fered acceptably vpon myne aulter, * which
I haue chosen, & in ye house of my glory which
I haue garnysched. But what are these ye fle
here lyke the cloudes, & as the doues flyenge
to theyr wyndowes?

The Iles also shall wayte for me, & special
lye the shyppes of Tharsis: that they maye
bryngе thy sonnes from farre & their syluer &
theyr golde with them, vnto the name of the
Lorde thy God, vnto the holy one of Israel,
that hath glorifyed the. * Straungers shall

* Ephe.vi.b. i.Tes.v.a.

C

* Psal.xiii.a Roma. ii.b.

A

* Acte.xxvi.c. Ephe.v.b

* Esa.xix.b.

* Esa.xlix.b Mar. viii.b Gene.xb.a.

* Psa.lxxii.b Math.ii.b.

* Hebr.xii.b

* Esa.xiii.b.

buyld vp thy walles, and they kynges shal do the seruyce. For when I was angrye, I smote the: and of my mercye, I pardoned the
* Apoc.xxi.b * Thy gates shall stande open syl both day and nyght, & neuer be shut: that the Host of ꝑ Gentyles maye come, and that theyr kinges maye be brought vnto the. For euery people and kyngdome ꝑ seruyth not the, shal perish and be destroyed w̃ vtter destruccyon. The glory of Libanus shal come vnto ꝑ. The fir trees, Bores & Cedres together, to garnishe the place of my sanctuary, for I wyl glorify the place of my fete.

C Moreouer, those shall come knelynge vnto the, that haue vexed the: and all they that despyled the, shall fall downe at thy fote. Thou shalte be called the Cytie of the Lord, Sion the citie of the holy one of Israell. Because thou haste bene forsaken and hated: so that no man went thorowe the: I wyll make the glorious for euer and euer, and ioyful thorowe out all posterytyes. * Thou shalte
* Esa.xlix.a sucke the mylcke of the Gentyls, and kinges brestes shall fede the. And thou shalt knowe that I the Lorde am thy Sauyour and redemer, the mygtie one of Jacob. For brasse:
D wyll I geue the gold, and for yron syluer: for wood brasse, & for stones yron. I wyll turne thine oppressyon into peace, & thine exacciõs into rygheteousnes. Violence and robbery shall neuer be heardc of in thy lande, neither harme & destruccyon w̃in thy borders. Thy walles shalbe called health: and thy gates ꝑ
* Apoc.xxi.a praise of God. * The sunne shal neuer be thy daye lyght: and the lyght of the Moone shal neuer shyne vnto the: but the Lorde hym self shalbe thyne euerlastynge lyghte, & thy God shalbe thy glory.
* Apoc.xxii.b * Thy sunne shall neuer go downe, and thy Moone shall not be hydde: for the Lorde hym self shalbe thine euerlasting light, & thy sorowful dayes shalbe ended. Thy people shal be all rygheteous: and possesse the lande euer, the floure of my plantyng: the worcke of my handes, wherof I wyl reioyce. The yongest and leest shall growe into a thousande, and ꝑ symplest into a stronge people. I the Lorde shall shortly bryng this thing to passe in his tyme.

C The.lxi.Chapter.

C The prophecyed that Christe shalbe anoynted and sent to preache.

A * The spyrte of the Lorde God is vpon me, for the Lorde hath annoynted me, and sent me to preache good tidynges
* Luke.iiii.c and.vii.c. Esa.xi.a.
vnto the poore, that I mygte bynde vp the
* Esa.xlv.b and.lxvi.a. wounded hertes * that I mygte preach deyuerauncе to the captyue, and open the pryson to them that ar bound: that I mygte declare
* Math.xv.a and.xi.a the acceptable yeare of the Lord, and ꝑ daye of ꝑ vengeaunce of our god: * that I mygte
comforte all them that are mheuynes, that I mygte geue vnto them that mourne in Syon, that I mygte geue I saye bewty in stead of ashes, ioyful oyntment for syghtyng, pleasaunt rayment for an heuy mynd: That they mygte be called trees of rygheteousnes, a plantyng of the Lorde for hym to reioyce in.

They shall buylde the longe rough wyldernes, and set vp the olde deserte. They shal
B repayre the waste places, & such as haue bene voyde thorowout many generacyons. Straungers shall stande and fede your catel and ꝑ Aleauntes shalbe your plowemen and dressers of your vynes. * But ye shall be named the Preastes of the Lorde, and men shal
* Esa. call you the seruauntes of our God. Ye shall enioye the goodes of the Gentyles, and tryumph in theyr substaunce. For your great re proke you shall haue double ioye, & for shame shal they haue ioye of theyr porcyõ. For they shall haue double possessyon in theyr lande, & euerlastyng ioye shalbe w̃ them. For I ꝑ lord which loue ryght and hate robbery (though it were offered me) shall make theyr worke full of faythfulnes and make an euerlastyng couenaunt wyth them.

They sede also: & theyr generacion shal-
C be knowen amonge the Gentyles, & among the people. All they that se them, shall know that they are the hye blessed sede of the Lord. And therfore * I am ioyful in the Lorde, and
* Esa. my soule reioyseth in my God. For he hath
* Psa. put vpon me the garment of saluacyon, & couered me w̃ the mantle of rygheteousnes. * He shal decke me lyke a bridegrome, & as a bride that hath her apparell vpon her. For lyke as the ground bryngeth forth frute, & as the garden shoteth forth sede: so shall the Lorde God cause rygheteousnesse, and prayse to sorysse forth before all the heathen.

C The.lxii.Chapter.

C A prophecye of the commyng of Christe.

For Syons sake therfore wyl I I not holde my tonge, and for Jerusalems sake I wyl not cease vntyl the rightoulnes breake forth as the shyning lyght, and theyr saluacyon as a burnynge lampe. Then shal the Gentyles se thy rightoulnes, & all kynges thy glorye: Thou shalt be named w̃ * a newe name, which the mouth
* Jsa.lx.a of ꝑ Lord shal shew. Thou shalt be a crowne in the hande of the Lord, and a glorious gar-
B lande in the hande of thy God. From this tyme forth thou shalt neuer be called the forsaken, and thy lande shall no more be called the wyldernes, but thou shalte be called My pleasure is in her, and thy lande shalbe called the maryed woman: for the Lorde loueth the and thy land shalbe ioyned in mariage. * And
* Ezech. lyke as a yong man taketh a doughter to ma-
Gen. ryage, so shall thy sonnes be maryed vnto ꝑ.

And

And as a bryde groome is glad of his bryde,
so shall thy God reioyse ouer the.

C I haue set watchemen vpon thy walles
(O Ierusalem) which shal neither cease day
nor nyght to preache the Lorde. And ye also
that remembre the Lorde, ye shal not kepe him
close, nor leaue to speake of him vntyl Iere-
salē be set vp, and made ye prayse of ye world.
The Lorde hath sworne by his right hande
and by his stronge arme, that frō hence forth
he wyll not gyue thy corne to be meate for
thyne enemyes, nor thy wyne (wherein thou
hast laboured) to be drinke for the straūgers
But they that haue gathered in the corne,
shall eate it, and gyue thankes to the Lorde,
and they that haue borne in the wyne, shall
drynke it in the court of my Sanctuarye.

D Go you, go you thorow ye gates, make clene
the wayes for the people, make playne, make
playne the footepath, and take away ye stones
out of it, and set out a token for the people.
Beholde, the Lorde proclaymeth vnto the
ends of the worlde: *tell the doughter Syō
ye, thy Sauyour commeth: beholde, he bryn-
geth his treasure with him, and his workes
go before hym. For they whom the Lorde
delyuereth, shalbe called the *holy people: &
as for the, thou shalt be named the greatlye
sought, and not the forsaken cytie.

C The. lxiii. Chapter.

C Of the redemption prompted to the people.

What is he this, that cōmeth frō Edom
with red coloured clothes of Bosra?
(which is so costlye cloth) and cōmeth
in so myghtely with al his strength. I am he
that treadeth rytghtousnesse, & am of power
to helpe. Wherfore then is thy clothyng red,
and thy rayment like his that treadeth in the
wyne presse? I haue troden the presse my self
alone, and of al people there is not one wō me.
Thus wyll I treade downe myne enemyes
in my wrath, and set my feete vpon them in
my indignacion. And they blonde shall be
sprynge vpō my clothes, and so wil I stayne
al my rayment. *For the daye of vengea-
nce is assigned in my hert, and the yere whē
my people shalbe delyuered is come. I loked
about me, and there was noman to shew me
any helpe: I maruayled that noman held me
vp. Then I helde me by myne owne arme,
and my feruentnesse sustayned me. And thus
wyll I treade downe the people in my wrath
and bathe them in my displeasure, and vpon
the earth wyll I laye their strength.

*I wyll declare the goodnesse of ye Lord,
yea, and the prayse of the Lord for al that he
hath gyuen vs, for the great good ye he hath
done for Israel: whiche he hath gyuen them
of his owne fauour, and accordyng to ye mul-
titude of his louing kindnesses. For he sayd:
These, no doubt are my people, and no fayn
kynge chyldren, and so was their sauyour.
In their troubles, he * was also troubled wō
them, and the aungell ye went forth from his
presence delyuered them: Of very loue & kind-
nesse ye he had vnto them, he redemed thē. He
hath borne them and carried thē vp, euer sins
the worlde began. But after they prouoked
hym to wrath, and vexed his holy myndē, he
was their enemye, and fought agaynst thē
him self. Yet remēbred Israel the olde tyme
of Moses and his people, ‡ sayinge: Where
is he that brought them from the water of ye
sea *with them that fede his shepe? where is
he that hath gyuē his holye spyrite amonge
them? he led them by the ryght hand of Mo-
ses with his glorious arme: deuyding ye wa-
ter before them (wherby he gat him self an
euerlastyng name) he led them in the depe, as
an horse is led in the playne, ye they shuld not
stumble, as a tame beast goeth in the felde: &
the breath gyuen of God, gyueth hym rest.

Thus (O God) hast thou led thy people,
to make thy self a glorious name withall.
*Loke downe then from heauen, and behold
the dwellyng place of thy Sanctuarye, & thy
glory. How is it ye thy gelousy, thy strength,
the multitude of thy mercyes, & thy louynge
kyndnesse, wyl not be entreated of vs? Yet
art thou * our father. For Abrahā knoweth
vs not, neyther is Israel acquaynted wō vs.
But thou Lorde art our father and redemer,
and thy name is euerlastyng. O Lord, wher
fore hast thou led vs out of thy way: *Wher
fore hast thou hardened oure hertes, that we
feare the not? Be at one with vs agayne, for
thy seruauntes sake, and for the generacyon
of thyne heritage. Thy people haue had but
a lyele of thy sanctuarye in possession, for our
enemyes haue troden downe the holye place.
And we were thyne from the begynnynge:
when thou wast not their Lorde, for they
haue not called vpon thy name.

C The. lxiiii. Chapter.

C The prophete (vnder the person of the Iewes) bewayl-
leth their ryle and banishment. & sayth rytghtousnesse
is lyke a cloth defyled with the flowres of a woman.

O That thou woldest cleaue the heauen
in sondre, and come downe: that the
mountaynes myght melte awaye at
thy presence, lyke as at an hot fyre: and that
the malicious might boile as the water doth
vpon the fyre. Wherby thy name myght be
knowen amonge thyne ennemyes, and that
the Gentyles myght tremble before the.
When thou wroughtest wondres straunge
workes, we loked not for thē. Thou camest
downe, and the hylles melted at thy presence.
For syns ye begynnyng of the worlde it hath
not ben heard or perceyued, * neyther hath
any eye sene an other god besyde the: whiche
doest so moch for thē, ye put their trust in the.
Thou helpest hym that doeth rytghtwis
cheerfulnesse, and them that thynke vpō thy

wayes. But lo, thou hast bene angry, for we
offended, and haue ben euer in synne, thongh
*Roma.iii.b the worlde hath cleaned to them: *yet shall
psal.xiiii.a we be saued. We are all as an vnclene thing
C and all our rychtousnesse are as the clothes
stayned with the floures of o womã: we fall
euerychone as the leafe, for our synnes carry
vs a waye lyke the wynde. There is noman
that calleth vpõ thy name, that standeth vp
to take holde by the. Therfore hydest thou
thy face from vs, and consumest vs bycause
of our synnes.

But nowe, O Lorde, thou father of ours
*Roma.ix.c *we are thy clayе, and thou art our potter, &
Esa.lxiiii.a we all are the worke of thy handes. ‡ Be not
Jeremy.f.d to sore displeased (O Lord) and kepe not our
offences to longe in thy remembraunce, but
D consydre that we all are thy people. The cy-
*Esaich.lii.c ties of thy Sanctuary lye waste. *Syon is
a wylderneſſe, and Jerusalem a desert. Our
holy house which is our beautye, where our
fathers prayſed the, is brent vp: yea, all our
cõmodities and pleasures are wasted away.
Wilt thou not be intreted (Lord) for al this?
Wilt ꝑ holde thy peace, & scourge vs so sore?

C The.lxv.Chapter.

C The felicitie of Jerusalem: and the calynge of the Heythen.

A *Hey seke me, ꝑ hy therto haue
*Esa.lii.c not asked for me: they fynd me
‡Roman.f.a that hytherto haue not sought
me. I haue sayd: I am here, ‡ I
am here. I am founde of a people
that neuer called vpon my name. For thus
longe haue I euer holdẽ out myne hãdes to
an vnkaythful people ꝑ go not ꝑ right way,
but after their owne ymaginaciõ: To a peo-
*Deu.xii.a ple ꝑ is euer defyinge me to my face. *They
& xiiii.b make their oblacions in gardens, and their
‡Esaiad.ff.d smoke vpon ‡ aulters of brycke, they lurke a-
mõge ꝑ graues, & lye in the dẽnes all nyght.
*Deu.xiii.a *They eate swynes flesh: & vnclene broth is
Leui.xi.a in their vessels. Yf thou cõmest nye thẽ, they
say: touch me not, for I am holyer then thou.

B All these men when I am angrye, shall be
*Mat.ff.bid turned to smoke & * fyre that shall burne for
euer. Beholde, it is written before my face, &
*Jere.bii.a shall not be forgotten, but recompensed. * I
Mal.iiii.a shall rewarde it them in to their bosome: I
Ezech.ff.d meane your mysdedes, and the mysdedes of
poure fathers togyther (sayeth the Lorde)
which haue made their smokes vpon ꝑ mou-
taynes, and blasphemed me vpon the hilles:
therfore wil I measure their olde dedes into
their bosom agayne. Moreouer, thus sayth
*Roma.xi.b the Lorde: *lyke as when one woldе gather
holye grapes, men saye vnto hym: breake it
*Esai.xl.xlvi.c not of, for it is holy: ‡ euen so wyll I doo also
Roman.ix.c for my seruauntes sakes, that I wyll not de-
stroye them all. But I wyll take a seed oute
of Jacob & out of Juda one, to take possessiõ
of my hyl. My chosen shal possesse these thin-
ges, & my seruaũtes shal dwel there. Saron
shalbe a shepekolde, & *the valleye of Achor
*Esa.l. C
*Esa.l.
shal gyue ꝑ stalling for the cattel of my peo-
ple that feare me. *but as for you, ye are they
that haue forsakẽ ꝑ Lord, and forgotten my
holy hyl. Ye haue set vp an aulter vnto Jup-
piter, & gyuẽ ryche drynkoffrynges vnto the
planetes. Therfore wyl I nombre you with
the swerde, that ye shalbe destroyed altogy-
ther. For when I called, noman gaue me an-
swer: whẽ I spake, ye herkened not vnto me
but dyd wyckednesse before myne eyes, and
chose the thynge that pleased me not.

Therfore, thus sayth the Lorde God: Be
holde, my seruauntes shall eate, but ye shall
haue hungre: Beholde, my seruauntes shall
drynke, but ye shall suffre thyrst. Beholde,
my seruauntes shalbe mery, but ye shalbe cõ
founded. Beholde, my seruaũtes shal reioyse
for very quyetnesse of hert: But ye shal crye
for sorowe of hert, and cõplayne for veraciõ
of mynde. Your name shall ye leaue accursed
amonge my chosen, for God the Lorde shall
slaye you, and cal his seruauntes by an other
name. * Whoso reioyseth vpon earth, shall
*Jere.
reioyse in the true God. And whoso swe-
*Esa.
areth vpon erth, shal sweare in the true God.
For the olde enimytie shalbe forgotten, and
taken away out of my sight. *For lo, I shal
*Esa.
make a newe heauen and a newe earth. And
as for the olde, they shall neuer be thoughte
vpõ, nor kept in mynde: but the Lord sayth:
be glad and euermore reioyse for the thinges
that I shall do.

D For why? Beholde, I shal make a ioyful
Jerusalem, and his people ioyfull: yea, I my
*Esai.
selfe wyll reioyse with Jerusalẽ, and be glad
with my people. * And the voyce of weepyng
and waylyng shall not be heard in her from
thence forth. There shall neyther be chylde
nor olde man, that haue not their full dayes.
But when the chylde cõmeth to an hundred
yere olde it shal dye. And yf he that is an hun
dred yere of age do wronge, he shalbe cursed
*Esai.
*They shal buylde houses, and dwel in thẽ:
they shal plant vyneyardes, and eate ꝑ frute
of them. They shall not buylde, and an other
possesse: they shal not plãt, and an other eat:
*Esai.
* But ꝑ lyfe of my people shalbe lyke a tree,
and so shall the worke of their handes.

My chosen shall lyue longe, they shal not
labour in vayne, nor beget with trouble: for
they are the hye blessed seed of the Lord, and
their frutes with them. And it shall be, that
or euer they call, I shall answere them.

Whyle they are yet but thynkynge how
*Esai.
to speake, I shal heare them. * The wolfe &
the lambe shall fede togyther, and the Lyon
*Esai.
shal eate haye lyke the bullocke. *But earth
shall be the serpentes meate. There shall no
man hurte nor slaye an other, in all my holye
hyll, sayth the Lorde.

C The

¶ The. lxxvi. Chapter.

God dwelleth not in temples made by mannes hande. He delyteth sacrifices done without merye & faythe. God comforteth them that are troubled for his sake. Amonge the Christen, the Sabboth is continuall.

THus sayth the Lord: *Heauen is my seate, and the earth is my fote stoole. Where shall nowe ý house stande that ye wyll buylde vnto me? And where shalbe the place, that I wyll dwell in? As for these thynges, my hande hath made them all, and they are all created, sayth the Lorde. *Which of thē shall I then regarde? Euen him that is poore and of a lowly troubled spyrite, and stādeth in awe of my wordes. For whoso slayeth an oxe for me, doth me so great dishonour as he that kylleth a man. He that kylleth a shepe for me, knetcheth a dogge. He that bringeth me meateoffrynges, offreth swynes blonde: Whoso maketh me a memoriall of incence, worsheth the thynge that is vnryght. Yet take they suche thynges in hande, and theyr harte delyteth in these abhominacions.

* Therfore wyll I also haue pleasure in mockyng them to scorne, and the thing that they feare, wyll I bryngе vpon them. *For when I called, noman gaue answere: woen I spake, they wolde not heere: But dyd wickednesse before mynne eyes, & chose the thynges that displease me. Heare the word of the Lorde all that feare the thyng which he speaketh. Your brethren that hate you, and cast you out for my names sake, saye: The Lorde be glorious agaynst vs, but you shall se hym to your when they shalbe confounded.

* Then shalbe herde a great noyse frō the cyte and the temple, the voyce of the Lord, ý wyll rewarde, and recompence his enemies: Lyke as when a wyfe bryngeth forth a man childe or euer she suffre the payne of ý byrth, and anguyth of the trauayle. Who euer herd or sawe suche thinges? doeth the grounde beare in one daye? or are the people borne all at ones, as Syō trauayled in chylde byrth & bare her sonnes? For thus sayth the Lorde *Am I he that maketh other to beare, and beare not my selfe? Am not I he that bearetb and maketh barren: sayth thy God? Reioyse with Jerusalem, and be glad with her, all ye that loue her: *Be ioyful with her, al ye that mourned for her. For ye shall sucke comforte out of her breestes, and be satisfyed. Ye shall suke, and haue delite in the plenteousnesse of her power. For thus sayth ý Lorde: beholde, I wyll let peace into her lyke a waterfloude and the might of the heythen lyke a flowing streame. Then shal ye sucke, ye shalbe borne vpon her sydes, and be ioyful vpō her knees. As lyke as a chylde is comforted of his mother, so shal I comfort you, and ye shalbe cōforted in Jerusalem. And when ye se this, youre herte shall reioyse, *and your boones shall florysh lyke an herbe.

*Psa. xcvi. b
Esa. xxxvii. a

Thus shall the hande of the Lorde be knowen amonge his seruauntes, and his indignacyon amonge his enemyes. For beholde, the Lorde shal come with fyre, and his charret shall be lyke a whyrlewynde, that he may recōpence his vengeance in his wrath, and his indignacion withe the flame of fyre. For the Lorde shall iudge all flesche with the fyre, and with his swerde: and there shalbe a great nombre slayne of the Lorde. Suche as haue made them selues holy and cleue in the gardens, and those that haue eaten swynes flesh, myce, and other abhommacions shalbe taken away togyther, sayth the Lorde. For I will come to gather all people and tonges with theyr workes and ymaginaciōs: these shal come and se my glorye. Unto them shall I gyue a tokē and sende certayne of thē (that be delyuered) amonge the Gentyles: into Cilicia, Affrica, and Lydia, wheer men can handle bowes) into Italye, and also Grekeland.

* The Iles farre of, that haue not heard speake of me, and haue not sene my glorye, shall preache my prayse amone the Gentiles and shall bryngе all your brethren for an offrynge vnto the Lorde out of all the people, vpon horses, charrettes, horse lytters, vpon mules, and cartes to Jerusalem my holy hyll (sayeth the Lorde) lyke as the children of Israel bryngе the offrynge in cleane vestels, to the house of the Lorde.

* And I shall take out certayne of them for to be priestes and Leuytes sayth ý Lorde: For lyke as the newe heauen, and the newe earth which I wyll make, shalbe fast stablished by me (sayeth the Lorde.) So shal your seed and your name continue, and there shall be a newe Moone for the other, and a newe Sabboth for the other: and all flesche shall come to worship before me (sayth the Lord)

And they shall go forth, and loke vpon the carions of them that haue transgressed agaynst me. *For theyr wormes shal not dye, neither shall theyr fyre be quenched: and all flesche shall abhorre them.

*Esa. lxvi. a
*Esa. lxvi. a
lii. a. lv. a.
lxv. a
*Esa. lxvi. a
i. Petr. ii. b
Roman. xii. a
*Marc. ix. a

¶ The ende of the booke of the Prophete Esaye.

(4)

¶ The boke of the prophete Jeremye.

¶ The fyrst Chapter.

¶ The stocke of Jeremye, and in what tyme he prophesyed. He excuseth hym selfe, and wolde refuse the office of a Prophete, bycause he is younge and vnexperte. He is taught of the Lorde, and decommeth bolde. God openeth vnto hym, that the destruction of the Jewes (by the Babylonians) is at hand. Jeremy is commaunded to speake the worde of God vnto the Jewes without feare.

I These are the sermons of Jeremy the sonne of Helkiah the preest, one of them that dwelt at *Anathoth in the land of Ben Jamin when the Lord had fyrst spoken with hym in the tyme of Josiah the sonne of Amon kynge of Juda, in the.xiii. yere of his raygne: and so duryng vnto the tyme of Jehoakim the sonne of Josiah kynge of Juda, *and vntyl the.xi. yere of Zedekiah the sonne of Josiah kynge of Juda were ended: when Jerusalem was taken, euen in the fyfth moneth. The worde of the Lord spake thus vnto me: *Before I fashioned ý in thy mothers wombe, I dyd knowe the. And or euer thou wast borne, I sanctifyed the, and ordeyned the to be a Prophete vnto the people. Then

B sayd I: *Oh Lorde God, I cannot speake, for I am yet but yonge. And the Lorde answered me thus. Saye not so, I am yonge: * For thou shalt go to all that I shall sende the vnto, & whatsoeuer I commaunde the, that shalt thou speake. Be not afrayed of theyr faces, for I am with the, to deliuer the sayeth the Lorde.

C *And with that, the Lorde stretched oute his hand, and touched my mouth, & the same Lorde sayde vnto me. Beholde, I put my wordes in thy mouth, and beholde, this day do I set the ouer the people and kyngdomes, that thou mayeste roote oute, breake of, destroy and make waste: and that thou mayest buylde vp and plant. After this, the Lorde spake vnto me, saying: Jeremye, what seest thou? And I sayd: I se a rod of an almonde tree. Then sayd the Lord vnto me: thou hast sene ryght, for I wyll make haste spedelye vpon my worde, to perfourme it.

It happened afterwarde, that the Lord spake to me agayne, and sayde: What seest thou? And I sayde: I dose a setynge *potlokynge from out of the North.

Then sayde the Lorde vnto me: Out of the North shall come a plage vpon al ý dwellers of the lande. For lo, *I wyll call all the kinredes of the kingdomes of ý north (sayth the Lorde:) And they shall come, & euery one

D shall set his seate in the gates of Jerusalem, and in all theyr walles rounde about, & in al ý cyties of Juda. And thorowe them shall I declare my iudgement, vpon all the wickednesse of those mē that haue forsaken me: that haue burnt incense vnto straunge godds, & worshipped ý workes of theyr owne hādes.

* And therfore gyrde vp thy loynes, arise and tell them all, that I gyue the in cōmaundement. Feare them not, lest I destroye the before them. *For beholde, this daye doo I make the a stronge defenced towne, an yron pyller, and a brasen wall agaynst the whole lande, agaynst the kynges and mygtye men of Juda, agaynst the preestes and people of ý lande. They shal fight agaynst the: but they shall not be hable to ouercome the, for I am with the, to deliuer the, sayeth the Lorde.

¶ The.ii. Chapter.

¶ God rehersyth his benefytes done vnto the Jewes. Agaynst preestes and prophetes, or preachers that contemne and despyse God. The Jewes are destroyed, bycause they forsake God, and bycause they run a wooryhuntynge after idols.

I Moreouer, the worde of the Lord came vnto me, sayinge: Go thy waye, crye in the eares of Jerusalem, and saye. Thus sayth the Lorde: I remembre the, for the kyndnesse of thy youthe, and bycause of thy stedfast loue: at the tyme of thy desponsynge in that thou folowedest me thorowe the wildernesse, in an vntilled lande. Israel was an halowed thyng vnto the Lorde, and so was his fyrst frutes. * All they that deuoure Israel shall offende: mischoryune shall fall vpon them, sayeth the Lorde. Heare therfore the worde of the Lorde: O thou house of Jacob, and all the generacions of the house of Israel. Thus sayeth the Lorde.

B What vnfaythfulnesse founde your fathers in me, that they wente so farre awaye fro me, fallynge to lyghtnesse, and beinge so vayne? They thought not in theyr hertes: We haue left the Lorde that brought vs out of the lande of Egypt * that led vs thorowe the wylderness, thorowe a desert and rough lande, thorowe a dryye and a deedly lande: yea a lande that no man had gone thorowe, and wherin nomā had dwelt. *And when I had brought you vnto a pleasaunt well buylded lande, that ye might enioye the frutes and al the commodities of the same: ye went forthe and defyled my lande, and brought myne heritage to abhominacyon.

The preestes them selues sayd not: Where is the Lord? They that had the lawe in their handes, knewe me not: The shepeherdes offended agaynst me. The prophetes dyd seruyce vnto Baal, and folowed suche thinges as shal bringe them no profyte.

C Wherfore, I am constrayned (sayeth the Lorde) to make my cōplaynt vpō you, & vpō your chyldres chyldrē: Go into ý Iles of Cethim, and loke well: sende vnto Cedar, take diligent hede: and se, whether suche thynges be done there, whether ý Gentyles thē selues

deale

ble so falsely and vntrulye w̃ they⁹ goddes (whiche yet are no goddes in dede.) But my
people haue gyuen ouer their hye honour for
a thynge that maye not helpe them.
Be astonished (O ye heauēs) be afrayed
& abaished at suche a thyng, sayth the Lord.
For my people haue done two euyls. They
haue forsaken me the well of the * water of
lyfe, and dygged them pyttes: yea, vyle and
broken pyttes, that can holde no water. Is
Israel a bonde seruaūt, or one of ý houshold?
Why thē is he so spoyled? Why do they roze
and crye then vpon hym as a lyon? They
haue made his lande waste, * his cyties are
burent vp, that there is no man dwellynge
in them. Yea, the chyldren of Noph & Taph-
nes haue defyled thy necke.
* Cāneth not this vnto the, bycause thou
hast forsaken the Lorde thy God, euer syns
he led the by the waye? And what hast thou
now to do in the strete of Egypte? to drynke
the water of Nilus? Eyther what makest
thou in the waye of Assyria? To drynke wa
ter of the flood? * Thyne owne wycke dnesse
shall reprone the, and thy turnynge a waye
shal condempne the: that thou mayest knowe
and vnderstande, howe euyll and hurtfull a
thyng it is, that thou hast forsaken the Lord
thy God, and not feared him, sayth the Lord
God of hostes. * I haue euer broke thy yoke
of olde, & burst thy bondes: yet sayest thou:
I wyl nomoze offende, but (lyke an harlot)
thou runnest about vp on all hye hylles, and
amonge all greene trees, where as I planted
the as a noble vyne, and a good roote whose
seed is all faythfull. * Howe art thou turned
then into a bytter vnfrutefull and straunge
vyne? Yea, and that so soze, that though ý
wash the with Nitrus, and make thy self to
lauour w̃ that swete swellyng herbe of Bo-
rith: yet in my syght thou art stayned w̃ thy
wyckednesse, sayth the Lorde thy God.
Saye not now: I am not vncleane, and I
haue not folowed Baal. * Loke vpon thyne
owne wayes in ý woddes, valleyes and dē-
nes: so shalt thou knowe, what ý hast done?
Thou art lyke a swyft dromedary, ý goeth
crosse his waye, and thy wantonnesse is lyke
a wylde asse, that vseth the wyldernesse, and
that snoffeth and blowetth at his wyl. Who
can tame the? All they that seke the shal not
faye, but fynde the in thyne owne vncleanes-
se. Kepe thou thy foote from nakednesse,
and thy throte from thyrste, and withoute
doute thou answerest: No, for I haue loued
strangers, and them wyll I folowe.
Lyke as a theke that is take with the dede
ashamed to shame, euen so is ý house of Israel
come to confusion: the commen people, their
kynges and rulers, their prestes & prophetes
* For they say to a stock, thou art my father:
and to a stone, thou hast begotten me: * yea,
they haue turned they⁹ backe vpon me: & not
they⁹ face. * But in the tyme of they⁹ trou- F
ble when they saye: stande vp, and helpe vs: Ieru.xxxii.e.
I shall answere them: Where are nowe thy
goddes, that thou hast made the? let thē stād
vp & helpe the in the tyme of nede (yf they be
hable) * For loke how many cities thou hast *Jeremi.xi.b
(O Juda) so many goddes hast thou also.
Wherfoze then wyll ye goo to lawe with
me, seeyng ye al are synners against me, sayth
the Lorde? It is but lost labour, that I smyte
your chyldren, for they receyue not my cor-
rection. * Your owne swerd destroyeth your G.pa.xxxiiii.b
prophetes lyke a deuouring lyon. O ye peo-
ple, loke vpon the worde of the Lorde. Am I
thē become a wyldernesse vnto the people of
Israel? or a lande that hath no lyght? Wher
fore sayth my people then: we are lordes, we
wyl come nomoze vnto the? Doth a maydē
forget her raymēt, or a bride her stomacher?
But as for my people, they haue forgottēne
dayes innumerable. Why boostest thou thy
wayes so hyly (to obtayne fauour therethe-
rowe) when thou hast yet stayned thē with
blasphemies: & teachest thyne owne wayes?
* Upon thy wynges is founde the blonde G
of poore and innocēt people, and ý not in cor- *de.xviij. &
ners & holes onely, but openly in al these pla Jere.vij.a.b
ces. Yet darest thou say: I am ⁿ (without sin) ezech.xx.b
gyltlesse. Tush, his wrath can not come Psal.cv.c.
vpon me. Beholde, I condēpne the in iudge
ment, bycause thou darest saye: I haue not
offended. And why runnest thou so often to
and fro to chaunge thy wayes? For thou
shalt be confounded as well of Egypt, as of
the Assyrians: yea, thou shalte go thy waye
from them, and smite thyne handes together
vpon thyne heed. Bycause the Lorde doeth
abhorre that confydence and hope of thyne,
and thou shalt not prospere withall.

¶ The.iii. Chapter.

¶ God bidyng mercy full, called vnto repentaunce his people whiche he had forsaken for they⁹ whordome & idols. He exhorted Israel vnto repentaunce, prompt-ryng them shepherdes that shoulde haue the true knowledge of God. The returne of Israel vnto God: con fessyng they⁹ offence.

Omenly, * when a man putteth I
away his wife, and she goth frō *Deu.xxiii.a
him, and maryeth with another
then the question is: shulde he re
sorte vnto her anye more after
that? Is not this felde then defyled and vn-
clene? * But as for the, thou hast played the *Ofee.ii.a
harlot w̃ many louers: yet tourne agayne to Ezec.xvi.b
me, sayth the Lorde. Lyft vp thyne eyes vn-
to ý hyialters, and loke, yf thou be not defy-
led with whordome. Thou hast wayted for
them in the stretes: and as a murtherer in the
wyldernesse. Thorowe thy whordome and
shamefull blasphemyes, is the lande defiled.
* This is the cause that the rayne & eue- B
nyng dewe hath ceased. Thou hast gottē the *iii.re.xvi.a
an whoores forehed, & wilt not be ashamed.

Els

Els woldest thou say vnto me: O my father thou art he that hast brought me vp, and lad me fro my youth: Wylt thou then put me awaye, and cast me of for euer? Or wylt thou withdrawe thy selfe clene fro me? Neuertheless, thou speakest suche wordes, but thou art euer doinge worse and worse.

C * The Lorde sayde also vnto me: in the
*Jer.i.a.n.d iiii.xx.xviii.b tyme of Josiah the king: hast thou sene what that rebellyon Israel hath doone? howe she hath runne vp vpon all the hylles, and amōg all thycke trees, and there played the harlot hast thou sene also (whē she had done al this) how I sayd vnto her: that she shulde turne agayne vnto me, and yet she is not returned?

*xxx.xxiii.b *Juda that vnfaythfull syster of hers also sawe this: Namelye, that after I had well sene the oduountrye of the shrynkynge harlot
iiij.xx.xviii.a Israel: *I put her awaye, and gaue her a byll of denorcement.

For all this, her vnfaythfull syster Juda was not ashamed, but went backe, & played the whoore also: Yea, and the noyse of her whordome hath defyled the hole lande. For she hath commytted fornicacion with stones and stockes.

D Neuertheleſſe, her vnfaythful syster Juda
*Oseer. b.a is not * tourned vnto me agayne with her whole herte, but fayneddly, sayeth the Lorde:
*Oseee. xvi.c And the Lorde sayd vnto me: *The backslyder Israel is more rychteous, then the vnfaythful Juda: and therfore go preache these wordes towarde the north, and saye: Thou disobedyent Israel, turne agayne (sayth the Lorde) and I wyll not let my wrath fal vpō you, for I am merciyfull (sayeth the Lorde)
*psal.cciii.a and I wyll not alwaye *beare displeasure a gaynst the: but this I wil, that thou knowe thy great blasphemye. Namely, ý thou hast vnfaythfully forsaken the Lorde thy God, & hast made thy selfe partaker of strange gods
*Jeremy.b.b Esa.lvii.a *vnder all greene trees, but hast had no wyll to heare my voyce, sayth the Lorde.

a Oseee. vi.b *O ye disobedient children, turne agayne
Oseee.xiiii.a sayth the Lorde and I wyll be maryed with

E you. For I wyl take one out of the cytie, and two out of one generacion, from among you and bryngе you into Syon: and wyll gyue you herdmē after myne owne mynde, which shal fede you with learnyng and wysdome. Moreouer, when ye be increased and multiplyed in the lande, then (sayeth the Lorde) there shall nomore boost be made of the Arke of the Lordes testament: No mā shal thinke vpon it: neyther shall any man make mencio of it: for from thence forth it shall neyther be vysited nor honoured with gyftes.

*Esa. liii.c * Then shal Jerusalem be called ý Lordes seate: and al heythē shalbe gathered vnto it: for ý name of the Lordes sake, which shalbe set vp at Jerusalem. And from ý tyme forth they shal folowe no more the ymagynacyon of theyr owne frowarde herte.

Thē those that be of the house of Juda shal F go vnto the house of Israel: *and they shall come togyther out of ý North, into the same land that I haue gyuen your fathers. I have shewed also, how I toke the vp being but a childe, and gaue the a pleasant lād for thyne heritage: yea, and a goodly host of ý heythē, & how I cōmaunded the, ý thou shuldest * call me father onely, and not to shrynke fro me.

But lyke as a woman vnfaythfully fayleth her husbande, so are ye vnfaythful vnto me (O ye house of Israel) sayeth the Lorde.

*And therfore the voyce of the children of Israel was heard on hye, weppyng and wayling: for they haue defyled theyr waye, and forgotten God theyr Lorde.

G O ye disobedient chyldren, turne agayne (sayinge, lo: we are thyne, for thou arte the Lorde our God:) And so shall I heale your bakturnynges. Truly, vaynely trusteth he for health that loketh for it in the hilles, and in vayne is it sought in the multitude of the mountaynes, * but the health of Israel stādeth onely vpon God our Lorde.

* Confusyon hath deuoured our fathers labour from our youth vp: yea, theyr sheye, and bullockes, theyr sonnes and doughters. So doo we also slepe in our confusyon, and shame couereth vs: *for we and our fathers from our youth vp vnto this daye haue synned agaynst the Lorde oure God, and haue not obeyed the voyce of the Lorde our God.

C The.iiii.Chapter.

C The true repentaunce or turnynge to God. He exhorteth to the circuncision of the herte. The destruccion of Jewrye is prophecyed, for the malyce of theyr yeres.

O Israel, yf thou wylt turne the, then I turne vnto me, sayth the Lord. And if thou wilt put away thyne abhomynacyons oute of my syght, thou shalt not be moued: *And shalt sweare: The
*Jer.v.a Lorde lyueth: in truthe, in equitie and rychteousnesse: and all people shalbe fortunable and ioyfull in hym. For thus sayth the Lord to all Juda and Jerusalem: plowe your land and sowe not amonge the thornes.

*Be circuciſed in the Lord, and cut away the forescynne of your hertes, all ye of Juda and all the indwellers of Jerusalē: *that my
*Jer indignacyon breake not oute lyke fyre, and kindle so that nomā may quenche it, because of the wyckednesse of your ymagynacions.

*Preache in Juda and Jerusalem, cry out and speake: blowe the trōpettes in the lande, crye ý euery mā may heare, gather togyther and saye: Gather you togyther, and we wyl go into strōg cities. Set vp ý token in Sion, spede you, and make no tarying: *for I wyl
*Jer bryngе a greate plage, and a greate destruction from the north. For the spoyler of the Gentyles is broken vp from his place, as a lyon out of his denne, that he may make thy lande

lande waste, and destroy the cities, so that no
man may dwel therin. Wherfore, gyrd your
selues about with sacke cloth, mourne, and
wayle, for the fearfull wrath of the Lorde is
not withdrawen from vs.

At the same tyme (sayeth the Lorde) the
harte of the kynge and of the princes shall be
(lost, the prestes shalbe astonished, and the
prophetes shalbe sore afrayed. Then sayd I:
O Lorde God, hast thou then deceyued this
people and Jerusalem, saying: *ye shal haue
peace, and now the swerde goeth thorowe
their bones: Then shall it be sayd to the peo-
ple and to Jerusalē: *a stronge wynde in the
hye places of the wyldernesse commeth tho-
rowe the wayes of my people, but neyther to
fan, nor to cleanse.

After that, shall there come vnto me a
stronge wynde from those places, and then
will I also gyue sentence vpon them. For lo,
he commeth downe lyke as a cloude, and his
chariottes are lyke a stormye wynde: * his
horsemen are swyfter then the aegle. Wo vn-
to vs, for we are destroyed. O Jerusalem,
wash thyne herte from wyckednesse, that
thou mayest be helped. How longe shall thy
wycke thoughtes remayne with the?

For a voyce from Dan and from the hyll
of Ephraim speaketh out, and telleth of a de
struction. Remembre the Heythen, and gyue
Jerusalem warnyng, and preache vnto her,
the watchers ouer her are commynge from
fare countreyes. They haue cryed out a-
gayne the cyties of Juda. And they haue be
set about in euery place like as the watch
is in the felde: For they haue prouoked me
to wrath, sayth the Lorde.

* Thy wayes and thy thoughtes, haue
brought the vnto this, suche is thyne owne
wyckednesse and disobedience: and bycause
it is a bytter thing, it hath stryken the to the
harte. Ah my belly, ah my belly (shalt thou cry)
my harte so sore, my harte panteth with
me: I cannot be styll, for I haue herde the
sound of the trōpettes, and peales of warre.

They cry: murther vpon murther, the
whole lande shal perish. Immediatly, my ten-
tes were destroyed, and my hangynges in
the twynkelynge of an eye. How longe shall
I see the tokens of warre, and heare the noyse
of the trumpettes?

Nevertheless, this shal come vpon them,
bycause my people is become foolishe, and
hath not knowen me. * They are the chyldre
of foolysheness, and without any discretion.
To do euyll, they haue wyt enough: but to
do well, they haue no wysdome. I haue lo-
ked vpon the earth, and se: it was waste and
voyde. I loked towarde heauen, and it had
no lyght.

I beheld the mountaynes: and lo, they
trembled, and all the hylles were in a feare.

I loked about me, and there was no body,
and all the byrdes of the ayre were away.
I marked wel, and the plowed felde was be-
come waste: yea, all theyr cyties were broke
downe at the presence of the Lorde, and in-
dignacion of his wrath. G

For thus hath the Lorde sayde: The hole
land shalbe desolate, yet wil I not then haue
done. And therfore shall the earth mourne, &
the heauen be sory aboue: for the thyng that
I haue spoke to the prophetes purposed and
taken vpon me to do, shal not repent me, and
I wil not go fro it. The hole lande shal flye,
for the noyse of the horsemen and bowemen:
they shal runne into denes, into woddes, and
clyme vp the stony rockes: All ye cyties shall
be voyde, and noman dwellyng therin.

What wylt thou now do, thou being de-
stroyed? *For though thou clothest thy selfe *Jerem. iii.c
with scarlette, and deckest the with golde:
* though thou paynteest thy face wt colours *iiij.reg.ix.c
now, yet shalt thou trym thy selfe in vayne.

For those that hytherto haue ben the great
fauourers, shall abhorre the, and go aboute
to slaye the. For I heare a noyse, lyke as it
were of a woman trauaylyng, or one labou-
rynge of her first chylde: Euen the voyce of
the doughter Syon, that casteth out her ar-
mes, and sowneth, sayinge: Ah, woo is me,
howe sore vexed and faynte is my herte, for
feare of the murtherers?

¶ The.v. Chapter.

¶ In Jewrye is there no ryghtwisman
found, eyther amongest the people or the rulers, for
whose sake the Lord shoulde spare the cyte. Wher
fore Jewrye is destroyed of the Assyrians.

Roke thorowe Jerusalem, beholde
and se: Seke thorowe her stretes
also wityin, yf ye can fynde one
man that doeth equall and ryght,
or seketh for the truthe, and I shal spare that
cyte (sayeth the Lorde) *For though they *Ie.xiii.a.xlc
can saye: the Lorde lyueth, yet they sweare,
to deceyue. Where as thou (O Lord) lokest
onely vpon layth and truthe.

Thou hast scourged them, but they toke
no repentaunce: thou hast corrected them for
amendemēt, but they refused thy correction.
They made theyr faces harder then a stone,
and wolde not amende.

Therfore I thought in my selfe: perad-
uenture they are so symple and foolysh, that
they vnderstand nothing of the Lordes way
and iudgementes of our God. * Therfore *deu.xvii.d
will I go vnto theyr heedes & rulers, & talke
with them, yf they knowe the way of ye Lord
and the iudgementes of our God. But these
(in lyke maner) haue broken the yocke, and
burst the bondes in sondre. *deu.xxvii.d

* Wherfore, a Lyon out of the woodde
hath hurte them, and a wolfe in the euenyng
shall destroye them. The Leoparde doth lye
lurkynge by theyr cyties, to teare in peces
all them

all them that come therout. For theyr offences are multiplyed, and theyr departynge away is encreased. Shulde I then for al this haue mercy vpon the? Thy children haue forsaken me, and *sworne by them that are no goddes. And albeit, that I fed them to the full, yet they fall to aduoutrye, and haunte harlottes houses.

*Sophon.i.a

In the desyre of vncleanly lust, they are becom lyke the stoned horse *euery man neyeth at his neyghbours wyfe: ‡ Shoulde I not correct this, sayth the Lorde?

*Exec.xxii.b ‡Jerem.ix.a

Shulde I not be auenged of euery people that is lyke vnto this? Clyme vp vpō theyr walles, beate them downe, but destroy them not vtterlye: take awaye theyr forestrelles, bycause they are not the Lordes. For vnfaythfully hath the house of Israel and Juda forsaken me, sayeth the Lorde: *They haue denyed the Lorde, and sayd: it is not he that loketh vpon vs. ‡Tush, there shall no misfortune come vpō vs: we shall se neyther swerde nor hungre. *As for the warning of the prophetes they take it but for wynd: yea there is none of these whiche wyll tell them, that suche thinges shall happen vnto them.

*ii.Petr.ii.a ‡Jerr.xliii.b g.xxiii.c Deu.xxix.c Sopho.i.c *Jerr.vi.b & xx.b,

D Wherfore, thus sayeth the Lorde God of hoostes: bycause ye speake suche wordes, beholde: *The wordes that are in thy mouth wyll I turne to fyre, and make the people to be woode, that the fyre may consume them.

*esa.xxxiii.b

*Lo, I wyl bryng a people vpon you frō farre, O house of Israel (sayth the Lorde) a mighty people, an old people, a people whose speche thou knowest not, neyther vnderstādest what they saye. Theyr arowes are lo dayne death: yea, they them selues be verye gyaūtes. This people shal eate vp thy frute & thy meate: yea, they shall deuoure thy sonnes & thy doughters, thy shepe & thy bullockes. They shal eat vp thy grapes, & fygges. As for thy strōg & wel defēsed cyties, wherin thou dyddest trust, they shal bringe to ponertie, and that thorow the swerd. ‡Neuertheleſſe I wyll not then haue done with you, sayth the Lorde. But yf they saye. wherfore doth the Lorde our God all this vnto vs?

*de.xxviii.c Baruc.iiii.c ‡Jerr.xvi.b *de.xxviii. g

E Thē answer them: *bycause, that lyke as ye haue forsakē me, and serued straūge goddes in your owne lande, euen so shal ye serue other goddes also in a straunge lande.

Preache this vnto the house of Jacob and crye it out in Juda, and say thus: Heare this (ȳ folysh & vndiscrete people) *ye haue eyes but ye se not: eares haue ye, but ye heare not.

*Esay.vi.b Joha.ix.b

Heare ye not me, sayth the Lorde? Are ye not ashamed to loke me in the face? *which bynde the see with the sande, so that it cānot passe his bounder. For though it rage, yet can it do nothynge, and thoughe the waues therof do swell, yet maye they not go ouer.

*Job.xxvi.b & xxviii.a F

But this people hath a false and obstinate hert, they are departed and gone awaye frō me. They thynke not in theyr hertes: O let vs feare the Lorde our God, that gyueth vs rayne early and late, when nede is: which keepeth euer styll the harueſt for vs perely.

*Neuertheleſſe, your mislodedes haue turned these frō you, and your synnes haue robbed you hereof. For amonge my people are found wicked persones, that prayly lay snares & wayte for men, to take them & destroye them. And lyke as a net is full of byrdes, so are their houses full of that which they haue goten with falsched and discayte. Herof commeth their great substaunce and richesse, hereof are they fat and welthy, and are more mischeuous then any other. *They ministre not the law: they make no ende of the fatherlesse cause: yea, and they prosspere: yet they iudge not the poore accordynge to equitie.

*Shulde I not punish these thinges, sayth the Lord? shulde not I be auenged of all such people as these be? Horrible and greuous thinges are done in the lande.

The prophetes teache falsely, and the prestes receyue gyftes, & my people *hath pleasure therin. What wil com therof at the last?

C The. vi. Chapter.

C The synnes for which Jerusalem is afflyct, vnrecomcyled perce. Courtoulnesse. Discayte. The Lorde rebuketh the sacrifyces of the Jewes. The comynge of the Babylonians is prophecyed agayne.

COme out of Jerusalem, ye strong chyldren of Ben Jamin: blow vp the trompettes ye *Tecuytes, lift vp a token vnto Bethcaran, for a plage and a greate mysterye appeareth out from the North.

I

I wyl lyken the doughter Sion to a fayre and tendre woman, and to her shal come the shepherdes with their flockes. Theyr tentes shal they pytche round about her, and euery one shal fede them that are vnder his hande. Make battayl agaynst her (shall they saye) Aryse, let vs go vp, whyle it is yet daye.

Alas, the day goeth awaye, and the nyght shadowes fal downe. Aryse, let vs go vp by nyght, and destroye her stronge holdes, for thus hath the Lorde of hostes cōmaunded.

Hewe downe her trees, and let vp bulwerkes agaynst Jerusalem, for the tyme is come that this citie must be punished: for in her is al malicioulnesse. Lyke as a cōdyte spouteth out waters, so she spouteth out her wyckednesse. Robbery & vnrightoulnesse is herde in her, sorowe and woūdes are euer there in my syght. Amende the (O Jerusalē) lest I withdraw my hert frō the, & make the desolate, & thy lād also, that nomā dwell in it. For thus sayth ȳ Lorde of hoostes. The residue of Israel shalbe gathered, as ȳ rēnaunt of grapes

And therfore turne thyne hande agayne into the basket, like the grapegatherer. But

vnto

vnto whome shall I speake, whome shall I warne that he maye take hede? *They ears are so vncircumcised, that they maye not heare.

Beholde, & they take the worde of God but for a scorne, and haue no lust therto. And therfore, I am so full of thyne indygnatyon, (O Lorde) that I maye suffre no lenger: but poure it out vpon the chyldren that are wout vpon all yonge men. Yee, the man must be taken prysoner with the wyfe, and ye aged with the crepell. They houses with they landes and wiues shalbe turned vnto straungers, when I stretche out myne hande vpon the inhabytatours of this land, sayth ye Lord. For from the leest vnto the most, they hang all vpon couetousnes, and from the Prophet vnto the Preast: they go all about with falsehed and lyes.

*And besyde that, they heale the hurt of my people with swete wordes: saying, peace peace, when there is no peace at all. Were they ashamed when they had committed abominacion? Truely nay they be past shame. *And therfore they shal fall among ye slayne and in the houre when I shall visyt yee, they shalbe brought downe sayth the Lorde.

Thus sayth the Lorde: go into the streates, consyder & make inquisycion for the olde waye: and yf it be the good and ryght waye, then go therein, that ye maye fynde reste for your soules. But they saye: we wyll not walke therin, and I wyl set watchmen ouer you, & therfore take hede vnto the voyce of ye trompet. But they say: we wyl not take hede. Heare therfore ye Gentyles, & thou Congregacion shalt know, what I haue deuysed for them. Heare ye earth also: behold, I wil cause a plage to come vpon thys people, euen the frute of they owne ymaginacyons.

For they haue not bene obedient vnto my wordes and to my lawe, but abhorred them. Wherfore *bryng ye me incense from Saba and swete smelling Calamus from far countrees? Your burnt offringes displease me, & I receyue not in your sacrifyces.

And therfore thus sayeth the Lorde: beholde, I wyl make this people fall, & there shal fall from amonge them the father with the chyldren, one neyghboure shall perysh with another.

Thus sayth the Lorde, *Beholde: there shal come a people from the North, & a great people shal arysse from the endes of the earth. They bowes and wyth dartes shall they be harmed. It is a rough & fearce people, and no mercyfull people, they voyce rooreth like the sea, they ryde vpon horses wel apoynted to the battayle agaynst the. O doughter Sion. The crye of them haue we heard. Our armes are feble, heynesse and sorowe is come vpon vs, as vpon a woman traueylyng wyth chylde. Let no man go forth into the felde, lette no man come vpon the hye strete: for ye swearde and feare of the enemye is on euery syde.

Wherfore gyrde a sacke cloth about the, (O thou doughter of my people) sprincle thy self with ashes: *mourne & wepe bytterly as vpon thyne only beloued son. For ye destroyer shal sodenly fal vpon vs. Them haue I set for a stronge tower (O thou Prophet) and a well fensed wall amonge my people, to seke out and to trye they wayes. *For they ar al stubberne apostates and fallen awaye, walkyng discepcfully, they are cleane brasse, and yron, for they hurte and destroye euery man. The bellous are brent in the fyre, the leade is not molten: ye melter melteth in vayne, for ye euel is not taken away from them. Therfore do they call them noughty syluer, because the Lorde hath cast them out.

G

*Amo. viii.b

*Psal.xiii.a and.liii.a Rom. iii.c.

¶ The.vii.Chapter.

¶ Jeremy is commaunded to shewe vnto the people the worde of God, which trusted in the outward seruyce of the temple. The euels that shall happen to the Jewes for the despysynge of they prophetes. Sacrifyce is doth not the Lorde chefely requyre of the Jewes, but ye they shulde obey his worde.

These are ye wordes ye God spake vnto Jeremy: saying: *Stand vnder the gate of ye lordes house and crye out these wordes there with a loude voyce, and saye. Heare the worde of the Lorde all ye of Juda, that go in at this dore, to worshyp the Lord. Thus sayth the Lorde of Hostes: the God of Israel. *Amende your wayes and your counceis, and I wyll let you dwell in this place. Truste not in false lyynge wordes, sayynge: here is the temple of the Lorde, here is ye temple of the Lorde, here is ye temple of the Lord.

But rather in dede amende youre wayes and councels, *and Judge ryght betwyxte a man and his neighbour: oppresse not ye straunger, the fatherlesse, and the widow: shede not innocente bloude in thys place, cleaue not to straunge goddes to your owne destruccyon, then wyll I let you dwel in this place: yee, in the lande that I gaue afore tyme vnto youre fathers for euer. But take hede: ye trust in lyinge tales, that beguile you & do you no good. For when ye haue stollen, murthered, compyted aduoutry, and periury. When ye haue offered vnto Baall, folowynge straunge & vnknowen goddes shal ye be vnpunyshed? Yet then come ye: & stand before me in this house *(which hath my name geuen vnto it) & say Tushe, we are absolued qyte, thoughe we haue done all these abhominacyons.

*What? thyncke you this house ye heareth my name, is a denne of theues? & And yet I se what you thynke, sayth the Lorde.

I

*Jer.xviii.b and.xxvi.a

*Esay.i.c. Jere.xxvi.c.

B

*Ezra.xviii.a Zacha.viii.a Leui.xxix.g. Job.xxiii.a.

*iii.re.viii.xx

C

*Esa.lix.b. Job.ii.b Mach.xv.b &Jere.xxxii.

Go to my place in Siloh, * wherunto I
* Josu. xviii. a.
gaue my name afore tyme, & loke wel what
‡ Jere. xxvi. a
i. Reg. iii. iiii. v. vi.
I dyd to the same place for the wyckednesse
of my people of Israell. And nowe, though
ye haue done all these dedes (sayth the Lord)
and I my self rose vp euer by times to warne
you and to comen with you, yet wolde ye not
* Prouer. i. c.
Esa. lxv. b.
‡ Luke. xxi. a.
heare me. * I called: ye wolde not answere.
And therfore, euen as I haue done vnto Si
loh, so wyll I do to this house, that my name
is geuen vnto (& that you put your trust in)
yee vnto ý place that I haue geuen to you: &
D
your fathers. And I shall thrust you out of
* i. Ma. xvii. a
my syght, * as I haue caste out all your bre-
thren the whole sede of Ephraim.
‡ Jere. xviii. b
Eze. xiii. c
i. Joh. v. c
‡ Therfore, thou shalt not praye for this
people, thou shalt neyther geue thankes, nor
byd prayer for them: ý shalte make no inter-
cessyon to me for them, for in no wyse wyl I
heare the. Seest ý not what they do in the cy
ties of Juda, & in the streates of Jerusalem?
* Jer. xliiii. a
* The chyldren gather stycks, the fathers
kyndle the fyre, the women kneade ý dough:
to bake kakes for the quene of heuen.
They powre out drynckeoffrynges vnto
straunge goddes, to prouoke me vnto wrath
Howbeit they hurte not me (sayth the Lord)
but rather confounde, & shame them selues.
And therfore thus sayth the Lorde God:
beholde, my wrath & my indignacyon shalbe
poured out vpon this place, vpon mē & catell
vpon the trees in ý felde & frute of ý land, & it
shall burne so ý no man maye quench it.
E
Thus sayth the Lorde of hostes ý God
* Esai. i. a
‡ Deut. x. a.
Esa. xliii. a.
of Israel: heape vp your * burnt offrynges vō
your sacrifyces, and eate the flesche. ‡ For
when I brought your fathers out of Egypt
I spake no worde vnto them of burnte offe-
rynges and sacrifyces: but this I commaun
* Exo. xix. a.
ded them, saying: * herken & obey my voyce,
and I shall be your God, and ye shall be my
people: so that ye walke in all the wayes.
whiche I haue commaunded you, ý ye maye
prospere.
* Zacha. vii. a
* But they were not obedyent, they incly
ned not their eares therunto, but went after
their owne ymaginacyons: and after ý mo-
cyons of their owne wycked hert, and so tur
ned them selues away, and conuerted not vn
to me. And this haue they done, from ý tyme
that your fathers came out of Egypte, vnto
F
this daye.
* Jere. xxv. a.
xxix. c. xlvii. a
* Neuertheles, I sent vnto you, all my ser
naūtes the prophetes. I rose vp early, & sent
you worde, yet wolde they not herken, nor
offer me their eares, but were obstinate, and
worse thē their fathers. And thou shalt now
speake all these wordes vnto them, but they
shall not heare the: ý shalte crye vpon them,
but they shall not answere the. Therfore
shalt thou saye vnto them: this is ý people,
that neither heareth the voyce of ý lorde their
God, nor receaueth his correcyon. * Fay-
* Jere.
thfulnesse and truth is cleane roted out of their
mouth.
G
* Wherfore cut of thyne heare, O Jerusa-
* Esa.
lem, and cast it awaye, take vp a complaynt
on hye, for the Lorde hath cast awaye, & sca-
tred the people ý he is displeased withal. For
the chyldren of Juda haue done euell in my
syght, sayth the Lorde. * They haue set vp
* Jere.
their abhominacyons in the house that hath
my name, & haue dekyled it. They haue also
buylded an aulter at * Topheth, which is in
* Dan.
the valleye of the chyldren of Hennom: that
they myght burne theyre sonnes and dough-
ters in fyre, which I neuer cōmaunded them
nether came it euer in my thought. And ther-
fore beholde, the dayes shall come (sayth the
Lorde) ý it shall no more be called Topheth,
or the valley of the children of Hennon, but
the valley of slaughter, * for in Topher, they
* Jere.
shall be buryed, because they shall elles haue
no rowme. * Yee, the dead bodyes of this peo
* Jere.
ple shalbe eaten vp of the foules of the ayre:
and wylde beastes of the earthe, and no man
shall frape them away. * And as for ý voyce
* Jere.
of myrth and gladnes of the cyties of Juda,
and Jerusalem, ý voyce of the brydegrome, &
of the bryde: I wyl make them cease, for the
lande shalbe desolate.

¶ The. viii. Chapter.

¶ The destrucyon of the Jewes. The Lorde moueth the people to amendement/reckenyng vp their synne. He reprehendeth the lyynge doctryne of the prophetes and preastes.

At the same tyme saith the Lorde, ý I
bones of the kynges of Juda, ý bo-
nes of his princes, ý bones of ý pra
stes & prophetes: yee, & the bones of
the cytezins of Jerusalē, shalbe brought out
of their graues & layd agaynst the * Sunne
the moone & all the heuenly host: whom they
loued, whome they serued: whom they ranne
akter, whome they sought and worshypped.
They shal neyther be gathered together nor
buried, but shal lye as donge vpon the earth
to their shame and despisyng.
* And all they ý remayne of this wycked
generacyon, shal desyre rather to dye then to
lyue: wheresoeuer they remayne, and where
as I scater them, sayth the Lorde of hostes.
Thus shalt thou saye vnto them also. Thus
sayth the Lorde. Do men fall so, that they
aryse not vp agayne? Or ý Israell repent, &
wyll not God turne agayne to them? Wher
fore then is thys people & Jerusalem gone so
farre backe, ý they turne not agayne? They
are euer the longer ý more obstynate, & wyll
not be conuerted.
* For I haue loked, & consydred: but there
is no man that speaketh a good worde: there
is no man that taketh repentaunce for hys
synne that wyll so muche as saye: wherfore,
haue I

have I done this? But euery man (as soone as he is turned back) runneth forth styl, lyke a wylde horse in a battayle. The Storke in the ayre knoweth his appoynted time, the Turtle dove: the Swalowe, and the Crane consyder the tyme of their trauaile, *but my people wyll not knowe the tyme of the punishement of the Lorde. Howe dare ye sayen, we are wyse: we haue the law of ý lord amonge vs?

Truely in vayne hath he prepared his pen and vaynly haue the wryters writtē it: therfore shall the wyse be confounded, they shall be afrayde and taken: for lo, *they haue cast aside the worde of the Lorde: what wysdome can then be amonge them? Wherfore, I wyll geue theyr wynes vnto Aleauntes, & theyre fields to destroyers.

*For from the lowest vnto the hyest, they fede all fylthy lucre, & from the Prophet vnto the preast, they deale all with lies. *Ne verthyles, they heale ý hurt of my peple very slenderly, saying: peace, peace where there is no peace at all.

Fye for shame, howe abhominable thynges do they? and yet they be not ashamed, yee they knowe of no shame.

*Wherfore in the tyme of theyr visytacyon, they shall fall amonge the deed bodyes, & be ouerthrowen sayth the Lorde.

Moreouer, I wyll consume them in dede (sayth the Lorde) so ý there shall not be one grape vpon the wyne, neyther one fyg vpon the fygge tree, and the leaues shalbe plucke of And the thyng that I haue geuen them shall be taken from them: why prolong we ý time Let vs gather our selues together, and go in to the stronge Cytie, there shall we be in rest for ý Lord our God hath put vs to sylence and geuen vs water myxte w̄ gall, to drynke because we haue synned agaynst hym.

* We loked for peace, & we fare not the better, we wayted for the tyme of helth and behold is nothyng but trouble.

The noyse of hys horsys is heard from Dan, the whole lande is afrayde at ý neyng of hys stronge horses: for they are come in, & haue deuoured the lande, w̄ all that is in it: ý cyties, & those that dwell therin. *Moreouer I wyll send Cockatrices & serpentes among you, wyche wyll not be charmed) & they shall bite you, sayth the Lorde.

I wolde haue had conforte agaynst sorow but trouble is come vpon me, and heuynesse vexeth my hert: for lo, the voyce of ý cryinge of my people is heard for feare of them, that come from a farre countre. Is not the Lorde in Sion? Is not the kyng in her? Wherfore haue they greued me (shall the Lorde saye) w̄ theyr ymages and foolysh straunge vanytyes of a foreyne god? The harueste is past, ý Somer hath an ende, and we are not helped. I am sore vexed, because of the hurte of my people. I am heuy and abashed, is ther no tryacle at Gilead? Is there no phisycyon there? Why then is not ý helth of my people recouered?

The.ix.Chapter.

The complaynt and bewaylyng of the prophete the malyce of the people. In the knowledge of God ought we only to reioyce. The vncircumcisyon of the hert.

A

Who * wyll geue my heade water ynough, and a well of teares for myne eyes that I maye wepe nyght & daye for the slaughter of my people? Wolde God that I had a cottage some where farre from folke, that I myghte leaue my peole, and go from thē: for they be all aduoutrers & a shrin kynge sorte. They bende theyr tunges lyke bowes, to shote out lyes. They ware strong vpon earth. As for the trueth, they maye nothynge awaye wythall in the worlde. For they go from one wickednes to another, and wyll not knowe me, sayth the Lorde.

B

*Yee, one must kepe hym selfe from another, no man maye safely trust his owne brother: for one brother vnder mindeth another one neyghbour begyleth another. Yee one dissembleth w̄ another, and they deale w̄ no truth. * They haue practised theyr tunges to lye, and taken great paynes to do mischefe. Thou syttest in ý mydst of a discreatfull people, whiche for very dyssemblynge falshede, wyll not knowe me, sayth the Lorde.

Therfore, thus sayth the Lorde of hostes beholde, I wyll melt them, and trye them: for what shulde I els do to my people. * Theyr tunges are like sharpe arowes, to speake dis ceate. With theyr mouth they speake peaceably to theyr neyghbour, but priuely they lay wayte for hym. *Shuld I not punish them for these thynges, sayth the Lorde? Or shuld I not be auenged of any such people as this? Vpon the mountaynes wyll I take vp a lamentacyon and a sorowful crye, and a mournyng vpon the fayre playnes of the wyldernes. Namely howe they are so brent vp, ý no man goeth there any more. Yee, a man shall not heare one beast crye there.

C

*Jere.vii.b

Ecclesi.v.c. Mich.vii.a.

*psa.xxxviii.a

*Jere.v.b

D

Byrdes & catell are all gone from thence, *I wyll make Jerusalem also an hepe of stones, and a denne of venymous wormes. And I wyll make the cyties of Juda so wast, that no man shall dwell therin. What man is so wyse, as to vnderstande this? Or to whome hath the Lord spoken by mouth, that he may shew this & saye: O thou land, why perishest thou so? Wherfore art ý so brent vp, & lyke a wyldernes, that no man goth thorowe? Yee, the Lorde hym selfe tolde ý same vnto them, that forsoke his lawe, & kept not the thynge that he gaue them in cōmaundement, neither lyued thereafter: *but folowed the wyckednes of theyr owne hertes, & serued straunge goddes, as theyr fathers taught them.

*Osee.xiii.a Mich.iii.c

*Deu.xxix.b Iosu.xxiii.c

E Therfore thus sayth the Lorde of hostes the God of Israell. Beholde, I wyll fede this people w̃ wormewood, & geue them gal to dryncke: * I wyl scatre them also amonge the Heathen, whome neyther they nor theyr fathers haue knowen: & I wyl send a swerd amonge theym to persecute theym, vntyll I bryng them to nought. Moreouer, thus sayeth the Lorde of hostes. Beware of the vengeaunce that hangeth ouer you: and call for mournyng wyues, and sende for wyse wemẽ that they come shortly, & syng a mournynge songe of you: that the teares maye fall out of our eyes, and that our eye lydds maye gush out of water.

* Deut. xxv. d
Jere. xxiii. c
‡ Deute. xx. c

F For there is a lamentable noyse heard of Syon. O howe are we so sore destroyed! O howe are we so pitrously confoũded! We must forsake our owne natural countre, and we are shut out of our owne lodgynges. Yet heare the worde of the Lorde (O ye wemen) and let your eares regarde the wordes of his mouth that ye maye learne youre doughters to mourne, & that euery one maye teache her neyghbours to make lamentacyon. Namely thus: Death is climyng vp in at our wyn dowes, he is come into our houses, to destroy the chylde before the dore, and ye ponge man in the strete.

G But tell thou playnely, thus sayeth the Lorde. * The deade bodyes of men shall lye vpon the grounde, as the donge vpon ye felde and as the hey after ye mower, & there shalbe no man to take them vp. Thus sayeth the Lorde. Let not the wyse man reioyce in hys wysdom, nor the strong man in his strength nether the ryche man in his ryches. * But who so wyl reioyce, let hym reioyce in this, ye he vnderstãdeth, and knoweth me: for I am the Lorde, whiche do mercy, equytie, & rycht eousnes vpon the earth. * Therfore, haue I pleasure in suche thynges: sayth the Lord. Beholde, the tyme commeth (sayth ye Lorde) that I wyl visit all them, whose foreskynne is vncircumcysed. The Egypcyans, the Jewes, the Edomytes, the Ammonytes, the Moabytes, * and the shauen Madianytes, that dwell in the wylderness. For all the Gentyls are all vncircumcised in ye flesh, but all the house of Israell are vncircumcysed in the herte.

* Jere. xxi. d. and. xxii. d
* Esa. xlv. c. i. Corin. i. d ii. Corin. xi. a.
* Math. ix. d and. xii. a Osee. vi. b
* Jer. xxv. c. Jere. xiii. a. and. vi. b. Roma. ii. c.

¶ The. x. Chapter.

¶ The constellacyons of the starres are not to be feared. Of the weakness of Idols, & of the power of God. Of euell curates.

I Heare the worde of ye Lorde that he speaketh vnto the, O ye house of Israell. Thus sayth ye Lorde. * Ye shall not learne after ye maner of the Heathen, and ye shall not be afrayde for the tokens of heauen: for the heathen are afrayde of suche: yea, all the customes: and lawes of the Gentyles are nothynge but vanytie. * They hewe downe a tree in the wode: with the handes of ye workman, and fashyon it with the axe, they couer it ouer with golde or syluer, they fasten it w̃ nayles and hammers, that it moue not. It standeth as stykke as the Palme tree, it can neyther speake nor go one fote, but muste be borne. * Be not ye afrayde of suche for they can do neither good nor euell. But there is none lyke vnto the, O Lorde, * an dgreat is the name of thy power. Who wold not feare the? O kynge of the Gentyles: for thyne is ye dominyon.

* Esa. xlvi. c
* Ber. iii. Ma. c
* Apoc. c

K For amonge all the wyse men of ye Gentyles, & in all theyr kyngdoms, there is none that maye be lykened vnto the. They are all together vnlearned and vnwyse in thys one thynge. All theyr connynge is but vanytie: namely wood, syluer: whiche is brought out of Tharsis, and beaten to plates: and golde from Ophir, * a worcke that is made with ye hand of the craftesman & the caster clothed w̃ yelowe sylke & scarlet: euen so is the worcke of theyr wyse men all together. But ye Lord is a true God, a liuynge God, and an euerlastyng kyng. * Yf he be wroth, the earth shaketh: all the Gentyles maye not abyde his indignacyon.

* Esa. xl. c
* Sapie. c

As for theyr goddes thus shall you saye to them: they are goddes, that made neyther heauen nor earth, therfore shall they perysh from the earthe, and from all thynges vnder heauen. But (as for our God) * he made the earthe with his power, and w̃ hys wysdome doth he order the whole compasse of ye world with his discrecyon hath he spred out the heauens. At his voyce the waters gather together in ye ayre, * he draweth vp ye cloudes to the vttermost partes of the earth: he turneth lyghtnyng to rayne, and bryngeth forth the wyndes out of theyr treasures. His wysdom maketh all men fooles. And confounded be casters of ymages, for that they cast, is but vayne thyng, and hath no lyfe. * The vayne craftesmen w̃ theyr worckes, ye they in theyr vanytie haue made, shall perysh one with another in tyme of visytacyon. Neuertheles Jacobs porcion is none such: but it is he that hath made all thynges, & Israel is the rod of his inherytaũce. The Lorde of hostes is his name. Gather vp thy wares out of the lande thou ye art in the stronge place. For thus sayeth ye Lorde. Beholde, I wyl nowe throw as with a stone sling ye inhabitours of this land at this once, & I wyl bryng trouble vpon the that they shall proue true ye wordes ye I haue spoken by the prophetes.

* Esa. xl. c
* Esa. xl. c
* Sap. c. and. xiii. Jer. ii.

Alas, howe am I hurte! Alas howe pain full are my scourges vnto me! For I consydre this sorowe by my selfe, and I must suffer it. Wy tabernacle is destroyed, and all my

* Esa. xlvi. c

my curdes are broken. My chyldren are gone fro me, & can no where be founde. Now haue I none to spreade out my tent, or to sette up my hangynges. For the hearde men haue done foolyshly, that they haue not soughte ꝑ Lorde. Therfore haue they dealt vnwiselyp with their catell: and all are scatered abrode Behold, the noyse is harde at hande, & great stirrynge out of the north: to make the cyties of Juda a wyldernes, and a dwellynge place for dragons. *Nowe I knowe (O Lorde) ꝑ it is not in mans power to ordre hys owne wayes, or to rule his owne steps & goynges. Therfore chasten thou vs, O Lord: but with fauoure* & not in thy wrath, bryngе vs not vtterly to nought. ‡Poure out thyne indignacyon rather vpon the Gentyles, ꝑ knowe the not, & vpon the people that cal not on thy name. *And ꝑ because they haue consumed deuoured and destroyed Jacob: & haue made his habitacyon waste.

¶ The.xi. Chapter.

Curse of them that obey not the worde of Godds promyse. The people of Juda folowing the steppes of their fathers, worshyppeth straunge Gods. The Lorde sayth that he wyll not heare the Jewes, & for bydderth also Jeremy to prayse for them.

This is another Sermon, whiche the Lord cōmaunded Jeremy for to preache, sayinge: Heare the wordes of the couenaunt, and speake vnto ꝑ men of Juda, & to al them ꝑ dwel at Jerusalem. And saye thou vnto thē. Thus sayth the Lorde God of Israel: *Curse be euery one ꝑ is not obedient vnto ꝑ wordes of this couenaunt: whiche I cōmaunded vnto your fathers, what tyme as I brought them out of Egypte, from the yron fornace, sayinge: *Be obedyent vnto my voyce, and be accordynge to all that I commaunde you so shall ye be my people, and I wyll be your God, and wyll kepe my promyse, *that I haue worne vnto your fathers. Namely that I wolde geue them a lande whiche floweth with milke and hony, as ye se: it is come to passe vnto this daye. Then answered I, and sayde: Amen. Let it be euen so Lorde as thou sayest.

Then the Lorde sayde vnto me agayne: Preache this in the Cyties of Juda & rounde about Jerusalem, & saye. Heare the wordes of this couenaunte, that ye maye kepe them, for I haue dilygently exhorted your fathers euer since the tyme that I brought them out of ꝑ lande of Egypt vnto this daye. I gaue them warnynge by tymes, sayinge: herken vnto my voyce. *Neuertheleslе they wolde not obey me, nor encline their eares vnto me but followed ꝑ wicked ymaginacyōs of their owne hertes. And therfore, I haue accused them as transgressours of all the wordes of this couenaunte, that I gaue them to kepe, whyche they (not wythstandynge) haue not kepte.

And the Lorde sayde vnto me. It is founde oute, that whole Israell and all these Cytezins of Jerusalem are gone back. They haue turned them selues to ꝑ blasphemies of their forefathers: whiche had no luste to heare my worde. Euen lykewyse haue these also followed straunge goddes, and worshipped them The house of Israell and Juda haue broken my couenaunte, whiche I made with theyre fathers.

Therfore, thus sayth the Lorde. Behold I wyll sende a plage vpon them, which they shall not be able to escape: and thoughe they crye vnto me, I wyl not heare them. *Then shal the townes of Juda and the cytezyns of Jerusalem go, & call vpon ‡their gods vnto whome they made their oblacions: but they shall not be able to helpe thē in tyme of their trouble. *For as many citys as thou hast, O Juda, so many goddes hast thou had also And loke howe many stretes there be in the, (O Jerusalem) so many shamefull aultares haue ye set vp, aulters I say to offre vpon thē vnto Baal. *Therfore praye not thou for this people, byd nether prayse nor prayer for them, for though they crye vnto me in their trouble, yet wyll I not heare them.

What part hath my beloued in my house seynge he hathe worked abhominacyon seruynge many goddes? *The holy flesche of kerynges in the temple are gone from the, O Juda, and thou when thou hast done euel makest thy boost of it. *The Lorde called the a grene Olyue tree, a fayre one, a frutefull one, a goodlye one: but wyth greate clamor hath the enemie set fyre vpon it and ꝑ braunches of it are destroyed. For the Lorde of Hoostes that planted the, hathe deuysed a plage for the (O thou house of Israell and Juda) for the euell that ye haue done to prouoke hym to wrathe, in that ye dyd seruyce vnto Baall.

This (O Lorde) haue I learned of the, & vnderstand it, for thou hast shewed me their ymaginacyōs. *But I am as a meke lambe an Ore that is caryed awaye to be slayne, not knowynge, that they had deuysed suche a councell agaynst me, sayinge: *We wyll destroye his meate with wood, & dryue hym out of the land, of the liuing: ꝑ his name shal neuer be thought vpon. Therfore, *I wyll beseche the nowe (O Lorde of Hostes) thou ryghteous iudge, thou that tryest the reynes and the hertes: let me se the auenged of them: for vnto the haue I cōmitted my cause. The Lorde therfore spake thus of the cytezins of Anathoth, that sought to slaye me: sayinge, *Preache not vnto vs in the name of ꝑ lorde or elles thou shalt dye of our handes. Thus (I saye) spake the Lorde of Hostes. Behold,

I wyll vyset you. Youre yonge men shal perysshe with the sweard, your sonnes and your doughters shall vtterly dye of hũger, so that none shall remayne. For vpon the cytezins of Anathoth wyll I bryng a plage, euen the yere of theyr visytacyon.

¶ The. xii Chapter.

¶ The prophet marvellyth greatly at the prosperyte of the wycked, although he confesse God to be ryghteous. The Jewes are forsaken of the Lorde. He speaketh agaynst Curates, and preachers that seduce the people. The Lord threatneth destruccyon vnto the nacyons that borderd vpon Jury, which troubled & vexed it.

I O Lorde, thou arte more ryghteous, then that I shuld dispute w̃ the. Neuertheleſſe, lette me talke wyth the in thynges reasonable. * How happeneth it, that the waye of the vngodly is so prosperous? & that it goth so well with them whiche (without any shame) offend and lyue in wyckednesse? Thou plantest them, they take rote, they growe, and bryng forth frute. They boste muche of ꝓ, yet art ꝓ farre from theyr raynes. But ꝓ Lorde (to whome I am well knowne) thou ꝓ haste sene & proued my hert * take them away, lyke as a flocke is caryed to the slaughter house, & apoynt thẽ for the daye of slaughter.

* Job. xvi. a. Abacuc. i. b. Psa. lxxiii. a.

* ii. Pet. ii. c

* Jere. xxiii. a

Howe longe shall the land mourne, * and all ꝓ herbes of the felde peryth, for ꝓ wyckednes of them ꝓ dwell therin.

B The catell and the byrdes are gone, yet saye they tushe, * God wyll not destroye vs vtterly.

* Deu. xix. c Jere. v. b. and. xxiii. c. Sopho. i. c

Seynge thou art wery in runnyng with the fote men, howe wylte thou then runne w̃ horses? In a peaceable sure lande thou mayst be safe, but how wylt thou do in the furyous pryde of Jordane? For thy brethren and thy kynred haue altogether despysed the, & cryed out vpon the in thyne absence. * Beleue them not, thoughe they speake fayre wordes to the. As for me (I saye) I haue forsaken myne owne dwellynge place, and lefte myne herytage. My lyfe also ꝓ I lone so wel, haue I geuen into the handes of myne enemyes.

* Jere. xii. a

* Esa. xix. c

* Myne heritage is become vnto me, as a Lyon in ꝓ wood. It cryed out vpon me, therfore haue I forsaken it. Myne herytage is vnto me, as a speckled byrde, a byrd of dyuerse colours is vpon it. Come, & gather ye together all the beastes of the feld. Come that ye may eat it vp.

C * Dyuers herdmen haue broken downe myr vynyarde, and troden vpon my porcyon. Of my pleasaunte porcyon, they haue made a wylderneſſe and desere. They haue layde it waste: & nowe ꝓ it is wast, it sygheth vnto me. Yee, ꝓ whole lande lyeth wast, and no man regardeth it. The destroyers come ouer the heathe euery waye, for the sweardе of the Lorde doth consume from the one ende of the lande to the other, & no flesh hath rest.

* Esay. lxi. c. ‡ Esay. b. a

They haue sowen wheate, & reaped thornes. They haue taken heritage in possessyon, but it doth them no good. And ꝓ prophetes were ashamed of your frutes, because of the great wrath of the Lorde.

D Thus sayeth the Lorde vpon all myne euell neyghboures, that laye hande on myne herytage, whiche I haue possessed, euen my people of Israell. Beholde, I wyll pluche them (namely Israell) out of theyr land, and put out the house of Juda from amonge thẽ. * And when I haue roted them out, I wylde at one with them agayne, & I wyl haue mercye vpon them: & bryng them agayne, euery man to his owne herytage, & into his lande. And if they (namely that trouble my people) wyll learne the wayes of them, to sweare by my name. The Lorde lyueth (lyke as they learned my people to sweare by Baall) then shall they be reckened amonge my people. ‡ But ꝓ they wyl not obey, then wyll I rote out the same folke, and destroye them: sayeth the Lorde.

* Deu. xxx. a. and. xxi. c. Esa. lxi. Jer. xii.

‡ Zach. i.

¶ The. xiii. Chapter.

¶ The destruccyon of the Jewes is prethygured, and theyr sparsyng abrode: why Israel was receaued rode the people of God: & why they were forsaken.

I Thus sayth ꝓ Lord vnto me: go thy waye, and get me a linnen brech, & gyrde it aboute thy loynes, & let it not be wet. Then I got me a brech accordyng to the cõmaundement of the Lord and put it about my loynes. After this the seconde tyme, ꝓ Lord spake vnto me agayne Take the breche that thou hast prepared and put aboute the, and get the vp, and go vnto Euphrates and hyde it in a hole of the roche. So went I, & hid it at Euphrates, as ꝓ Lord cõmaunded me. And it happened longe after this, ꝓ the Lord spake vnto me. Up & get the to Euphrates, and fet the brech from thence: which I cõmaunded the to hyde there. Then went I to Euphrates, & dygged vp, & toke ꝓ brech from the place where I had hyd it: and behold: the breche was corrupte, so ꝓ it was profytable for nothyng.

Then sayde the Lorde vnto me. Thus sayeth the Lorde. Euen so wyll I corrupte the pryde of Juda, & the hye mynd of Jerusalem. This people is a wycked people, * they wyll not heare my worde, they folowe the wycked ymaginacyons of theyr owne herte, and hange vpon straunge goddes, them they serue and worshyp: and therfore they shall be as this breche: that serueth for nothyng.

B

* Jere. xi. b. and. xix.

For as straytely as a breche lyeth vpon a mannes loynes, so straytely dyd I bynde the whole house of Israell, and the whole house of Juda vnto me, sayth the Lord: * that they mygbt be my people: that they mygbte haue a glorypus name: that they mygbte be in honour, but they wolde not obey me. Therfore

* Deu. xxx. and. xxi. Jere. xiii.

saye

laye this riddle before them, and saye: Thus
saith the Lorde God of Israel: Every potte
shalbe fylled with wyne. And they shal saye
vnto thee, thou we knowe not, that every pot
shalbe fylled with wyne? Then shalt ꝓ saye
vnto them. Thus sayth the Lorde: Beholde
I shall fyll all the inhabytours of this lande
with dronkennes: the kynges that syt vpon
Davids stole, the preastes & prophetes, w all
that dwell at Jerusalem. And I wyll sette
them one agaynste another: yee, the fathers
agaynst the sonnes, sayth the Lorde.

I wyll not pardon them, I wyl not spare
them, nor haue pytie vpon them: but destroy
them. Be obedyent, geue eare: take not dis-
dayne at it, for it is the Lorde hym selfe that
speaketh. Honour the Lorde your God here-
ye he take his lyght from you, and or euer
your fete stumble in darcknes at the hyl leest
when you loke for the lyght, he turne it into
the shadowe & darcknes of death. But yf ye
wyl not heare me, that geue you secret war-
nynge, I wyll mourne from my whole herte
for your stubburnes. * Pyteously wyll I
wepe, and the teares shall gushe out of myne
eyes. For the Lordes flocke shalbe caryed
awaye captyue. Tel the kyng and the quene
humble your selues, set you downe lowe, for
your dignytye shall be throwen downe, and
the crowne of your glory shal fall from your
heade. The cyties towarde the south shalbe
shut vp, and no man shall open them. All Ju-
da shalbe caryed away captyue, so that none
shall remayne.

Lyft vp your eyes, & beholde them ꝓ come
from the north, where is ꝓ flock (O ꝓ land) ꝓ
was geuen the. And where are thy fat & rych
sheepe. * To whome wylt ꝓ make thy mone,
when the enemye shall come vpon the? for ꝓ
hast taught them thy selfe, & made them ma-
sters ouer the. Shal not sorowe come, vpon ꝓ
as on a woman trauaylynge w chylde? And
yf ꝓ woldest saye then in thyne herte. Wher-
fore come these thynges vpon me? * Enē for
the multytude of thy blasphemyes, shall thy
hynder partes and thy fete be discouered.

Maye a man of Inde chaunge his skynne,
and the cat of the mountayne her spottes? so
maye ye that be exercysed in euell, doo good.
Therfore wyl I scatre them, lyke as the sto-
ble that is taken away with the south wynd
This shalbe youre porcyon, and the porcyon
of your mesure, wherwith ye shalbe rewar-
ded of me, sayeth the Lorde: because ye haue
forgotten me, and put your truste in disce-
ytful thynges. * Therfore shall I turne thy
clothes ouer thy heade, and discouer thy thy-
hes, that thy pryuities maye be sene, thy ad
uoutry, thy deadly malyce, thy beastlynesse,
and thy shameful whordom. For vpon ꝓ fel-
des and hylles I haue sene thy abhomynacy-
ons. Wo be vnto the (O Jerusalem) when
wylt thou euer be clensed any more.

¶ The. xiiii. Chapter.

¶ Of the dearth that shuldde come in Jewry. The pray er of the people asking mercy of the Lord. The vnfaith ful people are not he arde. Of prayer, fasting, & of false prophetes that se duce the people.

The worde of the Lord shewed vnto Jeremye, concernynge the derth of the frutes. Juda hath mourned, his gates are desolate: they ar brought to heynesse euen vnto the grounde, and the crye of Jerusalem goth vp. The Lordes sent their seruauntes to fetch water, & when they came to the welles, they dyd fynde no water, but caryed theyr vessels home emtye. They be ashamed & confounded, & couer theyr heades. * For the grounde is dryed vp, because there commeth no rayne vpon it. The plowmen also be ashamed, and couer theyr heades The hynde also forsoke the ponge fawne, ꝓ he broughte forth in the felde, because there was no grasse. The wylde Asses dyd stande in the hye places, and drewe in theyre wynde lyke the Dragons, theyre eyes dyd fayle for want of grasse.

Doutles oure owne wyckednes doth rewarde vs. But Lorde do ꝓ accordyng to thy name, though our transgressions and synnes be many & agaynst the haue we synned.

* For ꝓ art the cōfort & helpe of Israel in the tyme of trouble? Why wylt ꝓ be as a straunger in the lande, & as one ꝓ goth ouer ꝓ feld, & cōmeth in only to remayn for a night? Why wylt thou make thy selfe a coward, and as it were a gyaunt ꝓ yet may not help? For thou (O Lorde) art in the myddest of vs, and thy name is called vpon of vs: forsake vs not.

Thus hath the Lorde saide vnto this people seyng they haue had such a lust to wander abrode, & haue not refrayned theyr fete, & therfore dysplesed the Lorde: but he wyll nowe bring agayne to remembraunce all their misdedes, & ponysh all theyr synnes.

Yee, euen thus sayde the Lorde vnto me:
* Thou shalt not pray to do this people good
‡ For though they fast, I wyl not heare their prayers, and though they offre burnt offrynges and sacrifyces, yet wyl not I accept thē. For I wyl destroye them w the sweard, hunger, & pestilence. Then answered I: O Lord God, * ꝓ prophetes saye vnto them: Tushe, ye shall nede to feare no sweard & no hunger shal come vpon you, but the Lorde shal geue you continual rest in this place.

And the Lorde sayde vnto me: The prophetes preache lyes in my name, where as I haue not * sente them, neyther gaue I them any charge, neyther dyd I speake vnto them yet they preach vnto you false visyons, charmyng, vanyte, & deceatfulnes of theyr owne herte. Therfore thus sayth the Lorde: As for those prophetes ꝓ preach in my name (whom I neuertheleſſe haue not sent) and that saye

Tushe, there shall no swearde nor hunger be
* Zach.xiii.a in this lande. * With sweard & with hunger
shall those prophetes perysshe, & the people to
whom they preach shalbe cast out of Jerusa-
* Jere.xvi.a lem, dye of hunger, & be slayne w̃ the swearde
* (and there shalbe no man to bury thē) both
they and their wives, their sonnes and their
doughters. For thus wyll I poure their wic-
Tremo.i.b. kednes vpon them. This shalt thou saye al-
and.ii.c. so vnto them. * Myne eyes shall wepe with-
out ceassyng daye and nyght. For my peo-
ple shalbe destroyed w̃ great harme, and shal
perysh with a great plage. For yf I go into
the felde: lo, it lyeth all full of slayne men. Yf
I come into the cytie: lo, they be all famished
of hunger.

D Yee, their prophetes also & preastes shal-
be led into an vnknowne lande.

Haste thou then vtterly forsaken Juda?
Doest thou so abhorre Sion? Or hast thou
so plaged vs, that we can be healed nomore?
* Jer.viii.c * We loked for peace, and there commeth no
good: for the tyme of helth, and lo: here is no-
thyng but trouble. We knowledge (O lorde)
all oure mysdedes, and the synnes of oure fa-
* Esai.xlix.d thers ý we haue offended the. Be not displea
sed, (O Lorde) for thy names sake, * forget
not thy loueyng kyndnesse. Remembre the
* Jere.xiv.d. throne of thyne honoure, breake not the cove
naunt, that ý hast made with vs. * Are there
any amonge the Gods of the Gentyles, that
sende rayne or geue the showers of heauen?
Or may the heuens drop rayne without thy
cõmaundement? Dost not ý it, O Lorde our
God in whom we trust? Yee Lord: thou dost
all these thynges.

¶ The.xv.Chapter.

¶ The Lorde wyll not heare Moses or Aaron, yf they praye for the people, but wyll wrappe them in many mis seryes. The cause of such great miseryes.

A Then spake the Lorde vnto me.
* Jer.xvi.b. * Though Moses and Samuell
xi.c.xviii.d stode before me, yet haue I no hert
Eze.xviii.c to this people. Drive them away
that they may go out of my syght
And yf they saye vnto the. Whither shal we
* Eze.v.c go? Then tell them: The Lorde geueth you
this answer. * Some vnto death, some the
sweard, some to hũger, some into captiuetie.
For I wyll bryngc foure plages vpon them
sayth the Lorde. The sweard shal slaye them
* Jere.xvi.a the dogges shall teare them in peaces, * the
fowles of the ayre, and beastes of the earthe
shall eate them vp, and destroye them. I wyl
scatter them about also in all kyngdomes &
landes to be plaged: because of * Manasses ý
* iiii.Regum xxi.a. sonne of Hezekia kyng of Juda, for the thyn
ges that he dyd in Jerusalem.

Who shal then haue pytie vpon ý, O Je-
rusalem? Who shalbe sorye for the? Or who
will make intercession, to optayne peace for
the? seyng thou gost fro me, and turnest back
warde, sayeth the Lorde: Therfore, I dyd
stretch out mine yande agaynst ý to destroye
the, and I haue bene sorye for the so longe ý I
am wery. I haue scatred them abrode w̃ the
fanne of euery syde of the land. * I haue wa- * Jere.
sted my people and destroyed them. Yet they
haue had no luste to turne from their owne
wayes. I haue made their wydowes more
nombre, then the sandes of ý see. Upon ý mo
thers of their childrẽ dyd I bring a destroyer i.Mac.
in ý none daye. * Sodenly and vnawares
dyd I send a feare vpon their cyties. She
ý hath borne seuẽ chyldren, hath none, her hert
is full of sorowe.

* The Sunne doth fayle her in the cleare * Jere.
daye, she is confounded & fayntie for very be
ynnes. As for those ý remayne, I wyll deliy-
uer them vnto the sweard before their ene- * Jere.
mies sayth the Lorde. * O mother, alas that
euer thou dydest beare me, a brauler & rebu-
ker of the whole lande: Though I neuer lent
nor receaued vpon vsury, yet all men speake
euell vpon me. And the Lorde answerd me:
Verely thy remnaunt shal haue welth. Come
not I to the, when thou art in trouble: & helpe C
the, when thyne enemy oppresseth the? Doth
one yron burte another: or one metall ý com-
meth from the North, another? * As for thy * Jere.
ryches and treasure, I wyl geue them out in
to a prayse, not for any money, but because of
all thy synnes, that ý hast done in all thy co-
stes. * And I wyll bryng the with thyne ene * Deu.
myes into a lande that thou knowest not: for
the fyre ý is kyndled in my indignacion, shal
burne you vp.

O Lorde, thou knowest: therfore remem-
bre me, and visit me, deliuer me fro my persi
cuters. Take me not from thys lyfe in the
tyme of the longe pacyence, thou knowest, * Deu.
that for thy sake I suffre rebuke. * When I
had founde thy wordes, I dyd eate them vp D
gredely: they haue made my hert ioyful and
glad. For thy name was called vpon of me,
O Lorde God of hostes. I dwel not among
the scorners, neyther is my delyte therin: but
I dwell onely in the feare of thy hande, for ý
haste fylled me with bytternesse. Shall my
heuines endure for euer? Are my plagrs then
so great, that they maye neuer be healed?
Wylte thou be as one that is false: and as a
water, that falleth: and cannot contynue?
Upon these wordes, thus sayde ý Lorde vn-
to me. Yf thou wylt turne agayne, I shal set
the in my seruyce: and yf thou wylt take out
the thynges ý is precyous from ý vyle, thou
shalt be euen as myne owne mouth. * They * Jere.
shall conuerte vnto the, but turne not ý vnto
them: and so shall I make the a stronge bra- * Jere.
sen wall agaynst this people. * They shall
fyght against the, but they shal not preuayle
For I my selfe wyl be with the, to helpe the:
and

and deliuer the, sayth the Lorde. And I wyll
rydde the out of the handes of the wycked, and
deliuer the out of the handes of tyrauntes.

¶ The.xvi.Chapter.

The prophecyeth the mysery of the Jewes. He sheweth
that the worshyppyng of ymages and the contempt of
Gods lawe, is cause of their mysery. He prophecyeth
the captyuytie of Babylon, and their deliuerauns
from thence agayne. The callynge of the Gentyles.

Thus sayde the Lorde vnto me: Thou
shalt take the no wyfe, nor beget chil-
dren in this place. For of the chyldren
that are borne in this place of their mothers
that haue borne them, and of their fathers,
that haue begotten them in this lande: thus
sayth the Lorde: They shall dye an horryble
death, *nomam shal wepe for them nor bury
them: but they shall lye as donge vpon the
earth. They shal perysh thorowe the swerde
and hungre, *and their bodyes shalbe meate
for the foules of the ayre, and beastes of the
earth. For thus sayeth the Lorde: Go not
thou in vnto them, nor come to mourne and
wepe for them: for I haue takē my peace frō
this people (sayth the Lorde) yea, my fauour
and my mysery. And in this lande shal they
dye, olde and yonge, and shall not be buryed:
noman shall bewepe them, noman shall clyp
or shaue hym selfe for them.

There shall not one vysite an other, to
mourne with them for their deed, or to com-
forte them. One shall not offre an other the
cup of consolacion, to forget their heuynesse
for father and mother. *Thou shalt not go
into their feast house, to syt downe, to eate
or drynke with them. For thus sayth ý Lord
of hoostes the God of Israel: *Beholde, I
shall take awaye out of this place, the voyce
of myrth and gladnesse: the voyce of ý bryde
groome and of the bride: yea, and that in your
dayes, that ye maye se it.

Lowe when thou shewest this people all
these wordes, & they saye vnto the: *Wher-
fore hathe the Lorde deuysed all this greate
plage for vs? Or what is the offence and syn
that we haue done agaynste the Lorde oure
God? Then make thou them this answer.
*Bycause youre fathers haue forsaken me,
(sayth the Lorde) and haue walked after
straunge goddes, whom they honoured and
worshypped: but me haue they forsaken and
haue not kept my lawe. *And ye with your
shamefull blasphemyes, haue exceaded ý wic
kednesse of your fathers. For euery one of
you hath folowed the frowarde and euyll y-
maynacion of his owne herte, and is not
obedyent vnto me.

* Therfore wyll I cast you oute of this
lande into a lande that ye and youre fathers
knowe not: and there shall ye serue straunge
goddes daye and nyght, there wyll I shewe
you no fauour. *Beholde therfore (sayth the
Lord) the dayes are com, that it shal nomore
be sayde: The Lorde lyueth whiche brought
the chyldren of Israel oute of the lande of E-
gypt: but it shalbe sayd: the Lorde lyueth, ý
brought the children of Israel from ý north,
and from all landes where he had scatred thē
For I wyll bryngе them agayne in to the
lande that I gaue vnto their fathers.

Beholde (sayth the Lorde) *I wyl sende
out many fyshers to take them, and after ý
wyl I sende out many hunters to hunt them
out, from all mountaynes and hylles, and out
of the canes of stone. For myne eyes beholde
all their wayes, and they can not be hyd fro
my face: neyther can their wycked dedes be
kept close out of my syght. But fyrst wyl I
sufficiently rewarde their shameful blasphe
myes and synnes, bycause they haue defyled
my land: namely with their stynkyng ydols
and with the carcyons of their abhominaci-
ons, wherwith they haue fylled myne hery-
tage. *O Lorde, my strength, my power &
refuge in tyme of trouble. The Gentyles
shall come vnto the, frome the endes of the
worlde, and saye: Verelye, our fathers haue
cleaued vnto lyes, their ydols are but vayne
and vnprofytable. Howe can a man make
those his goddes, whiche are not hable to be
goddes? And therfore I wyl ones teache thē,
sayth the Lorde: I wyl shewe them my hand
and my power, that they maye knowe, that
my name is the Lorde.

¶ The.xvii.Chapter.

The frowardnesse of the Jewes. Cursed be those that
put their confidence in man, and those blessed that trust
to God. Mans hert is wycked. God is the searcher of
the herte. The ryuyng waters are forsaken. The halos
wynge of the Sabboth is commaunded,

Your syn (O ye of the tribe of Juda)
is written in the table of your hertes
and grauen so vpon the edges of your
aulters with a penne of yron, and with an a-
damant clawe, that as the fathers thynke
vpon their chyldren, so thynke you also vpō
your aulters, woddes, thyke trees, hye hyl-
les, mountaynes & feldes. *Therfore, I wyl
make my mount that standeth in the felde al
your substaunce and treasure to be spoyled,
for the great syn that ye haue done vpō your
hye places thorowout all the coostes of your
land. Ye shalbe cast out also frō the heryta-
ge that I gaue you. And I wyll subdue you vn
der the heuye bondage of your enemyes, in a
lande that ye knowe not. For ye haue mynis-
tred fyre to myne indignacion: whiche shal
burne euermore. Thus sayth the Lord: *Cur
sed be the man that putteth his trust in man,
and that taketh flesshe for his arme: and he
whose hert departeth frō the Lorde: he shall
be lyke the heath, that groweth in the wilder
nesse. As for the good thynge, that is for

*Jer. xxiii. d

*Mat. xiii. e

*Jer. xiiii. a
& xlii. e

*Jer. xv. g
& xx. d

*Osa. xiii. b
Joan. xii. e
Jerem. xlvi. e
& xliii. a
Ezech. xxix. b

II v to come

to come, he shall not se it, but dwell in a drye
place of the wyldernesse, in a salt and vnoccu
*psal.ii.b pyed lande. *O blessed is the man, that put-
xxvii.c Prouer.xxii.c teth his trust in the Lorde, and whose hope is
Ipsa.i.a the Lorde him seilfe. ‡For he shalbe as a tree
Prou.xi.b that is planted by the waters syde, whiche
spredeth out the roote vnto moystnesse, whō
the heate can not harme, when it commeth:
but his leafe shalbe grene. And though there
growe but lytle frute, bycause of drouth, yet
is he not carefull, but he neuer leaueth of to
bryngе forth frute. Amonge all thinges
man hathe the mooste dysceytfull and stub-
burne herte.

C Who shall then knowe it? * Euen I the
*Jerem. xi.b Lorde searche oute the grounde of the herte,
Apoca.ii.b and trye the reynes, ‡and rewarde euery mā
‡Psal.vii.b accordynge to his wayes, and accordyng to
Roman. ii.a the frute of his workes.

*Pro.xviii.a * The partryche maketh a nest of egges,
psa.lii.b which she layed not. He cōmeth by rye hesse,
Luke.xiii.b but not ryghtoustye. In the myddest of his
lyke must he leaue them behynde hym, and at
the last be founde a very foole. But thou (O
Lorde) whose throne is mooste glorydus, ex-
cellent, and of mooste antiquitie, which dwel-
lest in the place of our holy rest: Thou art the
comfort of Israel. All they that forsake the,
shalbe confounded: all they that depart from
the, shalbe wrytten in earth: *for they haue
*Jere. xii.b forsaken the Lorde the very conduyte of the
Ezec. xxvi.d waters of lyfe.
John.iiii.b

D Heale me, O Lorde, and I shalbe whole:
saue thou me and I shalbe saued: for thou art
my prayse. Beholde, these men say vnto me:
Where is the worde of the Lorde? (Let it
come now.) Where as I neuertheleſſe, obe-
diently followed the as a shepherd, and haue
not vncalled taken this offyce vpon me, this
knowest thou well. Hy wordes also were
ryght before the. Be not nowe terrible vnto
*Jere.xviii.a me, O Lorde, *for thou arte he in whome I
xvi.c hope, when I am in paryll. Let my perse-
cuters be confounded, but not me: let them be a
frayed, and not me. Thou shalt bryng vpon
them the tyme of theyr plage, and shalte de-
stroye them ryght sore.

*Jere. xviii.a Thus hath the Lorde sayd vnto me: * Go
xxxvi.a and stande vnder the gate wherthorowe the
E people and the kinges of Juda go out and in
yea, vnder all the gates of Ierusalē, and say
vnto them: Heare the worde of the Lorde, ye
kynges of Juda, and al thou people of Juda
and all the cytizins of Ierusalem, that goo
t' rowe this gate. Thus the Lord cōmaun-
*Ezo. xviii.d deth. * Take hede for your lyues, that ye ca-
Deu.iv.b rye no burthen vpon you in the Sabboth to
bryngе it thorowe the gates of Ierusalem:
ye shall beare no burthē also out of your hou-
les in the sabboth. Ye shal do no labour ther-
*Exod.xx. in, but halow the Sabboth, *as I comman
ded youre fathers. Howbeit, they obeyed
me not, neyther herkened they vnto me: but
were obstinate and stubburne, and neyther
obeyed me, nor receyued my correction. Ne-
uertheleſſe, yf ye wil heare me (sayth ý Lord)
and beare no burthen in to the cytie thorowe
this gate vpon the Sabboth: Yf ye wyl ha-
lowe the Sabboth, so that ye doo no worke
therin: then shall there go thorowe the gates
of this cytie kynges and princes, that shall
syt vpon the throne of Dauid: They shalbe
caryed vpon charrettes, and ryde vpō horses
both they and their princes. Yea whole Juda
and all the cytizins of Ierusalē shal go here-
thorowe: and this cytie shal euer be the more
and more inhabyted. There shall come men
also from the cyties of Juda, from about Je-
rusalem, and from the lande of Ben Jamin,
from the playne feldes, from the mountaynes
and from the wyldernesse, which shal bryng
burnt offrynges, sacrifyces, oblacions, and
incence, and offre vp thankesgyuynge in the
house of the Lorde. But yf ye wyl not be obe
dient vnto me, to halowe the Sabboth, so ý
ye wyll beare your burthens thorowe the ga
tes of Ierusalem vpon the Sabboth. Then
shall I set fyre vpon the gates of Ierusalem
and it shal burne vp the houses of Ierusalem
and noman shalbe hable to quenche it.

C The.xviii.Chapter.

C God sheweth by the example of a potter, that it is in his power to destroy the despysers of his worde, and to helpe them agayne when they amende. The conspyracye of the Jewes agayns Jeremye. His prayer agayns his aduersaryes.

This is an other communicacyon I
that God had with Jeremy, sayinge: Arise, and go downe into
the potters house, and ther shal
I tel ý more of my mynde. Now
when I came to the potters house, I founde
him makyng his worke vpon a whele. The
vessell that the potter made of clayе, brake
amonge his handes: So he began a newe, ‡
made an other vessel according to his minde.
Then sayd the Lorde thus vnto me: *Way
not I do with you as this potter doth, O ye
house of Israel, sayth the Lorde? Behold, ye
house of Israel, ye are in my hande, euen as
the clayе in the potters hande.

B *When I take in hande to roote out, to de-
stroy, or to waste awaye any people or king-
dome: yf that people (agayns whom I haue
thus deuyled) conuerte from theyr wycked-
nesse: I repent of the plage, that I deuised to
bryngе vpon them. *Agayne, whē I take in
hande to buylde or to plant a people or a king
dome, yf the same people do euyl before me,
and heare not my voyce: I repēt of the good
that I deuyse for them.

Speake nowe therfore vnto whol Juda:
and to them that dwell at Ierusalem. Thus
sayth

sayth the Lorde: Beholde, I am deuysynge
a plage for you, and am takynge a thyng in
hande aganyst you.

* Therfore, let euery man turne from his
euyl waye, take vpon you the thynge that is
good, and do right. But they sayd: Nomore
of this, *we wyll folowe our owne ymagy-
nacions, and do euery man accordyng to the
wylfulnesse of his owne mynde.

Therfore thus sayth the Lorde: Aske a-
mongе the heythen, yf any man haue herde
suche horryble thynges, as the doughters of
Syon hath done. Shall not the snowe (that
meltеth vpon the stonye rockes of Libanus)
mystry the feldes? Or maye the sprynges
of waters be so grauen awaye, that they run
nomore, gyue moystnesse, nor make fruytful?
But my people hath so forgotten me, that
they haue made sacrifice vnto vayne goddes.
And their prophetes make them fal in theyr
wayes from the auncient pathes, and to go
into a fore waye not vsed to be troden of iust
men. Wherthorow they haue brought theyr
lande into an euerlastynge wyldernesse, and
scorne: *So that whosoeuer trauayleth ther
by, shalbe abashed, and wag theyr heedes.

With an East wynde wyll I scattre them
before theyr enemye. And when theyr destru
cion commeth, I wyl turne my backe vpon
them, but not my face. Thē sayd they *come
let vs ymagin somthyng agaynst this Jere-
my: For the preestes shall not be destitute of
the lawe, neither shall the wyse men be desti-
tute of counsayl, nor the prophetes destitute
of the word of God. Come, and let vs smyte
him with the tonge, and let vs marke all his
wordes: Consydre me, O Lorde, and heare
the voyce of myne enemies *shal they recom
pence euyll for good? for they haue dygged a
pyt for my soule. ‡ Remembre, how that I
stode before the, to speake good for them and
to turne awaye thy wrath from them.

* Therfore, let theyr chyldren dye of hun-
gre, & let them be oppressed with the swerde.
Let theyr wyues be robbed of theyr chyldrē
and become wydowes: let theyr husbandes
be slayne, let their yonge men be kylled with
the swerde in the felde. Let the noyse be herde
out of theyr houses, whē the murtherer com
meth sodaynly vpon them.

‡ For they haue dygged a pyt to take me,
and layed snares for my fete. Yet Lorde thou
knowest all theyr counsayle, that they haue
beryled to slaye me. Forgyue not theyr wic-
kednesse, and let not theyr synne be put out
of thy syght: but let them be iudged before
as the gylteye: This shalt thou do vnto them
in the tyme of thyne indignacion.

The.xix.Chapter.

Thorrydeteth the destruction of Jerusalem, for
the contempt and despysynge the worde of God.

THus sayd the Lorde: Go thy waye, A
and bye the an earthen pytcher, and
bryng forth the Senatours & chefe
preestes vnto the valley of the chyl-
dren of Hennom, which lyeth before the dore
that is made of brycke, and shewe thē there
the wordes, that I shall tell the, and say thus
vnto them: Heare the worde of the Lorde, ye
kynges of Juda and ye cytizins of Jerusalē
* Thus sayeth the Lorde of hostes the God
of Israel: ‡ Beholde, I wyll brynge suche a
plage vpon this place, that the eares of all ý
heare it shall glowe. And that bycause they
haue forsaken me, and vnhalowed this place
and haue offred in it vnto straunge goddes:
whome neyther they, theyr fathers, nor the
kynges of Juda hath knowen. They haue B
kylled this place also with the bloude of in-
nocentes, *for they haue set vp an alter vnto
Baal, to burne theyr chyldren for a burntof-
frynge vnto Baal, whiche I neyther com-
maunded, nor chargedthem, neither thought
ones ther vpon.

Beholde therfore ‡ the tyme cōmeth (sayth
the Lorde) that this place shal nomore be cal
led Topheth, nor the valleye of the chyldren
of Hennom, but the valley of slaughter. For
in this place wyll I slaye the Senatours of
Juda and Jerusalem, and kyll them downe
with the swerde in the syght of theyr enne-
myes, and of them that seke their lyues. And
theyr deed carkasses wyl I gyue to be meate
for the foules of the ayre, and the beastes of
the felde. And I wyll make this cytie so de-
solate and despysed, *that whosoeuer goeth
therby, shalbe abashed and iest vpon her, by
cause of all her plages.

‡ I wyl fede them also with the flesche of
theyr sonnes and theyr doughters. * Yea,
euery one shall eate vp an other, in the belie-
gyng and straytnesse, wherwith theyr enne-
myes (that seke theyr lyues) shal kepe thē in.
And the pytcher shalt thou breake in ý syght
of the men that shalbe with the, and saye vn
to them: Thus sayeth the Lord of hostes.

* Euen so wyll I destroye this people and
cytie, as a man breaketh an earthen vessell,
that cannot be made whole agayne.

‡ In Topheth shall they be buried, for they
shal haue none other place. Thus wyll I do
vnto this place also, sayth the Lorde: and to
them that dwell therin: yea I wyl do to this
cytie as vnto Topheth. (For ý houses of Je-
rusalem, and the houses of the kynges of Ju
da shalbe defyled, lyke as Topheth) bycause
of all the houses, in whose parlours they dyd
sacrifyce vnto all the hoosle of heauen, and
powred drynke offerynges vnto straunge
goddes. And so Jeremye came from To-
pheth, where the Lorde had sent hym to pro-
phecye, and stode in the courte of the house of
the Lorde, and spake to all the people: Thus
sayd

* 18.xx.xxi.c
‡ Jer. vi.c
B
* De.xii.d
* 2.Paral.xxiii.d
Esa.xvi.c
Ezech.xvi.c
xxx.d
‡ Je. vii.d
* 18.xxx.x.d
Jere.xviii.d
lxix.g.l.d
* Ezre. iiii.d
* Deu.xxviii.d
iiii.reg.vi.c
* Je.xviii.d
‡ Jere.vii.d

sayth the Lorde of hostes the God of Israel: Beholde, I wyll bryng vpon this cytie and vpon euerye towne aboute it, all the plages
Je.bb.o.rii.d that I haue deuised agaynst them: * for they haue ben obstinate, and wolde not obey my warnynges.

¶ The.xx.Chapter.

¶ Jeremy is smytten and cast into prysson for preachynge of the worde of God. He prophecyeth the captyuytie of Babylon. He complayneth that he is a mockyng stocke for the worde of God. He is compelled by the spyrite to preacye the worde.

A When Phashur the preest, the son of Emer, chefe in the house of the Lorde, herde Jeremy preache so stedfastly: * he smote Jeremy, & put hym in the stockes, that are
* Job.xbiii.c Actes.xiiii.a by the hye gate of Ben Jamin, in the house of the Lorde. The next daye folowyng Phashur brought Jeremye oute of the stockes agayne. Then sayd Jeremye vnto hym: The Lorde shall call the nomore Phashur (that is excellēt and increasyng) but Magor (that is fearful and afrayed) euery where. For thus sayth the Lorde: beholde, I wyll make the afrayed euen thy self, and al that fauour the, which shall perysshe with the swerde of theyr enemyes, euen before thy face.

B And I wyll gyue whole Juda vnder the power of the kynge of Babylon, which shall cary some vnto Babilon prisoners, and slay
4.kiii.re. xx.e Jere.xb.c xbii.a some with the swerde. * Moreouer, all the substaunce of this lande, al theyr precious & gorgeous workes, all costlynesse, and al the treasure of the kynges of Juda, wyl I gyue into the handes of theyr enemyes which shal spoyle them, and carye them vnto Babylon. But as for the (O Phashur) thou shalt be caryed vnto Babylō with all thyne houshold, and to Babylon shalt thou com, where thou shalt dye, and be buryed: thou and all thy fauourers to whom thou hast preached lyes.

O Lorde: Yf I am discayued, then hast thou discayued me: thou hast dealt strongye, and hast preuayled, & makest me stronge agayne
* Thre.iiii.b * All the day long am I despised & laughed to scorne of euery mā: bycause I haue now preached longe agaynst malicious tyrannye, and
* Jere.bi.b shewed them of destruction. * For the which cause they cast the worde of the Lorde in my teeth, and take me euer to the worst.

C Wherfore, I thought frō hence forth, not to speake of hym, nor to preache any more in his name. But the worde of the Lorde was a very burnynge fyre in my herte, and in my bones: which when I wolde haue stopped, I
* Psal.xxxi.b myght not. For why? * I herde so many derisions and blasphemies on euery syde of me complayne vpō him, saye they: and we wyll tel his tale: yea, euen of myne owne companyons, and suche as were conuersaunt with me, went about to murther me, saying: vpon him, we shal one waye or other begyle hym: and preuayle agaynst hym, and be auenged of hym.

But the Lorde stode by me lyke a mygh-tye gyaunt: therfore my persecuters fell, and coulde do nothyng. They shalbe sore cōfounded, for they haue done vnwysely, they shall haue an euerlastyng shame. * And nowe, O * Jere.
Lorde of hoostes, thou rygheous searcher, (which knowest the reynes, and the very hertes) let me se them punysshed, for vnto the, I commyt my cause.

Synge vnto the Lorde, and prayse him, D
for he hath delyuered the soule of the oppressed from the hande of the vyolent. * Cursed
* Job. be the daye wherin I was borne: vnhappye be the daye, wherein my mother brought me forth. Cursed be the man, that brought my father the tydynges to make hym glad, saying: thou hast gotten a sonne. Let it happen vnto ỳ man, as to the cyties * which ỳ Lorde
* Gen. turned vpsydedowne. Let hym heare crying in the mornyng, and at none day lamentable howlyng. Why sluest thou not me, alone as I came out of my mothers wombe? O that my mother had bene my graue her selfe, that the byrth myght not haue come out, but re-
Jere. mayned styl in her. * Wherfore came I forth of my mothers wombe? To haue experience of laboure and sorowe, and to leade my lyfe with shame?

¶ The.xxi.Chapter.

¶ The prophecyeth that Zedekiah shalde taken, and the cytie burned.

I These are the wordes that ỳ Lorde spake vnto Jeremye * what tyme as kynge Zedekiah sent vnto hym
* Jere. Phashur the sonne of Melchias, & Sophonias the son of Maasias preest, saying: * Aske counsayle at the Lorde (we praye
Jere.xb.a the) of our behalfe, for Nabuchodonosor the kynge of Babylon beliegeth vs: if the Lord (peraduenture) wil deale with vs, according to his marueylous power, & take him frō vs.

Then spake Jeremy: Gyue Zedekias this answere. Thus sayeth the Lord God of Israel: beholde, I wyl turne backe the weapōs that ye haue in youre handes, wherewith ye fyght agaynst the kyng of Babylon and the Caldees which beliege you round about the walles: and I wyl bryngye them togyther in to the myddest of this cytie, and I my selfe wyll fyght agaynste you, with an outstretched hand and with a myghty arme, in great displeasure and terrible wrath, & wil smyte them that dwell in this cytie: yea bothe men and catell shall dye of a great pestilence.

B * And after this (sayeth the Lorde) I shall
* Jere. delyuer Zedekias the kynge of Juda, and his seruauntes, his people (and such as are escaped in the cytie from the pestilence, swerde, and hungre) into the power of Nabuchodo-

nosor

ynge kyng of Babilon: yea, into the handes of theyr enemyes, into the handes of those ꝑ folowe vpon theyr lyues, whiche shal smyte them with the swerde, they shal not pyte the they shall not spare them, they shall haue no mercye vpon them.

And vnto this people thou shalt say: Thus sayth the Lorde: *beholde, I laye before you the waye of lyfe & death. ‡ Whoso abydeth in this cytie, shall perysshe: eyther with the swerd, with hungre, or pestilence. But who so goeth out to holde on the Chaldees parte, that belege it, he shal saue his lyfe, and shall winne his soule for a prayse. * For I haue set my face agaynst this cytie (sayth the Lord) to plage it, and to do it no good. It must be geuen into the hande of the kynge of Babilon, and be brent with fyre.

And vnto the house of the kynge of Juda saye thus: heare the worde of the Lorde (O thou house of Dauid) for thus sayth ꝑ Lord: *Ministre rycghtousnesse, and that soone: delyuer the oppressed from violent power, ‡ for my terible wrath breake out lyke a fyre and burne, so that no man maye quenche it, bycause of the wyckednesse of your imagynacions. *Beholde (sayth the Lorde) I wyl come vpon you that dwell in the valleyes, rocches and feldes, and saye: ‡ Tush, who wil make vs afraydes? or who wyl come into our houses? For I wyl vysit you (sayth ꝑ Lord) bycause of the wyckednesse of youre inuencions, and wyll kyndle suche a fyre in youre wood, as shal consume all that is about you.

¶ The.xxii. Chapter.

Che exhorteth the kynge of Juda to iudgement and rycghtousnesse: why Jerusalem is brought into captyuytie. The death of Helum the sonne of Josias is prophesyed.

Thus sayde the Lorde: Go downe into the house of the kynge of Juda, and speake there these wordes, and saye: Heare the worde of the Lorde, thou kyng of Juda, that syttest in the kynglye seate of Dauid: thou and thy seruauntes and thy people that go in and out at this gate. Thus the Lorde cōmaundeth: *kepe equitie and rycghtousnesse, delyuer the oppressed from the power of the violent: do not greue nor oppresse the straunger, the fatherlesse nor the wydow and shed no innocent bloude in this place.

And yf ye kepe these thynges faythfullye, then shall there com in at ꝑ dore of this house kynges to syt vpon Dauids seate: they shall be caryed in charettes, and ryde vpon horses bothe they and theyr seruauntes, and theyr people. But yf ye wyll not be obedyent vnto these cōmaundementes: *I sweare by myne owne selfe (sayth the Lorde) this house shall be waste. For thus hath the Lorde spoken vpō the kinges house of Juda. Thou Gilead art vnto me the heed of Libanus. Shall I not make the so waste (and thy cyties also) that noman shall dwel therin? I wyl prepare a destroyer with his weapōs for the, to hew downe the especyall Cedre trees, and to cast them in the fyre.

And all the people that go by this cytie shal speake one to an other: *Wherfore hath the Lorde done thus vnto this noble cytie?

Then shall it be answered: ‡ bycause they haue broken the couenaunt of the Lord their God, & haue worshipped and serued straūge goddes. *Mourne not ouer the deed, and be not wo for them, but be sory for hym that departeth awaye: for he commeth not agayne, and seeth his natyue countree nomore. For thus sayth the Lorde: as touchyng *Helum the sonne of Josias kynge of Juda, whyche raygned after his father, and is caryed oute of this place, he shall neuer come hyther agayne, for he shall dye in the place, whervnto he is led captyue, and shall se this lande no more. * Woo worth him that buyldeth his house with vnrycghtousnesse, & his parlours with the good that he hath gotē by violēce: which neuer recompenceth his neyghbours labour, nor payeth him his hyre. He thinketh in hym selfe, I wyl buylde me a wyde house and gorgious parlours. He causeth wyndowes to be hewen therin, and the sylynges and ioystes maketh he of Cedre, and paynteth them with Synaper. Thynkest thou to raygne nowe, that thou prouokeste me to wrath with the Cedre trees?

Dyd not thy father eate and drynke, and prosperе wel, as long as he dealt with equitie, and rycghtousnesse? Yea, when he helped the oppressed and poore to theyr rycght, then prospered he well.

From whence came this, but only bycause he had me before his eyes, sayth the Lorde? Neuertheleſſe, as for thyne eyes and thyne herte, they loke vpon couetousnesse, to shed innocent bloud, to do wronge, and violence. *And therfore thus sayth the Lord agaynst Jehoakim the sonne of Josias kyng of Juda They shall not mourne for hym (as they vse to do) alas brother, alas syster. Neyther shal they saye vnto him: Alas syr, alas for that noble prynce. But as an asse shall he be buryed, corrupt, and be cast without the gates of Jerusalem.

Clyme vp the hyll of Libanus (O thou doughter Syon) lyft vp thy voyce vpō Basan, crye from all partes: for all thy louers are destroyed. I gaue the warnynge, whyle thou wast yet in prosperytee. But thou saydest: I wyll not heare. And this maner hast thou vsed from thy youth that thou woldest neuer heare my voyce. All the herdemen shal be driuen with the wynde, and thy derlinges shalbe caryed awaye into captyuytie. Then shalt thou be brought to shame and confusiō bycause

*Deut. xxix. b iii. reg. ix b

‡ Deut xxix. b ii. reg. ix. b iiii re. xxiii. b ii. paral. xxi. b *iii. Reg. xxiii. c

*ii. pa. xxi. c

*Esay. v. c Ezech. i. a

*iii. regum. xxiii. c. xxiiii a Jere. xxv, xxi. b

bycause of all thy wyckednesse: thou ý dwel
lest vpō Libanus, and makest thy nest in the
*Esa. xiii. b Cedre trees. * O how lytle shalt thon be re-
§ xvi. a garded whē thy sorowes and panges come
Jeremy. xii. b vpon the as a woman trauaylyng wō childe.
§ xlvi. a
iii. Ki. xxiiii. b * As truly as I lyue (sayeth the Lorde:)
Though Conanias the sonne of Jehoakim,
kynge of Juda weare the signet of my right
hande, yet wyl I plucke hym of. And I wyl
gyue the into the power of them that seke to
slaye the, and into the power of them ý thou
feaest, into the power of Nabuchodonosor
the kyng of Babylon, and into the power of
the Chaldees. Moreouer, I wyl send the and
thy mother that bare the into a straūge land
where ye were not borne, and there shall ye
G dye. But as for the lande that ye wyl desyre
to retourne vnto, ye shall neuer come at it a-
gayne. This man Conanias shalbe lyke an
ymage robbed and torne in peces, which plea
seth noman, for all his apparell. Wherfore,
both he and his seed shal be sent awaye, and
cast out into a lande that they knowe not.

O thou earth, earth, earth: heare ý worde
of the Lorde. Thus sayth the Lorde: Wryte
this man amonge the outlawes, for no pro-
sperytie shal this man haue all his lyke long.
Neyther shall any of his seed be so happy, as
to syt vpon the seate of Dauid: and to beare
rule in Juda.

¶ The. xxiii. Chapter.

¶ The speaketh against ryuyll Curates that make hauocke of the flocke of the Lorde. Of the conuersyon of the remnaunt of the Jewes to the fayth. The commyng of the true shepherde Christe is prophecyed. Agaynst false prophetes: when a prophet preacheth the word of God God conuerteth the hertes of the hearers. Agaynst prophetes that preache lyes vnder the name of God. The myracles of false prophetes.

A Ezc. xxxiiii. a WObe * vnto the shepeherdes, that
destroye and scattre my flocke,
sayeth the Lorde: Wherfore, this
is the commaundement of ý Lorde
God of Israel, vnto the shepherdes that fede
my people: Ye scattre and thrust out my flok
and loke not vpon them. Therfore now wyl
I vysite the wyckednesse of your ymagina-
cions, sayth the Lorde: And wyll gather to-
gyther the remnaunt of my flocke frō all lan-
des that I had dryuen them vnto, and wyll
bryngе them agayne to theyr pastures, that
they maye growe and encreace. I wyll set
shepeherdes also ouer them, which shall fede
B them. They shall nomore feare and dreade,
for there shal none of them be lost, sayeth the
*Je. xxxiii. c Lorde. * Beholde, the tyme commeth, sayth
the Lorde: that I wyl rayse vp the ryghtous
‡ Esaye. xi. a braunche of Dauid: which kynge shal beare
rule, and he shal prospere with wysdom, and
shal set vp equitie and rightousnesse agayne
in the earth.
*De. xxxiii. c In his tyme shall Juda be saued, and * Is-
rael shall dwell without feare. And this is
*i. Corin. i. d the name that they shall call hym: * euen the
Lorde our ryghtousnesse. ‡ And therfore be- ‡ Je.
holde, the tyme commeth, sayeth the Lorde:
that it shall be nomore sayde: the Lorde ly-
ueth, whiche brought the chyldren of Israel
out of the land of Egypt. But the Lorde ly-
ueth, whiche brought forth, and led the seed
of the house of Israel out of the Northlande
and from all countryes where I had scatred
them: and they shall dwell in theyr owne
lande agayne.

My herte breaketh in my body, bycause
of the false prophetes, all my bones shake. I
am become lyke a dronken man (that by the
reasō of wyne cā take no rest) for very feare
of the Lorde and his holy wordes: Bycause
the lande is full of aduoutrers, and therowe
swearyng, it mourneth, * and the pleasaunt * Je.
pastures of the desert are dryed vp: Yea, the
waye that men take is wicked, and theyr go
uernaunce is nothyng lyke the holy word of
the Lorde. For prophetes and the preestes C
them selues are poluted ypocrytes, and their
wyckednesse haue I founde in my house,
sayeth the Lorde. Wherfore, theyr waye shal
be slypperye in the darknesse, wherein they
maye stackre and fall. For I wyll bryngе a
plage vpon them, euen the yere of theyr vy-
sitacyon, sayeth the Lorde. I haue sene folye
amonge the prophetes of Samaria, that
preached for Baal, and disceyued my people
of Israel.

I haue sene also amonge the prophetes of
Jerusalem foule aduoutry, and presumtous
lyes. They take the moost shameful men by
the hand, & attring them, so that they cannot
returne from theyr wyckednesse. All these ō
theyr cytizins are vnto me as Sodome, and
as the inhabytours of Gomorre.

Therfore thus sayth the Lorde of hoostes
concernyng the prophetes: * Beholde, I wyl
fede them with wormewod, and make them
drynke the water af gall. For from the pro-
phetes of Jerusalem is hypocrisye come into
all the lande.

And therfore the Lorde of hoostes gyueth
you this warnynge. ‡ Heare not the wordes D
of the prophetes that preache vnto you, and
disceyue you: truly they teache you vanytie,
for they speake the meanyng of theyr owne
herte, and not out of the mouth of the Lorde.
* They saye vnto thē that despyse me: The
Lorde hath spoken it: Tush, ye shal prospere
ryght well. And vnto all them that walke
after the lust of theyr owne herte, they saye:
Tush, there shal no misfortune happen you.
For who hath sytten in the counsayle of the
Lorde ý he hath herd and vnderstand, what
he is about to do: Who hath marked his de-
uyse, and herde it? * Behold, the stormy we-
ther of ý Lorde (that is, his indignaciō) shal
goo forth, and a vyolent whyrle wynde shal
fall downe vpon the heed of the vngodlye.

And

And the wrath of the Lorde shall not tourne
agayne, vntyll he perfourme and fulfyll the
thought of his hert. * And in the later dayes
ye shall knowe his meanynge.

C I haue not sent these prophetes (sayth the
Lorde) yet they ranne. ¶ I haue not spoken
vnto them, and yet they preached. But yf they
had continued in my counsayl they had ope-
ned to my people my wordes, and they had
turned my people from theyr euyll wayes ¶
wycked ymaginacions. * Am I then God ý
seth but the tynge whiche is nye at hande,
and not that is farre of, sayth the Lorde?

¶ Wayle any man hyde hym selfe so, that I
shall not se hym, sayth the Lorde? * Do not I
fulfyll heauen and earth, sayth the Lorde? I
haue heardde well ynough, what theyr prophe-
tes sayde: that preache lyes in my name, say-
ynge: I haue dreamed: I haue dreamed.
How longe wyll this continue in the prophe
tes hert to tell lyes, and preache the craftye
subtelty of theyr owne hert? Whose purpose
is (with the dreames that euery one tell) to
make my people forget my name, as theyr
forefathers dyd, when Baal came vp. The
prophete that hath a dreame, let hym tell it:
¶ and he that vnderstandeth my worde, let
hym shewe it faythfully.
For what hath chaffe and wheate to doo
together, sayth the Lorde? Is not my worde
lyke a fyre, sayth the Lorde? and lyke an ham
mer that breaketh the hard stone? Therfore
thus sayeth the Lorde: beholde, I wyll vpon
the prophetes that steale my worde priuyly
from euery man: Beholde, here am I (sayth
the Lorde) agaynst the prophetes that make
tongues tendre to speake, and to saye: The
Lorde hath sayde it. Beholde, here am I,
(sayeth the Lorde) agaynst those prophetes
that darre prophecye lying dreames, and dis
seyne my people, with theyr vanytyes, and
myracles, whom I neuer sent nor commaũ-
ded them. They shall do this people greate
harme, sayth the Lorde.

Yf this people eyther anye prophete or
preest aske the, and saye: What is the burthen
of the Lorde? Thou shalt saye vnto them:
what burthen? Therfore wyll I cast you fro
me (sayth ý Lord) bycause ye your selues are
(a burthen) And the prophet, preest or people
that vseth this tearme (the burthen of the
Lorde) him wyll I vysit, and his house also.

But thus shall ye saye euery one to an
other: and euery man to his brother: What
answere hath the Lorde gyuen? or what is ý
Lordes cõmaundement? And as for the bur
then of the Lorde, ye shall speake nomore of
it: for euery mans owne worde is his burthẽ
bycause ye haue altred the wordes of the ly-
uyng God, the Lorde of hoostes our God.

Thus shall euery man saye to the Pro-
phetes: what answer hath the Lorde gyuen
the? Or what sayth the Lord? And not ones
to name the burthen of the Lorde. Therfore, C
thus sayth the Lord. Forsomocheas ye haue
vsed this tearme (the burthen of the Lorde)
where as I notwithstandinge sent vnto you
and forbad you to speake of the Lordes bur-
then.

Beholde therfore, I wyll repute you as
a burthen, and wyll cast you out of my pre-
sence: yea, and the cytie also, that I gaue you
and your fathers: and wyl bryngе you to an
euerlastynge confusion, and into a shame as D
shall neuer be forgotten.

¶ The. xxiiii. Chapter.

¶ The vysion of the two panyers of fygges. The fyrst vy-
sion signifyeth that part of the people shulde brought
agayne from captyuitye. The seconde, that zedekias
and the rest of the people shoulde be destroyed.

The Lorde shewed me a vysion: Be- A
holde, there stode two maundes of
fygges before the temple of ý Lord
after that * Nabuchodonosor kyng iiii.xx.xxiiij.d
of Babylon had led awaye captyue, Jecho-
nias the sonne of Jeoakim kynge of Juda,
the myghty men also of Juda, with ý worke
masters, and connynge men of Jerusalem:
vnto Babylon. In the one maunde were
very good fygges, euen lyke as those that
be fyrst rype.

In the other maunde were very noughty
fygges, which myght not be eatẽ, they were
so euyl. Then sayd the Lorde vnto me: what
seest thou Jeremy? I sayd: * fygges, wherof * Osee.ix.D
some be very good, and some so euyl that no
man maye eate them.

Then came the worde of the Lord vnto B
me after this maner: Thus sayth the Lorde
the God of Israel: lyke as thou knowest the
good fygges, so shal I knowe the men led a-
waye whom I haue sent out of this place, in
to the lande of the Chaldees, for theyr profyt
and I wyll set myne eyes vpon thẽ, for the
best: for I wyl bryng them agayne into this
lande, I wyl buyld them vp, and not breake
them downe: I wil plant them, and not rote
them out. * And I wyll gyue them an herte C * Deu.xxix.a
to knowe howe that I am the Lorde. They Jere.xxx.d
shalbe my people, ¶ I wyll be their God, for xxxi.c.xxxii.e
they shal returne vnto me w̃ theyr hole hert. * Jere.xxiv.e

* And lyke as thou knowest the nough-
tye fygges which may not be eaten, they are
so euyll: Euen so wyll I (sayth the Lord) let
zedekias the kynge of Juda (yea, and all his
princes, and the resydue of Jerusalem, that
remayne ouer into this lande, and them also
that dwell in Egypte,) to be vexed and pla-
ged in all kyngdomes and landes. And wyll D
make them to be a * reproke, a cõme by word * Psa.lxxix.a
a laughyng stocke and shame, in all the pla- Baruc.iii.a
ces, where I shall scattre them. I wyll sende
the swearde, hungre and pestilence, amonge
them, vntyll I haue cleane consumed them
out

out of the lande, that I gaue vnto them and
theyr fathers.

¶ The.xxv. Chapter.

¶ Jeremye prophecyeth that they shalde in captywtie.lxx.
yeres, bycause they contemned and desppised the word
of God. He sheweth that after the.lxx. yeres, the
Babylonyans shulde be destroyed: The de-
struction of all nacions is prophesyed.
He moueth the prestes of the na-
cions to wpalynge.

A

A Sermon that was gyuen vnto
Jeremye, vpon all the people of
Juda. In the fourth yere of Je-
hoakim the son of Josias kyng
of Juda, that was in the fyrste
yere of Nabuchodonozor kynge of Babylō.
Which sermon Jeremye the prophete made
vnto all the people of Juda, and to all the in-
habytours of Jerusalem on this maner.

From the thyrtene yere of Josias the son
of Amon kynge of Juda, vnto this present
daye (that is euen xxiii. yeare) the worde of
the Lorde hath bene commyttted vnto me.
* Jer.xxxix.c * And so I haue spoken to you, I haue rysen
xxxvi.c vp early, I haue gyuen you warnyng in sea
xxxviii.a son, but ye wold not heare me. ‡ Though the
xv.pa.xxxvi.c Lorde hath sent his seruauntes, all the pro-
phetes vnto you in season: Yet wolde ye not
obey, ye wold not encline your eares to here.
* xliii.xx.xvi c He sayd: * turne agayne euery man from
his euyll waye, and from your wycked ymagi-
nacyons, and so shall ye dwell for euer in
the lande that the Lorde prompsed you, and
your forefathers. And go not after straunge
goddes, serue them not, worshyp them not, ‡
angre me not with the workes of your han-
des: then wyll I not punysh you. Neuerthe-
lesse, ye wolde not heare me (sayth the Lord)
but haue defyed me with the workes of your
handes, to your owne great harme.

B Wherfore, thus sayeth the Lord of hoostes:
* Jeremy.i.b * Bycause ye haue not hearkened vnto my
worde, lo, I wyl sende out and call for al the
people that dwell in the North, sayeth the
‡ Esay.x.a Lorde, and wyll prepare Nabuchodonozor
Jere.xlvi.a the kynge of ‡ Babylon my seruaunte, and
wyll bryng them vpon this lande, and vpon
all that dwell therein, and vpon all the peo-
ple that are aboute them: and wyll vtterlye
roote them out. I wil make of thē a wylder-
nesse, a mockage and a continual desert.

C * Moreouer, I wyll take from them the
* Jere.vii.b voyce of gladnesse and solace, the voyce of
xvi.b ye bryde grome and the bryde, the voyce of the
annoynted with the crescettes: and this hole
lande shall become a wyldernesse, and these
nacyons shall serue the kynge of Babylon,
xii.pa.xxxvi.d threscore yeres and ten. ‡ Whē the.lxx. yeres
i.Esdr.i.a are expyred, I wyl vysit also ye wyckednesse
J... xx.d.e of the kynge of Babylon ‡ his people, sayth
e xxii.b the Lorde: yea, and the land of the Chaldees
Dan.ix.a and wyll make it a perpetuall wyldernesse,
Zach.i.b

and wyll fulfyll all my wordes vpon that
lande, which I haue deuysed agaynst it: yea,
all that is written in this booke whiche Je-
remye hath prophecyed of all people: so that
they also shall be subdued vnto dyuers na-
cions and great kynges: * for I wyll recom- Isa.xl
pence them according to theyr dedes ‡ wor-
kes of theyr owne handes.

D For thus hath the Lorde God of Israel
spoken vnto me: Take this ‡ wyne cuppe of ‡ ira. Isa.
indignacion fro my hande, that thou mayest
cause all the people to whom I sende the, for
to drynke of it: that when they haue dronken
therof, they maye be mad, and oute of theyr
wyttes, when the swerde commeth that I
wyll send, amonge them. Then toke I the
cuppe from the Lordes hande, and made all
people to drynke thereof, vnto whome the
Lorde had sent me.

But fyrst, the cytie of Jerusalem, and
al the cyties of Juda, theyr kynges and prin-
ces, to make them desolate, waste, desppised,
and hysled at, and cursed, according as it is
come to passe this daye. Yea, and Pharao
the kynge of Egypt, his seruaūtes, his prin-
ces and his people all togyther, one with an-
other. And al kynges of the lande of Hus, all
kynges of the Philistines land, Ascalon, Ga-
zah, Accaron, and the remnaunte of Asdod,
the Edomytes, the Moabytes, and the Am-
monytes, all the kynges of Tyrus and Sy-
don: the kynges of the Iles that are beyonde
the see: Dedan, Thema, Buz, and all them ye
dwel in the vttermoost partes of the world:
all the kynges of Araby, and (generally) all
the kynges that dwell in the deserte: all the
kynges of Zamri, all the kynges of Elam, al
the kynges of the Medes, all the kynges to-
warde the North, whether they be farre, or
nye, euery one agaynst his neyghbours: Yes
and all the kyngdomes that are vpon ye hole
earth. The kynge of Serach sayde he shall
drynke with them also.

E Therfore, saye thou vnto them: This is
the commaundement of the Lorde of hoostes
the God of Israel: Drynke, and be dronken:
spewe and fall, that ye neuer aryse, and that
thorowe the swerde, whiche I wyll sende a-
monge you. But yf they wyl not receyue the
cuppe of thy hande, and drynke it: then tell
them: Thus doth the Lorde of hoostes threa-
ten you: drynke it ye shal, and that shortly.
For lo, * I begynne to plage the cytie, that * Jere.
my name is gyuen vnto: thynke ye then ye I
wyll leaue you vnpunisshed? Ye shall not go
quyte: for why? I call for a swerde vpon all
the enhabytoures of the earthe: sayeth the
Lorde of hoostes.

Therfore, tell them all these wordes, and
saye vnto them: * The Lorde shall crye from * Jere.
aboue, and let his voyce be heard from his
holye habytacyon. With a great noyse shall
he crye

he crye from his courte regall. He shall geue a great voice (lyke the grape gatherers) and the sound therof shalbe herde vnto the endes of the worlde. For ꝑ Lord hath a iudgement to geue vpon all people, & wyll hold his court of iustyce with all flesshe, & punish the vngodly, sayth the Lorde.

6 For thus sayth the Lord of Hostes: * Beholde, a myserable plage shall go frome one people to another, and a great stormy water shal arysse from all the endes of ꝑ earth. And the same daye shal the Lorde hym selfe slaye them, from one ende of the earth to another. There shall no mone be made for any of thē, none gathered vp, none buryed: but shall lye as donge vpon the grounde.

Mourne (O ye shepherdes) & crye sprynkle your selues with asshes. O ye Rammes of the flocke: for the tyme of youre slaughter is fulfylled, that ye shall slaye one another, & ye shalbe scatered, & ye shall fall lyke vessels mynyngly made.

* The shepherdes shall shaue no waye to fle, and the rammes of the flocke shall not escape. Then shal the shepherdes crye horribly and the Rammes of the flocke shall mourne: for the Lorde hath consumed theyr pasture, & theyr dest feldes lye deade because of the horyble wrath of the Lorde. They haue forsaken theyr holdes lyke as a Lyon: For theyr lande is waste, because of his furyous cruelte, and of his fearefull indignacyon.

¶ The.xxvi. Chapter.

Jeremy moued the people to amendement. He is taken of the Prophetes and preastes: and brought to iudgement. Uriah the prophete is kylled of Jehoachim contrary to the wyll of god.

1 IN the begynnyng of the rayngne of Jehoakim ꝑ sonne of Josiah kyng of Juda, came this worde from the Lorde sayinge: Thus sayeth the Lorde: * Stande in the courte of the Lordes house, and speake vnto all them whiche (out of the citys of Juda) come to do worshyppe in the Lordes house, all the wordes ꝑ I commaunde the to saye. * Loke that thou kepe not one worde backe, yf (paraduenture) they wyll herken, and turne euerye man from hys wycked waye: * that I maye also repente of the plage which I haue determyned to bring vpon them, because of theyre wycked inuentyons.

3 And after this maner shalte thou speake vnto them: Thus sayth the Lorde, yf ye wyll not obey me, to walcke in my lawes, whiche I haue geuen you, and to heare the wordes of my seruauntes the prophetes, whome I sent vnto you, rysyng vp tymely, & styll sendyng (yf ye wyll not folow them (I saye) then wyll I do to thys house, * as I dyd vnto Syloh, and wyll make thys Cytie to be abhorred of all the people of the earth. And the Preastes the Prophetes, and all the people heard Jeremye preache these wordes, in the house of ꝑ Lorde.

Nowe when he had spoken out all ꝑ wordes, that the Lord cōmaunded him to preach vnto the people, then the preastes: ꝑ Prophetes and all the people toke holde vpon him, & sayde, thou shalt dye. Howe darest thou be so bolde, as to saye in the name of the Lorde: it shall happen to this house as it dyd vnto Siloh: and this cytie shalbe so waste, ꝑ no man shall dwell therin.

And when all the people were gathered aboute Jeremye in the house of the Lorde, ꝑ prynces of Juda heard of this rumoure, and they came soone out of the Kynges palace into the house of the Lorde, & sat them downe before the * newe dore of the Lorde. Then spake the preastes and the prophetes vnto ꝑ Rulers: and to all the people, these wordes: * This mā is worthy to die, for he hath preached against this cite, as ye your selues haue heard with your eares.

Then sayde Jeremye vnto the rulers and to all the people: The Lorde hath sent me to preache agaynst this house and agaynst this cytie all ꝑ wordes that ye haue herde. Therfore amende youre wayes, and your aduysementes, and be obedyente vnto the voyce of the Lorde your God: so shall ꝑ Lorde repent of ꝑ plage, that he hath deuysed agaynst you. Nowe as for me: I am in your handes, do vō me, as ye thynke expedient & good. But this shal ye know: yf ye put me to death, * ye shal make your selues, this cytie: & all the inhabytours therof, gylty of innocent blonde. For this is of a trueth: that the Lorde hath sente me vnto you, to speake all these wordes in your eares.

Then sayde the rulers and the people vnto the preastes & prophetes: This man maye not be condemned to death, for he hath preached vnto vs in the name of the Lorde oure God. The elders also of the lande stode vp, and sayde thus vnto all the people: Micheas the Morasthyte, * whiche was a prophet vnder Ezekiah kynge of Juda: spake to all the people of Juda: Thus sayeth the Lorde of Hostes, * Syon shalbe plowed lyke a felde, Jerusalem shalbe an heape of stones, and the hyll of the Lordes house shall be turned to an hye wood. Dyd Ezekiah ꝑ kyng of Juda and the peple of Juda put hym to death for this? No verely, * but rather feared the Lord, and made theyr prayer vnto hym. For the which cause also the Lorde repented of the plage, ꝑ he had deuysed agaynst them. Shuld we thē do such a shamefull dede agaynst our soules? There was a prophet also, that preached stirly in the name of the Lorde, called Uriah the sonne of Semeyahe of Cariathiarym: thys man preached also agaynst this Cytie and agaynst this land, according to all as Jeremy

*1.Mac.ii.c
*Mat.xxiii.a
*Mat.xxiii.a
*Mich.i.a
*Mich.iii.c
*Jonas.iii.b

*iii.re.xxiii.d sayeth. Nowe when * Jehoakim the kynge
with all ý estates and princes had heard hys
wordes, the kyng went about to slaye hym.
*ib.re.xix.a. Mich.ii.c. * When Uriah perceaued ý he was afrayde
and fled, & departed into Egypt.
Then Jehoakim the kyng sent seruaũtes
into the lande of Egypt: Namely Elnathan
the sunne of Achbor, and certayne men with
hym into Egypt, whiche fetched Uriah out
of Egypt, & brought hym vnto kyng Jehoa-
kim, that sleweb hym with the swearde, & cast
his deed bodie into the comen peoples graue.
But Ahikam ý sonne of Saphan helped Je-
remy, ý he cam not into the handes of ý peo-
ple to be slayne.

¶ The. xxvii. Chapter.

¶ Jeremye at the commaundemente of the Lorde sendeth bondes to the kyng of Juda, and to the other kynges that were nye, wherby they are monysshed to be cõe subiectes vnto Nabuchodonosor. He warneth the people and the kynges and rulers, ý they beleue not false prophetes.

A

IN the begynnynge of the reygne of
Jehoakim ý sunne of Josiah kynge
of Juda, came this worde vnto Je-
remy from the Lorde, whiche spake
thus vnto me: Make the bondes & chaynes,
and put them about thy necke, and sende thẽ
to the kynge of Edom, to the kyng of Moab
to the kynge of Ammon, to the kyng of Ti-
rus, and to the kynge of Sidon: and that by
the messaungers, whiche shall come to Jeru-
salem vnto Zedekiah the kynge of Juda, and
byd thẽ saye vnto theyr masters: Thus say-
* Deute.v.c eth the Lorde of hoostes the God of Israel,
speake thus vnto your maysters: * I am he
that made the earth, the men, and the catel ý
are vpon the grounde, with my great power
and outstretched arme, and haue geuen it vn
*Eccle.x.a Judi.xi.d to whom it pleased me. * And nowe wyl I de
Jere. xxxii.a. Dani. iiii.c liuer all these landes into the power of Na-
& Jer. xxv.b buchodonosor the kyng of Babylon: my ser
uaunt. The beastes also of ý felde shal I geue
*Jere..xxi.b xxxviii.a xliii.c hym to do hym seruyce. * And all people shal
serue hym, and his sonne, & his chylders chyl-
dren, vntyl the tyme of ý same lande be come
also: yee, many people and great kynges shal
serue hym.
Moreouer, that people and kyngdome:
whiche wyl not serue Nabuchodonosor, and
that wyll not put theyr neckes vnder ý yoke
of the kynge of Babylon: the same people
wyll I visit with the swearde, with hunger
with pestylence, vntyll I haue consumed thẽ
*Jere.xxiii.c and. xxix.b. in his handes, sayth the Lorde. * And ther-
fore folowe not your Prophetes, Sothsay-
ers, Expounders of dreames, Charmes, and
Wytches, whiche saye vnto you: ye shal not
serue the kynge of Babylon. For they
preache you lyes: to bryngc you farre frome
youre lande, and that I mygbt caste you out
and destroye you. But the people that put
theyr neckes vnder the yoke of the kynge of
Babylon, and serue hym: those wyll I lette
remayne styll in theyr owne lande (sayth the
Lorde) and they shall occuppe it, and dwell
therin.
All these thynges tolde I Zedekiah the C
kyng of Juda, and sayde: * Put your neckes *Je.xxi
vnder the yoke of the kyng of Babilon, and
serue hym and his people, that ye maye lyue.
Why wylt thou and thy people perysshe with
the swearde, wyth hunger, wyth pestylence:
lyke as the Lorde hath deuysed for all people
that wyll not serue the kynge of Babylon?
* Therfore geue no eare vnto those Prophe- *Jer.xxi
tes (that tell you: Ye shall not serue the kyng Jer.xxi
of Babilon) for they preach you lyes, neither
haue I sent them, sayeth the Lorde: howbeit
they ar bold, falsely to prophecy in my name
that I mygbt the soner dryue you out, & that
ye mygbt perysshe with your preachers.
I spake to the Preastes also, and to all ý peo
ple: Thus sayeth the Lorde: Heare not the
wordes of those Prophetes that preache vn-
to you, and saye: Beholde, * the vesselles of *II.Ma
the Lordes house shal shortly be brought hi-
ther agayne from Babylon: For they pro-
phecye lyes vnto you: Heare them not, but
serue the kynge of Babylon: ý ye maye lyue
Wherfore wyll ye make this Cytie to be de-
stroyed? But yf they be true Prophetes in
very dede, and yf the worde of the Lorde be
committed vnto them, then lette them praye
the Lorde of hoostes, that the remnaunte of
the ornamentes (whiche are in the house of
the Lorde, and remayne yet in the house of ý
kynge of Juda and at Jerusalem) be not ca-
ryed to Babylon also. For thus hath ý Lord
of hostes spoken concernyng the pylers, the
lauer, the seate: & the resydue of ý ornamen-
tes that yet remayne in this cytie, which Na-
buchodonosor ý kynge of Babylon toke not
* when he caryed awaye Jechoniah ý sonne iiii.n.c
of Jehoakim kyng of Juda, with all the pow-
er of Juda and Jerusalem vnto Babylon,
captyue.
Yee, thus hath the Lorde of hoostes the
God of Israell spoken, as touchynge the re-
sydue of the ornamentes of the Lordes house
of the kynge of Judaes house, and of Jeru-
salem: * They shalbe caryed vnto Babylon *iiii.n.c
and there they shall remayne vntyll I visit
them, sayth the Lorde. * Then wyl I bryng *i.Esd.i
them hyther agayne. And this was done in
the same yere, euen in the begynnynge of the
reygne of Zedekiah kynge of Juda.

¶ The. xxviii. Chapter.

¶ The false prophecye of Hananiah the prophete. Jeremye sheweth that the Prophecye of Hananiah is false by the example of the other Prophetes. He beyng inspired of the Lorde reproueth Hananiah prophecyng his death.

But

A But in the fourth yeare of the rayne of Zedekiah kynge of Juda, in the fyfte Moneth, it happened that Hananiah the sunne of Assur the Prophete of Gibeon spake to me in the house of the Lorde, in the presence of the Preastes, and of all the people and sayde: Thus sayth the Lorde of Hoostes the God of Israell: I haue broken the poke of the kynge of Babylon, * and after two yere, wyll I bryngе agayne into thys place all the ornamentes of the Lordes house, that Nabuchodonosor kynge of Babylon carryed away from this place vnto Babylon. Yee, I wyll bryngе agayne Jechoniah the sunne of Jehoakim the kynge of Juda hym selfe, with all the prysoners of Juda (that are caryed vnto Babylon) euen into this place, sayth the Lorde: For I wyl breake the poke of the kyng of Babylon.

B Then the Prophet Jeremy gaue answere vnto the prophet Hananiah before the preastes, and before all the people that were present in the house of the Lorde. * And the prophete Jeremy sayde: Amen, the Lord do that and graunt the thyng whiche thou hast prophecyed: that he maye bryngе agayne all the ornamentes of the Lordes house, and restore all the prysoners frome Babylon into thys place. Neuertheles, herken thou also: what I wyll saye, that thou and all the people maye heare. The prophetes that were before vs in tyme past, which prophecyed of war or trouble, or pestylence, ether of peace, vpon many nacyons and great kingdomes, were proued by this (yf God hath sent them in verye dede) * when the thyng came to passe, which ye prophete tolde before.

Ind Hananiah the prophet toke ye chayne from the prophet, Jeremies necke, and brake it, and with that sayde Hananiah, that all ye people myght heare. Thus hath the Lorde spoken: Euen so wyll I breake the poke of Nabuchodonosor kyng of Babylon, from ye necke of all nacyons: yee, & that within thys two yeare. And so the prophet Jeremy went his waye. Nowe after that Hananiah the prophete had taken the chayne from the prophete Jeremyes necke, and broken it: The worde of the Lorde came vnto the Prophete Jeremy, saying: Go, and tel Hananiah these wordes. Thus sayth the Lorde. Thou haste broken the chayne of woode: but in steade of D woode thou shalt make cheines of yron. For thus sayth the Lord of hostes the God of Israell: I wyll put a yoke of yron vpon ye necke of all thys people, that they maye serue Nabuchodonosor the kyng of Babilon: yee, and so shall they do. Ind I wyll geue hym the beastes in the feilde. Then sayde the prophete Jeremy vnto the prophet Hananiah: * heare me Hananiah: The Lorde hath not sent the but thou bryngest this people into a false beleife. And therfore thus sayth the Lorde: beholde: I wyll sende the out of the lande, and within a yere thou shalt dye, because ye haste falsely spoken agaynst the Lord. So Hananiah the prophet dyed the same yere in the seuenth moneth.

¶ The.xxix.Chapter.

¶ The pystle of Jeremye sent vnto them that were in captiuyte in Babylon. He prophecyed they returne from the captiuite after.lxx.yeres. He prophecyed the destruccyon of the kynge and of the people that remayned in Jerusalē. He threateneth two prophetes that seduced the people. The death of Semeiah the Nehelamyte is prophecyed.

These are the wordes of the boke, A that Jeremy the prophet sent from Jerusalem vnto the prysoners, ye senatours, preastes, prophetes, and all the people, whom Nabuchodonosor had led from Jerusalē vnto Babylon: after that tyme ye kyng Jechoniah & his quene, his chāberlaynes, the prynces of Juda & Jerusalem, the workemasters of Jerusalem were departed thyther. Which boke Elasah the sunne of Saphan, and Gamariah the sunne of Helkiah dyd beare, whome Zedekiah the kyng of Juda sent vnto Babylon to Nabuchodonosor the kynge of Babylon: these were ye wordes of Jeremyes boke.

Thus hath the Lorde of Hostes the God B of Israel spoken vnto all the prysoners, that were led from Jerusalem vnto Babylon: * buylde you houses to dwell therin: plant you gardens, that ye maye enioye the frutes therof: * take you wyues, to beare you sonnes & doughters: prouyde wyues for youre sonnes and husbandes for your doughters that they maye get sonnes and doughters and that ye maye multiply there. Laboure not to be few but seke after peace and prosperitie of ye cyte wherin ye be prisoners, * & pray vnto ye lorde for it. For in ye peace therof, shall your peace be. For thus sayth the Lorde of Hoostes the God of Israell. * Let not these prophetes & southsayers that be among you disceaue you and bileue not your owne dreames. For why * they preach you lyes in my name, & I haue not sent them, sayth the Lorde.

But thus sayth ye Lord: * When ye haue C fulfylled. lxx. yeares at Babylon, I wyll bryng you home, and of mine owne goodnes I wyl cary you hither agayn into this place.

For I knowe what I haue deuysed for you sayth the Lorde. My thoughtes are to geue you peace, and not trouble (whyche I geue you already) and that ye myghte haue hope agayne. * Ye shall crye vnto me, ye shal go and call vpon me, and I wyll heare you. ‡ Ye shall seke me and fynde me. Yee, yf so be that ye seke me with your whole hert, I wyl be founde of you, sayeth the Lorde, and wyll deliuer you oute of prison, and gather you together agayne out of all places, wherin I haue scattered you, sayeth the Lorde: and

wyll bryngе you agayne to the same place, from whence I cauſed you to be caried away captyue. But where as ye ſaye, ꝓ God hath rayſed you vp prophetes at Babylon: Thus hath the Lorde ſpoken to the kynge that ſytteth in the throne of Dauyd, and to all ꝓ people that dwell in this Cytie, youre brethren
* iiii.Regum xxiiii. d. *that are not gone with you into captiuyte.
*Jer. xxiiii. d Thus (I ſaye) ſpeaketh the Lorde of Hoſtes Beholde, * I wyll ſende a ſwearde, hunger, and peſtylence vpon theym: and wyll make them lyke vntymely fyggeſ, that maye not be eaten for bytterneſ. And I wyll perſecute them with ſwearde, with hunger, and peſtilence.

E I wyll delyuer them vp to be vexed of all kyngdomes, to be curſed, abhorred, laughed to ſcorne, and put to confuſyon of all the people, amonge whom I haue ſcatred them: and that becauſe they haue not bene obedyent vnto my commaundementes, ſayeth the Lorde whiche I ſente vnto them by my ſeruauntes
* Jere. xxv. a and. xxxiii. a the prophetes. * I ſtode vp early, and ſent vnto them: but they wolde not heare, ſayeth the Lorde. Heare therfore the worde of the Lorde, all ye priſoners, whome I ſent from Jeruſalem vnto Babylon. Thus hath the Lorde of Hoſtes the God of Iſrael ſpoken of Ahab the ſunne of Colaiah, and of Zedekiah the ſunne of Maaſiah, which prophecye lyes vnto you in my name. Beholde, I wyll delyuer them into the hande of Nabuchodonoſor the kynge of Babylon, that he maye ſlay them before your eyes. And all the priſoners of Juda, that are in Babilon, ſhal take vpon this terme of curſyng, and ſaye: Lowe God do vnto the, as he dyd vnto Zedekiah and Ahab, whome the kynge of Babylon roſted in the fyre, becauſe they ſynned ſhamfully in Iſ
F raell.

For they haue not onely defyled their neighbours wyues, but alſo preached lyinge wordes in my name, whiche I haue not comaunded them. Thys I teſtifye, and aſſure, ſayth the Lorde. But as for Semeiah the Nehelamite, thou ſhalt ſpeake vnto hym. Thus ſayeth the Lorde of Hoſtes the God of Iſrael: Becauſe thou haſte ſealed letters vnder thy name vnto all the people that is at Jeruſalē and to Sophoniah the ſonne of Maaſiah ꝓ preeſt: yee, and ſent them to all the Preeſtes: wherin thou wryteſt thus vnto hym: The
* iiii.Re. xi. a ii. Pa. xxiiii. a Lorde hath ordeyned the to be Preaſte in the ſteade of * Jehoiada the preſt that thou ſhuldeſt be the chefe in the houſe of ꝓ Lord aboue all Prophetes and preachers, and that thou myghteſt ſet them vpon the pyllery, or in the ſtockes. Howe happeneth it then, that ꝓ haſt not reproued Jeremye of Anathoth, whyche
* Jere. xxix. c neuer leaueth of his prophecyinge. And beſyde all thys, he hath ſente vs worde * vnto Babylon, and tolde vs playnely: that oure captiuytie ſhall longe endure: that we ſhulde buyldе vs houſes to dwell therin: & to plante vs gardens, that we maye enioye the frutes therof. Which letter Sophoniah the Preaſt rede, & let Jeremy the prophet heare it.

G Then came the worde of the Lorde vnto Jeremye, ſayinge: ſende worde to all them that be in captiuytie, on this maner: Thus hath the Lord ſpoken concernyng Semeiah
*Jer. the Nehelamyte: * Becauſe that Semeiah hath prophecied vnto you without my commiſſion, & brought you into a falſe hope, therfore thus the Lorde doeth certifye you: Beholde, I wyll viſet Semeiah the Nehelamite, and hys ſede: ſo that none of hys ſhall remayne among this people, and none of them ſhall ſe the good that I wyll do for this people, ſayth the Lorde. For he hath preached falſely of the Lorde.

¶ The. xxx. Chapter.

¶ The returne of the people from Babylon. God by his chaſtenyng ſheweth that the people is ſynfull. The deſtruccyon of the enemyes of Iſraell.

I These are the wordes, that the Lorde
I ſheweth vnto Jeremye, ſayinge.
Thus ſayth the Lorde God of Iſrael: *wryte vp dilygently all the wordes, that I
*Jer. haue ſpoken vnto the, in a boke. For lo, the tyme commeth, ſayeth the Lorde, that I wyll bryng agayne the priſoners of my people of Iſrael and Juda, ſayth the Lorde. For I wyl reſtore them vnto the lande, ꝓ I gaue to their fathers, and they ſhal haue it in poſſeſſyon.

Agayne, theſe wordes ſpake the Lorde, concernyng Iſrael and Juda: Thus ſayth ꝓ Lorde: We haue heard a terryble crye, feare and diſquietnes. For what elles doth this ſynifye, that I ſe? Namely ꝓ all ſtronge men ſmyte, euery man his hande vpon his loynes
*as a woman in the payne of her trauayle. *Jer.
Who euer ſaw a man trauayle wō chyld? Enquyre therafter, and ſe. Yee all their faces are marueloule pale.

Alas for this daye, whiche is ſo dredefull
E that none maye be lykened vnto it, and alas for the time of Jacobs trouble, from ꝓ which he ſhall yet be delyuered. For in ꝓ daye ſayth the Lorde, of Hoſtes I wyl take his yoke fro of thy necke, & breake thy bondes: And ſtragers ſhall no more ſerue hym: but they ſhall do ſeruice vnto God their Lord, and to *Da
*Jer. uyd their kynge, whome I wyll rayſe vp vnto them. ‡ And as for the, O my ſeruaunt
‡ Jer. Jacob, feare not, ſayth the Lorde, and be not afrayde, O Iſraell. For lo: I wyll helpe the alſo from farre, and thy ſeede from the lande of their captiuyte.

And Jacob ſhall turne agayne, he ſhalbe in reſt, and haue a proſperous lyfe, & no man ſhall make hym afrayde. For I am with the to helpe the ſayth the Lorde. * And though
* Jer. I ſhal

I shal destroye all the people amonge whom I haue scattered the, yet wyll I not destroye the, but correcte the, *and that with discrecyon. For I knowe that thou art in no wyse *without faute. Therfore thus sayeth the Lord. Thy brosynges are perelous, and thy woundes redy to cast the into sycknes. Ther is no man to medle with thy cause, or to laye plaster vpon the, or to bynd vp thy woundes there maye no man helpe the.

All thy louers haue forgotten the, & care nothing for the. For I haue geuen the a cruel stroke, and chastened the roughly: and ꝑ for the multitude of thy mysdedes: for thy sinnes haue had the ouer hande. Why makest thou mone for thy harme? in dede, ꝑ art sore wounded and in ieopardie: *but for ꝑ multitude of thy mysdedes & synnes, I haue done this vnto the.

* And therfore, all they that deuoure the, shalbe deuoured: and all thyne enemyes shall be led into captyuite. All they that make the wast, shalbe wasted them selues, & all those ꝑ rob the, wyl I make also to be robbed. For I wyl geue the thy helth agayne and make thy woundes whole, sayth ꝑ Lorde: because they cryed the, as one cast awaye and despysed. Syon (sayde they) is she whome no man regardeth.

For thus sayth the Lorde: Beholde, * I wyl bryngе agayne the captiuyte of Jacobs tentes, and defende his dwellyng place. The Cyte shalbe buylded in her olde estate, and ꝑ houses shall haue their ryght foundacyon. And out of them shall go thankesgeuynge, & the voyce of iope.

I wyll multiplye them, and they shal not be fewe: I shall endue them with honoure, & no man shall subdue them. Their chyldren shalbe as afore tyme, and their congregaciõ shal continue in my syght. And all those that vexe them, wyll I visit.

* A captayne also shal come of them: and a prynce shal sprynge out from the myddest of them: hym wyl I chalenge to my self, and he shal come vnto me. * For what is he, that geueth ouer his herte to come vnto me, sayth the Lorde? * Ye shalbe my people also, and I wyll be youre god, * Beholde: on the other syde shall the wrath of the Lorde breake out as a stormy water as a mighte whirle wynd and shall fall vpon the heades of the vngodly.

The terryble displeasure of the Lorde shall not leaue of, vntyll he haue done, & performed the intent of his hert, * whichr in ꝑ latter dayes ye shall vnderstande. At ꝑ same tyme, sayth the Lorde, shall I be the God of all the generacyons of Israel, and they shalbe my people.

¶ The.xxxi. Chapter.

¶ He prophecyeth that the people of Israell shall be restored agayne vnto their prosperyte. To be turned from synne is the gyfte of God. The death of Christe is prophecyed. All the wycked shall dye in their wyckednes. The newe testament and couenaunt is prophecyed. The Christyan are taught and instructe of the Lorde. Oure synnes shall so be remyttede: that they not ones be thought on. God promyseth, that he wyll cast of the Jewes. The buyldynge agayne of Jerusalem.

THus sayeth the Lorde: * the people of Israel, which escaped in the wyldernesse frome the swearde, founde grace to come into their rest. Euē so shal the Lord nowe also apere vnto me from farre and sayd: * I loue the wt an euerlastyng loue, therfore, by my mercye I haue drawen the to me. I wyl repayre the agayne, O thou doughter of Israel, that ꝑ mayst be fast and sure. Thou shalt take thy tabrets agayne, & go forth wt them that leade the daunce. A Nume.xiii.c. * Iohn.vi.b.

Thou shalt plant vynes agayne vpon the hils of Samaria, & the grape gatherers shal plant, & commenly eate of it.

For the dayes shal come when ꝑ watchemen vpon the mount of Ephraim shall crye, *aryse, let vs go vp vnto Sion to our lorde God, for thus sayeth the Lorde: Reioyce with gladnesse because of Jacob, crye vnto ꝑ head of the Gentyls: spe ake out, syng & saye O Lorde saue thy people, the remenaunte of Israel, and make them whole. Beholde, I wyl bryng them agayne from out of ꝑ north lande, and gather them from the endes of the worlde, wyth the blynde and lame that are amonge them, with the wemen that be great wyth chylde, and suche as be also delyuered: and the company of them ꝑ come agayn shal be great. B * Esai.ii.a.

They shal come weppynge and with merycful pytie wyl I bryng them hither agayne I wyll leade them to the ryuers of water in a straygyt waye, where they shall not stumble. *For I am Israels father, & Ephraim is my fyrst borne. * Deu.xxiii.a ‡Gen.xlviii.d

Heare the worde of the Lorde, O ye Gentyls, preach in the yles, that ye farre of, and saye: he that hath scatred Israel, shal gather hym together agayne, & shall kepe hym as a shepherd doth his flocke. For the Lorde hath redemed Jacob, and ryd hym from the hande of the vyolent, and they shall come, & reioyce vpon the hyll of Sion, and shal haue plenteousnes of goodes, which the Lorde shal geue them. Namely: wheate, wyne: oyle, yonge shepe and calues. And their conscience shalbe as a well watred garden, for they shal nomore be hungry.

Then shall the mayde reioyce in ꝑ daunce yee, both yonge and olde folkes. For I wyll turne their sorowe into gladnesse, and wyll conforte them from their sorowes: and make them iopfull. I wyll power plenteousnesse vpon the hertes of the preastes, and my peo-

ple shalbe satisfyed with my goodnes sayeth the Lorde.

* Jere.xlv.c. Math.ii.c Thus sayth the Lord: * The voyce of heynes, weping and lamentacyon was heard on hye: euen of Rachel mourning for her children: & wolde not be conforted, because they were awaye.

But nowe sayth the Lorde, leaue of from weping and cryng, withhold thyne eyes frō teares, for thy labour shalbe rewarded, saith the Lorde. And they shal come againe out of the lande of theyr enemyes: Yee, euen thy posterite shal haue consolacyon in this, sayth ꝑ Lorde, that thy chyldren shall come agayne into theyr owne lande.

Moreouer, I heardc Ephraym, that was led away captiue, complayne on this maner

* Eze.xx.e * O Lorde, thou hast correct me and thy chastenyng haue I receaued, as an vntamed calf

‡ Tre no.b.c. zacha.i.a. ‡ Conuerte thou me, and I shalbe conuerted: for thou arte my Lord God: Yee, assone as ꝑ turnest me, I shall reformme my selfe, & whē I vnderstande, I shal smyte vpon my thygh For verely I haue cōmyted shamefull thynges. For I haue borne the reproke & confusyon of my youth.

D

* Ge.xlviii.d Upon thys complaynte, I thoughte thus by my selfe. * is not Ephraim my dere sonne Is he not ꝑ chylde, with whome I haue had all my myrth and pastyme? For sens ꝑ tyme that I fyrst cōmened with hym, I haue hym euer in remēbraunce: therfore, my very herte driueth me vnto hym, gladlye and louyngly wyll I haue mercye vpon hym sayth ꝑ Lord: Set the watchmen, proupde teachers for the set thyne herte vpon the ryght waye, that ꝑ shuldest walke, and turne agayne. O ꝑ doughter of Israel, turne agayne to the cyties of thyne. Howe longe wylt thou go astraye, O thou shrynkyng doughter? For ꝑ Lorde wyl worke a newe thyng vpon earth. A woman shall compasse a man.

E

For thus sayeth the Lorde of Hoostes the God of Israell, It wyll come therto, ꝑ when I haue brought Juda out of captyuite, these wordes shalbe heardc in the lande and in hys cyties. The Lorde which is the kayre * bryde

* Esay.xlii.a grome, or rygh teousnes, make the fruteful, O thou holy hyll. And there shall dwell Juda, and all her cyties, the shepeherdes, & husbandmen. For I * shal fede the hungry soule

* Mat.b.a and.vi.c. and refresche all kaynt hertes. When I heard thys, I came agayne to my selfe, I mused, lyke as I hadde bene waked oute of a swete slepe.

Beholde, sayth the Lorde, the dayes come that I wyll sowe the house of Israel, and the house of Juda, with men and with catel.

* deu.xxviii.g Jere xxxii.e. zacha.xi .c. * Yee, it shall come therto, that lyke as I haue gone about in tymes paste to rote them out, to scattre them, to breake thē downe, to destroye them, and chasten them. Euen so wyll I also go dilygently aboute, to buylde them vp agayne, and to plante them sayth ꝑ Lorde. * Then shall it nomore be sayde the fathers haue eaten a sower grape, & the chyldrens teeth are set on edge: for euery one shal dye for his owne mysdede: so that who so eateth a sower grape, hys teeth shalbe sette on edge. * Beholde, the dayes come, sayth the Lord, ꝑ I wyl make a newe couenaunt with the house of Israel, and w̄ the house of Juda: not after the couenaunt ꝑ I made with their fathers, when I toke them by the hande and led them out of the lande of Egypt: which couenaunt they brake: yet, euen when I as an husbande had rule ouer them sayth the Lord * But this shalbe the couenaunt that I wyl make w̄ the house of Israel after those dayes sayth the Lorde. * I wyll plante my lawe in the inwarde partes of them, and wryte it in theyr hertes, ‡ and wyll be theyr God, & they shalbe my people.

And from thens forth, shall no man teach his neighboure or his brother, & saye: knowe the Lorde. But they shal all knowe me from the lowest vnto the hyest, sayth ꝑ Lord. For I wyll forgeue theyr mysdedes, and wyll neuer remembre theyr synnes any more. Thus sayeth the Lorde, whiche gaue the * sunne to be a lyght for the daye, and the moone & starres to shyne in the nyght: whiche moueth the see, so that ꝑ floudes therof wax fearce: hys name is the Lorde of Hoostes. Lyke as this ordynaunce shall neuer be taken oute of my syght, sayth the Lorde. So shall the sede of Israell neuer ceasse, but alwaye be a people before me.

G

Moreouer, thus sayth the Lorde: lyke as the heuen aboue cannot be measured, and as the foundacions of the earth beneth may not be sought out. * So wyll I also not cast out the whole seede of Israell, for that they haue commytted sayth the Lorde. Beholde: the dayes come, sayth the Lord: that the cytie of the Lorde shalbe enlarged from the * towre of Hananeel, vnto the gate of the corner wal From thence shal the ryght measure be take before her vnto the hyl toppe of * Gareb, and shall come about Gaath, and the whole valley of the deed carkases, and of the ashes, and all the feldes vnto the broke of Cedron: and vnto the corner of the horsegate towarde the east where as the sanctuary of the Lorde also shalbe set. And when it is nowe buylded, & set vp of this fashyon, it shal neuer be broke nor cast downe any more.

¶ The.xxxii. Chapter.

¶ Jeremye is caste into prysone, because he prophecyed that the cytie shulde be taken of the Kynge of Babylon By the feide that Jeremye bought at the commaundement of the Lorde, is signifyed, that the people shulde come agayne to theyr owne possession. The people of God are his seruaunte, and he is theyr lord. To feare God, is Goddes gyfte, to the entent that synnes may be eschued.

These

THese wordes spake the Lorde vnto Jeremy, in the.x. yeare of zedekiah kyng of Juda: which was ý.xviii. yeare of Nabucho donosor, what tyme asý kyng of Babylons hoost laied seage vnto Jerusalem: But Jeremy the prophete laye bonde in the courte of the preson, which was in the kynge of Judas house: where zedekiah the kynge of Juda caused hym to be layed, because he had prophecyed of thys ma ner: Thus sayeth ý Lorde: * Behold, I wyll deliuer thys cytye into the handes of ý king of Babylon, which shal take it. As for zedekiah the kynge of Juda: he shall not be able to escape ý Caldees: but suerly he shall come into the handes of the kynge of Babylon wyth shall speake w̃ hym mouth to mouth and none of them shall loke another in the fa ce. And zedekiah shalbe carryed vnto Babylon, & there shall he be, vntyll ý tyme that I visit hym sayeth the Lorde. But yf thou takest in hande to fyght agaynst the Chaldees thou shalte not prospere.

And Jeremy sayde: thus hath the Lorde spoken vnto me. Behold, Hananeel ý sonne of Helam thyne vncles sonne, shal come vnto the, and requyre the to redeme the lande ý lyeth in Anathoth vnto thy selfe: * for by reason of kynred it is thy ryghte to redeme it, and bye it out.

And Hananeel, myne vncles sonne came to me in the court of the preson, according to the worde of the Lord, & sayd vnto me: Bye my lãde, I praye the: ý lyeth in Anathoth in the contry of Ben Jamin: for by heritage ý hast ryght to lose it out for thy selfe, therfore redeme it. Then I perceaued ý this was the commaundement of the Lord, & so I bought the land frõ Hananeell of Anathoth, myne vncles sonne, and wayed hym there the money: euen seuen sicles & ten syluer pence.

I caused hym also to make me a wrytyng and to seale it: and called recorde therby, ãd weyed hym there the money vpon the wayghtes, So I toke ý euidence wyth the coppe when it was orderly sealed and red ouer, ãd I gaue the euydence vnto Baruch the sonne of Neriah, the sonne of Maasiah in ý syght of Hananeell, my cosyne, and in the presence of the wytnesses, that he named in the euidẽce: and before all the Jewes that were there by in the courte of the prysion.

I charged Baruch also before them sayinge. The Lorde of hoostes the God of Israel commaundeth the, to take thys sealed euydence wyth the coppe: and to lay it in the earthen vessel, that it maye longe continue.

For the Lorde of hoostes the God of Israel hath determyned that houses, feldes, ãd vyneyardes shalbe possessed agayne in thys lande.

Nowe when I had delyuered the euidence vnto Baruch ý sonne of Neriah, I besought the Lorde sayinge: O Lord God, * it is thou that hast made heauen and hearth wyth thy great powre and hye arme, & there is nothig hyd from the. * Thou sheweste mercy vpon thousandes, thou recompencest the wyckednes of the fathers, into the bosome of ý chyldren that come after them.

Thou arte the great and myghtie God, whose name is the Lord of hoostes: great in councel, and excellent in worke. Thyne eyes loke vpon all the wayes of mens chyldren, * to rewarde euery one after hys way: & according to the frutes of hys inuencyons.

* Thou haste done greate tokens and wonders in the land of Egypt, as we se this day vpon the people of Israel and vpõ those men to make thy name greate, as it is come to passe thys daye. Thou hast broughte thy people of Israel out of the lande, of Egypte wyth tokens, wyth wonders, with a myghtye hande, wyth a stretched out arme & with great terriblenes: and hast geuen them thys lande, lyke as thou haddeste promysed vnto theyr fathers. Namelye, that thou woldeste geue them a lande, that floweth wyth mylcke and honye.

* Nowe when they came therin, and possessed it, they folowed not thy voyce, & walked not in thy lawe, * but all that thou commaundeste them to do, that haue they not done, and therfore come all these plages vpon them.

Beholde there are bulworkes made nowe agaynste the cytye to take yt: and yt shalbe wonne of the Chaldees that beseage it, with swearde, wyth hunger: and deathe, and loke what thou hast spoken, that same shall come vpon them.

For loo, all thynges are present vnto the. Yet (sayest thou vnto me O Lord God) and commaundest me that I shall loose a pece of lande vnto my selfe, and take witnesses therto: and yet in the meane season the cytie is delyuered into the powre of the Chaldees.

Then came the worde of the Lorde vnto me saying: Beholde I am the Lorde God of all flesche, is there any thynge then to hearde for me? Therfore thus sayeth the Lorde: * Beholde. I shall delyuer thys cytye into the power of the Chaldees, and into the power of Nabuchodonosor: the kynge of Babylon, they shall take it. For the Chaldees shall come and wynne thys cytye, and set fyre vpon it, and burne it, wyth the gorgyous houses in whose parlers they haue made sacryfyce vnto Baall, and powred drynckeofferyngs vnto straung goddes, to prouoke me vnto wrath.

For seyng the chyldren of Israel, and the children of Juda haue wrought wyckednes

before me euer frō their youthvp, what haue they elles done, bute prouoked me wyth the workes of their owne hādes: sayeth ý Lord.

Or what hath thys citie bene elles but a prouokynge of my wrath, euer sence the day that they buylded it, vnto this houre wherin I caste it out of my syght, because of ý great blasphemies of the chyldren of Israel and Iuda, which they haue done to prouoke me: yee they, their kynges, their prynces: their preastes, their prophetes, the men of Iuda, and the cytezens of Ierusalem.

*Jerem. ii.d *When I stode vp early, and taught them & instructed thē, they turned their backes to me & not their faces. They wolde not heare, *Jere. viii.d to be refourmed and correcte: ‡ but set their ydols in the house, that is halowed vnto my name, to defyle it. They haue buylded hye places for Baal, in the valley of the chyldren of Hennom, to vowe their sonnes & daughters vnto Moloch, which I neuer commaunde them: nether came yt euer in my thoughte to make Iuda synne vō such abhominacyon.

And nowe therfore, thus hath the Lorde God of Israel spoken, concernynge this citie which (as ye youre selues confesse) shalbe delyuered into the hande of the kinge of Babylon when it is wonne wyth ý swearde, with *Deu. xxx.a. hunger & wyth pestilence. * Beholde, I wyll gather them together from all landes, wherin I haue scatered them in my wrath in fearfull and great dyspleasure, and wyll bryngethē agayne vnto thys place, where they shal dwel safely. And they shalbe my people, and I wylbe their God.

G *Pla. xiii.c. *And I wyll geue them one hert and one wayc, that they maye feare me all the dayes of their lyfe, that they and their chyldren after them maye prospere. *And I wyll set vp *Eze. xxxvi.e. an euerlastynge couenaunt with them. Namely, ý I wyll neuer ceasse to do them good & that I wyl put my feare in their hartes so ý they shal not runne away from me. *Yee, *Deu. xxxiv.b Jerem. xxxi.e I wyl haue a lust * & pleasure to do thē good & faithfully to plant them in thys land with my whole herte and wyth all my soule.

For thus sayeth the Lord: lyke as I haue brought all this great plage vpon thys people, euen so wyll I also bryng vpon them all the good, ý I haue promised them. And men shall haue their possessyons in thys lande: wherof ye say nowe, ý it shal nether be inhabyted of the people nor of catell: but be delyuered into the handes of the Chaldees. Yee, lande, shalbe bought for money, & euydences made thereupō, and sealed before wytnesses in ý countree of Benjamin, & rounde about Ierusalem, in the cities of Juda, in the cities that are vpon ý mountaynes, and them that lye beneth: yee, and in the cyties that are in the south. For I wyll bryngethey prysonners hether agayne, sayeth the Lorde.

¶ The. xxxiii. Chapter.

¶ The prophete is monysched of the Lorde, to prayse the delyuerauce of the people, wheche the Lorde promyseth: God forgeueth synnes, and doth graciously to the people, for hys owne renowne. Of the byrth of Christe. The kyngdome of Christe in the chyrche shall neuer be ended.

MOreouer, the word of the Lord I came vnto Jeremy on thys maner, *when he was yet bonde in *Jere. xxxiii.a the courte of the prysone. Thus sayeth the Lorde, wheche fulfylleth the thyng ý he speaketh: the Lord which perfourmeth the thynge ý he taketh in hand euen he whose name is the Lorde: *cry vnto *Esa. lv.a me & I wyl answere, & shewe the great & hye thinges, wheche were vnknowne vnto the.

Thus (I saye) speake the Lorde God of Israel, concernynge the houses of thys cytie and the houses of the kynges of Juda, ý they are broken thorowe the ordynaunce and the sweard. Because the enhabyters of this city haue come to fyghte agaynste the Chaldees, & they are fylled wyth the deade carkases of men whome I haue slayne in my wrath and displeasure: whē I turned my face from this citie, because of all her wyckednes. Beholde sayeth ý Lorde, I wyll repayre & heale their woundes, & make them whole: I wyll open them the large treasure of peace and truth.

And wyll returne the captyuite of Juda and Israel: and wyll set them vp agayne as they were afore. *From all my sydedes, wherin they haue offended agaynst me, I wyl clē- *Esa. xl.a se them. And all their blasphemyes wheche they haue done against me, when they regarded me not, I wyll forgeue them.

And this shall get me a name, a prayse, ād honour amonge all the people of the earthe, B wheche shall heare all the good, that I wyll shewe vnto them: yee, they shalbe afrayed: & astonyed at all the good dedes and benefites that I wyl do for them. Moreouer, thus sayeth the Lorde: *In thys place wherof ye say that it shalbe a wyldernesse, wherein nether people nor catel shall dwell: in lyke maner in the cytyes of Juda and wythout Ierusalem (wheche also shalbe so voyde, that nether people nor catell shall dwel there) shal the voyce of gladnesse be heard agayne, the voyce of the bydegome and of the bryde, the voyce of them that shall synge: *Prayse the Lorde *Psa. cxi.a. of Hoostes, for he is louynge: and hys mercye endureth for euer: and the voyce of them that shal offer vp gyftes in house of the Lorde. For I wyll restore the captyuytye of thys lande, as it was afore: sayeth the Lorde. Thus sayeth the Lorde of Hoostes, It shall come yet thereto, that in thys lande, wheche is voyde from men and catell, and in all the cyties of the lande, there shalbe set vp shepeherdes cotages: in the Cyties vpon the mountay-

mountaynes: and in the cyties that lye vpon the playne, and in the cyties of the south.

C In the lande of Ben Jamin, in the feldes of Jerusalem, and in the cyties of Juda shal the shepe be nombred agayne, vnder the hãd of hym, that telleth them, sayeth the Lorde: *Behold, the tyme cometh, sayeth ý Lorde: that I wyll perfourme that good thynge, which I haue promysed vnto the house of Israel and to the house of Juda. In those dayes and at ý same tyme, I wyll bryngе forth vnto Dauid, ý braunche of ryghteousnesse, & he shall do equytie & ryghteousnesse in the lãde. In those dayes shal Juda be helped *and Jerusalem shall dwell safe, and he that shal call her, is euẽ God our righteousnesse. For thus ý Lorde promyseth. * Dauid shal neuer wãt one to syt vpon the throne of the house of Israel: *neyther shal the preastes and Leuites want one to offre alwaye before me burnt offrynges, to kindle the meat offrynges, and to prepare the sacrifices.

D And the worde of the Lord came vnto Jeremy after this maner. Thus sayth ý Lorde: May the couenaunt * which I haue made wꝫ daye & night be broken, that there shulde not be daye and night in due season: Then maye my couenaunt also be broken, which I made with Dauid my seruaunt, & so he not to haue a sonne to raygne in hys throne, & so shal also the preastes & Leuytes neuer kayle, but serue me. *For lyke as the starres of heauen maye not be nombred: neyther the sande of ý see measured: so wyl I multiplye the seed of Dauid my seruaũt, & the Leuites my ministers,

Moreouer, the worde of the Lorde came to Jeremy saying: Cõsyderest thou not what this people speaketh: Two kynredes (saye they) had the Lorde chosen, & those same two hath he cast awaye. For so they haue despysed my people, & they reputed thẽ as though they were no people. Therfore thus saith the Lorde: Yf I haue made no couenaũt wꝫ daye & nyght, & gyuen no statute vnto heauen ãd earth: then wyll I also caste awaye the seed of Jacob and Dauid my seruaũt: so ý I wyl take no prynce out of hys seed, to rule the posteritie of Abraham, Isaac and Jacob. But yet I wyll turne agayne theyr captiuitye, & be merciful vnto them.

C The. xxxiiii. Chapter.

C He threatneth that the cytie, & the kynge zedekiah shulde geuen into the handes of the kynge of Babylõ. Herebuketh them that brought suche of theyr brethren into captiuitie, as were pardoned to go at their lydertye.

These are the wordes which ý Lorde spake vnto Jeremy *what tyme as Nabuchodonozor ý king of Babylon and all his hostes (out of all the kyngdomes that were vnder hys power) ãd all hys people fought agaynst Jerusalem, & all the cyties therof. Thus sayeth the Lorde God of Israel: Go, and speake to zedekiah the kynge of Juda, and tell hym. The Lorde sendeth the this word: Beholde, * I wyl delyuer this cytie into the hande of the kyng of Babylon: he shall burne it, & thou shalte not escape hys handes, but shalt be led away prisoner, and delyuered into hys power. Thou shalt loke the kynge of Babylon in the face, and he shal speake wyth ý mouth to mouth: and then shalt thou go to Babylõ. Yet heare the worde of the Lorde, O zedekiah ý kyng of Juda: Thus saith the Lord vnto ý. Thou shalt not be slaine with the swerde, but shalt dye in peace. * Lyke as thy forefathers the kiges, thy progenitours, were brẽt: so shalt thou be brent also, ãd in thy mournyng they shall saye: Oh Lord. For thus haue I determyned, sayth the Lorde.

Then sayde Jeremy the prophete all these B wordes vnto zedekiah kynge of Juda in Jerusalem: what tyme as the kynge of Babylõs hoost besieged Jerusalem, and the remnaũt of the cyties. Namely, Lachis and Azecah, which yet remayned of the *stronge defensed cyties of Juda.

These are the wordes that ý Lorde spake vnto Jeremy ý prophet, whẽ zedekiah was agreed with all the people at Jerusalẽ, that there shoulde be proclaymed * a libertie: so ý euery man shulde let hys seruaũt and hande mayde go fre: Hebrue, and Hebruesse, and no Jewe holde hys brother as a bondeman. Nowe as they had consented, all the princes and al the people which had gathered vnto this agrement that euery mã shulde set at libertie his bondeseruaunt, and bondewomã and no longer to holde them bounde, euen so they were obedient, & let them go fre. But afterwarde they repented and toke agayne ý seruauntes and handmaydens, whome they had let go fre, & so made them bonde againe.

For the which cause the word of the Lord C came vnto Jeremy from the Lord hymselfe, saying: Thus sayth ý Lorde God of Israel: * I made a couenaũt with your fathers, whẽ I brought them out of Egypte, (that they shulde nomore be bondemen) saying: When seuen yeares are out, euery man shall let hys bought seruaũt an Hebrue go fre, yf he haue serued hym syre yeares. But your fathers obeyed me not, & herkened not vnto me. As for you, ye were nowe turned, & did ryght before me in that ye proclaymed, euery man to lethis neyghbour go fre, & in that ye made a couenaũt before me, in the tẽple that beareth my name. But yet ye haue tourned your selues agayne, and blasphemed my name. In this, ý euery man hath requyred his seruaũt & hãdmaidẽ agayne, whõ ye had let go quite and fre, & cõpelled them to serue you againe, and to be your bondemẽ, and bondewomen. And therfore thus sayeth the Lorde: ye haue not obeyed me, euerye man to proclayme fre

dome

*Iere. ix. a

*xiiii. Regum xxb. a
Jere. xxxii. a
o. xxxix. a.

*i. re. xxxi. c

*ii. par. xi. a

*Exo. xxi. a
Leui. xx b. c
deute. xv. b

*Deu. xb. a
*Exod. xxi. a

dome vnto his brother and neighbour: wher fore I wyll call you vnto the fredome, sayth the Lorde: euen vnto the swerde, to the pestilence and to hungre, and wyl make you to be plaged in all the kyngdomes of the earth.

Yea, those men ý haue broke my couenaũt and not kept the wordes of the appoyntmẽt which they made before me: * whe they hewed the calf in two, & whe there wẽte thorowe the two halues therof: The princes of Iuda, the princes of Ierusalem, the gelded mẽ, the preastes & all the people of the lande, whych went thorowe the two sydes of the calfe. Those men wyll I gyue into the power of their enemyes, and into the handes of them that folowe vpon their lyues.

* Genes. xv. b

* psa. lxxix. a Jerem. xii. a

* And their deed bodyes shalbe meate for the foules of the ayre, and beastes of the feld. As for zedekiah the kynge of Iuda and hys prynces, I wyll delyuer thẽ into the power of their enemyes, and of them that delyre to slaye them, & into the hande of the kynge of Babylõs hoost * whych now is departed frõ you: But thorowe my cõmaundemẽt (sayth the Lord) they shal come agayne before this cytie, they shal fyght agaynste it: wynne it, and burne it: Moreouer, I wyll laye the cyties of Iuda so waste, that no mã shall dwel therin.

* Jer. xxxvii. c.

¶ The. xxxv Chapter.

¶ He proponeth the obedience of the Rechabytes, and therby confounded the pryde of the Iewes. The commaundement of Ionadab, the father of the Rechabytes. He threatneth punishment vnto the rebellyous Iewes. He promyseth prosperytye vnto the Rechabites, for their obedyence.

THe wordes which the Lord spake vnto Ieremy, in ý raygne of Iehoakim the sonne of Iosiah kyng of Iuda are these: Go vnto the house of * the Rechabites and cal them out, and bryng them to ý house of the Lorde into some commodyous place, & gyue them wyne to drinke. Then toke I Iazaniah, the sonne of Ieremye the sonne of Habazinah, and his brethren, and al his sõnes and the whole houshold of the Rechabytes: and brought thẽ into the house of the Lorde into the closette of the children of Hanan the sonne of Iegedaliah the man of God, whych was by the closet of the prynces, that is aboue the closet of Maasiah the sonne of Selum, whyche is the treasurer. And before the sonnes of the kynred of ý Rechabytes, I set pottes full of wyne, and cuppes, & sayde vnto them: Drynke wyne. But they sayd: we wyll drynke no wyne for Ionadab the sonne of Rechab our father cõmaũded vs, saying: ye and your sonnes shal neither drinke wyne * buylde no houses, sowe no seed, plãt no vynes: yea, ye shal haue no vyneyardes but for all your tyme, ye shal dwell in tentes, that ye maye lyue longe in the lande wherein ye be straungers.

* iiii. reg. x. c

A

B

* Jer. xxxix. b

Thus haue we obeyed the cõmaundemẽt of Ionadab the sonne of Rechab our father, in al that he hath charged vs, & so we drynke no wyne all our lyfe lõge: we, nor our wyues our sonnes and our doughters. Neither buyld we any house to dwell therein, we haue also among vs neyther vineyardes, nor corne lãd to sowe: but we dwell in tentes, we obeye, & do according vnto all that Ionadab our father commaunded vs.

But nowe, that Nabuchodonozor ý king of Babylon came vp into the lãde, we sayd: come, let vs go to Ierusalem, that we maye escape the hoost of the Chaldees and the Assirians: & so we dwell nowe at Ierusalem.

C

Thẽ came the word of the Lorde vnto Ieremy saying: Thus sayth the Lorde of hoostes the God of Israel: Go and tel ý men of Iuda & the inhabitours of Ierusalem: Wyl ye not be reformed, to obey my wordes, sayth the Lord: The wordes which Ionadab the sõne of Rechab cõmaũded his sõnes, ý they shuld drynke no wyne, are fast and surely kept: for vnto this day they drinke no wyne, but obey their fathers cõmaundemẽt. But as for me * I haue stande vp early, I haue spokẽ vnto you, & gyuen you earnest warnynge: and yet haue ye not bene obedyent vnto me. Yea: I haue sent my seruaũtes, all ý prophetes vnto you, I rose vp early. and sent you worde, saying: O turne you, now euery man frõ his wycked way: amẽde your lyues, and go not after straũge goddes to worshyp them: that ye maye continue in the lande, which I haue geuẽ vnto you & your fathers, but ye wolde neither heare me nor folow me.

* Jer. xxv. a. xxxvi. a

The children of Ionadab Rechabs sonne haue stedfastly kept their fathers commaundemẽt, ý he gaue them, but this people is not obedient vnto me. And therfore thus sayeth the Lorde of hoostes the God of Israel: Beholde, I wyl bryng vpon Iuda, & vpõ euery one that dwelleth in Ierusalem, al ý trouble ý I haue deuised against them. * For I haue spoken vnto them, but they wold not folow I haue called vnto them, neuertheless, they wolde geue me no answere. Ieremye also spake vnto the houshold of the Rechabites: Thus sayth the Lorde of hoostes the God of Israell. For so moch as ye haue obeyed the commaundement of Ionadab your father, and kept all hys precepte, and done according vnto all that he hath bidde you. Therfore thus sayth the Lord of hoostes the God of Israel: * Ionadab the son of Rechab shall not fayle, but haue one out of hys stocke, to stande alwaye before me.

D

* Prou. i. a. Ezech. xiii. a. Jere. xxv. a

* Jer. xxxv. a

¶ The. xxxvi. Chapter.

¶ Baruch wryteth (as Ieremy endyteth) the bokes of the cursies against Iuda & Israel. He is smite with the boke vnto the people, & readeth it before them all. He is called before the rulers and readeth it before them alle. The rulers shewe bote the kynge the wordes of the boke. Iehoiakim heard the boke, and readeth a lytle of it, and cutteth it in the fyre. There is another wryten, at the commaundement of the Lorde.

In the

J IN the fourth yere of Jehoakim ꝑ sone of Josiah the kynge of Juda, came the worde of the Lorde vnto Jeremy, sayinge: * Take a boke, & wrýte therein all the wordes that I have spoken to the agaynst Israel, agaynst Juda, & agaynst all the people, from the tyme that I beganne for to speake vnto the (in the raigne of Josiah) vnto this day. That whē ꝑ house of Juda heareth of the plage, whych I have deuised for thē: they maye paraduenture * turne, euery man from hys wycked waye: ꝑ I maye forgeue theyr offentes and synnes.

Then dyd Jeremy call Baruch the sonne of Neriah, * and Baruch wrote in the booke at the mouth of Jeremy al the wordes of the Lorde, which he had spoken vnto hym. And Jeremye cōmaunded Baruch sayinge: I am in prysion, so that I maye not come into the house of the Lorde: therfore go thou thyther and reade the booke that thou hast wrytte at my mouth: Namely, the wordes of the Lord and reade them in the Lordes house vpon the fastynge daye, that the people, whole Juda, and all they that come out of the cyties maye heare. Peraduenture, they wyll praye mekely before the face of the Lorde, & turne euery one from his wycked waye. For great is the wrath and displeasure, that the Lorde hath taken agaynst this people.

E So Baruch the sonne of Neriah dyd accordynge vnto all that Jeremy the prophete cōmaunded hym, readyng the wordes of the Lorde out of the booke in the Lordes house. And this was done in the fyrst yere of Jehoakim the sonne of Josiah kyng of Juda, in the ix. moneth, * when it was cōmaunded, that all the people of Jerusalem shuld fast before the Lord, and they also that were come from the cyties of Juda vnto Jerusalem.

C Then red Baruch the wordes of Jeremy out of the boke within the house of the Lord out of the tresury of Gamariah the sonne of Saphan the scrybe, which is besyde the hyer lofte of the * ne we dore of the Lordes house: that all the people myght heare. Now when Micheah the sonne of Gamariah, the son of Saphan had herde all ꝑ wordes of the Lord out of the boke, he wēt downe to the kynges palace into the Scrybes chambres, for there all the princes were set. Elisama the scrybe, Dalaiah the sonne of Semei, Elnathan the sonne of Achbor, Gamariah the sonne of Saphan, Sedekiah the sonne of Hananiah, with all the princes. And Micheah tolde them all the wordes that he herde Baruch reade oute of the booke before the people.

D Then all the princes sent Jehudi the son of Nathaniah, the sonne of Selamiah, the sonne of Chusi, vnto Baruch, saying: Take in thyne hande the boke, whereout thou hast red before all the people, and come. So Baruch the sonne of Neriah, toke the booke in his hād, and came vnto them. And they sayd vnto hym: Syt downe and reade the booke, that we may heare also. So Baruch red that they myght heare. Now when they had herd al the wordes, they were abasshed one vpon an other, and sayd vnto Baruch: We wyll certifye the kynge of all these wordes. And they examyned Baruch, sayinge: tel vs how dyddest thou wrýte all these wordes oute of his mouth? Then Baruch answered them: He spake all these wordes vnto me with his mouth, and I wrote them in the booke.

Then sayd the princes vnto Baruch: Go thy waye, hyde the with Jeremye, so that no man knowe where ye be: And they wēt into the kynge to the courte. But they kepte the boke in the chambre of Elyzama the scrybe, and tolde the kynge all the wordes, that he might heare. So the kyng sent Jehudi to fet him the boke which he brought out of Elisama the scrybes chambre: And Jehudi red in it that the kynge and all the princes whiche were about hym myght heare. Nowe the kynge sat in the wynter house, for it was in the. ix. mooneth, and there was a fyre before him. And when Jehudi had red thre or foure leaues therof, he cut the boke in peces with a penneknyfe: and * cast it into the fyre vpon the harth vntyll the boke was all brent in ꝑ fyre vpon the harth.

F Yet noman was abasshed therof, or rent his clothes: neyther the kynge hym selfe, nor his seruauntes, though they heard e all these wordes. Neuertheleſſe, Elnathan, Dalaiah, and Gamariah besought the kynge, that he wolde not burne the boke: notwithstanding the kynge wolde not heare them, but commaunded Jerahmel the sonne of Amelech: Saraiah the sonne of Ezrel, and Selamiah the sonne of Abdiel, to lay handes vpon Baruch the scrybe, and vpon Jeremye the prophet: but the Lorde kept them out of syght. After now that the kyng had brent the boke and the sermons which Baruch wrote at the mouth of Jeremy. The worde of the Lorde came vnto Jeremy, sayinge: Take an other boke and wrýte in it all the foresayd sermōs, that were wrytten in the fyrst booke, which Jehoakim the kynge of Juda hath brent.

G And tel Jehoakim the kyng of Juda: thus sayth the Lord: thou hast brent the boke, and thoughtest within thy selfe: Why hast thou wrytten therin, that the kynge of Babylon shal come, and make this land waste: so that he shal make both people and catell to be out of it. Therfore thus the Lord sayth of Jehoakim the kyng of Juda. * There shall none of his generacyon syt vpon the throne of David. His deed corse shalbe cast out, that the heate of the daye, and the frost of the nyght maye come vpon hym. And I wyll vyslit the wycked-

* Jer. xxx. xxxi.

* i. Mac. iii. c

* iii. Reg. xxiii. b
Jere. xxii. c

wyckednesse of hym, of his seed, & of his seruauntes. Moreouer, all the euyl that I haue promysed them (though they heardе me not) wyll I bryngе vpon them, vpon the inhabytours of Jerusalē, and vpon all Juda. Then toke Jeremy an other boke, and gaue it Baruch the Scrybe the sonne of Nerriah, which wrote therein out of the mouth of Jeremye, all the sermons that were in the fyrst booke which Jehoaki the kyng of Juda dyd burne And there were added vnto them manye mo sermons, then before.

¶ The.xxxvii.Chapter.

Zedekiah succeedeth Cononia. He sendeth vnto Jeremye to praye for hym. Jeremy going into the lande of Ben Jamin is taken. He is beaten and put in prysON. He is deliuered by kyng zedekiah.

A Sedekiah the sonne of Josiah * which was made kyng thorowe Nabuchodonozor kynge of Babylon, raygned in the lande of Juda, in the steade of Cononiah the sonne of Jehoakim. (* iiß.xx.xxiiii.d)

But neyther he nor hys seruauntes, nor the people in the lande, wolde obeye the wordes of the Lorde, which he spake by the prophete Jeremy. * Neuertheleſſe, zedekiah the kynge sent Jehucal the son of Selemiah, and Sophoniah the sonne of Maasiah the preest to ý prophet Jeremy, saying: O pray thou vnto the Lorde our God for vs. Nowe Jeremye walked free among the people at that tyme, and was not put in prison as yet. * Pharaos hoost also was come out of Egypte: whiche when the Chaldees that beseged Jerusalem perceyued, they departed from thence. (* Jerr.xxxi.a xxii.a) (* Ezec.xvß.d)

B Then came the worde of the Lorde vnto the prophet Jeremy, sayinge: Thus sayth ý Lorde God of Israel, this answere shall ye gyue to the kyng of Juda that sent you vnto me for counsayle. * Beholde, Pharaos hoost which is com forth to helpe you, shal returne to Egypt into his owne lande: but the Caldees shall come agayne and fyght agaynste this cytie, wynne it, and set fyre vpon it. (* Jerr.xxvi.a)

For thus sayth the Lorde: disceyue not your owne myndes, thynk ynge on this maner: Tush, the Chaldees go now their way from vs. No, they shall not go their waye. For though ye had slayne the whole hoostе of the Chaldees that besiege you, and euery one of the slayne laye in hys tente, yet shoulde they stande vp, and set fyre vpon this cytie. Now

C when the hoost of the Chaldees was broken vp from Jerusalem, for feare of the Egiptians armye: Jeremy went out of Jerusalem, toward the lande of Ben Jamin, to get hym from amonge the people. And when he came vnder Ben Jamins porte, there was a porter called Jeriah, the sonne of Selemiah the sonne of * Hananiah, whiche fell vpon hym, and toke hym, saying: thy mynde is to runne to the Chaldees. Then sayde Jeremye. It is not so, I goo not to the Chaldees. Neuertheles, Jeriah wold not bileue him, but brought Jeremye bounde before the princes. Wherfore the princes were angrye with Jeremye, and smote hym, and layde hym in prison in the house of Jonathas the scrybe. For he was the ruler of the prison. Thus was Jeremye put into a dongeon and prysON, and so laye there a longe tyme. * Then zedekiah ý kyng sent for hym, and called hym, and asked hym quyetly in his owne house, sayinge: thynkest thou this busynesse (that nowe is in hande) commeth of the Lorde? Jeremy answered: yea, that it doth: and thou (sayde he) shalt be delyuered in to the kynge of Babylons power. (* Jerr.xxxvii.d)

Moreouer, Jeremy sayde vnto kynge zedekiah: What haue I offended agaynst the, agaynst thy seruauntes, or agaynst this people, that ye haue put me in prysON? * Where are your prophetes whiche haue prophecyed vnto you, and sayd: that the king of Babylō shoulde not come agaynst you and this lande? And therfore heare now, O my lord ý kyng: let my prayer be accepted before the, & sende me no more in to the house of Jonathas the scrybe, that I dye not there. Then zedekiah the kyng commaunded to put Jeremy in the fore entry of the prysON, and daily to be gyuen him a cake of breed out of ý bakers strete vntyll all the breed in the cytie was eate vp. Thus Jeremye remayned in the fore entrye in the prison. (* Jerr.xxxvii.d)

¶ The.xxxviii.Chapter.

By the mocyon of the rulers, Jeremy is put into a dongeon. At the request of Abedmelech the chamberlayne, the kynge commaunded Jeremy to be brought fayre of the donges. Jeremy sheweth the kynge how he might escape death.

I Saphathiah the sonne of Mathan, Godoliah the sonne of Phasthur, Jucal the sonne of Semeliah, and Phashur the sonne of Melchia perceyued the wordes, that Jeremy had spoken vnto all the people: namelye, on this maner: Thus sayth the Lorde: * Whoso remayneth in this citie shal perish either with the swerd with hungre, or with the pestilēce. But who so falleth vnto the Chaldees shal escape winnynge his soule for a prayе, and shall lyue. (* Jerr.xxxvii.d) (* Jerr.xxxvii.d)

* For thus sayth the Lorde. This cytie (no doubt) must be delyuered into the power of the kynge of Babylon, and he also shall wynne it. Then sayde the princes vnto the kynge: Syr, we beseche you, let this man be put to death. For thus he discourageth the handes of the souldyers that be in this cytie, and the handes of all the people, whē he speaketh suche wordes vnto them. This man B verely laboureth not for peace of the people, but mischefe: zedekiah the kynge answered, & sayd: lo, he is in your handes: for the kynge maye denye you not hynge. Then toke they Jeremye, and cast hym into the dongeon of (* Jerr.xxxvii.d)

Melchiah

Melchiah the sonne of Amelech that dwelt
in the fore entrye of the prison. And they let
downe Jeremy with coordes into a dongeō,
where there was no water but myre. So Je
C remy stacke fast in ý myre. Now whē Abed-
melech the Moryan, beinge a chambrelayne
in the kynges courte, vnderstoode that they
had cast Jeremye into the dongeon: he went
out of the kynges house & spake to the kyng,
(which then sat vnder the porte of Ben Ja-
min) these wordes: my lorde the kyng, where
as these men medle with Jeremye the Pro-
phete, they do hym wronge: Namely, in that
they haue put hym in prylon, there to dye of
hunger: for there is nomore breed in the citie.
Then the kynge commaunded Abedmelech
the Morian, and sayd. Take from hence. xxx
men whom thou wylt, & dra we vp Jeremye
the prophet out of the dōgeon before he dye.
So Abedmelech toke the men with him, and
went to the house of the kynge, and ther vn-
der the treasurye he gat olde ragges & worne
clouts, and let them downe by a coorde into
the dongeon to Jeremy.
D And Abedmelech the Moryan sayd vnto
the prophete Jeremye: O put these ragges &
clouttes vnder thyne arme holes, betwyxte
them and the coordes: & Jeremye dyd so. So
they drew vp Jeremy with cordes, and toke
him out of the dongeon, & he remayned in the
fore entry of the prison. Then *zedekiah the
kynge sent, and caused Jeremy the prophete
to be called vnto hym, into the thyrde entrye
that is in the house of the Lord. And ý kyng
sayd vnto Jeremy: I wyl aske the somwhat
but hyde nothyng fro me. Then Jeremy an-
swered zedekiah: Yf I be playne vnto the,
thou wilt cause me to suffre death: Yf I giue
the counsayle, thou wylt not folowe me. So
the kynge swore an othe secretlye vnto Jere-
mye, sayinge: As truly as the Lorde lyueth,
that made vs these soules, I wyll not slaye
the, nor gyue the into the handes of thē that
seke after thy lyfe.
E Then sayd Jeremy vnto zedekiah. Thus
sayth the Lord of hoostes the God of Israel.
*Yf case be, that thou wilt go forth vnto the
kynge of Babylons princes, thou shalt saue
thy lyfe, and this cytie shal not be brent: yea,
both thou and thy houshold shal escape with
your lyues. But yf thou wylt not go forthe
to the kynge of Babylons princes, then shal
this citie be delyuered into the handes of the
Chaldees, which shal set fyre vpon it, & thou
shalt not be able to escape thē. And zedekiah
sayd vnto Jeremy: I am afrayed for the Je-
wes, that are fled vnto the Chaldees, leest I
come in their handes, and so they to haue me
in derision.
F But Jeremy answered: No, they shall not
betraye the: O herken vnto the voyce of the
Lord (I beseech the) which I spe ake vnto the
so shalt thou be well, and saue thy lyfe. But
if thou wylt not go forth, ý Lorde hath tolde
me this playnely: Behold, al the womē that
are left in the kyng of Judaes house, shal be
led forth out to the kyng of Babylons prin-
ces. And they shal saye, ý thou art discayued:
and ýmen in whō thou dyddest put thy trust
haue gotten the vnder, & set thy feet fast in ý
myre, and gone their waye from the. Ther-
fore all thy wyues with their chyldren shall
they lede forth vnto ý Chaldees, & thou shalt
not escape their hādes, but shalt be the king
of Babylons prisoner, & this citie shalt thou
cause to be brent. Then sayde zedekiah vnto
Jeremye: loke that no bodye knowe of these
wordes, and thou shalt not dye. But yf the
princes perceyue that I haue talked with ý, G
and come vnto the, saying: O speake, what
sayd the kyng to the: hide it not frō vs, & we
wyl not put the to death. Tell vs (we praye
the) what sayde the kynge to the? Se thou
gyue them this answere: I haue humbly be-
sought the kyng, that he wyll let me lye no-
more in Jehonathans house, that I dye not
there. Then came all the princes vnto Jere-
my, and asked hym. And he tolde them, after
the maner as the kynge bad hym. Then they
helde their peace and let hym alone: for they
perceyued nothing. *So Jeremy abode styl *Jer.xxxix.c
in the fore entry of the prisō, vntyll the daye
that Jerusalem was wonne.

¶ The.xxxix.Chapter.

¶ Nabuchodonozor besiegeth Jerusalem: zedekiah fleeth he is taken of the Chaldees. His sonnes are slayne. His eyes are thrust out. Jeremy is prouided for. Abedmelech is deliuered from capeytitie, bycause of the confydence that he had in God.

NOw *whē the cytie of Jerusalē was A
taken (for in the. ix. yeare of zedekiah *Jer.xxxii.a
kyng of Juda, in the tenth Moneth, iiij.reg.xxv.a
came Nabuchodonozor the kyng of Babylō
and all his hoost, and besieged Jerusalem, &
fought agaynst it. And in the. xi. yere of zede-
kiah in the. iiii. moneth, the. ix. daye of ý mo-
neth, he brake into the cytie.) Then al ý prin
ces of the kyng of Babylon, came in and sat
them downe vnder the porte: Neregel, Sa-
rezer, Samgarnebo, Sarchachim, Rabsa-
ris, Neregel, Sarezer, Rabmag with al the
other princes of the kynge of Babylon.
* And when zedekiah the king of Juda with
his souldiers sawe them that fled, and depar *Je.xxxiii.a
ted out of the citie by nyght, thorow the kyn
ges garden, and thorowe the port that is be-
twene the two walles, and so they went to-
warde the wyldernesse. B
But the Chaldees hoost folowed fast af-
ter them, and toke zedekiah in the felde of Je
richo, and brought hym prysoner to Nabu-
chodonozor ý kynge of Babylon vnto Reb-
lath, that lyeth in the land of Hemath, where
he gaue iudgement vpon him So ý kyng of
Babylō caused the chyldren of zedekiah and
all the

all the nobles of Juda be slayne before his
face at Reblath. And made zedekias eyes to
be put out, and bounde hym with two chay-
nes, and sent hym to Babylon.

C *. Moreouer, the Chaldees brent vp the
4.reg.xxv.d kynges palace, with the other houses of the
Jere.xxxii.d people, and breake downe the walles of Je-
rusalē. As for the rēnaunt of the people that
were in the cytie, and suche as were come to
helpe thē (whatsoeuer was left of the cōmen
sorte) Nabuzaradan the chefe captayne ca-
ryed them to Babylon. But Nabuzaradan
the chefe captayne let the rascal people (and
those that had nothyng) dwel still in ꝑ land
of Juda, and gaue them vynyardes & corne
feldes at the same tyme. Nabuchodonozor
also the kyng of Babylon gaue Nabuzara-
dan the chefe captayne a charge concernyng
Jeremy, sayeng: take and cherysh hym, and
make moch of hym, se thou do hym no harme
but intreate hym after his owne desyre.

D So Nabuzaradan the chefe captayne, Na-
busazban Rabsares, Nergal Sarezer, Rab-
mag, and all the kynge of Babylons lordes
sent for Jeremye, *and caused hym to be fet
*Je.xxxviii.d out of the fore entrye of the prison, & cōmyt-
ted him vnto Godoliah the sonne of Ahicam
the sonne of Saphā: that he shulde cary him
*Jerem.xl.d home: *and so he dwelte amonge the people.
Nowe whyle Jeremy laye yet bounde in the
fore entry of the prison, ꝑ worde of the Lord
came vnto hym, sayinge: Go, and tell Abed-
melech the Morian: Thus sayth the Lord of
hoostes the God of Israel: Behold the cruell
and sharpe plage that I haue deuysed for
this cytie, wyll I bryngе vpon them, ꝑ thou
shalt se it: but I wyll delyuer the (sayeth the
Lorde) and thou shalt not come in the hādes
of those men whom thou fearest. For doubt
lesse, I wyll saue the, so that thou shalte not
perysh with the swerde: but thy lyfe shall be
saued: & that bycause thou hast put thy trust
in me, sayth the Lorde.

¶ The.xl. Chapter.

¶ Jeremy hath lycence to go whyther he wyll.
He dwelleth with the people that remayneth
at Jerusalem, ouer whom Godoliah ruleth.
Johanan prophecyeth deth vnto Godoliah.

A This is the word that the Lord spake
*Jer.xlviii.a vnto Jeremy, *when Nabuzaradan
the chefe captayne had let him go free
‡Jos.xviii.d frō ‡ Ramath, whyther he had led him boūd
amonge all the prisonners that were caryed
from Jerusalem and Juda vnto Babylon.
The chefe captayne called for Jeremye, and
sayd vnto hym. The Lorde thy God spake
myghtelye before, of the mysterye vpon this
place: Nowe the Lorde hath sent it, and per-
fourmed it as he hath promysed. For ye haue
synned agaynst the Lorde, and haue not ben
obedyent vnto his voyce: therfore commeth
this plage vpon you. Behold, I lose the bā-
des from thy handes this daye: ꝑ thou wylt
nowe go with me vnto Babilon, vp thē: for
I wyll se to the, and prouyde for the. But ꝑ B
thou wylt not go with me to Babylon, then
remayne here. * Behold all the lande is at *Gene.xx.
thy wil, loke where thou thynkest conuenient
and good for the to abyde, there dwell. For
as yet he was not gone backe agayne to Go
doliah, therfore he sayde to him: go backe to
Godoliah the sonne of Ahicam, the sonne of
Saphan: *whō the kyng of Babylon hath *iii.a
made gouernour ouer the cities of Juda, and
dwell with hym amonge the people, or re-
mayne wheresoeuer it please the. So the
chefe captayne gaue hym his expenses with
a rewarde, and let hym go. * Then went Je- *Jer.xl
remye vnto Godoliah the sonne of Ahicam,
to Mispa, and dwelt there with hym among
the people that were left in the lande.

Nowe when the captaynes of the hoost of C
Juda (which with their felowes were scat-
tred abrode on euery syde in the land) vnder-
stode, ꝑ the kyng of Babylō had made Gode
liah the son of Ahicam gouernour in ꝑ land:
and that man, wyfe and chylde, yea and the
poore men in ꝑ lande (that were not led cap-
tyue to Babylon) shulde be vnder his iuris-
diction: They came to Godoliah vnto Miz-
pa: Namely Ismael the sonne of Nathaniah
Johanan, and Jonathan the sonnes of Ca-
reah, Sareah the sonne of Thahometh: the
sonnes of Ophai the Netophatite, Jesaniah
the sonne of Maachati, with their cōpaniōs
And Godoliah the sonne of Ahicam, the son
of Saphan sware vnto them and their fe-
lowes in this maner. * Be not afrayed to *iii.a
serue the Chaldees, dwel in the lande, and do
the kyng of Babylon seruyce, so shall ye pro
spere. Behold, I dwell at Mizpa to be an
officer in the Chaldees behalfe, and to satis-
fye such as come to vs. Therfore gather you
wyne, corne and oyle, and kepe them in your
ware houses, and dwell in youre cyties that
ye haue in keppynge.

Yea, al the Jewes also that dwelt in Mo D
ab vnder ꝑ Ammonites in Idumea and in al
the countries when they herde that the kyng
of Babylon had made Godoliah the son of
Ahicam the sonne of Saphan gouernoure,
vpon thē that were left in Juda. Al ꝑ Jewes
(I say) returned out of all places where they
were fled vnto, and came into the land of Ju
da to Godoliah vnto Mizpa, and gathered
wyne and other frutes, and that very moch.

Moreouer, Johanan the sonne of Careah
and all the captaynes of the hoost that were
scatred on euery syde in the land, came to Go
doliah in Mizpa, & sayd vnto him: Knowest
thou not that Baalis ꝑ kyng of the Ammo-
nites hath sent Ismael the sonne of Natha-
niah to slaye the? But Godoliah the sonne of
Ahicam bylieued them not. Then sayde Jo-
hanan the sonne of Careah vnto Godoliah
in Mizpa

in Wispa these wordes secretely. Let me go, I praye the and I wil slay Ismael the sonne of Nathaniah, so that no bodye shal knowe it. Wherfore wyl he kyll the, that all the Jewes which resorte vnto the, myght be scattered, and the remnaunt in Juda perysh? And Godoliah the sonne of Ahikam sayde to Johanan the sonne of Careah. Thou shalte not do it, for they are but lyes, that thou sayeste of Ismael.

¶ The.xli.Chapter.

¶ Ismael kylleth Godoliah gyleftully, and many other with hym. Johanan followeth after Ismael.

1 But in the seuenth moneth it happened, * that Ismael the sonne of Nathaniah the sonne of Elisama (one of the kynges bloude) came w̃ them that were greatest about the kynge, and ten men that were sworne with hym: vnto Godoliah the sonne of Ahicam to Wispa, and they dyd eate togyther. And Ismael the son of Nathaniah with those ten men that were sworne to hym, starte vp, and smote Godoliah the sonne of Ahicã the sonne of Saphan with the swerde, and slewe hym, whome the kynge of Babylon had made gouernoure of the lande. Ismael also slewe all the Jewes that were with Godoliah at Wispa, and all the Chaldees that he founde there waytyng vpõ hym and those that were hable to fyght he slue with hym.

5 The nexte daye after that he had slayne Godoliah (the matter was yet vnknowen) and there came certayne men from Sichem, from Siloh and Samaria, to the nombre of lxxx. whiche had shauen theyr beardes, rente theyr clothes, and were all heuy, bryngynge meatoffrynges and incence in theyr handes to offre it in the house of the Lorde. And Ismael the sonne of Nathaniah went forth of Wispa * weppyng, to mete them. Now when he met them, he sayde: Go your waye to Godoliah the sonne of Ahicam. And when they came in the myddest of the cytie, Ismael the son of Nathaniah (w̃ them that were sworne vnto hym) slewe them, euen at the myddest of the pyt. Amonge these foure score men, there were ten, that sayde vnto Ismael: Oh, slaye vs not, for we haue yet a great treasure in the felde, of wheat, barly, oyle and honye. So he spared them, and slue them not with theyr brethren. Nowe the * pyt wherein Ismael dydcast ỳ deed bodyes of the men (whõ he slue bycause of Godoliah) had kynge Asa caused to be made for feare of Baasa ỳ kynge of Israel, and the same pyt dyd Ismael fyll w̃ slayne men. As for the remnaũt of the people, the kynges doughters and all the people that were yet left at Wispa vpon whom * Nabuzaradan the chefe captayne had made Godoliah the sonne of Ahicam gouernour: Ismael the sonne of Nathaniah caryed them awaye prisoners towarde the Ammonytes. But when Johanan the sonne of Careah, and all they which had ben captaynes ouer the kynges hoost with hym, herde of all the wickednesse that Ismael the son of Nathaniah had done: * they toke theyr cõpanyons, and went out for to fyght with Ismael the sonne of Nathaniah, and found hym by the great waters that are in Gibeon. Now when all the people whom Ismael led captyue, sawe Johanan ỳ sonne of Careah, and all the other captaynes of the hoost, they were glad. So all the people that Ismael had caryed away from Wispa, were brought agayne.

And when they returned, they came to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah, fled from Johanã with viii. of his sworne companyons, and went to the Ammonites. Then Johanan the sonne of Careah and all the captaynes of the hoost, ỳ were with hym, toke all the remnaunt of the people, whom Ismael the sonne of Nathaniah had led away. (When he had slayne Godoliah the sonne of Ahicam) whom they also had reserued from hym: fyghtyng men, women and childrẽ, and gelded men, whom they brought agayne frõ Gibeõ: & wẽt frõ thence & sat them downe at Geruth Canaan which lyeth beside Bethlehem, * that they myght go into Egypte for feare of the Chaldees: of whom they were afrayed, bycause ỳ Ismael the sonne of Nathaniah had slayne Godoliah Ahicams sonne * whom the kyng of Babylon had made gouernour in the lande.

¶ The.xlii.Chapter.

¶ The captaynes aske counsyle of Jeremy what they ought to do. Jeremy admonisheth the remnaunt of the people not to go into Egypt.

Sodall the captaynes, & Johanan ỳ sonne of Careah, Jezaniah the son of Osaiah, came with all the people frõ the leest vnto the moost, and sayde vnto Jeremy the prophete. * O heare our peticion, that thou mayest praye for vs, vnto the Lorde thy God: namely, for all the rẽnaunt wherof there be very fewe of vs left of many, as thou seest vs: that the Lorde thy God maye shewe vs a waye to go in, & tel vs what we shulde do. Then Jeremy ỳ prophet sayd vnto them: I haue herde you. Beholde, I wil praye vnto God your Lord as ye haue requyred me: and loke what answer ỳ Lorde gyueth you, I shall certifye you thereof, and kepe nothing backe from you. And they sayd vnto Jeremy: * The Lord of truthe & kaythfulnesse be our record, that we wyl do al that the Lorde thy God commaundeth vs, whether it be good or euyll. We wyl herke vnto the voyce of the Lorde God, to whõ we send the, that we may prosper, when we haue followed the voyce of the Lorde our God.

And after ten dayes came the worde of the Lorde vnto Jeremy. Thẽ called he Johanã the

the sonne of Careah, and all the captaynes of the people that were with hym: yea, and all the people frō the leest to the moost, and sayd vnto them: Thus sayeth the Lorde God of Israel vnto whome ye sent me to laye forth
*Jere.xvi.b pour prayers before hym: *Yf ye wyll dwell in this lande, I shall buylde you vp, and not breake you downe: I shal plant you, and not roote you oute: for I repent, as concernynge the trouble that I haue done to you. Feare not the kyng of Babylon, of whom ye stand in awe: O, be not afrayed of hym, sayth the Lorde: for I wyll be with you, to helpe you, and delyuer you from his hande. I wyll pardon you, I wyll haue mercye vpon you, and cause hym to pyttye you, and bryngе you agayne into your owne lande.

C Neuertheleſſe, yf ye purpose not to dwell in this lande, nor to folowe the voyce of the Lorde your God: but wyl saye thus: we wyl not dwell here, but goo into Egypte: where we shall neyther se warre, heare the noyse of the trompe, nor suffre hungre, ther wyll we dwell. Wherfore, heare now the word of the
*Je.xxvii.a Lorde, O ye remnaunt of Juda: *Thus sayeth the Lorde of hoostes the God of Israel: Yf ye be wholy purposed to go into Egypt, & to dwel there as straungers: *the swearde
*Jer.xli.e that ye feared, shall ouertake you in Egypt: and the hungre whereof ye be here afrayed, shall hange vpon you, and folowe you in to Egypte: and there shall ye dye. And all they, that of set purpose vndertake to go into Egypt to sojourne there, shall perysh with the swerde, with hungre and pestilence: not one of them shal remayne, there shal none escape the plage, that I wyll bryngе vpon them.

D For thus sayeth the Lorde of hoostes the God of Israel: lyke as my wrath and indignacion is moued agaynste the inhabitours of Jerusalem: so shal my displeasure be kyndled agaynst you also, yf ye go into Egypt: & there ye shalbe reuyled, abhorred, brought to shame and confusion: and as for this place ye shal neuer se it more. The Lorde forbydeth you (O ye remnaunte of Juda) that ye shall not go into Egypt.

And forget not that I haue warned you
*Jere.xlii.a carnestly this daye, for ye haue dissembled wō me. *For ye sent me vnto the Lorde youre God, and sayde: O praye thou the Lorde our God for vs: and loke what answere ý Lord our God gyueth the, that bryngе vs agayne and we shall do therafter. Nowe haue I shewed and declared vnto you, but you hauenot obeyed the voyce of the Lorde your God, for the which cause he hath sent me to you.

*deu.xxviii.e Nowe therfore: *Yf ye wyll not folowe it, be sure, that ye shal perish with the swerde with hungre and pestilence: euen in the same place, where your mist is to go and dwell.

C The.xliii.Chapter.

C Iohanan carryeth the remnaunt of the people into Egypt, contrary to the mynde of Jeremye. Jeremye prophecyeth the destruction of Egypt.

NOwe when Jeremy had ended all the wordes of ý Lord his God, vnto the people, wheihe to declare the Lorde theyr God had sente hym to them (euen all these wordes, I saye:) I
Azariah the sonne of Oziah and Iohanan the sonne of Careah, with all the stubburne personnes, sayde vnto Jeremye: *thou lyest: the Lorde oure God hath not set *Je
the to speake vnto vs, that we shoulde not go into Egypte, and dwell there. But Baruch the sonne of Neriah, prouoketh the, agaynste vs, that he myght bryngе vs into the captyuytye of the Chaldees, that they might slaye vs, and cary vs away prisoners vnto Babylon.

So Iohanan the sonne of Careah, and B.
all the captaynes of the hoost, and al the people folowed not the commaundement of the Lorde: Namely, to dwell in the lande of Juda: But Iohanan the sonne of Careah, and all the captaynes of the hoost, caryed awaye all the remnaunt in Juda, * that were come *Je
together agayne from al the Heythen (amōg whom they had bene scattred) to dwell in the lande of Juda: Men, women, chyldren, the kynges doughters: all those that Nabuzaradan the chefe captayne had left with Godoliah the sonne of Ahikam, the sonne of Saphan. They caryed awaye also the prophete Jeremy, Baruch the sonne of Neriah, and so came into Egipt: for they were not obedient vnto the commaundement of God. Thus came they to Taphnis.

And in Taphnis the worde of the Lorde C
happened vnto Jeremy, saying: Take great stones in thyne hande, and hyde them in the brycke wal, vnder ý doore of Pharaos house in Taphnis, that all the men of Juda may se and saye vnto them: Thus sayth the Lord of hoostes the God of Israel: *Beholde, I wyl *Je
sende and cal for Nabuchodonozor the kyng of Babylon my seruaunt, & wyll set his seate vpon these stones that I haue hyd, & he shall spreade his tent ouer them.

And when he commeth, he shal smyte the D
lande of Egypt, some with slaughter, some with prisoment, and some with the swerde, He shal set fyre vpon the temples of the Egiptians goddes, and burne them vp, and take them selues prisoners. Moreouer, he shall arraye him selfe with the lande of Egypt, lyke as a shepherde putteth on his cote, and shall departe his waye from thence in peace. The pyllers also of the temple of the Sunne that is in Egypte, shall he breake in peeces, and burne the temples of ý Egyptians goddes.

C The

¶ The.xliiii. Chapter,

¶ He reproued the people for their Idolatrye. They that fle dyde by the thretenynge of ꝑ Lorde are chastened. The remnauntes of Egypte and the Jewes therin is prophecyed.

I THys is the worde that was shewed to Jeremy, concernynge al the Jewes: whyche dwelt in Egypte: at Migdol, at Taphnis, at Noph, and in the lande of Patures. Thus sayth the Lorde of Hostes, the God of Israell: Ye haue sene all the misery, that I haue brought vpon Jerusalem, and vpon the cyties of Juda: so that thys daye they are desolate, & no man dwellynge therin: ad that because of the grete blasphemyes wyech they commytted, to prouoke me vnto angre. In that they went backe to do sacrifyce and worshyp vnto straũge goddes: whom nether ye, ner youre fathers haue know. Howbeit, I sent vnto them my seruaunts al the prophetes. * I rose vp earely, I set vnto them, and gaue them warnynge. O do no suche abhomynable thynges, ad thynges that I hate. But they wolde not folowe ner herken, to turne from their wyckednes, & to do nomore sacrifices vnto straũge goddes.

B Wherfore mine indygnation and wrathe was kyndled, and it brent vp the cytyes of Juda, the feldes with the stretes of Jerusalem, so that they were made waste and desolate, as it is come to passe thys daye. Nowe therfore, thus sayeth the Lord of hostes, the God of Israell: Howe happeneth it, that ye do so greate euyll vnto youre owne soules: thus to destroye the men and wemen: chyldren and babes of Juda: so that none of you is lefte, because ye prouoke me vnto wrathe wyth the workes of youre owne handes: When ye offer vnto straunge Godes in the land of Egipt, where as ye be gone to dwel. That ye myght vtterly perysche, and that ye myght be reuyled and shamefully intreated of all nacions. Or haue ye nowe forgotten the wickednesse of your forefathers, the wicknes of the kynges of Juda and their wyues, the wyckednes that ye youre selues and youre wyues haue done in the lande of Juda, in the stretes of Jerusalem.

C Yet are ye not sorye vnto thys daye, ye feare not, nether walke ye in my lawe and in my commaundementes, that I haue geuen vnto you and youre forefathers.

Therfore thus sayeth the Lorde of hostes, the God of Israell: I am stedfastly addicted and determined to punysche you, and to rote out all Juda. As for the remnaunte of Juda, that purposly went into Egypt, ther to dwell, I wyll take them, * and they shall all be destroyed. In the lande of Egypt shall they perysche, beynge consumed wyth the swearde and with hunger. For from the lest vnto the moste, they shall perysche wyth the swearde and with honger. Moreouer, they shalbe reuyled, abhorred shamed, and confounded. For I wyll vyset them that dwell in Egypte, * as I haue vysyted Jerusalem, with the swearde, with honger and with pestilence, So that none of the remnaũt of Juda, which are gone to dwell in Egypt, shall be lefte to come agayne into the lande of Juda all though they thyncke to come thyther agayne, & to dwell there. For none shall come agayne, but suche as are fled awaye. * Jer.xxxix.a

D Then all the men which knewe that their wyues had offred vnto straũge goddes, and a great sorte of wyues that stode there, yee, and all ꝑ people that dwelt there in Egypte in the cytie of Patures, answered Jeremye, and sayde: As for the wordes that thou hast spoken vnto vs: in the name of the Lorde, we wyll in no wyse heare them: but whatsoeuer goeth out of oure owne mouth, that we wyll do. We wyll do sacrifice and offer oblatyons vnto the quene of heauen, * lyke as we & oure forefathers, oure kynges and oure heades haue done in the cytes of Juda, and in the stretes and feldes of Jerusalem. For then had we plenteousnes of vytales, then were we in prosperyte and no myslortune came vpon vs. * Jere.vii.b.

E * But sens we left to burne incense, and to do sacrifyce vnto ꝑ quene of heauen, we haue had scarcenesse of all thynges, and perysche wyth the swerde and honger. Laste of all, when we wemen dyd sacrifyce and offered vnto the quene of heauen, dyd we make her cakes and power vnto hyr drynckeofferynges, euen to ꝑ ymage dyd we sacrifyce & serupce, wythout oure husbandes wylles? * Mathe.d.8

Then sayde Jeremy vnto al the people to the men to the wemen, and to al the folke wyche had gyuen hym that answere: Dyd not the Lorde remembre the sacrifyces that ye, youre forefathers, youre kynges and rulers, wyth all the people, haue offered in the cyties of Juda, in the stretes and lande of Jerusalem? and hath he not consydered thys in hys mynde; In somoch that ꝑ Lorde myght no longer suffre the wyckednes of youre inuencyons, and the abhomynable thynges, wyche ye dyd? * Is not youre lande desolate and voyde: yee, abhorred and accursed: so that no man dwelleth therin any more, as it is come to passe this daye? * Esay.d.e

F * Dyd not all this happen vnto you, byeause ye made suche sacrifyces to ydols, and synned agaynst the Lorde. ‡ Ye haue not folowed his voyce, to walke in his lawe, in his ordinaunces and statutes. * Ie.Ne.rbiii.b Jere.6.c iii.e. and.d.e ‡Barue.ii.a.

Yea, this is the cause that al mislortune happened vnto you: as it is come to passe this daye. Moreouer Jeremy spake vnto al the people and to all the women. Heare the worde of the Lorde, all Juda: ye that be in

the lande of Egypte. Thus sayth the Lorde of hoostes the God of Israell. Ye & your wyues haue spoken wyth your owne mouth, ý thynge that ye haue fulfylled in dede.

*Jer.xliiii.c *Yee, thus haue ye sayde: We wyll not fayle, but perfourme the vowes that we haue vowed, we wyll do sacrifyce & powre out drincke offeringes to ý quene of heauen. Pur posly wyll ye set vp your owne meanynges and performe your vowes. And therfore, heare the worde of the Lorde, all Juda, ye ý dwell in the lande of Egypte.

*Gen.xxii.a Beholde, *I haue sworne by the great
G name, saythe the Lorde: that my name shall not be rehearsed thorowe eny mans mouthe of Juda, in all the lande of Egypte, to saye: The Lorde God lyueth, for I wyll watche, to plage them, and not for theyr welthe.

*Jerr.xlii.c. *And al the men of Juda ý be in the lande of Egypte shall perysche wyth the swerde & wyth hõger, vntill they be vtterly destroyed. Neuertheles, those ý fled awaye for the swearde, shal come agayne into the lande of Juda: but there shalbe very fewe of them. And all the remnaunte of Juda, ý are gone into Egypte, there to dwell, shal know whose wordes shalbe founde true: theyrs or myne. Take thys for a token that I wyll vyset you in thys place, saythe the Lorde & that ye maye knowe ý I (wythout doubte) wyl perfourme my porpose vpõ you to punysh you. Beholde, saythe the Lorde, I wyll delyuer Pharao Hophrea kynge of Egypt into the handes of hys enemyes ý seke after his lyfe:

*iiii.Regum xxv.a Jer.xxxix.d *euen as I gaue zedekias ý kyng of Juda in to the handes of Nabuchodonosor kinge of Babilon hys enemye, whiche sought after hys lyfe.

¶ The.xlv. Chapter.

¶ Baruch is reproued of Jeremy.

I

*Jer.xxxvi.a These are ý wordes that Jeremy the prophet spake vnto Baruch the sonne Neriah, *after ý he had wrytte these sermons in a boke at the mouth of Jeremye: in ý fourth yeare of Jehoakim the sone of Josias kinge of Juda, sayinge Thus saythe the Lorde God of Israell vnto the, O Baruch. In somoche as ý thoughtest thus, when thou wast wrytynge Wo is me, the Lorde hathe geuen me sorowe vpon sorow. I haue weryed my selfe with sythynge, and haue founde no rest.

B Therfore tell hym, O Jeremye, that ý Lorde sayth thus: Beholde, the thing that I haue buylded, wyl I breake downe agayne and rote out the thynge that I haue planted yee, thys whole lande. And seketest thou yet promocyõ? Loke not for it, and desyre it not. For I wyll bryngе a myserable plage vpon all flesche, saythe the Lorde. *But thy lyfe *Jerr.xxi.b. wyll I gyue ý for a praye in all places, wher soeuer thou goest.

¶ The.xlvi. Chapter.

¶ De prophecyeth the destruccyon of Egypte. Deliuerance is promysed to Israel.

I Here folowe the wordes of ý Lord to the prophet Jeremy which he spake agaynste all the Gẽtyles. These wordes folowynge preached he to *the Egypcyans consernyng the hoost of Pharao, Necho kynge of Egypte: & when he was in Charcamis, besyde the water of Euphrates: what time as Nabuchodonosor the kynge of Babylon slewe hym, in the fourth yeare of Jechoakim the sonne of Josias kynge of Juda.

*Make ready buckler & shylde, and go *Jer.xl.
furth to fyghte: harnes your horses, and set your selues vpõ them: set your salettes fast on, bryngе furth speares scoure your swerdes, and put on your breste plates.

But alas how happeneth it, ý I see you so afrayde? why shrynke ye backe? Theyr worthyes are slayne. Yee, they runne so fast awaye, that none of them looketh behynde hym: Fearfulnes is fallen vpon euerychone of them, sayth the Lorde. The lyghtest of foote shall not flee awaye, & the worthyes shall not escape.

Towarde the northe by the water of B
Euphrates, they dyd stomble and fall. But what is he thys, ý swelleth vp, as it were a floude, roarynge & ragynge lyke ý streames of water? It is Egypt that ryseth vp lyke ý floude, and casteth oute the waters wyth so great noyse.

And he sayde: I wyll go vp, & wyll couer the erth. I wyl destroye the cytie wth the that are therein. Get ye vp ye horses, rolle forth ye charettes come forthe worthyes: ye Moryans, ye Libeans wyth your buclers, ye Lideans wth your bowes. Thys daye of ý Lorde God of hoostes, is a daye of vengeaunce, that he maye auenge hym of hys enemyes. The swearde shall deuoure, it shalbe C
satisfyed and bathed in theyr bloude. For the Lorde God of hoostes shal haue a slayne offerynge towarde the northe, by the water of Euphrates. Go vp, O Gylead, & bryngе tryacle vnto the daughter of Egypte. But in vayne shalte ý go to surgery, for thy wounde shall not be stopped. The heythen haue hearde of thy shame, and the lande is full of thy confusyon: for one stronge man dyd stomble vpõ another, & they are fallen both together.

*These are the wordes that the Lorde D
spake to the prophet Jeremy concernynge ý *Jer.
commynge of Nabuchodonosor the kyng of Babylon, wych was sente to destroye ý lande of Egipt. Preache out thorowe ý land of Egypte: & cause it to be proclaymed at Migdoll,

doll, Noph and Tapnis & saye: Stand styll make the redy, for the swerde shall consume the rounde aboute.

Howe happeneth it, ý thy mygthy wor thyes are fallen? Why stode they not fast? Euen because the Lorde thrust them downe The slaughter was greate, for one fell euer styll vpon another. One cryed vpō another Up, let vs go agayne to oure owne people, and to oure owne naturall contrey from the cruell swearde.

They dyd crye euen there, O Pharao, kynge of Egypte ý trobulous kynge: the tyme wyll bryngе sedyciō. As truly as I lyue, saythe ý kynge, * whose name is ý Lorde of hoostes, it shall come as the mounte of Tabor, & as Libanus yf it stode in the see. O thou daughter of Egypt make ready thy gere to flyt. For Noph shalbe voyde & desolate, ly ý noman shall dwell therin. The lande of Egypte is lyke a goodlye fayre calfe: but destructyō shall come out of the north I saye it commeth. Her waged soudiers ý be wōder are lyke fat calues. They also shal fle away together, & not abyde: for the daye of theyr slauter, & the tyme of theyr vysytacyon shal come vpon them.

The cry of them shall make a noyse as the blaste of a trompet. For they shall enter in wyth theyr hoostes, & come wyth axes, as it were hewers downe of wood. And they shall cut downe her wood, sayth the Lorde: They shalbe innumerable: for they shalbe mo in nombre then the grashoppers, so that noman shalbe able to tell them. The daughter of Egypte is cōfounded, and deliuered into the handes of the people of the north.

Thus sayth ý Lorde of hoostes ý God of Israell. Beholde, I wil vyset that restles people of Alexandrya, Pharao and Egypte yet, bothe theyr goddes and theyr kynges: euen Pharao, and al them that put their trust in hym. Yee, I wyll delyuer them into the handes of those, that seke after theyr lyues. Namelye into the power of Nabuchodonosor the kynge of Babylon, and into the power of hys seruauntes. And after all these thynges it shalbe inhabyted as afore tyme, saythe the Lorde.

But be not thou afrayed (O my seruaunt Jacob) feare not thou O Israel. For lo, I wyll helpe the from farre, & thy seed from the lande of theyr captiuite. Jacob also shal come agayne, and be in reste: he shall prospere & no man shall do hym harme. Fear thou not (O Jacob my seruaunte) sayth ý Lorde for I am wyth the: and wyll destroye all nacyons, amonge whom I haue scatered the. Nevertheleslye, I wyll not consume the: but chasten the and correcte the, yee, and that wōder vysitacyon: neyther wyll I spare the as one that were faultlesse.

¶ The. xlvii. Chapter.

¶ The worde of the Lorde agaynst the Philistines.

These are the wordes, that the Lorde spake vnto Jeremy ý prophet, agaynst the Philistines, before ý Pharao smote ý cytie of Azah. Thus sayth ý Lorde: Beholde, there shall waters arise out of ý northe: & shall growe to a great floud, rūnyng ouer & couerynge the land, the cyties, & them that dwell therin.

And the men shall crye, & all they that dwell in the lande, shal mourne at the noyse and stampynge of theyr stronge barbed horses, at the shakyng of theyr charettes and at the rumblynge of the wheles. The fathers shall not loke to theyr chyldren, so feble and wery shall theyr handes be: at the same time whē he shal be there, to destroy ý whole lāde of ý Philistines. He shal make wast both Tirus, Sidō, & al other ý are sworne vnto thē.

For the Lorde wyll destroye the Philistines, the remnaunte of the yle of Caphtor, Baldnesse is come vpon Azah, Ascalō with her other valleis shall kepe her pece.

Howe longe wylte thou slaye, O thou swearde of the Lorde? Whan wylte thou cease? Turne agayne into thy swete rest, and leue of. But howe can it cease, whē the Lorde hym selfe hath geuen him a charge against Ascalon, and rayled it vp against the cyties of the see coaste?

¶ The. xlviii. Chapter.

¶ The worde of the Lorde agaynste the Moabites

Thus sayth the Lorde of hoostes ý God of Israell agaynst * Moab: wo be to ý cytie of Nebo: for it is layed wast, brought to confusyō: & Kariatthiari taken. Misgab is brought to shame & afrayd: Moab cā boast nomore of Heshebō for they haue deuyled agaynst it. Come, shall they saye, let vs rote them out, ý they maye be nomore amōge ý nombre of the Gētiles, & that the Madmen maye nomore be thought vpon: and the swearde shall persecute ý. A voyce shall cry from Horonaim: wōder great wasting & destrucyon is Moab made desolate.

Chyldren couldе tell of the crye therof. For at the goynge vp vnto Luyth, he arose wyth lamentacyon and mournynge, and downe towarde Horonaim, they heard a cruel and a deadly crye. Get you away, saue your lyues, and be lyke vnto the heeth in the wylderness. * For because thou haste trusted in thyne owne worckes & treasure, thou shalte be taken. Chamos wōder hys preastes and princes shall go awaye into captiuyte

The destroyer shal come vpon all cyties

none shal escape. The valles shalbe destroyed, and the feldes shalbe layed wast, lyke as the Lorde hath spoken.

Gyue wynges vnto Moab, that she get her awaye speedyly: for her cyties shalbe made so desolate, ꝑ nom ā shal dwel therin.

Cursed be he that doth the worcke of ꝑ Lorde neglygently, and cursed be he that keepeth backe hys * swearde from sheddinge of bloude.

* Jer. xlviii. b

Moab hath euer bene ryche & careless from her youth vp, she hath sitten and taken her ease wyth her treasure. She was neuer yet put out of one vessell into a nother (that is) she neuer wente awaye into captyuytye, therfore her tast remayneth, and her sauour is not yet chaunged.

C But lo, the tyme commeth sayth ꝑ Lorde, ꝑ I shall sende her trussers to trusse her vp whyche shall remoue her from her dwellyng: & emptye her vesselles, and breake her wyne pottes. And Moab shalbe ashamed of Chamos, lyke as Israel was ashamed of * Bethel, wherin she put her truste: Wherefore doo ye thyncke thus: we are myghtye & stronge men of warre? Moab is destroyed: and her cytyes brente vp: her chosen yonge men be slaine, sayth the kynge, whose name is the Lorde of hoostes. The destruccyon of Moab commeth on apace, and her fall is at hande.

iii. Reg. xii. a

All the neyghboures shal mourne for her and all they that knowe her name shall saye O how happeneth it, that the stronge staffe and the goodly rodde is thus broken? And thou daughter Dibō, come downe from thy glory, and syt in thyrst. For he that destroyeth Moab, shall come vp to the also, and breake downe thy strōge holdes.

D And thou that dwellest in Aroer, get ꝑ to the strete, and loke aboute the, aske them ꝑ are fled and escaped, & saye: what thyng is happened? Oh, Moab is confounded and ouer come.

Mourne & crye, tell it onte at Arnon, ꝑ Moab is destroyed. For iudgement shal come vpon the playne lande. Namelye: vpon Holon, & Jahazah, vpon Mephaath & Dybon vpon Nabo, & the house of Deblathaim vpon Cariathiarim and vpon the house Gamull, vpon the house Moan, and Carypothe vpon Bozrah, and all the cyties in the lande of Moab, whether they lye farre or neare.

The horne of Moab is smytten downe and her arme broken, sayth the Lorde. Make her broken, for she magnyfyed her selfe aboue the Lorde, ꝑ men maye clap theyr handes at her vomite, and that she also maye be laughed to scorne. O Israell, shalt thou not laugh hym to scorne, when he is taken amōge theues. * Yee, because of thy wordes that thou haste spoken against hym thou shalt be

* Nu. xxi. a

dryuen awaye. Ye Moabytes shall leaue the cytyes, and dwell in rockes of stone, and become lyke doues, that make theyr nestes in holes.

* As for Moabs pryde, we haue heard ok it: she is very hye mynded. I knowe her stoutnesse, her bostynge, her arogancye, and the pride of her stomacke, sayth the Lorde. I knowe (sayth the Lorde) her indygnacyon, she dothe not ryghte, her wordes are lyes, & they haue not delt truly. Therfore shal ther mournynge be made for Moab, and euery man shall crye for Moabs sake: a lamentacyon shalbe made to the men ꝑ stande vpon the wall. So wyll I mourne for the also, O Jazer, & for the, O thou vyneyarde of Sabamah. Thy vyne braunches shall come ouer the see, and the braunches of Jazer, but vnto the see: the destroyer shall breake into thy haruest & grapegatherynge: myrth & chere shalbe taken awaye from the tymbry felde, & from the hole lande of Moab.

E

* Esay. xvi. Jer. xlviii.

There shalbe no swete wyne in the pressye, the treader shal haue no stomacke to crye, yee: there shalbe none to crye vnto him: why che afore time were heardc from Heshebon to Eleale, & Jahaz, whych lyfted vp theyr voyce from zoar vnto Horonaim, ꝑ bullocke of of thre yeare olde shall go mournynge. The waters also of Nerim shalbe dried vp. Moreouer I wyll make Moab cease, sayth ꝑ Lorde: from the offerynges & censynge that she hathe made vnto her Goddes in hye places. Wherfore my herte mourneth for Moab, lyke a crowde playinge an heype songe: & for the mennes sake of the brycke wall my hert mourneth also: euen as a ppye that pypeth a dolefull songe: for they shalbe very fewe, & destroyed.

F

* All heades shalbe shauen, & all beardes clypped of: all hādes bound, & loynes girded aboute wyth sacke clothe. Upon all the house toppes & stretes of Moab, ther shalbe lamentable mournynge. For I wyll breake Moab lyke an vnprofytable vessell, sayth the Lorde: O howe is she destroyed? O how mourneth she? O howe doth Moab hange downe her heade, & is ashamed? Thus shall Moab be a laughinge stocke: & had in derysyon of all them that be rounde about her. * For thus sayth the Lorde. Beholde, the enemye shall come flyinge as an Egle: & spred hys winges vpō Moab. They shal clyme ouer ꝑ walles, & wyn ꝑ strōge holdes. Then ꝑ myghtie menes hertes in Moab shalbe lyke ꝑ hert of a womā trauelynge with chyld.

* Esay. xv.

* Jer. xlviii.

G And Moab shalbe made so desolate, ꝑ she shal no more be a people because she hath set vp her selfe agaynste the Lorde. * Feare, pyt & snare shall come vpon the, O Moab, sayth the Lorde. Whoso escapeth the feare shall fall in the pyt, and whoso getteth out of the

* Esa. xlvi.

of the pyt, shalbe taken in the snare. For I wyll bryngе a yeare of vysytacyō vpō Moab, sayth the Lorde. They that are able to fye, shall stande vnder the shadowe of Hesebon. For there shall go a fyer out of Hesebō and a flame from Sypon, and shall burne vp that proude people Moab, and the toppe of those sedycyous chyldren.

Wo be vnto the, O Moab, for thou people of Chamos shalte perysche. Yee, thy sonnes & daughters shalbe led awaye captyue. Yet at the laste wyll I bryngе Moab oute of captiuytie agayne sayth the Lord. Thus farre is of the plage of Moab.

The.xlix.Chapter,

The worde of the Lorde agaynst the Ammonytes, & gaynst Idumea, Damascus, Cedar and Elam.

So concernyng the *Ammonytes, thus the Lorde sayth: Hath Israel no chyldren, or is he without an heyre? Why hathe youre kynge thē taken Gad in? Wherfore doth hys people dwell in hys cyties? Behold therfore, the time commeth, sayth the Lorde, that I wyll bryngе a noyse of warre into Rabah of the Ammonytes: & yt shal be layed on a desolate heape: & her cyties bryente vp: & the Israelites shalbe lordes ouer those that had them in possessyon afore, sayth the Lorde. Hesebon shal mourne: for Ay shalbe rooted out of the grounde, sayth the Lorde.

The cyties of Rabah shall cry out, and gyrd them selues with sackecloth, they shal mourne & runne about the walles: for theyr kynge shalbe led away presoner: yee, his prestes and prynces wyth hym.

Wherfore trustestе thou in the valley? thy valleye hath flowed awaye, O thou fearce daughter, & thynkest thou ý thou art so safe, by reason of thy treasure, ý no mā shal come to the? Behold, I wyll bryngе a feare vpon the, sayth the Lorde God of hostes, frō all those that be about the: so that ye shalbe scatered euery man from another, and no man shal gather them together agayne that be fled. But after that I wyll bryngе ý Ammonites also out of captiuytie agayne.

*Upon the Edomites hath the Lorde of hostes spoken on thys maner: Is ther no more wysdome in Themam? Is there nomore good counsell amonge hys people? Is their wisdome then turned clene to naught? Get you hēce, turne your backes, crepe downe into the deppe, O ye citezyns of Dedan.

For I wyl bryngе destruccion vpon Esau yee, and the daye of hys vysitation. If the grape gatherers came vpon the, shulde they not leue some grapes? If the nyght robbers came vpon the, shulde they not take so moch as they thought were ynough?

But I wyl make Esau bare, and discouer his secretes, so that he shall not be able to hyde them. His seede shalbe wasted awaye: yea, his bretheren and his neyghbours: and he hym selfe shall not be left behynde.

Thou shalt leaue thy fatherlesse chyldren behynde the, and I wyll kepe them: and thy wyddowes shall take theyr comfort in me. For thus hath the Lorde spoken, *Beholde they that mē thought were vnmete to drink of the cuppe, hath dronken with the fyrste: & thynkest thou then to be free? *Jere.xxv.b Ezech.xx.b. 1.Pet.iiii.c.

No, no, thou shalt nether be quyte nor fre: but thou must drinke also. For why? I haue sworne by my selfe, sayth the Lorde: ý Bozrah shal become a wilderness, an opē shame a laughynge stocke and cursynge: and al her cyties shalbe a continuall deserte.

For I am perfectly informed of the Lord that he hath sent a message alredy vnto the Heythē. Gather you togyther, and go forth agaynst them: make you readye to the battayle: for lo, *I wyll make the but small amonge the Heythen, and lytle regarded amonge men. *Abdi,.i.a

* The hye stomacke and the pryde of thy herte haue disceaued the, bycause thou wylt dwell in the holes of stony rockes, and haue the hye mountaynes in possession. Neuerthelesse, though thy nest were as hye as the Eagles: yet wyll I caste the downe, sayeth the Lorde. Moreouer, Idumea shalbe a wilderness: *whoso goth by it, shalbe abasshed, & wonder at all her mysserable plages. * Lyke as Sodom, Gomorre, and the cyties ý layeth ther about were turned vpsydowne, sayth the Lorde: so shal no body dwel in Idumea, and noman shall haue his habitation there. Beholde, like as the lyon, so shal a destroyer come vp frō the pleasaunt medowes of Jordan vnto the strong dwellynge place: & whē I haue made him quyet, I wyl make him to flye frō her: and all chosen men wyll I set in araye agaynst her: Who is lyke vnto me? What is he that wil stryue with me? What shepherde maye stande in my handes? *Ezech.xxxv.a Jere.xlviii.b *Jere.xlviii.b xlix.b.i.d 1.Genes.xix.b

*Therfore heare the counsayl of the Lord that he hath taken vpon Idumea: and his purpose that he hath deuysed vpō the citezins of Theman. The leest of the flock shal teare them in peces, & loke what fayre thinge they haue, they shal make it waste: & themselues also. At the noyse of theyr fal: the earth shall quake: the crie of theyr voyce shalbe herd vnto the reed see. Beholde, *the enemye shall come and fly vp hyther, lyke as it wer an Eagle, & spred his winges vpon Bozrah. Thā shal the hertes of the worthyes in Edom be as the hert of a woman traueling of chylde. *Ezech.xxxv.a *Jere.xlviii.i.

* Upon Damascus, Hemath and Arphad shal come confusion: for they shal heare euyll tydynges, they shalbe tossed to and fro lyke the see that cannot stande styll. Damascus shalbe sore afrayed, and shal flye trembling *Esa.xvii.a. Amos.i.a.

shall come vpon her. Sorowe & payne shall ouertake her as a womã traueling of chyld. But howe shulde so worshyppfull & glorious a cytie be forsaken: Here therfore: yer yonge men shall fall in the stretes, and all her men of warre shalbe taken awaye in the tyme, sayth the Lorde of hostes, I wyl kyndel a fyre in the walles of Damascus, whyche shall consume the place of Benhadad.

*Esay.xvi.c.

*As for Cedar and the kyngdome of Hazor, whom Nabuchodonosor the kynge of Babylon smote downe, The Lorde hath spoken thus vpon them: Aryse, & get you vp vnto Cedar, & destroye the people towarde the easte. Theyr tentes & theyr flockes, shall they take awaye: yee, theyr hangynges and theyr vessels. Theyr camelles also shal they carye awaye wyth them. They shall crye to them: Feare is on euery syde.

Fle, get you sone awaye, creape into caues, that ye maye dwell there, O ye inhabyters of Hasor, sayth the Lorde: for Nabuchodonosor the kynge of Babylon hath holden a counsell concernynge you: & concluded hys deuyce agaynst you. Aryse, and get you vp agaynst yonder ryche and careles people (sayth the Lorde) whiche hath nether gates nor doorebarres, but dwell alone. Theyr camels shalbe stollen, & the droues of theyr catell dryuen awaye.

Moreouer, those wyll I scatter towarde all the wyndes and bringe them to destruccyon: yee, & that thorowe their owne fa mylyers, sayth the Lorde. Hasor also shalbe a dwellynge for dragons, & an euerlastynge wyldernes: so that no body shall dwell ther: & no man shall haue there hys habytacyon.

These are the wordes that the Lorde spake to the prophet Jeremy, concernyng * Elam, in the begynnyng of the rayne of zedekyah kynge of Juda. Thus sayth the Lorde of hoostes: Beholde, I wyl breake the bowe of Elam, & take away their strength: & vpon Elam I wyll bryng the foure wyndes from the foure quarters of heauen, and wyll scatter them agaynste the same foure wyndes. And there shalbe no people, but some of Elã shall fle vnto them.

*Ere.xxxii.d Dani. viii.a.

For I shall cause Elam to be afrayed of theyr enemyes, & of them that seke theyr lyues: & wyll bryngе vpon them the indygnacyon of my wrathe, sayth the Lorde. And I wyll persecute them wyth the swearde, so longe till I haue brought them to naughte. I wyl set my throne in Elam, I wil destroy bothe the kynge and the prynces from thence, sayth the Lorde. But in processe of time I wyll bryngе Elam oute of captyuyte agayne, sayth the Lorde.

¶ The.l. Chapter.

¶ The prophecieth the destruccyon of Babylon, and the deliuerance of Israell, whych was in captiuite.

The wordes that the Lord spake vnto the prophete Jeremy, concernynge Babylon, & the lande of the Chaldees: *Preach amonge the Gentiles, let youre voyce be heardе, make a token, cry oute, kepe no silence, but say: Babylon is wonne.* Bell is confounded, & Merodach is ouer come. I

*Yee, their goddes be brought to shãe & theyr ymages burste in peces. For oute of the north there doth come a people agaynste her, whyche make her lande so wast, that no body dwell therin, neyther man, nor beaste: for they flye and departe from thence. * In those dayes & at that tyme, sayth the Lorde: the chyldren of Israell shall come, they and the chyldren of Juda, weppynge & makynge haste, and shall seke the Lorde theyr God. They shall aske the waye to Syon, thyther shall they tourne theyr faces, saying: Come and we will cleaue to the Lord, in a couenaunte that neuer shall be broken.

Wy people hathe bene a loste * flocke, my shepherdes haue dysceaued them, and hane made them go astraye vpon the hylles. They haue gone from the mountaine to the lytle hylle, & forgetten theyr folde. All they that came vpon them, haue deuoured them: and theyr enemyes sayde: We haue made no faute agaynste them: for they haue dyspleased the Lorde: yee, euen the Lorde, whych is the bewtie of theyr ryghteousnesse and that defẽded theyr fathers. Yet shall ye flye from Babylon, & departe oute of the lande of the Chaldees, & be ye as the rammes that go before the flocke.* For loo, I wyll wake vp an hooste of people from the northen lande, & bryngе them vnto Babylõ: these shall lay sege to yt, & wynne yt. Theyr arowes shall not mysse, lyke as a connynge archer shuteth not wronge.

And the Chaldees shalbe spoyled, & all they that spoyle them, shalbe satisfied, saith the Lorde, * although ye were so chearfull ãd glad, to treade downe myne heryttage, & fulfylled youre pleasures, as the caueles in the grasse, & tryumphed ouer them lyke the bulles, when ye had gotten the vyctorye. Youre mothers shalbe sore confounded, and they that beare you, shall come to shame. Sbe shalbe the leaste set by amonge the nacyons, voyde: wasted & dryed vp. No man shalbe able to dwel there, for the feare of the Lorde, but she shalbe whole desolate.* All they that go by Babylon, shall stande styll and be abashed, and shall wonder at all her plages.

So forth in youre araye agaynst Babylon rounde aboute, all ye that can handle bowes shote at her, spare no arowes: for she hath sinned agaynst ꝓ Lorde. Crye out: vpõ her, vpõ her, agaynst her rounde aboute: she shall

shall yelde her selfe, her foundacyons shall fall & her walles shal come downe: for it shal be the vengeaunce of the Lorde. * Yee, vengeaunce shalbe taken of her, and as she hath done, so deale ye wyth her. Rote out the sower from Babylon, & hym that handleth the sycle in heruestе. For feare of the swearde of the enemye, euery man shall get hym to hys owne people: and euery man shall flee to hys owne lande. Israell is a scattered flocke the lyons haue dysperſed them. * Fyrste the kynge of the Assyryās denoured them, & last of all thys Nabuchodonosor kyng of Babylon hath broſed al theyr bones.

Therfore thus sayth the Lorde of hoostes the God of Israell: Beholde, I wyll vyſet the kynge of Babylon & hys kyngdome as I haue vyſited the kynge of the Assyryans, & wyll bryngе Israell agayne to hys pleasaunte pasture, that he maye fede vpon Carmell & Basan, & be satisfyed vpon the mounte of Ephraim & Galaad. * In those dayes & at the same time, sayth the Lord: Yf the offence of Israel be sought for, there shal none be founde. Yf men enquere for the synne of Juda, there shalbe none: for I wyll be mercyfull vnto them, whom I suffre to remayne ouer.

Go downe, O thou auenger, into the enemyes lande, & visit them that dwell therein: downe wyth them, & smyte them vpon ý backes, sayth the Lorde: do accordynge to al that I haue commaunded the. There ys gone aboute the lande a cryе of a slaughter ād great murther, namely on this maner. How happeneth it, that the hammer of the whole world is thus broken and broſed in sonder? How chanceth it, that Babylon is become a wyldernesse amonge the Heathen on thys maner? I my selfe haue layed wayte for the, & thou arte taken vnawares: art thou trapped & snared: for why? thou haste prouoked the Lorde vnto anger. The Lorde hath opened hys house of ordynaunce, & brought forthe the weapens of hys wrath. For the thyngе that is done in the lande of the Chaldees, & is the Lorde of Hoostes worcke.

Come agaynst her, for this is her ende: breake vp her chestes: threshe her as ye threshe corne: destroye her that nothynge shalbe left. Slaye al their mighty souldyers, and put them to death. Whoo be vnto them, for the daye & time of theyr vysytacyon is at hāde. Me thyncke I heare alredy a cryе, of thē that be fled and escaped oute of the lande of Babylon, wyche shewe in Syon the vengeaunce of the Lorde oure God, the vengeaunce of hys temple: yee a voyce of them, ý cryе agaynste Babylō. Call vpon all the archers agaynst Babylon, pytch your tentes round aboute her, that none escape. * Recōpense her, as she hathe deserued: and accordynge as she hath done, so deale wyth her agayne, for she hath * set vp her selfe againste the Lorde, agaynste the holy one of Israell. Therfore shall her yonge men fall downe in the stretes, and all her men of warre shalbe roted out in that daye, sayth the Lorde. Beholde, I speake vnto the, O ý proude, sayth the Lorde God of hoostes: for thy daye shall come, euen the tyme of thy vysytacyon. And the proude shall stomble & fall, and no man shall helpe hym vp. I wyll bourne vp his cyties wyth fyer, & it shall consume all that ys rounde aboute hym.

Thus sayth the Lorde of hoostes: The chyldren of Israell and Juda suffre violence together. All they that haue them in captyuyte, kepe them faste, & wyll not let them go but their auenger and redemer is mygtie. whose name is the Lorde of hoostes: he shall mayntayne theyr cause, he shall make the lāde shake, & iudge them that dwel therin, one wyth another. The swearde shall come vpō the Chaldees, sayth the Lorde, vpon them ý dwell in Babylon, vpon the prynces, & vpon theyr wyse men. The swearde vpon theyr sothsayers, as for those, they shall become fooles. The swearde vpon theyr worthyes, so that they shall stande in feare. The swearde vpon their horsemen and charettes & vpon all the comen people that dwell vnder them: so that they shall all become lyke women. The swerde vpon theyr treasure, so that it shalbe stolen away. A drought vpon theyr waters, so that they shalbe dryed vp. For the lande worchippeth ymages, and delyteth in straunge wonderfull thynges. Therfore shall wylde beastes, lamia & catte of mountaynes, and estryches dwell therein for there shall neuer man dwell there, nether shall any man haue his habitacion there for euermore. Like as God destroyed * Sodom ād Gomorre: with the cyties that laye there about, sayeth the Lorde. So shall no man dwell there also, neyther shal any man haue there his habytacyon. * Beholde, there shal come a people from the northe wyth a great bonde of men, and many kynges shall stande vp from the endes of the earth. They beare bowes & bucklers, cruel are they and vnmercyfull.

Theyr voyce roareth lyke the raging see, they ryde vpon horses, and come weapened to fyght agaynste the, O Babylon. Assoone as the kynge of Babylon heare tell of them, hys handes shall ware feble. Sorow & heauines shall come vpon him, as a womā trauelynge wyth chylde. Beholde, * lyke as the lyon commeth vp from ý pleasaunte medowes of Jordan vnto the greane pastures of Ethan, so wyll I dryue them fourth, and make them runne agaynste her. But whom shall I chose out, & ordeyne to such a thyng?

*Job.xli.d *For who is lyke me, or who wyll stryue wt me? or what shepherd maye stande agaynst me? Therfore heare the counsell ý the Lorde hath geuyn vpon Babylon, & the deuyce that he hath taken vpõ the lãde of the Chaldees. The leaste amonge the people shall teare them in peaces, & loke what pleasaunte thyng they haue: they shal laye it wast. The noyse at the wynnynge of Babylõ shall moue the earth, & the crye shalbe heardе among the Gentiles.

¶ The.li. Chapter.

¶ How Babylon shulde be ouerthrowen. Jeremy geueth hys boke to Saraias.

A *Jer.xxb.b ano.1.a THus hath the Lord sayde: *beholde, I wyll raysе vp a perlous wynde against Babylon & her cytizẽs that beare euell wyl agaynst me. I wyll sende also into Babylon fanners, to fanne her oute, & to destroye her lande, for in the daye of her trouble they shalbe about her on euery syde. Moreouer, the Lorde hath sayde vnto the bowmen, & to them that clyme ouer the walles in breste plates. Ye shall not spare her ponge men: kyll downe all her hoste. Thus the slayne shall fall downe in the lande of the Chaldees, & the wounded in *Jerem.l.d the stretes.* As for Israell and Juda, they shall not be forsaken of their God, of ý Lorde of hostes for the holy one of Israels sake: no, though they haue fylled all their lande *Es.xlviii.b full of synne.* Flye awaye from Babylon, euery man saue his lyfe, that ye be not roted out with her wickednesse: for the time of the Lordes vengeaunce is come: yee, he shall reward her agayne. Babylõ hath bene in the *Jer.xxb.c Lordes hande, *a goldẽ cuppe that maketh all lãdes dronken. Of her wyne haue all people droncken: therfore, are they out of their *Es.xxi.b. Apo.xviii,a wittes.* But sodenly is Babylon fallen, & destroyed. Mourne for her, bryngе plasters for her woundes, yf she maye paraduenture be healed againe. We wolde haue made Babylon whole, saye they: but she is not recouered. Therfore wyll we let her alone, and go euery man into hys owne countrye. For B her iudgement is come into heauen & is gone vp to the cloudes. The Lorde hath brought forth our rygthreuslnes. And therfore come on, we wyll shewe Syon the worcke of the Lorde oure God.

Make sharpe the arowes, & multiplye *Judic.vii.c poure shyldes: *for the Lorde shal raysе vp iii.Reg.xi.c. the spryte of the kyng of the Medees, which hath alreadу a desyre to destroye Babylon. Thys shalbe the vengeaunce of the Lord, & the vengeaunce of hys temple.

Set vp tokens vpõ the walles of Babylon: make poure watch stronge, set poure watchemen in arape: yee, holde preuye watches: and yet for all that shall the Lorde go forth wyth the deuyce, wyych he hath taken vpon them that dwell in Babylon.

O thou that dwellest by the greate waters, O thou that hast so great treasure and ryches, thine ende is come, & the reckenynge of thy wynnynges. * The Lorde of hostes *Amos. hathe sworne by hym selfe, that he wyl euer Jere.li. whelme the wyth men, lyke greshopers in nombre, wyych wyth a corage shall crye, alarum, alarum agaynste the. * Yee, euen the *Jer.li Lorde of hoostes, that wyth hys power made the earth, with his wisdome prepared the rounde worlde, & with his discrecion spрede out ý heauens. Assone as he letteth his voyce be heardе, the waters in the ayer ware fearce. * He draweth vp the cloudes from the *Ps.cxl endes of the earth. He turneth the lyghtnynges to rayne, he bringeth the wyndes out of their secret places: If they be esteemed by their wisdome: all men are become fooles.* Cõ *Esa.xl. Ber.iii.a founded be all the castars of ymages, for the thynge ý they make is but dysceate, & hathe no breath. Vayne is it & an erronyous worcke: & in the time of vysitaciõ it shall perysh.

Neuertheles, the porcyon of Jacob is none such: but he ý made all thynges, whose name is the Lorde of hoostes, he is the rodde C of his enherytaunce. Thou haste bene myne hammer & weapens for warre: for wyth the haue I broken the people in peces: & wyth the haue I destroyed kyngdomes. Thorowe the I haue beaten to poulder horse & horsmã yee, the charettes & such as sat vpõ thẽ. Thorowe the I haue brokẽ man & womã, olde & ponge, bacheler & mayden. Thorowe the I haue destroyed the shepherde and his flocke the husbande man & hys catell, the prynces and the rulers. Therfore wyl I reward the cytye of Babylõ & all her cytizens, the Chaldees with all the euell wyych they haue done vnto Syon: yee ý ye poure selues shall sеyt, sayth the Lorde: Beholde, I come vpon the, thou noysome hyll, sayth the Lord: thou that destroyest all landes: I wyl stretch out my hande ouer the, & caste the downe from ý stonye rockes: & wyll make the a brente hyll: so that neyther corner stones, nor pynacles, ner foundacyons of stones shalbe taken eny more out of the, but waste & desolate shalte thou lye for euer more, sayth the Lorde.

Set vp a token in the lande: blowe the trompettes amonge the Heathen: prouoke the nacyõs agaynste her, cal the kingdomes of Ararat, Menni, & Ascanes agaynste her: Set the prynce agaynste her, bryng as great a sorte of teryble horses agaynste her: as yf they were greshoppers. Prepare agaynst them the people of the Medes wyth their kynges, prynces, & all the chefe rulers: yee, & the whole lande that is vnder hym.

The lande also shal shake & be afrayde when the deuice of the Lord shal come forth agaynst

agaynst Babylon: to make the lande of Babylon so waste, that no man shall dwell eny more therin. The worthies of Babylō shall leave ꝓ hatayll, and kepe thē selues in strōge holdes. their strēgth hath fayled them, they shalbe lyke wemen. Theyr dwellynge places shalbe brent vp, theyr barres shalbe broken. One purseuaunt shall mete another: yet, one post shal come by another, to bryng the kynge of Babylon tydinges: that his cytie is taken in on euery syde, the foordes occupyed, the fennes brēt vp, and the soudyers sore afrayed.

For thus sayeth the Lorde of hoostes the God of Israel: the daughter of Babylō hath bene in her tyme lyke as a threschynge flore, but shortly shall her harueſt come. Nabuchodonosor the kynge of Babylon hath deuoured & destroyed me, he hath made me an empty vessell. He swalowed me vp lyke a dragon, and fylled his bely wyth my delycates: he hath cast me oute, he hath taken my substaunce awaye, and the thinge that was left me hath he caryed vnto Babylon, sayeth the daughter that dwelleth in Syon: yee, & my blonde also vnto the Chaldees, sayth Ierusalem. Therfore thus sayeth the Lorde: Beholde, I wyll defende thy cause, and auenge the: I wyll dryncke vp her see, & drye vp her water spryngeſ.

* Babylon shall become an hepe of stones a dwellynge place for dragōs, a fearfulnes and wondrynge, because no man dwelleth there. They shall roare together lyke lyons, and as the yonge lyons when they be angrye, so shall they bende them selues. In theyr heate I shall gyue them a dyner and they shalbe dronckē for iope. * Then shall they slepe an euerlastynge slepe, and neuer wake, sayth the Lorde. I shall carye them downe to be slayne lyke shepe, lyke wethers and goates. O, howe was Sehach wonne! O, howe was the glorye of the whole lande taken: howe happeneth it, that Babylon is so wondred at amōge the Heathē? The see is risen ouer Babylon, and hath couered her wyth greate waues. Her cyties are layed wast the lande lyeth vnbuylded and voyde: it is a lande where no man dwelleth, and where no man trauayleth thorowe. Moreouer, * I wyll vyset Bel at Babylon: and the thynge that he hath swalowed vp, that same shal I plucke out of hys mouth. The Gentyls also shall runne nomore vnto hym: yee, and the walles of Babylon shall fall.

O my people, * come out of Babylon, ꝓ euery man may saue his lyfe, from the fearfull wrath of the Lorde. Be not faynt hertēd, and feare not at euery rumoure that shal be herd in the lande: for euery yeare bringeth newe tydynges, and in the yeare folowing newe tydynges, ād robbynge in the lāde ād Lorde vpō Lorde. And lo, the tyme cōmeth, that I wyll vyset the ymages of Babylon, & the whole lāde shalbe cōfōded: yee, and her slayne shall lye in the myddest of her. Heauē & earth with all that is therin, shall reioyce ouer Babylō, whē the destroyers shall come vpon her frō the North, sayeth the Lorde.

* Lyke as Babylon hath beaten downe & slayne many out of Israel, so shall there fall many, and be slayne in all her kyngdome. Ye that haue escaped ꝓ sweard, haste you, stāde not styll, remembre the Lorde a farre of, and thyncke vpon Ierusalem, for we were ashamed to heare ꝓ blasphemyes: our faces were couered with shame, because the straunge aleauntes came into the Sanctuarye of the Lorde. Wherfore, beholde (sayeth the Lord) the tyme commeth, that I wyll vyset ꝓ ymages of Babylon, and thorowe the whole lād they shall mourne and fall. * Though Babylon clymed vp into heauen, and kepte her power an hye: yet shal I send her destroyers sayeth the Lorde.

A ypteous crye shalbe hearde from Babylon, and a great misery from the lande of the Chaldees, when the Lord destroyeth them, and when he dryueth oute the hye stomack & proude boastinge, wherwith they haue bene as furious as ꝓ waues of great water floudes, and made great crakes with their wordes. For the destroyers shall come vpon her, (euen vpon Babylon) which shall take their worthyes, and breake their bowes: for God is disposed to auenge hym selfe vpon them, and sufficyently to recompence them. Yee, (sayeth the Lorde.) I wyll make their princes, their wyseman, theyr chefe rulers, and al their worthyes, dronckē: so that they shal slepe an euerlastynge slepe, and neuer wake. Thus sayeth the kynge, whose name is the Lorde of Hostes.

Moreouer, thus sayeth the Lorde of Hoostes. The thicke wall of Babylō shalbe broken, and her hye gates shalbe brent vp. And the thynge that the Gentyles and the people haue wrought with greate trauayle and labour, shal come to naught and be consumed in the fyre.

This is the charge ꝓ Ieremye gaue vnto Saraiah the sonne of Nerias, the sonne of Maasiah, when he went towarde Babylon with zedekiah the kyng of Iuda, in ꝓ fourth yeare of hys raygne. Nowe thys Saraiah was a peaceable prynce. Ieremy wrote in a booke all the mystery that shulde come vpon Babylon, yee, and all these sermons that be wrytten agaynst Babylon, and gaue Saraiah thys charge. When thou commest vnto Babylō, se that thou reade all these wordes, and saye. O Lorde, thou art determined to rote out this place, so that nether people, nor catell shall dwell there eny more, but to

lye waste for euer: and when thou hast redde out the booke, bynde a stone to it, and cast it in the mydde of Euphrates, and saye: Euē thus shal Babylō syncke, & be thurst downe wyth the burthen of trouble, that I wyll bryngе vpon her: so that she shal neuer come vp agayne, Thus farre are the preachynges of Jeremy.

¶ The.lii.Chapter.

¶ The repeteth the takinge of zedekiah. Jerusalē is taken of the Chaldees, zedekias sonnes are kylled before hys face, and hys eyes put oute. The cytye is burned. The temple is spoyled and robbed. They that were left in Jerusalem are carryed to Babylon, kynge Jehoachin is brought forth of preson, & fed lyke a kynge.

A Zedekiah was * one and. xx. yeare
*iiii. Regum xxiiii.d ii. pa. xxxvi.b olde, whē he was made kynge, and he raygned eleuen yeare in Jerusalem. Hys mothers name was Hamutal, Jeremyes daughter of Lybna. He lyned wyckedly before the Lorde euen as Jehoachin dyd. For the Lord was angry at Jerusalem and Juda, so longe tyll he had caste them out of hys presence. And zedekiah fell
*Jer. xxxix.a tiq. reg. xxv.a from the kynge of Babylon. * But in the nynth yeare of hys raygne, in the tenth moneth, the tenth daye of the moneth it happened, that Nabuchodonosor the kynge of Babylon wyth all hys hoost came before Jerusalem, and beseged it, and made them bulworkes rounde aboute it. And thys beseginge of the cytie endured vnto the eleuenth
B yeare of kynge zedekiah.

*iiii. re. xxv.a Jer. xxxviii.b and. xxxix.a * And in the fourth moneth, the. ix. daye of the moneth, there was so great honger in the cytie: that there were nomore vytayles for the people of the lande. So all the souldiers brake awaye, and fled out of the cytie by nyght thorowe the waye of the porte betwene the two walles by the kynges gardē. Nowe the Chaldees had compassed the cytie rounde aboute, yet wēt these men their way towarde the wyldernes.

And so the Chaldees folowed vpon them, and toke zedekiah the kynge in the feide of Jericho, when his hoost was runne frō him: So they caryed the kyng away prysoner to Reblath, vnto the kynge of Babylon in the
*Jer. xxxix. b lāde of Hemath, * where he gaue iudgement vpon hym.

C The kynge of Babylon also caused zedekyhas sonnes to be slaine before his face, yee and put all the prynces of Juda to death at Reblath. Moreouer, he put out the eyes of zedekiah, & caused him to be boūde with two cheynes, to be caryed vnto Babylon: and let hym lye in preson, tyll he dyed.

Nowe the tenth daye of the fyfth moneth in ý nynth yeare of Nabuchodonosor kynge of Babylon, Nabusaradan the chefe captayne, and the kynge of Babylons seruauntes came vnto Jerusalem, and bręt vp the house of the Lord. He brent vp also the kynges palace, all ý houses and all the gorgeous buyldynges in Jerusalem. And the whole hoost of the Chaldees that were wyth the chefe captayne, brake downe all the walles of Jerusalem rounde aboute.

As for the poore people and such folke as D yet was left in the cytie: which also were fallen to the kynge of Babylon, yee, and what people as yet remayned: Nabuzaradan the chefe captayne caried thē away presonners. But the poore people of the coūtre, dyd Nabuzaradan the chefe captayne leaue in the lande, to occuppye the vineyardes and feldes. The Chaldees also brake the brasen pyllers that were in the house of the Lorde, yee, the seate and the brasen lauer that was in the house of the Lorde: and caryed all the metal of them vnto Babylon. They toke awaye also the Cauldrons, shouels, fleshokes, sprinklers, spones, and all the brasen vessell that was occuppyed in the seruice, with the basins, colepannes, sprynklers, pottes, candelstyckes, spones, and cuppes: wherof some were of golde, and some of syluer.

The chefe captayne toke also the two pyllers, the lauer, the twelue brasan bullockes E that stode vnder the seate * which kyng Salomon made in the house of the Lord: and all the vessel conteyned so moche metall, that it myght not be weyed. For euery pyller was eyghtene cubytes hye: and the rope that wēt aboute it, was twelue cubytes, & foure fyngers thycke and rounde. Nowe vpō the rope were brasen knoppes, & euery knoppe was fyue cubytes hye: and vpon ý knoppes were whoopes, and pomgranates rounde aboute of cleane brasse.

After thys maner were both the pyllers F fashyoned wthý pōgranates, wherof there were an hundred and. xcvi. whyche hanged vpon the whoopes rounde about. The chefe captayne also toke Sariah the hye preste, & Sophoniah that was chefe nexte hym, and the thre kepers of the treasury. He toke out of the cytie a chāberlayne whych was a captayne of the souldyers, and seuen men that were the kynges seruauntes, whyche were founde in the cytie: and Sepher a captayne that vsed to muster the men of warre, wyth threscore men of the countre that were taken in the cytie. These Nabuzaradan the chefe captayne toke, and caried them to the kynge of Babylon vnto Reblath and the kynge of Babylon caused them to be put to death at Reblath in the lande of Hemath. And thus Juda was ledde awaye captyue, out of hys owne lande. This is the sūme of the people, whō Nabuchodonosor ledde awaye captyue

In the seuenth yeare of his raygne, he ca- G ryed awaye of the Jewes, thre thousande & thre and twenty. In the. xviii. yeare Nabuchodo.

chodonosor carryed awaye from Jerusalem eyghte hundreth thyrty and two personnes. In the.xxiii.yeare of Nabuchodonosor Nabuzaradan the chefe captayne, toke awaye fiue hundreth fourthy and fyue Jewes prisoners. The whole summe of all the prisonners is foure thousande and syxe hundreth.

In the.xxxvii.yeare after that Jehoachin the kynge of Juda was caryed awaye in the xv.daye of the.xii.moneth, Euilmerodach kynge of Babylon (the same yeare that he reygned) gaue Jehoachin the kinge of Juda his pardon, and let hym out of prison, and spake louyngly to hym. And set his trone aboue the trones of the other kynges ý were wyth hym in Babylon. He chaunged also ý clothes of hys prison, yee, and he dyd eate wyth hym all hys lyfe lōge. And he had a cōtynual lyuyng geuen him of the kinge of Babylon, euery daye a certayne thynge alowed hym al the dayes of his life, vntyll he dyed.

¶ The ende of the boke of the prophete Jeremy.

The Lamentacions of Jeremy.

¶ The.fyrst.Chapter.

¶ It happened after Israel was brought into capitiuite, and Jerusalem destroyed, that Jeremye the prophete sate weepynge, and sorowfully bewayled Jerusalem and sighynge and howlynge wyth an heuye and doulfull herte, sayde.

Alas, howe sytteth the cytie so desolate, ý somtime was ful of people? Howe is she become lyke a wedowe, * which was ý lady of al nacions? Howe is she brought vnder tribute, ý ruled all lādes. She weepeth sore in ý night so that ý teares runne downe her chekes: for amōge all her louers, there is none ý greueth her eny comfort: * yee her nerte frēdes trāsgresse agaynst her, & are become her enemies. Juda is takē prisoner, because she was defiled: for seruynge so many straūge goddes, she dwelleth now amōg the heythen. She fyndeth no rest, all they that persecuted her, toke her, in straite places where she coulde not escape. The streates of Sion mourne, because no man cōmeth no more to the solēpne feastes. Al her gates are desolate, her prestes make lamentacion, her maydēs are careful: & she her selfe is in great heuinesse. Her enemies haue bene rulers ouer her, and her enemies haue prospered: because the Lorde hath chastened her for her greate wyckednes: * her chyldren are ledde awaye captiue before their enempe. All the bewtie of the daughter of Syon is awaye, her princes are become like hertes that fynde no pasture. They are dryuē awaye before their enempe, so that they haue nomore power.

Nowe doth Jerusalē remembre the tyme of her misery and disobedience, yee, the ioye and pleasure that she hath had in tymes past seynge her people is brought downe thorow the power of theyr enempe, and there is noman for to helpe her, her enemyes stande lokinge at her, and laugh her Sabboth dayes to scorne. Jerusalem hath synned euer, more and more, therfore is she come in decaye. Al they that had her in honoure despise her: for they haue sene her fylthynes. Yee, she sygheth, and is ashamed of her selfe.

Her skyrtes are defyled, she remembred not what wolde folowe: therfore is her fall so wonderfull, and there is no man to comforte her. O Lorde, consydre my trouble, for myne enempe hath the vpperhande. The enempe hath put his hāde to all the precious thinges that she had, yee, euē before her eyes came the heathen in and out of the Sāctuary: * whom thou (neuertheles) haste forbydden to come wythin thy congregacion.

* All her people seke their breade wyth heuynes, and loke what precyous thyng euery man hath, that geueth he for meate, to saue hys lyfe. Consydre, O Lord, and se howe vyle I am become, Haue ye no regarde O all ye that go fore by, behold and se, yf there be eny sorow like vnto myne, wherwyth the Lorde hath troubled me, in the daye of hys fearfull wrath. From aboue hath he sente downe a fyre into my bones and it burneth them cruelly: he hath layed a net: for my fete and throwen me wyde open: he hath made me desolate, so that I must euer be morning.

The yocke of my transgressyon is come at the laste, with hys hande hath he taken it vp, and put it aboute my neck. Wy strength is gone: the Lorde hath delyuered me into those handes, whereoute I cannot quyte my selfe. The Lorde hath destroyed all the mygtie men, that were in me. He hath proclaymed a feaste, to slaughter all my beste men. The Lord hath troden downe the daughter of Juda, Lyke as it were in a wyne presse. * Therfore do I wepe, and myne eyes gusche out of water: for the comforte that shulde quycken me, is farre from me.

Wy chyldren are dryuen awaye, for why? the enemy hath gotten the ouerhande.

Syon casteth out her handes, and there is no mā

* deut. xxiii. c

* Jere. iii. c

* Jere. iii. c, Thren. ii. c

no mã to cõforte her. The Lord hath layed the enempes rounde aboute Jacob, and Jerusalem is become abhominacion in the mid
*Daniel.15.a dest of them. * The Lorde is rycht uous, for I haue prouoked his countenaunce vnto anger. O take hede al ye people, and cõsidre my heuynes. Wy maydens and my younge men are led awaye into captyuite.

I called for my louers (but they begyled me) for my prestes and counselers, but they
G perysched: euen whyle they sought for meate
*Treno.ii.c. to saue theyr lyues. *Considre (O Lorde) howe I am troubled, my wombe is dysquy-
o* eted, my hert turneth about in me, o* (and I am full of heuines) because I rebelled stoburnely. The sweard hurteth me wythout, & within I am like vnto death. They heare my mour nynge, but there is none that wyl cõfort me. All myne enemies haue herde of my trouble & are glad therof, bycause thou hast done it: & thou hast brought forth ẏ time which thou calledest, whẽ they also shalbe lyke vnto me

Frõ ẏ shall come all theyr aduersitie, thou shalt plucke thẽ away euẽ as thou hast plucked me, because of al my wickednes. For my sorowe is very great, and my hert is heuye.

¶ The.ii.Chapter.

I
*Treu.iiii.c ALas, * how hath the Lorde darkened the daughter of Syon so sore in hys wrath: As for the honour of Israel he hath cast it downe from heauen vnto ẏ erth.
*i pa. xxix.a Howe happened it, that he remembred not
*psa.xcviii.a his owne * footestole when he was angrye!

The Lorde hath cast downe all the habytacyons of Jacob without any fauour: all ẏ stronge places of the daughter Juda hath he broken in his wrath, & throwen thẽ downe to the grounde: her kyngdome and her princes hath he suspended. In the wrath of his indignacion he hath broken all the horne of Israel: he hath withdrawen his right hande from the enemy: yea, a flame of fyre is kynd-
B led in Jacob, and hath cõsumed vp al rounde about. He hath bent his bowe lyke an ennemye: he hath fastened hys rycht hande as an aduersary: and euery thynge that was pleasaunt to se, he hath smyttẽ it downe. He hath poured out his wrath lyke a fyre into the tabernacle of the daughter of Syon.

The Lorde is become lyke as it were an enemye, he hath deuoured Israel and all his palaces: yea, all his strong holdes hath he destroyed, and fylled ẏ daughter of Juda with moche sorowe and heuynesse.

*Jere.xcii.b *Her tabernacle (wych was lyke a garden of pleasure) hath he destroyed: her hye solẽpne feastes hath he put downe. The Lorde hath brought it so to paste: ẏ the hye solẽpne feastes and Sabbathes in Syõ, are cleane forgotten. In hys heuy dyspleasure hath he made the kynge & prestes to be despysed.

The Lorde hath forsaken hys owne aulter, and hath abhorred hys owne Sanctuarye, and hath geuen the walles of theyr towres into the handes of the enemye. Their enemyes made a noyse in the house of the Lord, as it had bene in a solempne feaste daye.

The Lorde thought to breake downe the C
walles of the daughter of Sion, he spred out his lyne, and drewe not in hys hande, tyll he had destroyed them: Therfore mourne the turrettes and the broken walles together.

Her gates are soncke downe to ẏ groũde, her barres are broken and smyttẽ in sonder,
* her kynge and prynces are caryed awaye
to the Gentyls. They haue nether lawe nor prophetes, nor yet eny visyon frõ the Lorde.

The senatours of the daughter Sion syt vpon the groũde in silẽce: they haue strawed asches vpon their heades, and gyrded them selues wyth sackcloth. The maydens of Jerusalem hange downe theyr heades to the
D grounde. Wyne eyes begonne to fayle me
thorowe weppyng, * my body is disquyeted,
my lyuer is poured vpõ the earth, for ẏ greet hurte of my people, seynge the chyldren and babes dyd swowne in the stretes of the cytie.

Euen when they spake to their mothers: where is meate and drynke? for whyle they so sayde, they fell downe in the stretes of the cytie, lyke as they had bene wounded, and some dyed in theyr mothers bosome.

What shall I saye of the, O thou daughter Jerusalem, to whom shall I lyken the? To whom shal I cõpare the. O thou daugh
E ter Sion, to comfort the withall? Thy hurt is lyke a mayne see, who maye heale the?

* Thy prophetes haue loked out vayne
& folysh thynges for the, they haue not shewed the of thy wickednes, to kepe the from captiuite: but haue ouerladen the, and thorow falched scatred the abroade. All they that go by the, clappe their handes at the: hyssing and waggynge their heades vpõ the daugh ter Jerusalem, and saye: is thys the cytie ẏ men call so fayre: wherin the whole land reioyseth? All thyne enemies gape vpon the: whysperynge aud byting their teth, saying: let vs deuoure, for the tyme that we loked for, is come: we haue founde and sene it.

The Lorde hath fulfylled the thyng, that F
he was purposed to do: and perfourmed that he had deuised longe a go: he hath destroyed, and not spared. He hath caused thyne aduersarie to triumphe ouer the, & set vp the horne of thyne enemye. * Let thyne herte crye
vnto the Lorde, O thou cytie of the daugh ter Sion: let thy teares runne downe lyke a ryuer, daye and nyght, rest not, and let not the aple of thyne eye leaue of. Stande vp and make thy prayer in the first watch of the nyght, poure out thyne herte lyke water before the Lorde: lyft vp thyne handes, for the

lyues

ſ ynes of thy yonge chyldren, that dye of hon-
ger in the ſtretes. Beholde, O Lorde, and
conſyder, why haſt thou gathered me vp ſo
ſore? Shal ý wemen then eate thir owne
frute, euen chyldrē of a ſpanne longe? Shall
the preſtes and prophetes be ſlayne thus in
the Sanctuary of the Lorde? Yonge and olde
lye behynde the ſtretes vpon the grounde,
my madens and yonge men are ſlayne wyth
the ſwearde: whom thou in the daye of thy
wrathful indignacyon haſt put to death: yee
euen thou haſt put them to death, ād not ſpa-
red them. Wy neyghboures that are rounde
about me, haſt thou called, as it were to a
feaſt daye: ſo that in the daye of the Lordes
wrath none escaped, nether was eny left be-
hynde. Thoſe that I haue brought and no-
rished, hath myne enemy deſtroyed.

¶ The.iii. Capter.

I Am the man, that (thorowe
the rodde of hys wrath) haue
erperyence of miſery. He dro-
ue me forth, and led me: yee, in
to darkeneſſe, but not into
lyght. Agaynſt me only he
turneth hys hande, & layeth it euer vpon me.
Wy fleſh and my ſkynne hath he made
olde, and my bones hath he bruſed. He hath
builded rounde aboute me, and cloſed me in
wyth gall and trauayle. He hath ſet me in
darkenes, as they that be deed for euer.
He hath ſo hedged me in, that I can not
get out, and hath layed heuy lynkes vpon
me. Though I crye and call pyteouſly, yet
heareth he not my prayer. He hath ſtopped
vp my wayes wyth foure ſqared ſtones, and
made my pathes croked.
He layeth wayte for me lyke a beare, and
as a lyon in a hole. He hath marred my
ways, and broken me in peces, he hath layed
me waſt altogether. He hath bēte hys bowe,
and made me as it were a marcke to ſhut at:
The arowes of hys quiuer hath he ſhot euen
into myne reynes. * I am laughed to ſcorne
of all my people, they make ſonges vpon me
all the daye longe. He hath fylled me
with bytternes, and geuen me wormwod to
drynke. He hath ſmytten my teth in pe-
ces wyth ſtones, and rolled me in the duſt.
He hath put my ſoule out of reſt, I forget
all good thynges. I thought in my ſelfe:
I am vndone, there is no hope for me in the
Lorde. O remembre yet my myſerye and
my trouble, the wormwod and the gall.
Yee, thou ſhalt remembre them, for my
ſoule melteth awaye in me. Whyle I con-
ſyder theſe thynges in my herte, I get a hope
agayne. Namely, it is of the Lordes mer-
cyes that we are not vtterly conſumed. For
truely his pyteful compaſſion hath not ceaſ-
ſed. Newe mercyes ſhall the Lorde ſhewe
vpon the, erly, in the daye ſpryngynge, (O
Lorde) greate is thy faythfulneſſe.
* The Lorde is my porcyon, ſayeth my * Pſal. xvi. a
ſoule, therfore wyl I hope in hym. O how
good is the Lorde vnto them, that put their
truſt in hym, and to ý ſoule that ſeketh after
hym. The good man wyth ſtylnes and pa
cience tarieth, for the health of the Lorde.
O howe good is it for a man, to take the D
yock vpon him from hys youth vp. He ſyt
teth alone, he holdeth him ſtyl, and dwelleth
quyetly by hym ſelfe. He layeth hys face
vpon the earth, yf (percafe) there happen to
be eny hope. He offereth hys cheke to the
ſmyter, he wyll be content wyth reproues.
For the Lorde wyll not forſake for euer,
*but though he punyſh him: yet accordynge *i. Reg. iii. b
to the multitude of his mercies, he receaueth
to grace agayne: For he doth not plage, &
caſt out the chyldren of men from hys herte.
To treade all the preſonners of the earth
vnder hys fete. To moue the iudgemente
of man before the moſt hyghest.
To condempne a man in hys cauſe. The
Lorde hath not pleaſure in ſuch thynges.
What is he then that ſayeth: there ſhulde E
ſomthynge be done without the Lordes com
maundemente. Out of the mouthe of the
moſt hyghest goeth not euell and good?
Wherfore then murmureth the lyaynge
man? let him murmure at hys owne ſynne.
* Let vs loke, well vpō our owne wayes * Iob. xxxi. d
and remembre oure ſelues, and turne againe Pſal. xxiii. a
to the Lorde. Let vs lyfte vp oure hertes
with oure handes vnto the Lorde that is in
heauen. We haue bene dyſſemblers, and
haue offended, wylt thou therfore not be in-
treated? Thou haſte couered vs in thy
wrath, and perſecuted vs, thou haſt ſlayne
vs wythout any fauoure. * Thou haſte * Lam. iii. d
hyd thy ſelfe in a cloude, ý our prayer ſhulde
not go thorowe. Thou haſt made vs out
caſtes, and to be deſpyled amonge the peo-
ple. All oure enemyes gape vpon vs.
Feare, and pyt, is come vpon vs, yee, de-
ceyte and deſtruccyon. * Whole ryuers Lam. i. d
of water guſhe oute of myne eyes, for the
hurte of my people.
Wyne eyes runne, and can not ceaſſe, for
there is no reſt. O Lord, when wylt thou
loke downe from heauen, and conſydre?
Wyne eyes breaketh my herte because of
all the daughters of my cytie. Wyne ene
mies hunted me oute ſharpely, lyke a byrde,
yee, and that wythout a cauſe. They haue
put downe my lyfe into a pyt, and they haue
caſt ſtones vpon me. They poured water
vpon my heade, then thought I: nowe am I
vndone I called vpon thy name, O Lord,
out of the depe pyt. Thou haſte herde my
voyce: & haſt not turned awaye thyne eares
fro my ſyghtynge & cryenge. Thou haſte
euclyned thy ſelfe vnto me, when I called
vpon

vpon the, and hast sayde: keare not. Thou
G (O Lorde) haste mayntened the cause of my
soule, and hast redemed my lyfe. O Lorde
ꝑ haste sene my blasphemers, take thou my
cause vpon the. Thou hast well consydred
howe they go about to do me harme, & that
all their coucels are agaynst me. Thou haste
heard their despyteful wordes (O Lorde:)
yee, and all their ymagynaciōs agaynst me.
The lyppes of myne enemyes, and their
deuices that they take agaynst me, al ꝑ daye
lōge. Thou seyst also their setting downe,
and their rysynge vp: they make their son-
ges of nothinge but of me. Rewarde them
(O Lorde) accordynge to the worckes of
their handes. Geue thē an obstynate hert:
euen thy curse. Persecute them (O Lord)
with thyne indignacion, and rote them oute
from vnder the heauen.

¶ The.iiii.Chapter.

A How is ꝑ gold become so dim me?
How is the goodly coloure of it so
sore chaūged? and the stones of the
Sanctuary thus scatred in the cor-
ner of euery strete. The chyldren of Syō
that were alwaye in honoure, and clothed
wyth the moost precyous golde: howe are
they nowe become lyke the erthen vessels,
wyche be made wyth the potters hande?
The dragons geue their ponge ones sucke
wyth bare brestes: but the daughter of my
people is cruell, and dwelleth in the wylder-
nesse: like the Estriches. The tōges of the
suckynge chyldren, cleue to the rofe of their
mouthes for very thyrst. The ponge chil
dren aske bread, but there is no mā that ge-
ueth it them. They that were wonte to
fare delycatly, perysche in the streates: they
that afore were brought vp in purple, make
nowe moche of donge. The synne of the
daughter of my people is become greater thē
B * the wyckednes of Sodome, that sodenly
* Gen.xix.a was destroyed, and not taken with handes.
Her abstynners (or Nazarees) where whyt-
ter then the snowe or mylke: their coloure
was fresche, reade as Corall, their bewtye
lyke the Saphyre. But nowe their faces be
very blacke In so moche, that thou shuldest
*psal.cii.a not knowe them in the streates. * Their
skynne cleueth to their bones. It is withered
and become lyke a drye stocke. They that
be slayne wyth the swearde are happyer thē
suche as dye of honger, and perysche awaye,
kampshynge for the frutes of the felde.
*deu.xxviii.e *The wemen (wyche of nature are pi-
iii.reg.vi.f tyfull) haue soddē their owne children wyth
their handes, that they myght be their meat
in the miserable destruccion of the daughter
*Trno.ii.a. of my people. The Lorde hath perfour-
med hys heuy wrath: he hath poured out the
furyousnes of his displeasure. He hath kind-
led a fyre in Syō, which hath consumed the
foundacyons therof.
Nether the kynges of the earth, nor al the
inhabytours of the world, wolde haue beie-
ued that the enemy & aduersary shulde haue
come in at the gates of the cytie of Ierusa-
lem. Which neuertheleſſe is come to passe C
for the synne of her prophetes, and for the
wickednes of her prestes: that haue shed * in
nocentes blonde within her. So that the
blynde men wente stomblynge in the strea-
tes, and stayned them selues with blonde.
They wolde in no wyse touche there gar-
mentes. But they cryed vnto euery man
flee the stanynge, awaye get you hence, tou-
che it not. Yee, they fleade and remoued
from them: yee, they haue sayde amonge the
hethen they shall nomore dwell in this cytie.
The countenaunce of the Lorde hath ba-
nysched them, and shal neuer loke more vpon
them. For they them selues nether regarded
the prestes, nor pytied their elders.
Wherfore yet oure eyes fayle vs, whyle
we loke for vayne helpe: seynge we be euer
waytinge vpon a people, that can do vs no
good. They laye so sharpe wayte for vs D
that we cannot go safe vpon the stretes: for
oure ende is come, oure dayes are fulfylled,
oure ende is here. * Oure persecuters *Ieremi.
are swyfter then the Aegles of the ayre they
koloweed vpon vs ouer the mountaynes and
layed wayte for vs in the wyldernesse.
The very * breth of oure mouth: euen *Sa
the anoynted Lorde hym selfe was taken in
ther net of whom we saye: Under hys sha-
dowe we shalbe preserued amonge the hea-
then. And thou (O daughter Edom) that
dwellest in the lande of Huz, be glad and re-
toyce: for the cuppe shall come vnto the also,
wyche whan thou suppest of, thou shalte be
droncken. Thy synnes is well punysched,
(O thou daughter Syon) he shall not suffre
the to be caryed away eny more. But thy
wyckednes (O daughter Edom) shall be vp
set, & for thy synnes sake, he shall lede the in-
to captiuyte.

¶ The.v.Chapter.

¶ The prayer of Ieremy.

C All to remembraunce (O Lorde,) I
what we haue suffred, consydre,
and se oure confusyon. Oure enhe-
ritaunce is turned to the straūgers
and oure houses to the aleauntes. We are be
come carefull and fatherles, & oure mothers
are as ꝑ wyddowes. We are fayne to drinke
oure owne water for money, and oure owne
wod must we bye with money. Our neckes
are vnder persecucion, we are wery, & haue
no reste.
Afore tyme we yelded oure selues to the E
Egypcians, & nowe to the Assyrians, only
that we myght haue bred ynough. * Oure *Ieremi.
fathers (which now are gone) haue sinned, & Ezai.
we must

we must beare their wyckednes. Seruaunts haue the rule of vs, and no man delyueryth vs out of their hãdes. We must get our loynge with ye parell of oure lyues, because of the drouth of the wyldernes.

Oure skynne is as it had bene brent in an oure, for very sore honger. The wyues are rauished in Syon, and the maydens in the cyties of Juda. The prynces are hanged vp with the hãde of the enemyes, they haue not honored the olde sage mẽ, they haue takẽ põge mennes lyues frõ them, & the boyes are hanged vp vpõ trees. The elders syt nomore vnder the gates, & they ponge men vse nomore playenge of muscke. The iope of oure herte is gone, our mery queer is turned into mourynge. The garlande of oure heade is fallẽ: alas, that we euer synned so sore.

Therfore, oure herte is full of heuynes, & oure eyes dymme: because of the hyl of Sion, that is destroyed. In so moch that the foxes rynne vpon it. But thou, O Lorde, that remaynest for euermore, and thy seate worlde without ende: wherfore wylt thou styll forget vs, and forsake vs so longe? * O Lorde turne thou vs vnto the, and so shall we be turned. Renue oure dayes as in olde tymes, for thou hast banysched vs nowe longe ynough, and hast bene sore displeased at vs.

¶ The ende of the lamentacyons of Jeremy.

The booke of the prophete Ezechiel.

¶ The.first.Chapter.

¶ The tyme wherin Ezechiel prophecyed and in what place. His ostynge and ostyre. The vision of the foure beastes. The vision of the wheles. The vision of the throne, and of the ymage aboue the throne.

1 It chaũched in ye.xxx. yeare, the fyfthe day of the fourth moneth, that I was amõge the presoners by the ryuer of Cobar: where the heauẽs opened, and I sawe a vision of God. Nowe the fyfthe day of the moneth made out the fyfth yeare of kynge Joachins captiuyte. At the same tyme came the worde of the Lorde vnto Ezechiel the sonne of Buzi the preste, in the lande of the Chaldees by the water of Cobar, * where the hande of the Lorde came vpon hym.

2 And I loked, and beholde a stormy wynd came out of the North wyth a greate cloude full of fyre, whych wyth hys glystre lyghtened all rounde aboute. And in the middest of the fyre it was all cleare lyke the face of an aungell, and as it were the lykenes of foure beastes, and thys was there lykenesse. They were fashyoned lyke a man: sauyng, that euerye one had foure faces, and foure wynges.

3 Theyr legges were streyght, but theyr fete were lyke bullockes fete, and they glystered, as it had bene fayre scoured metall. Under theyr wynges, vpõ all the foure corners they had mens handes. Their faces ãd theyr wynges were towarde the foure corners: yet were the wynges so, that one euer touched another. When they went, they turned thẽ not about: but eche one wẽte streight forwarde.

4 Furthermore thys was the symylitude of their faces. * Upõ the ryghte syde of these foure, their faces were lyke the face of a mã, and the face of a lyon. But vpon the lefte syde, they had the face of an ore, and the face of an Aegle. Their faces also and their winges were spred out aboue: so that two wynges of one touched euer two wynges of another, and with the other they couered theyr bodye. Euery one when it wente, it wente streyght forwarde. Where as the spryte led them, thyther they wente, * and turned not aboute in theyr goynge.

5 The fashyon and countenaunce of the beastes was lyke hoate coales of fyre euen as though burnig cresettes had bene amõg the beastes: (this was the vision,) and the fyre gaue a glistre, and out of the fyre there wẽte lyghtenynge. When the beastes wente forwarde & backward, one wold haue thought it had lyghtened. Nowe when I had wel cõsydered the beastes, I sawe a worke of wheles vpon the earth wyth foure faces also nye vnto the beastes.

6 The fashyon and worcke of the wheles was like the see. The foure wheles were ioyned and made (to loke vpon) as it had bene one wheele in another. When one wente forwarde they wente al foure, & turned thẽ not aboute in theyr goynges. They were large greate and horrible to loke vpon. Their backes were full of eyes rounde aboute them all foure. When the beastes wente, the wheles wente also w̃ thẽ. And whẽ the beastes lyfte them selues vp from the earth, the wheles were lifte vp also. Whithersoeuer the spryte wente, thyther went they also, and the wheles were lyfte vp, and folowed them: for the spryte of lyfe was in the wheles. When the beastes wente forth, stode styll, or lyft them selues from the earth. then the wheles also wente, stode styll, and were lyfte vp for the bryeth of lyfe was in the wheles.

Aboue, ouer ý heades of the beastes there was a firmamente, whyche was fashyoned as it had bene of the most pure Christal, and that was spred oute aboue vpon theyr heades: vnder the same firmamente were theyr wynges layed abroade, one towarde another and two wynges couered ý body of euery beaste. And whē they wēte forth, I heard the noyse of theyr wynges, lyke the noyse of greate waters, as it had bene the voyce of the greate God, and a russhinge together as it were of an hoost of men. And when they stode styll, they let downe theyr wynges. Nowe when they stode styll, and had letten downe their wynges, it thondred in the firmamēt that was aboue their heades. Aboue the fyrmament that was ouer theyr heades, there was the fashiō of a seate, as it had bene made of Saphyr. Vpon the seate there sat one lyke a mā. * I beheld hym, and he was lyke an angell, as it had bene all of fyre within from hys loynes vpwarde.

And beneth, when I loked vpon him vnder the loynes, me thought he was lyke a shinynge fyre, that geueth lyght on euery syde. Yee, the shyne and glistre ý lyghtened roūde aboute, was lyke a raynbowe, whyche in a rayny daye appeareth in the cloudes. Euen so was the simplitude, wherin the glorye of the Lorde appeared. When I sawe it, I fell vpon my face, and herkened vnto the voyce of hym that spake.

¶ The.ii. Chapter.

¶ The prophete is sente to call the people from theyr errour.

And then said he vnto me: Stād vp vpō thy fete (O thou sonne of man) & I wyll talke wyth the * And as he was cōmonyng wī me, the spryte came into me, ād set me vp vpon my fete: so that I matched the thynge that he sayde vnto me. And he sayd: Beholde, thou sonne of mā: I wyll sēde the to the chyldren of Israel, to those runnagates and obstynate people: for they haue taken parte agaynst me, and are runne awaye fro me, * both they and their forefathers vnto thys daye.

Yee, I wyll sende the vnto a people that haue rough vesages and styffe stomakes: vnto whō thou shalt saye on thys maner: This the Lorde God hym selfe hath spoken, that whether they be obedyēt or no (for it is a frowarde houshold) they maye knowe yet that there hath bene a Prophete amonge them. * Therfore (thou sonne of man) feare them not, nether be afrayed of theyr wordes: for prouokers and thornes are wyth the. Yee, thou doest dwell amonge scorpyons: but feare not theyr wordes, be not abashed at theyr lookes, for it is a frowarde houshold.

He that thou speake my wordes vnto them, whether they be obedyente or not, for they are obstinate. Therfore, thou sonne of man, obey thou all thynges that I saye vnto the, & be not thou styfnecked, lyke as they are a styfnecked houshold. Open thy mouth, and eate that I geue the.

So as I was lokynge vp, beholde, there was sent vnto me an hāde, wherin was closed * a booke: and the hande opened it before me, and it was written within and without full of carefull mournynges: alas, and woo.

¶ The.iii. Capter.

¶ The prophete beynge fedde wyth the worde of God and wyth the constant boldenes of the spryte is sent vnto the people that were in captiuite. The punyshmente of a curate that teweth not the people theyr synnes.

After thys, sayde he vnto me: Thou sonne of man, eate that, whatsoeuer it be: yee * eate that booke, and go thy waye, and speake vnto the chyldren of Israel. So I opened my mouth, & he gaue me the booke for to eate, & sayde vnto me. Thou sonne of man, the belly shall eate, and thy bowels shalbe fylled with ý booke, that I geue the. Then dyd I eate ý booke, * & it was in my mouth swetter thē hony. And he sayde vnto me: thou sonne of man, get ý soone vnto the house of Israel, & shewe them the wordes, ý I commaunde the for I sende the not to the people that hath a strange vnknowne, or harde speach, but vnto the house of Israel. Not to many nacyons, whiche haue dyuerse speaches and harde languages, whose wordes thou vnderstādest not. * Neuertheless, yf I sent the to those people, they wolde folowe the. But the house of Israell wyll not folowe ý, for they wyll not folowe me: yee, al the house of Israel haue stiffe foreheades & harde hertes. * Beholde therfore I wyll make thy face preuayle against their faces, and hardē thy forehead agaynst their foreheades: so that thy forehead shalbe harder then an * Adamant or flynt stone: that thou mayest feare them the lesse, and be lesse afrayed of thē, for thy are a frowarde houshold.

He sayde moreouer vnto me: thou sonne of man, take diligent hede with thyne eares, to the wordes that I speake vnto the, fasten them in thyne herte: and go to the prisoners of thy people, speake vnto them, and saye on thys maner. Thus the Lorde God hath spoken: whether ye heare, or heare not. Wyth that the spryte toke me vp. And I heard the noyse of the greate russhynge and remouing of the most blessed glory of the Lorde oute of hys place.

I heard also the noyse of the wynges of the beastes, that rusched one agaynst another

ther, yet, & the ratlynge of the wheles, that
were by them, wyche rusthynge and noyse
was very great.

*Nowe when the spyrete toke me vp, &
caryed me away, I went wyth an heuy and
a sorowful mynde, but the hande of the Lor-
de comforted me ryghte soone.

And so in the begynnyng of the moneth
Abib, I came to the presoners, * that dwelt
by the water of Cobar, & remayned in ý pla
ce where they were: And so continued amon
gst them seuen dayes beynge very sorye.

And when the seuen dayes were expy-
red, the Lorde sayde vnto me: * Thou sonne
of mã, I haue made the a watcheman vnto
the house of Israel: therfore take good hede
to the wordes of my mouth, and geue them
warnynge at my commaundement.

6 Yf I saye vnto the concernyng the vn-
godlye man, that (wythout doubte) he must
dye, & thou geuyste not hym warnynge, nor
speakest vnto him, that he maye turne from
his euell waye: and so to lyue. Then shal the
same vngodly man dye in his owne vnrygh
teousnesse: but hys bloude wyll I requyre of
thyne hand. Neuertheles, yf thou geue war
nynge vnto the wicked, & he yet forsake not
hys vngodlyenesse: then shall he dye in hys
owne wyckednesse, but thou haste dyschar-
ged thy soule.

Nowe yf a ryghteous man go from *
hys ryghteousnesse, & do the thynge that is
euell: I wyll laye a stomblyng blocke before
hym, & he shal dye because thou haste not ge-
uen hym warnynge: yee, dye shall he in hys
owne synne, so that the vertue which he dyd
before shall not be thoughte vpon: but hys
bloude wyll I requyre of thyne hande.

Neuertheleſſe, yf thou exhortest ý rygh
teous, that he synne not, & so the ryghteous
do not synn: thē shal he lyue, because he hath
receaued thy warnynge, & thou hast dischar
ged thy soule. And there came the hande of ý
Lorde vpon me, and he sayde vnto me: stāde
vp, and go into the kelde, that I maye there
talke wyth the.

So when I had rysen vp, and gone for
the into ý kelde: Beholde, ý glory of ý Lorde
stode there, * lyke as I sawe yt afore, by the
water of Cobar.

* Then fell I downe vpon my face, &
ý spyrete came into me, wyche set me vp vpō
my fete, & sayde thus vnto me: Go thy waye
and shut thy selfe in thyne house. Beholde
(O thou sonne of man) there shall chaynes
be broughte forthe to bynde the wythall, so
that thou shalt not escape out of them. And
I wyll make thy tunge cleue so to the roke of
thy mouthe, that thou shalte be dome, and
not be as a chyder wyth them: for it is an ob
stynate houshold.

But when I speake vnto the, then open
thy mouth & saye: Thus sayth ý Lorde God
whoso hereth, let hym heare: whoso wyl not
let him leaue, for it is an obstinat houshold.

¶ The. iiii. Chapter.

¶ The dede ye of the cytie of Ierusalem is signified. The
longe contynuaunce of the capcyuite of Israel. An hunger
is prophesyed to come in the capciuite.

A Thou sōne of mā: take a tyle stōe
and laye it before the, & descrybe
vpon it the cytye of Ierusalem,
howe yt ys beleged, howe bul-
warkes & strōge dyches are gra
uen on euery syde of yt: descrybe also tentes
and an hooste of men rounde aboute it, with
engyns of warre.

Moreouer, take an yron panne, & set yt
betwyxte ý and ý cytye, in steade of an yron
wall. Then set thy face toward it, to belege
yt, and laye ordynaunce agaynste it to wyn
ne yt. Thys shalbe a token vnto ý house of
Israel. But thou shalte slepe vpon thy lefte
syde, and laye ý sinne of ý house of Israel vp
pon the. Certayne dayes appoynted, ý shalt
slepe vpon that syde, and beare theyr sinnes
* Neuertheleſſe, I wyll appoynte the a time * Danie. ix. b
(to put of theyr synnes) and ý nombre of the B
dayes: Thre hundreth and .xc. dayes muste
thou beare the wyckednesse of ý house of Is-
rael. When thou haste fullfilled these dayes
lye downe agayne, and slepe vpon the right
syde forties daye, and beare the synnes of ý
house of Iuda.

* I daye for a yeare, a daye (I saye) for * nu. xxiiii. e
a yeare, wyll I euer laye vpon ý. Therfore
set nowe thy face agaynste that beleged Je-
rusalem, & discouer thyne arme, that ý maye-
est prophecye agaynste it.

Beholde, I wyll laye chaynes vpon ý
that thou shalte not turne the from one syd
to another, tyll thou haste ended ý dayes of
thy belegynge. C

Wherfore take vnto the wheate, bar-
lye, beanes, growell sede. Milium, & fytches
and put these together in a vessel, and make
the loaues of bread therof, accordyng to the
nombre of ý dayes, that thou must ly vpon
thy syde: that thou mayest haue bread to ea-
te for thre hundreth and .xc. dayes.

And ý meate that thou eatest, shall ha-
ue a certayne weyghte appoynted: namelye
twentye syeles euery daye. Thys appointed
meate shalte ý eate daylye, from the begyn-
nynge to the ende.

Thou shalte drynck also a certayne me
asure of water: Namelye, ý syxte part of an
Hin shalte thou dryncke daylye from ý begin
nynge vnto the ende. Barlye cakes shalte ý
eate, yet shalt thou fryste tooste them at a fy
er made wyth mans dōge, ý they maye se it.
And wyth that sayde the Lorde: Euen thus
shall the chyldren of Israell eate theyr defy-
led breade in the myddeste of the Gentiles,
amonge whom I wyll scatter them.

Then sayde I: Oh Lorde God. Behol de my soule was yet neuer stayned: for fro my youth vp vnto thys oure, I dyd neuer ea te of a dead carcase, or of ꝑ whych was slayne of wylde beastes, nether came there euer enye vncleane fleshe in my mouth.

Wher vnto he answered me, ād sayde: well than, I wyll graunt the to take cowes donge, for the donge of a man, and to tooste ꝑ breade wythall before them.

And he sayde vnto me: Beholde, thou sonne of man, * I wyll mynyche all ꝑ prouy syō of bread in Ierusalem, so that they shall wepe they bread, & eate it wyth scarcenesse. But as for water: they shall haue very lytle measure therof, to drynke. And when they haue nomore breade nor water, one shall be destroyed wyth a nother, & kampshe awaye for theyr wyckednesse.

* Eze. v. d and. xliii. d xliii. ge. xxb a

¶ The. v. Chapter,

¶ The ryddle of the heares, by whyche is sygnyfyed the destruccyō of the people. The causes of ꝑ anger of God towarde the people.

I Thou sonne of man, take the then a sharpe knyfe, namely, a raloure. Take that, and shaue the heare of thy heade and beard: Then take the skales and the weyghte, and deuyde the heare a sonder. And after thou haste accomplysched ꝑ dayes of the syege: burne ꝑ thyrde parte therof in ꝑ fyer in the myddest of ꝑ cytye, and cut the other thyrde parte in peaces wyth a knyfe. * As for ꝑ thyrd parte that remayneth cast it in the wynde & I wyll draw out the swearde after them.

* Ier. xii. d.

Yet afterwarde, take a lytle of ꝑ same, and bynde yt in thy coote lappe. Then take a curtesy of yt, and cast in the myddest of the fyre: and burne it in ꝑ fyer. Out of the same fyre shall there go a flame, vpon the whole house of Israell. Moreouer, thus sayth the Lorde God: Thys same is Ierusalem. I set her in the myddest of the Heathen and nacyons ꝑ are rounde aboute her, but she hath despysed my iudgementes more then the Gentyles them selues, & broken my commaundementes moare then the nacyons, ꝑ lye rounde aboute her: For they haue caste out myne ordynances, and not walked in my lawes. Therfore thus sayth the Lorde God: * For so moche as ye haue bene moare augmented in nombre of people then the Heathen, that dwell rounde aboute you: & ye haue not walked in my lawes, nether haue ye kepte myne ordynances, & ye haue not lyued so ryghteouslye as ꝑ Heathen ꝑ are round about you: Therfore thus sayth the Lorde God.

* Le. xviii. d.

I wyll also come vpon ꝑ, I my selfe, I saye: for in the myddeste of the wyll I syt in iudgemente, in ꝑ syghte of ꝑ Heathē, & wyll handle the of such a fashyon, as I neuer dyd before, and as I neuer wyll do from that tyme forth, and that because of al thyne abhomynacyons. For in ꝑ fathers * shalbe layne to eate their owne sonnes, & the sonnes their owne fathers. Suche a courte wyl I kepe in the, and ꝑ whole remnaunte of the wyl I scatre into all the wyndes.

* Ezc. v. Ezec. iiii. Ma.

Wherfore as truly as I lyue (sayth the Lorde God) seynge thou haste defyled my Sanctuary, wyth all maner of abhomynacyons & wyth all shamful offences: For this cause wyll I also destroye ꝑ. Myne eye shall not ouerse the, neyther wyll I spare the.

* One thyrde parte wythin ꝑ, shall dye of the pestilence & of honger: A nother thyrd parte shalbe slayne downe rounde aboute ꝑ wyth ꝑ sweard: The other thyrde part that remayneth, wyll I scater a braode towarde all ꝑ wyndes, and drawe out the sweard after them. Thus I wyll performe my indygnacyon, and set my wrathe agaynst them, & ease my selfe. So that when I haue fulfilled myne anger agaynst them, they shall know ꝑ I am ꝑ Lord, whych wyth a feruent gelousy haue spoken it. Moreouer, I wyll make ꝑ waste and abhorred, before all the Heathen that dwell aboute the, and in the syght of al them, that go by the: so that when I punysh the in my wrath, in myne anger, & wyth the plage of my whole dysplesure: thou shalte be a verye abhomynacyon, shame, a gasing & wondrynge stocke, amonge the Heathen ꝑ lye aboute the. Euen I the Lorde haue spoken it, & yt shall come to passe, when I shote amonge them the parlous dartes of hunger. whych shall be but death: Yee, therfore shall I shute them, because I wyl destroye you: * I wyll encrease hunger, & mynyche all ꝑ prouysyon of breade amonge you.

* Ezc. v. d. * Ezc. v. d.

Plages & mysery wyl I sende you, yee, & wylde beastes also to destroye you. Pestylence & bloudsheddyng shall come vpon you & the swerde wyll I bringe ouer you. Euen I the Lorde haue sayde it.

¶ The. vi. Chapter.

¶ He sheweth that the people shalbe plaged for the synne of Idolatry. He prophecyeth the repentaunce of the remnant of the people, and their deliueraunce. The destruccion of the frowardeis prophecied.

And the worde of the Lord came vnto me, sayinge: Thou sonne of man turne thy face to ꝑ * mountaynes of Israell that thou mayest prophecye vnto them, & saye: Heare the worde of the Lord God O ye mountaynes of Israel: Thus hath ꝑ Lorde God spoken to the mountaynes, hylles, valleyes and dales.

* Ezc. vi. d.

Beholde I, I my selfe I saye: wyl bryng a swearde ouer you, & destroye youre hye places: I wyll caste downe youre aulters, & breake downe youre ymages. Youre slayne men wyll I laye before youre goddes, & the dead carcases of the chyldren of Israel wyll I caste before theyr ydoles: your bones wyl I destroye round about your aulters, & dwel-

lynge

hyge places.

5 The cyties shalbe desolate, the hyl shal lyes waste: your aulters destroyed, & broken: your godes caste downe, & taken a way. Your temples layde euen wyth ý gro unde, your owne worckes cleane roted out.

Your slayne men shall lye among you, that ye maye learne to kowe, howe ý I am the Lorde. Those that be amonge you & haue escaped the swearde, wyll I leae amonge the Gentiles, for I wyll scater you amonge ý nacyons. And they that escape of you, shal remyncke vpō me amonge the Heathen, wher they shalbe in captyuyte.

As for that whorish & vnfaythfull herte of theyrs, wher wyth they runne awaye fro me: I wyll breake it: yee and put oute those eyes of theyrs, that commyttte fornycacyon wyth theyr ydoles.

6 Then shall they be ashamed and displea sed wyth theyr selues, for the wyckednesses & abhomynacyons: whych they haue done: & shall learne to knowe, ý I am ý Lord. howe that it is not in vayne, ý I the Lorde spake, bryng such mysery vpon them.

The Lorde sayde moreouer vnto me: Smyte thyne handes together, & stampe wō thy fet, & saye: Whoworth all the abhomynacyons & wyckednesses of the house of Israel, for because of them, they shall perysche wyth ý swearde, with hunger, & wyth pestylence. Whoso is farre of, shal dye of the pestylence: he ý is nye at hande, shall perishe with the swearde: & the other ý remayne and that are delyeged, shall dye of hunger,

D Thus wyll I satisfie my wrothful displeasure vpon them. And so shall ye learne to knowe that that I am ý Lord, when your slayne men lye amonge your ydoles, & about your aulters: vpon all hye hylles & typpes of mountaynes, amonge all grene trees, amonge all thycke okes: euen in ý places, where they dyd sacrifyce to all theyr Idoles. I wyll stretche myne hande out vpon them & wyll make ý land wast: So ý it shal be desolate & voyde, from the wilderness of Diblathah forth, throwe all theyr habytacions: to learne them for to knowe, that I am the Lorde.

¶ The. vii. Chapter.

¶ The ende of all the lande of Israell shall sodenly come. The ende of the destruccyon therof. The prophet is commanded to shewe ý summe of the euyles that are at hand.

1 The worde of the Lord came vnto me on this maner: The I cal, O ý sonne of man. Thus sayth the Lorde God vnto the lande of Israel: The ende commeth vpon the land of Israel: yee, verely the ende cometh vpon all the foure corners of ý land.

2 Nowe shal ý ende come vpon the, for I wyll sende my wrath vpon the, & wyl punysh ý, accordynge to thy waies, & reward the after all thyne abhominacyons. * Wyne eye shall not ouerse the, nether wyll I spare ý: but rewarde the, accordyng to thy wayes & declare thyne abhomynacyons. Then shal ye knowe, that I am the Lorde. * Ezec. viii. b and. xi. c.

Thus sayth the Lorde God: Beholde, one mysery & plage shall come after another the ende is here. The ende (I saye) is come, it watched for the, beholde it is come al redye, thy destruccyon is early come agaynst the, ý dwellest in the lande.

The time is at hande, the daye of sedycyon is harde by, & the eye shall not be as the soundynge agayne of ý mountaynes. Ther fore I wyll shortly poure out my sore displea sure ouer the, & fulfyll my wrath vpon ý. I wyll iudge the after thy wayes, & recompence the all thy abhomynacions. E

* Wyne eye shall not ouerse the, neyther wyll I spare the: but rewarde the after thy wayes & thyne abhomynacyons shalbe punyshed in the myddes of the, to learne you to knowe, howe that I am ý Lorde ý smyteth. Beholde, the daye is heare, the daye is come the houre is runne out, the rodde florysheth, pryde wareth greene, malycious vyolence is growne vp, & the vngodly waren to a staff. None of thē shall remayne ouer, none of their ryches, not one of ther seed, & no lamentacyon shalbe made for them. * Ezec. viii. b and. xi. c

The tyme commeth, the daye drawethnye: * Whoso byeth, let him not reioyce: he ý selleth, let hym not be sory: for why. ‡ Trouble shall come in the myddest of them all: so ý the seller shall not come agayne to the thinge ý he solde, all thoughe theyr lyfe be yet wō the lyuynge. For when the prophecye was preached vnto al ý people, none turned from theyr synne, and nomā toke strenth to hym agaynst hys wyckednesse, to saue hys owne lyfe. The trompetes shall ye blowe, & make you al ready, but no man shall go to the battell, for I am wroth wyth all the whole multytude. * 1. Cor. vii. b ‡ Jer. xv. b 1. Thes. iv. a D

The swearde shalbe wythout, pestylence & hunger wythin: so that whoso ys in the felde shalbe slayne wyth the sweard: and he that is in the cytye * shall perysche wyth hunger and pestylence. E * Deu. xxii. d.

And such as escape & flee from amonge them, shalbe vpon the hylles, lyke as the doues in the feld: euerye one shalbe a frayed, be cause of hys owne wyckednesse.

All handes shalbe let downe, & al knees shalbe weake as the water: they shall gyrde them selues wyth sackclothe, feare shall fall vpon them. Theyr faces shalbe confounded * and theyr heades balde: theyr syluer shall they cast forth in the stretes, and theyr golde shalbe despised: * Yee, theyr syluer & golde maye not deliuer them, in the daye of ý fearfull wrath of the Lorde. F * Esay. xv. d. * Sophon. i. b Eccle. v. b Prouer. xi. a.

They shall not satysfye theyr hungrye soules, nether fyll theyr emptye bellyes therwyth: For yt is become theyr owne decaye thorow theyr wyckednesse * And theyr bewtyful costly ornament that God hath ordeyned to be theyr great glorye, in it they haue set vp abhomynacyons vnto theyr Idoles. For thys cause wyll I make them yt to be abhored. Moreouer, I wyll geue it into the handes of the straungers to be spoyled: & to the wycked, for to be robbed, & they shall destroye it. Myn face wyll I turne from them, my treasury shalbe defiled: for ý theues shal go into it, & suspende it. Make a cheyne, for the lande is whole defyled wyth vnryghteous iudgement of innocent bloude, & the cytie is full of vyolent oppressyon. Wherfore, I wyll bryngе the most cruell tyrauntes from amonge the heathen, to take theyr houses in possessyon. I wyll make the pompe of the proude to cease, and theyr sanctuary shalbe defyled, When thys trouble commeth, they shall seke peace, but they shall haue none. One mysheke and sorowe shall folowe another, and one rumoure shall come after another: * Then shal they seke visions in vayne at theyr Prophetes. The lawe shalbe gone from the preastes, and wysdome from the elders. The kynge shall mourne, the prynces shalbe clothed wyth heuynesse, and the handes of ý people in the lande shall trymble for feare. I wyll do vnto them after theyr owne wayes, accordyng to theyr owne iudgementes wyll I iudge them, to learne them for to knowe, that I am the Lorde.

*Oseb.viii.a

*Jer.xxviii.e

¶ The.viii. Chapter

¶ An apperaunce of the symylitude of God. Ezechiel is brought to Ierusalem in the spyrite. The Lorde sheweth the Idolatries of the house of Israel, & chetrip of the preastes.

A IT happened, that in the syxt yeare ý fyfth daye of the syxte moneth I sat in my house, & the Lordes of the counsell of Juda wyth me: & the hande of the Lorde God fell euen there vpon me. And as I loked vp, * I sawe as yt were a lykenesse of

B fyre from his loynes downwarde, and from hys loynes vpwarde: yt shyned meruelous cleare & lyke an angell to loke vpon. * Thys symylitude stretched out an hande and toke me be the heary lockes of my heade, and the spyrete lyfte me vp betwyxte heauen & earth: and brought me in a vysyon to Ierusalem, into the entrye of the inner porte that lyeth towarde the north: there stode an Image, w whom he that hath all thynges in hys power, was very wroth.

*Ezech.i.e

*Ezech.viii.b and.xi.b

And beholde, ý glorye of the God of Israell was in the same place: euen * as I had sene it afore in the felde. And he sayde vnto me: Thou sonne of man. O lyft vp thyne eyes, and loke towarde the north. Then lyft I vp myne eyes towarde the north, & beholde: beside the porte northwarde, there was an aulter made vnto the ymage of prouocacyō in the very entrynge in. And he sayd further more vnto me. Thou sonne of mā, seest thou what these do? Seest thou the greate abhomynacyōs that the house of Israel committe in this place? to dryue me from my sanctuary? But tourne the aboute, & thou shalte se yet greater abhomynacyōs. And wyth that brought he me to the courte gate: & when I loked beholde: there was an hole in the wal. Then sayde he vnto me: Thou sonne of mā dygge thorowe the wall. And when I dygged thorowe the wall, beholde there was a dore. And he sayde vnto me: go thy waye in, & loke what wycked abhomynacyons they do here. So I went in, & sawe: and beholde, there were all maner Images of wormes & beastes, all Idoles & abhomynacyons of the house of Israell paynted euery one rounde aboute the wall. There stode also before the ymages * .lxx. Lordes of the counsell of the house of Israell and in the myddest of them stode Iaazanih, the sonne of Saphan: And euery one of them had a censour in hys hand and oute of the incense, there wente a smoke as it had bene a cloude. Then sayde he vnto me: Thou sonne of mā, hast thou sene what the Senatoures of the house of Israel do secretely, euery one in his chamber? * For they saye: Tushe, the Lorde seeth vs not, ý Lorde regardeth not the worlde. And he sayde vnto me: Turne the yet agayne, and thou shalt se yet greater abhomynacions that they do. And wyth ý he brought me to the dore of ý porte of the Lordes house towarde ý north And beholde, there sat women mournynge for Tamus. Then sayde he vnto me: hast thou sene thys, thou sonne of man? Turne ý aboute, & thou shalte se yet greater abhomynacyons then these are. And so he brought me into the inwarde courte of ý Lordes house: And beholde at ý porte of ý Lordes house betwyxte the fore entrye & the aulter, there were fyue & twentye men, that turned theyr beckes vpon the temple of the Lorde, & their faces towarde the east, & these worshipped the sonne.

*Ezech.i.a

C

E

*Jer.xxiii.a Ezech.viii.a Jer.xxxii.a

F

And he sayde vnto me: hast thou sene thys thou sonne of man? Thynketh ý house of Juda, that it is but a tryfle, to do these abhomynacyons here? Shulde they fyll ý lande ful of wyckednesse, and vndertake to prouoke me to anger? Yee, and purposely to cast vp theyr noses vpon me? Therfore wyl I also do some thynge in my wrathful displesure, so that myne eye shall not ouerse them, nether wyll I spare them. * Yee, and though they crye in myne eares wyth a loude voyce, yet wyll I not heare them.

G

*Prou.xxi.a Jer.xi.a

¶ The.ix. Chapter,

The

The destruccion of Idolatres, and the conversion of the
godlyes. They that halde saued are marked. They that
are vnmarked are slayne. A complaynte of the prophet for
the destruccion of the people.

I He cryed also wyth a lowde
voyce in myne eares, sayinge
Come, Heare ye rulers of ye
cytye, euerye man wyth hys
wepened hand to the slaugh
ter. Then came there syx mē
out of the strete of the vppet
porte towarde the north & euery man a we-
pen in his hande to ye slaughter. There was
one amongest them, that had on hym a lyn-
nen rayment, and a wryters ynckhorne by
hys syde.

These wente in and stode besyde ye bra-
sen alter: for the glory of ye Lorde was go-
ne awaye from the * Cherub which was vp
on hym, & was come downe to the threshold
of the house, & he called the man that had the
lynen rayment vpon hym, & the wryters yn-
horne by hys syde, and the Lorde sayde vn-
to hym: go thy way thorowe ye citye of Jeru
salem, and set a marcke vpon the foorehead
of them, that mourne and are sorye for
all the abhomynacyons: that be done therin
And to the other, he sayde that I myght hea
re: * Go ye after him thorowe the cytie, slay
merse none, spare none: kyll & destroye both
olde men and yonge, maydens, children and
wyues.

But as for these, that haue the marcke
vpon them: se that ye touch them not, * & be
gynne at my Sanctyary. Then they began
ne at the elders, wyche were in the temple,
for he hath sayde vnto them: When ye haue
defyled the temple, & fylled the courte wyth
the slayne, thē go your waye forth. So they
wente out, & slewe downe thorowe the cytie
Slewe when they had done the slaughter, &
I yet escaped: I fell downe vpon my face, &
cryed, sayinge: O Lorde God, wylte ye then
destroye all the resydue of Israel, in thy sore
displeasure, that thou haste poured vpon Je
rusalem? Then sayde he vnto me: The wyc-
kednesse of the house of Israell and Juda is
very great: so that the lande is full of bloud
& the cytye full of vnfaythfulnesse: For they
sayde: * Tushe, the Lorde regarderh not the
earth, he seeth vs not. Therfore wyl I vpon
them, myne eye shall not ouerse them: ney-
ther wyll I spare them, but wil recompence
their wyckednesse vpon their heades. And
behold, the man that had the lynen rayment
vpon hym, & the wryters ynckhorne by hys
syde: tolde all the matter howe it happened,
and sayde: Lorde as thou haste commaunded
me, so I haue done.

¶ The.x. Chapter.

A fyerman that toke hete burnyng coles out of the my
dest of the wheles and of the Cherubynes, in tokenes of ye dur
nyng of Jerusalem. A rehersall of the vysyons of the wher
les, the wynges, and of the Cherubynes.

AND as I loked, beholde, in the fyrma-
ment that was aboue the Cherubins
ther appered the symilytude of a stole
of Saphyr vpon them: * Then sayd he that
sat therin, to him that had the lynen rayment
vpō hym: Crepe in betwene the wheles that
are vnder the Cherubyns, & take thyne hād
ful of hoate coles out from betwene the Che
rubyns, and cast them ouer the cytie. And he
crepte in, that I myght se.

Nowe the Cherubins stode vpō the ryght
syde of the house, whē the man went in, and
the cloude fylled the inner courte. * But the
glorye of the Lorde remoued from ye Cheru-
byns, and came vpon the threshold of the
house: so that the temple was ful of clouds,
and the courte was full of the shyne of the
Lordes glory: Yee, and the sound of the Che
rubynes wynges was heardc into the fore
court, lyke as it had bene the voyce of the al
myghtye God, when he speaketh. Nowe
when he had bydden the man that was clo-
thed in lynē, to go and take the hoate coales
from the middest of the wheles, whiche were
vnder the Cherubyns: he wente and stode
besyde the wheles. Thē the one Cherub rea-
ched forth hys hande from vnder the Cheru-
byns, vnto the fyre that was betwene the
Cherubyns, and toke therof, and gaue it vn-
to hym that had on the lynen rayment in hs
hande: which toke it, & went out. And vnder
the wynges of the Cherubyns, there appea-
red the lykenesse of a mans hande: I sawe al
so foure wheles beside the Cherubynes, so ye
by euery Cherub there stode a whele. And ye
wheles were to (loke vpon) after the fashyō
of the precyous stone of Tharsys: yee, (vn-
to the syght) they were all iiii. of one fashy-
on, as yt one whele had bene in another.

When they went forth, they went all
foure together, not turnyng about in their
goinge. But where the fyrste went, thyther
went they after also, so that they turned not
about in their going. Their whole bodyes
their backes, their handes, and wynges: yea
and the wheles also were full of eyes, roude
about them all foure, And I heardc hym call
the wheles. * Euery one of them had four fa
ces: so that the one face was the face of a Che
rub, the seconde of a man, the thyrde of a ly-
on, the fourth of an aegle, and they were lyf-
ted vp aboue. This is the beast that I sawe
at the water of Cobar. Now when the Che-
rubyns went, the wheles went with them,
and whē the Cherubins shoke their wynges
to lyft them selues vpwarde, the wheles re-
mayned not behynd, but were with them all
so. Shortly when they stode these stode also
And when they were lyfted vp, the wheles
were lyft vp also with them, for the spyrite
of lyf was in the wheles.

* Then the glorye of the Lorde was lyfte

vp from the thresholde of the temple, and remayned vpon the Cherubines: And the Cherubynes flackered wyth theyr wynges, and lyfte them selues vp from the earthe: so that I sawe when they went, & the wheles wyth them. And they stode at the easte syde of the porte that is in the house of the Lorde. So the glory of the Lord was vpon them. This is the beaste that I sawe vnder ꝑ God of Israell by the water of Cober. And I perceaued, that it was the Cherubyns. Euery one had foure faces, & euery one foure wynges, & vnder their wynges, as it were mens hãdes. Now the fygure of theyr faces was, euen as I had sene them, by the water of Cober, & so was the countenaũce of them. Euery one in hys goynge wente strayte forwarde.

¶ The.xi. Chapter.

¶ Who they were that seduced the people of Israell. Gray vnto these he prophecyed, shewing them howe they shalbe dyspersed abroade. The remyssyon of the herte commeth of God, otherwise can we not walke in his commaundemẽtes. He threatneth them that leane vnto theyr owne counsellers.

1 MOreouer, the spyret of the Lord lyfte me vp, and brought me vnto ꝑ easte porte of ꝑ Lordes house. And beholde there. v. & xx. men vnder the doore amonge whom I sawe Jaazniah the sonne of Azur, and Pheltiah the sonne of Bananiah, the rulers of the people. Then sayde the Lorde vnto me: Thou sonne of mã these men ymagene myschefe, and a wycked councell take they in thys cytye, sayinge: Tushe, there is no destruccyon at hande, let vs buyld houses: thys Jerusalem is the cauldron, and we be the flesche. Therfore shalte ꝑ prophecye vnto them: yea, prophecye shalte ꝑ vnto them, O sonne of man. And wyth ꝑ fell the spyret of the Lorde vpon me, and sayde vnto me: Speake, thus sayth the Lorde

5 On thys maner haue ye spoken (O ye house of Israel) & I know ꝑ ymagynacõns of your hertes. Many one haue ye mortthered in thys cytye, & filled the stretes full of the slayne. Therfore thus sayth ꝑ Lorde God: The slayne men ꝑ ye haue layde on the grounde in the cytye, are the flesche, and thys cytye is the cauldron. * But I wyll bryngye ye out of it. ye haue feared the swerde, & I wyll bring a swerde ouer you sayth the Lorde God.

* ezr. xxxiii. a
† Ma. xxiii. c

I wyll bryng you out of thys cytye and deliuer you vnto youre enemyes hande, & wyll condempne you. Ye shalbe slayne in all the coastes of Israell, I wylbe auenged of you: to learne you to know, that I am the Lorde. Thys cytye shall not be youre cauldron, nether shall ye be the flesche therin: but in ꝑ coastes of Israell wyll I punyshe you, that you maye knowe, that I am the Lorde: in whose commaundementes ye haue not walked, nor kepe hys lawes: * but haue done after the customes of ꝑ heathẽ, ꝑ lye round about you.

* Ma. xxiii. a
Deu. xii. b.

Now when I preached, Pheltiah ꝑ sonne of Bananiah dyed. Then fel I downe vpon my face, & cryed wyth a loude voyce sayinge: O Lorde God, wilte thou then vtterly destroye all ꝑ remnaunte in Israell? And so the worde of the Lord came vnto me on this maner: thou sone of man: thy bretherne, thy kynsfolke, & the hole house of Juda, whyche dwel at Jerusalem, saye: Withdrawe ye farre from the Lorde, for the lande is geuen vs in possessiõ. Therfore tell them, Thus saith ꝑ Lord God: I will sende you farre of amõg the gentyles, and scatter you amonge ꝑ nacyons, and I wyll halow you but a lytle, in the landes where ye shall come. Tell them also, Thus sayth the Lorde Gode I wyll gather you agayne out of the nacyons, and bryngeyou from the countrees where ye be scattered, & I wyll geue you the lande of Israell agayne. And they shall come thyther. And they shall take awaye all other Idoles & all theyr abhomynacyons from thence.

D

* And I wyll geue you one herte, and I wyll plante a newe spyrete wythin youre bowels. That stony herte wyll I take out of youre bodye, & geue you a fleshely harte: ꝑ ye maye walke in my commaundementes & kepe myne ordynaunces, and do them: ꝑ ye maye be my people, & I youre God. But loke whose hertes are dysposed to folow their abhomynacions and wycked lyuinges those mens dedes wyll I bryng vpon theyr owne heades, saythe the Lorde God. After thys dyd the Cherubyns lyfte vp theyr wynges, and ꝑ wheles went with them, and the glory of the Lorde was vpon them. * So ꝑ glory of the Lorde whente vp from the middest of the cytye and stode vpon the mount of the cytye towarde the Easte. * But the wynde toke me vp, and in a vyspon (whych came by the spyrete of God) yt brought me agayne into Caldea amonge the prisonners. Then the vyspon that I had sene vanysched awaye from me. So I spake vnto the prisonners, all the wordes of the Lorde, whyche he had shewed me.

* Ezr. xxxvi. a
* Ezr. viii. a

¶ The.xii. Chapter.

¶ The parable of the desolate of the captiuyte. The exposyson of the parable, by whyche the takynge of Jerusalem is ordeyned. Another parable, wherby the vyslesse of hunger & thyrste is signified.

1 THe worde of ꝑ Lorde came vnto me, sayeng: Thou sone of mã thou dwellest in ꝑ myddest of a frowarde houshold: * which haue eyes to se & yet se not: eares haue they to heare, & yet heare they not, for they are an obstinat houshold. Therfore (O ꝑ sonne of mã) make thy geare redy to flyte, and go forthe by fayre daye lyght, that they maye se. Yea,

* Ezr. xxxvi. a

euen

in their syght shalte thou go from thy place
to another place: yf paraduēture they wyll
consyder, that they be a disobedient houshold
ouer, that thou hast made redy to flit with
thy gere: shalt thou beare out by fayre day syght,
that they maye se: and thou thy selfe shalt go
forth also at euē in their sight, as a mā doth
when he flytteth. Dygge thorowe the wall,
that they maye se & beare thorowe it ye same
thyng, that thou tokest vp in their sight. In
their sight shalt ye beare vpon thy shulders,
and cary it forth in the darke. Hyde thy face
that thou se not ye earth, for I haue made the a
sewtoken vnto the house of Israel. Nowe
as the Lorde commaunded me, so I dyd: the
gere that I had made ready brought I out
by daye. At euen I brake downe an hole tho
rowe the wall with my hande: and when it
was darke, I toke the gere vpon my shoul-
ders, and bare them out in their syght.

And in the morynyng came the worde of
the Lorde vnto me, sayinge: Thou sonne of
man, yf Israel that frowarde houshold aske
the, and saye: what doest thou there? Then
tell yē: Thus sayeth the Lorde God: This
punysyment toucheth the chefe rulers at Je-
rusalem, and all the house of Israell, that
dwell amonge them. Tell them: I am youre
sewtoken: lyke as I haue doone, so shall it
happen vnto you: Flyt shal ye also, and go in
to captyuytie. * The chefest that is amonge
you, shall lade his shoulders in the darke, &
yet hym awaye. He shal breake downe the
wall to carye stuffe thorowe: He shal couer
his face that he se not the grounde with his
eyes. * Mylyne wyll I spreade out vpon him
and catche hym in the net, and carye hym to
Babylon in the lande of the Caldees: which
he shall not se, and yet shall he dye there. As
for al his helpers and al his hoostes, that be
about hym. I wyll scattre them towarde al
the wyndes, and drawe out a swearde after
them. * So when I haue scattred them a-
mong the heathen, and strowed them in the
landes they shall knowe, that I am ye Lord.
But I wyll leaue a lytle nūbre of them frō
the swerde, hungre and pestilence: to tell all
their abhomynacions amonge the heathē,
where they come: ye they maye knowe, howe
that I am the Lorde.

Moreouer, the worde of the Lorde came
vnto me, sayinge: Thou sonne of man, with
a fearfull trembling shalt ye eate thy breed,
and fearefulnesse and sorowe shalte thou
drynke thy water. And vnto the people of ye
lande speake thou on this maner: Thus say
the Lorde God: to them that dwel in Je-
rusalem, and to the lande of Israel: Ye shall
eate youre bread with sorowe, and drynke
youre water with heynesse: Yea, the lande
with the fulnesse therof shalbe layed waste,
for the wyckednesse of them that dwell ther-
in. And the cytyes ye nowe be wel occuppyed,
shalbe voyde: and ye lāde desolate: ye ye maye
knowe, howe that I am the Lorde.

Yet came the worde of the Lorde vnto me
agayne, sayinge: Thou sonne of man, what
maner of byworde is that, wyych ye vse in ye
lande of Israell, sayinge: Tushe, * seynge
ye the dayes are so slacke in commynge, all ye
vysyons are of none effecte: Tell them therfore, thus sayth the Lorde God: I wyll make ye byworde to cease, so that yt shall nomore be comenly vsed in Israell.

But saye thys vnto them: ye dayes are at hande, ye euery thynge wyyche hath bene prophecyed, shalbe fulfylled. There shall no vysyon be in vayne, neyther any prophecye fayle amonge ye chyldren of Israel: For it is I ye Lorde that speake yt: and whatsoeuer I ye Lorde speakethe, it shalbe performed, and not be slacke in commynge.

Yee, euen in youre dayes (O ye frowarde houshold) wyl I deuyse some thyng, & bryngе yt to passe sayth ye Lorde God. And ye worde of the Lorde came vnto me sayinge: Beholde, thou sonne of man: The house of Israell sayth on thys maner: Tushe, as for ye vysyon that ye haue sene, yt wyll be many a daye or it come to passe: It is farre of yet, ye thynge that he prophecyeth. Therfore saye vnto them: Thus sayth the Lorde God. All my wordes shall nomoare be slacke, Loke what I speake, ye same shall come to passe, sayth the Lorde.

¶ The. xiii. Chapter

¶ The worde of the Lorde against false prophetes, which teach the peole the counsels of their owne hertes.

The worde of the Lorde came vnto me, sayinge: Thou sonne of man. Speake, prophecye agayn ste those prophetes, that preache in Israel: and say ye vnto them ye prophecye out of their owne hertes: Heare the worde of the Lorde, thus sayth the Lord God: * Wo be vnto those folyth prophettes ye folow their owne spryte and speake wher they se nothynge. O Israell, thy prophettes are lyke the foxes vpon the dryе felde: For they stāde not in ye gappes, nether make they an hedge for the house of Israell, that men myghte a byde the battell in the daye of the Lord. Vayne thynges they se, and tell lyes, to * mayntayne their preachynges withal. The Lorde (saye they) hath spoken it, whā in very dede the Lorde hath not sent them.

Vayne vysions haue ye sene, and spoke false prophecyes, when ye saye: the Lorde hath spoken yt, where as I neuer sayde yt.

Therfore thus sayth ye Lord God: Be-
cause youre wordes be vayne, and ye seke
out lyes: Beholde, I wyll vpon you, sayth
the Lorde. Myne handes shall come vpon ye

prophetes that loke out vayne thinges, and preach lyes: they shall not be in the counsell of my people, nor written in the booke of the house of Israel, neither shall they come in the lande of Israell: ꝑ ye maye knowe howe ꝑ I am the Lorde God. And that for because: they haue dysceaued my people, * and tolde them of peace, where no peace was. One setteth vp a wall, and they dawbe yt wyth loose claye. Therfore tell them whyche dawbe it wyth vntempered morter, that yt shal fal

* Jer. viii. d

* Mat. vii. c

* For there shal come a great shower of rayne, great hayle stones shall fall vpon yt, & a sore strome of wynde shall breake it, so shall the wall come downe. Shall yt not than be sayde vnto you: where is nowe youre morter ꝑ ye dawbed yt wyth all: Therfore thus sayth the Lorde God: I wyll breake oute in my wrothefull dyspleasure wyth a stormye wynde, so ꝑ in myne anger there shall come a myghty shower of rayne, and hayle stones in my wrath, to destroye wyth all.

¶ As for the wall that ye haue dawbed with vntempered morter, I wyll breake it downe, make it euen wyth the grounde: so ꝑ the foundacyon therof shal remoue, & it shall fall, yea. and ye youre selues shall perysche in the myddest therof: to learne you for to knowe, that I am the Lorde: Thus wyll I perfourme my wrath vpon thys wall, and vpō them that haue dawbed yt wyth vntempered morter, and then wyll I saye vnto you: The wall is gone, and the dawebers are awaye. These are the prophetes of Israel, whych prophecy vnto ꝑ cytie of Ierusalem, and loke oute visiōs of peace for them, wher as no peace is sayth the Lorde God. Wherfore (O thou sōne of mā) set thy face against the daughters of thy people, whych prophecye out of theyr owne hertes: and speake ꝑ, prophecye agaynst them, & saye thus. Thus sayeth the Lorde God: Woo be vnto you, ꝑ sowe pyllowes vnder arme holes, and bolsters vnder ꝑ heades both of ponge and olde to catch soules wythal. For whan ye haue gotten the soules of my people in youre captyuyte, ye promyse them lyfe & dyshonoure me to my people, for an handfull of barlye, & for a pece of breade: whan ye kyll the soules of them, that dye not, & promise lyfe to them that lyue not: Thus ye dyssemble wyth my people, that beleueth youre lyes.

D

* Ezay. b c
Mache. iii. d

Wherfore thus sayth the Lorde God: Beholde, I wyll also vpon the pyllowes, wherwyth ye catch ꝑ soules in flyinge: them wyll I take from youre armes, and let ꝑ soules go that ye catch flyinge. Youre bolsters also wyll I teare in peces, and delyuer my people, oute of youre handes so ꝑ they shall come nomoare in youre handes to be spoyled & ye shall knowe, that I am ꝑ Lorde. Seing that with youre lyes ye disconforte the pertek the rygheteous, whom I haue not disconforted. Agayne: For so moch * as ye corage the hande of the wicked, so that he maye not turne from hys wycked waye and lyue: therfore shal ye spye out no more vanite, nor prophecye youre owne gessynges: for I wyll delyuer my people out of youre hande, that ye maye knowe, howe, that I am the Lord.

* Ezay. b c

¶ The. xiiii. Chapter.

¶ The Lorde denyeth hys worde to the people for their sinnes sake. The deceyuers of the worde doth the Lorde sometime decaue by false prophetes. A cōforte yt them that fled be vnto Babylon.

There resorted * vnto me certayne of the elders of Israel, & sat downe by me. Then came the worde of ꝑ Lorde vnto me saying: thou sōne of man, these men bare their vnclennes in theyr hertes, and go purposye vpon the stomblynge blocke of theyr owne wyckednesse: shulde I then answere at their requeste? Therfore speake vnto them, & saye thus sayeth the Lorde God: Euery man of the house of Israell that beareth hys vnclene Idoles in hys herte, purposynge to stomble in hys owne wyckednesse, and commeth to a prophete, to enquyre enye thynge at me by hym: vnto ꝑ man wyll I ꝑ Lorde my selfe geue answere, accordynge to the multytude of hys Idoles: that the house of Israell may be snared in theyr owne hertes, because they be cleane gone from me, for theyr abhomynacyons sakes.

I

* Ezay.

Wherfore, tell the house of Israel: thus sayth the Lord God: * Be conuerted, forsake youre Idoles, and tourne your wyues from youre fylthynesse, and turne youre faces frō all youre abhomynacyons. For euery man, (whether he be of ꝑ house of Israell or a strangier, that sogeorneth in Israell, whych departeth fro me, and caryeth Idols in hys herte, purposynge to go styll stomblyng in hys owne wyckednesse, and commeth to a prophet, for to aske councel at me thorow hym: vnto that man wyll I the Lord geue answere, by myne owne selfe. I wyll set my face agaynste that man, and wyl make hym to be an example for other, yea, & a comen byworde: and wyll roote hym oute of my people, ꝑ he maye knowe howe that I am the Lorde. * and yf that Prophete be dysceaued, when he telleth hym a worde: then I the Lorde my selfe haue dysceaued that prophete, and wyll stretch oute myne hande vpon hym, to roote hym oute of my people of Israel: & they both shalbe punyshed for theyr wyckednes. According to the synne of hym that asketh, shall the synne of the Prophete be: ꝑ the house of Israel be led nomore from me thorowe erroure, and be nomore defiled in theyr wyckednesse: but that they maye be my people, and I theyr God, sayth the Lorde God.

B

C

And the worde of the Lorde came vnto me,

me, sayenge: Thou sonne of man, when the lande synneth agaynste me, & goeth forth in wyckednesse: I wyll stretch out myne hande vpon it, * & destroye al the prouisyõ of theyr bread, and sende derth vpon them, to destroye man & beast in the lande. * And though Noe, Daniel & Job, these thre men were amonge them, yet shall they in theyr ryghtuousnesse deliuer but their owne soules, sayeth ỳ Lord God. Yf I bryngе noysome beastes into the lande, to waste it vp, & it be so desolate, that no man maye go therin for beastes: yf these thre men were also in the lande, as truly as I lyue (sayeth the Lorde God) they shal saue neither sonnes nor daughters, but be only de liuered them selues: and as for the lande, it shalbe waste.

Or yf I bryngе a swearde into the lande, & charge it to go thorowe the lãde: so that I slaye downe man & beast in it, & yf these thre men were therin: As truly as I lyue (sayeth the Lorde God) they shall deliuer neither sonnes nor daughters, but only be saued them selues. If I sende a pestilence into the lande, & poure out my sore indygnacyon vpon it in blode, so that I rote out of it both man and beast. And yf Noe, Daniel & Job were therin, as truly as I lyue (sayeth ỳ Lorde God) they shall deliuer neither sonnes nor daughters, but saue their owne soules in their ryghtousnes. Moreouer, thus sayeth the Lorde God: Much more when I sende my * foure sorrowfull plages vpon Jerusalem: the swerde, hunger, perilous beastes & pestylẽce, to destroye mã and beast out of it, Behold there shalbe a remnant saued therin, wych shall bring forth their sonnes and daughters. Behold, they shall come forth vnto you, and ye shall se theyr waye, and what they take in hande, and ye shall be cõforted, as touchinge all the plages that I haue brought vpon Jerusalem. They shall comforte you, when ye se their waye and worckes: & ye shal knowe, yea that it is not wythout a cause, that I haue done so agaynste Jerusalem, as I dyd, sayeth the Lorde God.

¶ The.xv.Chapter

¶ Of the unprofitable wod of the vynetree in caste in the fyre, so sayeth he that Jerusalem shalbe brente.

The worde of the Lord came vnto me, sayenge: Thou sonne of man: What profyteth of the wyne amonge all other wodes of the wylde wyne stocke amonge all other trees of the groaue? Do men take wood of it, to make any worcke wythall? Or may there a nayle be made of it, to hãge any thynge vpon: beholde, it is cast in ỳ fyre to be brent, the fyre consumeth bothe the endes of it, the myddest is brent to asshes. Is it more then for any worcke? No.

Seynge then, that it was mete for no thynge, beinge whole: moch lesse may there any thynge be made of it, whẽ the fyre hath cõsumed & brent it. And therfore thus sayeth the Lorde God: Lyke as I cast ỳ vyne into ỳ fyre for to be brẽt, as other trees of the wod: Euen so wyll I do wyth them that dwell in Jerusalem, & set my face agaynst them: they shall go out from the fyre, & yet the fyre shal cõsume them. * Thẽ shall ye knowe, that I am the Lorde, when I set my face agaynste thẽ, & make ỳ lande waste: because they haue so sore offended, sayeth the Lord God. * Ezec.xiii.c and, xxii, b

¶ The.xvi.Chapter.

¶ The prophete entendenge to speake of the abhomynacyons of Jerusalem: both syth shewe the benefytes of God towarde it. Jerusalem is reproued of vnkyndenes: for her fornycacyon wych Idolles. He sustryneth the wyckednes yf other people in comparyson of the synnes of Jerusalem. The cause of the abhomynacyons into wych the Sodomytes fell. Mercy is promysed to the repentaunt.

AGayne, the worde of ỳ Lorde spake vnto me, sayeng: Thou sonne of man, shewe the cytie of Jerusalem theyr abhominaciõs, & saye: thus sayeth ỳ Lord God vnto Jerusalem: Thy progenye and kynred came out of the lande of Canaan thy father was an Amorye, thy mother a Cethyte, thus was the maner of thy byrth. In ỳ daye of thy byrth when thou wast borne, ỳ string of thy nauel was not cut of: ỳ wast not bathed in water to make the clene: Thou wast neither rubbed võ salt, ner swadled i clouthes No mã regarded ỳ so moche, as to do any of these thinges for ỳ, or to shewe the soche fauour, but ỳ wast vtterly cast out vpõ ỳ feld, yee, despysed wast ỳ in the daye of thy birth. A

Then came I by the, and sawe the troden downe in thyne awne blode, & sayde vnto the: Lyue, although thou be defyled in thyne owne blode, yea enẽ I (I tell the) sayde vnto ỳ lyue, although thou be defyled in thyne owne blode. * So I plãted ỳ, as ỳ blossem of the feld: ỳ art growẽ vp, & waxẽ greate: ỳ hast gotten a maruelous pleasaũt beuty, thy breastes are come vp, thy hearre is goodlye growẽ, where as ỳ wast naked & bare afore. * Ezec.v.a Jerr.ii.c B

Nowe whan I wẽte by the, & loked vpon the: beholde, thy tyme was come, yee, euen ỳ tyme to wowe the. Then spred I my clothes ouer ỳ to couer thy dishonestye: yee. I made an othe vnto the, * & maryed my selfe wyth the (sayeth the Lord God) and so thou became myne owne. Then washed I the wyth water, and pourged thy blonde from the. I anoynted the wyth oyle, I gaue the chaung of raymentes, I made the shoes of Tarus lether: I gyrded ỳ aboute with wyte sylke: I clothed the with kerchefes, I decked the wõ costly apparell, I put rynges vpon thy fyngers: a chayne about thy necke, spãges vpõ thy forehead, earerynges vpon thyne eares, and set a bewtyfull crowne vpon thyne head. Thus wast thou decke wyth sylver & golde, & thy raymẽt was of fyne white sylke * Jerem.iii.a Ezec.xxii,e

of nedle worke and of dyuers coloures.

Thou dyddest eate nothynge but sinneis, honye & oyle: maruelous goodly wast thou and beutiful: yee euen a very Quene wast ꝑ In so moche that thy beutye was spoken of amonge the Heathen, for thou wast excellēt in my beutye, which I put vpon the, sayeth ꝑ Lorde God. But thou hast put confidence in thyne owne beuty, & played the harlot: whē thou haddest gotten the a name. Thou hast cōmitted whordome, with all that wente by the, & hast fulfylled theyr desyres: yee, thou hast taken thy garmētes of diuerse colours, & deckte thyne aulters therwith, where vpō ꝑ myghtest fulfyll thyne whordome, *ād of such a fashyō, as neuer was done, ner shalbe

‡ The godly ornamentes & Jewels which I gaue the of myne owne golde and syluer, hast thou taken, and made the mēs ymages therof, & commytted whordome wythall.

Thy garmentes of dyuerse coloures hast thou taken, and deckte them therwith: mine oyle & incense hast thou set before them. Thy meate whych I gaue the, as symneis, oyle & hony: (to fede the withal) that hast thou sett before them, for a swete sauoure. And thys came also to passe, sayeth the Lorde God: * Thou hast takē thyne owne sōnes & daughters, whom thou haddest begotten vnto me: and these hast thou offred vp vnto thē, to be theyr meate. Is thys but a small whordome of thine (thinkest thou) that thou slayest my chyldren, and geuest them euer, to be brente vnto thē? And yet in all thy abhominacyons and whordomes, thou hast not remēbred the dayes of thy youth, howe naked & bare thou wast at that tyme, & troden downe in thyne owne bloude. After all these thy wyckednesses (wo wo vnto the, sayeth the Lorde) ‡ (thou hast buylded thy stewes & brodel houses in euery place) Thou hast buylte hye places, yee, at the head of euery strete hast ꝑ buylded ꝑ an aulter. Thou hast made thy beuty to be abhorred, ꝑ hast layed out thy legges to euery one that came by, & multiplyed thyne whordome. * Thou hast commytted fornicacyon wō the Egypcyans thy neyghbours, which had moch flesche: and thus hast ꝑ encreased thyne whordome, to anger me.

Beholde, I dyd stretch out myne hande ouer the, and dyd *minish thy stoare of fode, and deliuered ꝑ ouer into ꝑ willes of the Philistines thyne enemyes, whych are ashamed of thy abhominable waye. * Thou hast played ꝑ whore also with the Assyrians, because thou wast insatyable: Yee, ꝑ hast (I saye) wō them played the harlot, and yet haddest thou not ynough. Thus hast thou forthermore cōmytted thy fornycacyon from the lande of Canaan vnto the Caldees, & yet thy lust not satisfyed. Howe obstinate is thyne harte (sayeth the Lord God) seyng thou doest al these

*Jerem.i.iii and.b.b

‡ Esay.xlvi a Osee.ii.b and.xiii.a Ezechi.xvi.d 9.ff.d

*Leu.xviii.c and.xx.a Deut.xviii.b 8.xxiii.c Jerem.xvi.d Ezc.xx.d Psalm.cb.a

‡ (thou hast buylded thy stewes & brodel houses in euery place)

Ezech.xxiii.d

*Eze.xiiii.b b.d.xviii.c

*Ezec.xxiii.a

workes of an erraūt whore: buyldinge thy stewes at ꝑ head of euery strete, & thy brodel houses in all places? Thou hast not bene as an other whore, ꝑ poldeth scorne of a smal reward, but a wyfe ꝑ breketh wedlocke, & taketh other in steade of her husbande. Gyftes are geuē to al other whores, but thou geuest rewardes vnto all thy louers: & offrest them gyftes, to come vnto ꝑ out of all places, & to cōmytte fornicaciō wō the. It is come to passe wō the in thy whordomes contrary to the vse of other women: yee, there hath no such fornication bene cōmytted after ꝑ, seynge that thou profferest gyftes vnto other, and no rewarde is geuen the: this is a cōtrary thyng.

Therfore, heare the worde of the Lorde, O thou harlot: thus sayeth the Lorde God: For so moche as ꝑ hast sette forth thy youth to whordome & dyscouered thy shame, thorowe thy whordome with al thy louers, and wō all the ydoles of thy abhominacyōs in the bloud of thy chyldrē, *whom thou hast geuē them: Beholde therfore, I wyl gather together all thy louers, vnto whome ꝑ hast made thy selfe commen: yee, and all them whom ꝑ lauourest, & euery one that thou hatest I wil (I saye) gather them together rounde about the: & * wyll dyscouer thy shame before thē that thy may se all thy fylthynes.

‡ Moreouer, I wyll iudge the as a breaker of wedlock and a murtherer, and recompence ꝑ thine owne bloud in wrath & gelousy I wyll gyue the ouer into theyr power, that breake downe thy stues, and destroy thy brodel houses: they shal stryp the out of thy clothes, all thy fayre and beutyful Jewles shal they take from the, & so let the syt naked and bare: *yea, they shal bring the cōmen people vpon the which shal stone the, and slaye the downe wō theyr swerdes. * They shall burne vp thy houses, & punish the in the sight of many women. Thus wyll I make thy whordome to ceasse, so ꝑ thou shalte gyue out no more rewardes. Shulde I make my wrath to be styl, take my gelousye frō the, be cōtent & nomore to be displeased: seinge thou remēbrest not the dayes of thy youth, but hast prouoked me to wrath in all these thynges? Beholde therefore, I wyll bryngе thyne owne wayes vpō thyne head, sayeth the Lord God: howbeit, I neuer dyd vnto the accordyng to thy wyckednesse and all thy abhominacyōs. Beholde, all they that vse cōmone prouerbes, shall vse this prouerbe also agaynst the suche a mother, suche a daughter.

Thou art euen thy mothers owne daughter, ꝑ hath cast of her husbande and her chyldren: Yea, thou arte the syster of thy systers, which forsoke theyr husbandes & their chyldren. *Your mother is a Cethyte, and youre father an Amorite. Thyne eldest syster is Samaria, she and her daughters that dwell

*Ezec.xvi.a

*Ezec.xxiii.a

vpon

vpon thy left hande.
5 But thy yongeste syster that dwelleth on
thy ryghte hande, is Sodoma and her daugh
ters. Yet haste thou not walked after their
wayes, nor done after their abhominacions:
but ye lodest a lytteli & very small tyme, and
in al thy wayes thou haste bene more corrupt
then they. As truly as I lyue, sayeth ye Lord
God: Sodoma thy syster w her daughters,
hath not done so euell, as ye and thy daugh=
ters. Beholde, *the synnes of thy syster So=
doma were these: Pryde, fulnesse of meate,
abundance & Idelnesse: these thynges had
she & her daughters. Besydes that they rea=
ched not their hāde to the poore & nedy, but
were proude, and dyd abhominable thinges
before me: therfore I toke them awaye, as
pleased me. Neither hath Samaria done half
of thy synnes. *yee thou haste exceaded them
in wyckednesse: In so moch that in compary
thou of all the abhominaciōs which ye haste done
(haste made thy systers good wemen. Ther=
fore thou (which dydest condēpne thy sister)
beare thyne owne shame, for thyne owne of=
fences, that ye haste cōmytted, more abhomi=
nable then they dyd, wherche in dead ar more
rytteous, then ye art, be thou (I saye) asha=
med, and beare the shamefull rebuke, seynge
that thou haste proued thy systers in compari
son of the ryghte wyse.
6 As for their captiuyte, namely ye captiuite
of Sodoma, & her daughters: ye captiuite of
Samaria & her daughters: I wyl bring thē
agayne, so wyl I also bryngе agayne thy ca
ptiuite amonge thē: ye ye mayest take thyne
owne cōfusyon vpon ye, & be ashamed of all ye
thou haste done, & to cōforte thē. Thus thy sy
sters (namely) Sodoma ād her daughters:
Samaria & her daughters, w thy selle, & thy
daughters shalbe brought agayne to youre
olde estate. When thou wast in the pryde, &
before thy wyckednesse came to lyghte: thou
wouldest not heare speake of thy syster Sodo
ma, untyl the tyme ye the Syrians wythall
their townes, & the Philistines wyth al that
lye rounde aboute thē, brought the to shame
confusion: ye ye myghtest beare thyne owne
lechynes & abhominacion, sayeth the Lord.
For thus sayeth the Lorde God, I shulde
ryghte deale with the, as thou haste done.
Thou haste despysed the oth, and broken the
couenaunte. Neuertheleſſe, I wyl remēbre ye
couenaūte that I made with the in thy youth
and make that it shalbe an euerlastynge co=
uenaunte: so that ye also remēbre thy wayes, &
be ashamed of them: then shalt thou receaue
of me thy elder & yonger systers, whō I wyll
make thy daughters, and that besyde thy co
uenaunte. *And so wyl I renue my couenaūte
with the, that thou mayest knowe that I am
the Lorde, that thou mayest thincke vpon it:
be ashamed, and excuse thyne owne confusiō
nomore: when I haue forgeuen the, all that
thou haste done, sayeth the Lorde God.

¶ The.xvii.Chapter.

¶ The parable of the two Eagles.

A THe worde of the Lord came vnto me,
sayenge: Thou sonne of mā: put forth
*darcke speakynge and a parable, vn
to ye house of Israel, & saye: Thus sayeth the
Lorde God: There came a greate* Aegle w
greate wynges, yee, wyth a myghtye longe
bodye, and full of fethers of diuerse coloures
vpon the mount of Libanus, & toke the hyest
brauch frō a Cedre tree, & brake of the toppe
of hys twygge, & caried it into ye lande of Ca
naā, & set it in a citie of marchaūtes. He toke
also of the seade of the lande, & planted it in a
fruteful grounde, he brought it vnto greate
waters, and set it as a wyllowe tree therby.
Then dyd it growe, and was a greate vyne
stocke, but lowe by the grounde whole brau
ches turned into it selfe, & the rotes of it were
fastened vnder it, thus there came of it a vy=
ne, and it brought forth blossomes, and spred
out brauches. But there was another Agle, B
a greate one, which had great wynges & ma
ny fethers: & beholde, the rotes of thys vyne
had an hunger after hym, and spred out hys
braunches towarde hym, ye he myght water
her with the orchard that he had planted. Ne
uertheles, it was plāted vpon a good groūd
besyde great waters: so ye (by reaō) it shulde
haue brought out braunches & frute, & haue
bene a goodly vyne. Speake thou therfore, C
thus sayeth the Lord God: Shall this vyne
prosper? shall not hys rotes be pluckte oute,
hys frute be broken of, hys grene braunches
wither & fad away? ye without ether stroge
arme or many people, shall it be plucked vp
by the rotes. Behold, it was planted: shall it
prospere therfore? Shall it not be dryed vp
& withered, yee, euē in the shutinge out of his
blossomes, as soone as ye east wide bloweth?
Moreouer, the word of the Lord came vn
to me saying: Speake to the frowarde houſ D
hold: knowe ye not, what these thynges do
signifye? Tel thē: Behold, *the kyng of Ba
bylon came to Ierusalē, & toke the kynge ād
hys princes, and ledde them to Babylon.
He toke of the kynges sede, and made a
couenaunte wyth hym, and toke an othe of
hym: The princes of the lande toke he wyth
hym also, that the lande myght be holden in
subiecyon, and not to rebelle, but kepe the
couenaunte, and fulfyll it. But he fell from
him, and sent his ambassitours into Egypt,
that he might haue horses and moch people.
Shulde, that prospere? Shulde he be kepte
safe, that doth suche thynges? Or shulde he
escape, that breaketh hys couenaunte? As
truly as I lyue sayeth the Lorde God, he E
shall dye at Babylon, in the place where the
kynge dwelleth, ye made hym kynge: whose
othe

othe he hath despysed, and whose couenaunt he hath broken. Neyther shall Pharao wyth his greate host & multitude of people, maynteyne him in the warre: whē they cast vp diches, & set vp bulworkes to destroye moche people: For seynge he hath despised the othe, and broken the couenaunt (where as he yet gaue hys hande therupon) and done al these thynges, he shall not escape.

Therfore thus sayeth the Lorde God: As truly as I lyue, I wyll bryngе myne othe ẏ he hath despysed, and my couenaunt that he hath broken, vpon hys owne head. * I wyll cast my net about hym, and catch hym in my yarne. To Babylon wyl I carye hym, there wyl I punyshe him, because of the greate offence that he made me. As for those that flee from hym out of the host, they shalbe slayne wyth the swearde. The residue shalbe scatred towarde all the wyndes: and ye shall knowe, that I the Lorde haue spoken it.

Ezech. xvii. b and. xxxii. a

Thus sayeth the Lorde God: I wyll also take a braunche from an hye Cedre tree, and wyl set it, & take ẏ vppermost twigge, ẏ yet is but tendre, and plante it vpon an hye hyl: Namely, vpon the hye hyl of Israell wyll I plante it: ẏ it maye bryng forth twygges, & geue frute, and be a great Cedre tree: so that all maner of foules may buylde in it, & make their nestes vnder ẏ shadow of his braūches.

And all the trees of the feide shall knowe that I the Lord haue brought downe the hye tree, & set the lowe tre vp: ẏ I haue dryed vp the grene tree, and make the drye tree to florysche. Euen I the Lorde that spake it, haue also brought it to passe.

¶ The. xviii. Chapter.

¶ The sheweth that every man shal beare his owne synne. To hym that amendeth, is saluacyon promysed. Deeth is prophecyed to the rygheteouse, whych turneth backe from the ryght waye.

A THe word of ẏ Lord came vnto me, on this maner: what meane ye by thys comen prouerbe, ẏ ye vse in the lande of Israel, saying: * The fathers haue eaten soure grapes, & ẏ childres teth are set on edge. As truly as I lyue, sayeth the Lord God, ye shall vse thys byworde no more in Israell.

* Iere. xxxi. c

B Beholde * all soules are myne. Lyke as ẏ father is myne, so is ẏ sonne myne also. The soule ẏ synneth, shall dye. * If a man be godly, & do the thynge ẏ is equall and ryght, he eateth not vpon the hilles: he lyfteth not hys eyes vp to the foule ydols of Israel: he defyleth not his neighbours wyfe: he medleth wō no menstruous woman: he greueth no body: he greueth hys detter his pledge againe, he taketh none other mans good by violēce: * he parteth his mete wō the hongrye: he clotheth the naked: ‡ he lendeth nothing vpon vsury he taketh nothynge ouer: he wythdraweth hys hande from doynge wronge: he dealeth faythfully betwyxte man and mā: & walketh in my commaundementes, and kepeth my lawes, and perfourmeth them faythfully: * This is a rygheteous mā: he shal surely lyue sayeth the Lorde God.

* psa. xxiii. a
* Leu. xviii. a
* math. xxv. c
‡ psal. xv. a

If he nowe get a sonne, that is a murtherer, a sheder of bloude: ẏ he do one of these thynges * (though he do not al) he eateth vpō the hylles: he defyleth his neyghbours wyfe he greueth ẏ poore and nedy: he robbeth and spoyleth: he geueth not the detter his pledge agayne, he lyfteth vp hys eyes vnto ydols: & medleth with abhominable thynges: he lendeth vpon vsury, & taketh moreouer. Shall this man lyue? He shal not lyue. Seynge he hath done all these abhomynacyons, he shall dye, his bloude shalbe vpon hym.

* Exo.

Nowe ẏ thys man get a sonne also, that seeth all hys fathers synnes, wyche he hath done: and feareth, nether doth such lyke: Namely, he eateth not vpon the moūtaynes: he lyfteth not hys eyes vp to the ydols of Israel: he defyleth not hys neighbours wyfe: he vexeth no mā: he kepeth no mās pledg: he ne ther spoyleth, nor robbeth eny mā: he dealth his meate wō the hongry: clotheth the naked: he oppressеth not the poore: he receaueth no vsury, ne any thynge ouer: he kepeth my lawes, & walketh in my commaundementes. This mā shall not dye in hys fathers synne, but shall lyue wythout fayle. As for hys father, because he oppressed & spoyled hys brother, and dyd wyckedly amonge hys people: lo, he is dead in his owne sinne. And yet saye ye: Wherfore thē shulde not this sonne beare his fathers sinne? Therfore, because ẏ sonne hath done equytie & ryght, hath kepte all my cōmaundementes, & done them: therfore shal he lyue in dede. The same soule that synneth shall dye. * The sonne shall not beare the fathers offence, nether shall the father beare ẏ sonnes offēce. The rygheteousnes of the righeteous shalbe vpō him, & the wyckednes of ẏ wicked shalbe vpō him selfe also. * But yf ẏ vngodly wyll turne awaye from all his synnes ẏ he hath done, and kepe all my cōmaundemētes, and do the thynge that is equal and ryght: doutles he shall lyue, and not dye. As for all hys synnes ẏ he dyd before, they shall not be thought vpō: but in his righeteousnes that he hath done, he shal lyue. * For haue I eny pleasure in ẏ death of a synner, sayeth the Lord God, but rather ẏ he conuerte, and lyue?

D
* Deu. xxiv. a
* Deu. xxiv. a
* Ezech. xxxiii. a
* Ezech. xxxiii. a

Agayne: yf ẏ rygheteous turne awaye frō his righeteousnes, and do iniquite, accordige to all the abhominacions, ẏ the wycked mā doth: shall he lyue? All the rygheteousnes ẏ he hath done, shall not be thought vpon: but in ẏ faute that he hath offended wythal, and in the synne that he hath done, he shall dye.

And yet ye saye: Tush * ẏ waye of ẏ Lord is not indifferent. Heare therfore ye house of Israell: is not my waye ryght? Or are not

* Ezech. xxxiii. a

poure wayes rather wycked, * Whē a righ-
tous man turneth awaye frō hys ryghtu-
ousnesse, and medleth wyth vngodlynes: he
must dye therin. Yee, for the vnryghtuous-
nes that he hath done, must he dye. Agayne,
* when the wycked mā turneth awaye from
his wickednesse, that he hath done, and doth
the thinge which is equall and right: he shall
save his soule alyue. For in so moch as he re-
membreth him selfe, & turneth hym from all
the vngodlynes that he hath vsed, he shall
lyue and not dye.

And yet sayeth the house of Israel Tush,
the waye of the Lorde is not equall. Are my
wayes vnryght? O ye house of Israell: Are
not poure wayes rather vnequal? As for me
I wyll iudge euery man, according vnto hys
wayes. O ye house of Israel, sayeth ý Lorde
God. * Wherfore, be conuerted, and turne
you cleane from al your wyckednesse, so shal
there no synne do you harme. Cast away frō
you al your vngodlinesse, that ye haue done:
* make you newe hertes and a newe spirite.
Wherfore wyl ye dye: O ye house of Israel?
seyng I haue no pleasure in the death of him
that dyeth, sayeth the Lord God. Turne you
then, and ye shall lyue.

¶ The.xix.Chapter.

¶ The captiuyte of Iechoahaz and of Iehoachin is signified by the lyons whelpes, and by the lyon. He reckeneth out the prosperitye of the cytie of Ierusalem that is past, & the mysery therof that is present.

BUt thou sonne of mā mourne thou
for the prynces of Israel, and saye:
Wherfore lay thy mother that lyo-
nesse amonge the lyōs, & norysh her
ponge ones amōge the lyons whelpes? One
of her whelpes she brought vp, & it became a
lyon, it lerned to spoyle, & to deuoure folke.
The heathen herde of him, and toke hym in
theyr nettes, and brought hym in chaynes
into the lande of Egypte.

Nowe when the damme sawe, that all her
hope and comforte was away, she toke ano-
ther of her whelpes, and made a lyon of him:
which wēte amōge the lyons, and became a
strange lyon: learned to spoyle and to deuoure
folke: he destroyed their palaces, and made
their cyties wast. In so moch that the whole
lande & euery thinge therin, were vtterly de-
solate, thorowe ý very voyce of his roaring.

Then came the Heathen together on eue-
ry side out of all countrees agaynste hym,
spred theyr nettes for hym, and toke him in
theyr pyte. * So they bōde him with chay
nes, and brought him to the kynge of Baby
lon, which put him in prison, that hys voyce
should nomore be herde vpon the mountay-
nes of Israel. As for thy mother, she is lyke
a vyne in thy blonde, planted by the water
side: her frutes and braūches are growē out
of many waters, her stalkes were so stronge
that mē myght haue made staues therof for
officers: she grewe so hye in her stalkes.

So whan men sawe that she exceaded the
heyght & multitude of her braūches, she was
roted out in displeasure, and cast downe to ý
groūd. The East wynde dryed vp her frute,
her stronge stalkes were brokē of, wythered
and brēt in the fyre. But nowe she is plāted
in the wildernesse, in a dryye & thursty groūd.
And there is a fyre gone out of her stalckes,
wyche hath brent vp her braūches and her
frute: so that she hath no mo stronge stalkes,
to be staues for officers. This is a pyteous &
mysserable thynge.

¶ The.xx.Chapter.

¶ The Lorde denyeth that he wyll answere ye when they praye, for ye offences of vnkyndenes wyche he here obiecteth. He promyseth that hys people shall re-turne from captyuitye. By the wood that shulde be brent is signified the burnynge of Ierusalem.

IN the.vii.yeare the.x.daye of the.v. I
moneth, * it happened, ý certayne *Eze.xiiii.a
of the elders of Israell came vnto
me, for to aske conseil at the Lorde
and sat thē downe be me. Thē came ý worde
of the Lorde vnto me on thys maner: Thou
sonne of man: speake vnto the elders of Isra
el, & saye vnto them: Thus sayeth the Lord
God: are ye come hyther to aske eny thynge
at me? As truly as I lyue (sayeth the Lord)
I wyll geue you no answere. Wylt thou not
reproue them (thou sonne of man) wylt thou
not reproue them? Shewe them the abhomi B
nacyons of their forefathers and tell them.
Thus sayeth the Lorde God: * In the daye *Exod.iii.b
when I chose Israel, and lyft vp myne hāde
vpon the sede of the house of Iacob, and she-
wed my selfe vnto them in the lande of Egi-
pte: Yee when I lyfte vp myne hande ouer
them, and sayde: I am the Lorde your God,
euen in the daye that I lyfte vp myne hande
ouer them, to bryngе them out of the land of
Egypte, into a lāde that I had prouyded for
thē, which floweth wyth mylke & hony, and
is a pleasaunt lande amonge all other. Thē
sayde I vnto them. * Cast away euery man *deut.xii.a
the abhominacions that he hath before him,
and defyle not your selues wyth the ydoles
of Egypte, for I am the Lorde your God.

But they rebelled agaynst me, and wolde
not folowe me: to cast away euery man the C
abhominacyons of hys eyes, and to forsake
the Idoles of Egypte. Then I made me to
poure myne indygnacyon ouer them, & to fa-
tysfye my wrath vpon them: yee euen in the
myddest of ý lande of Egypte. But I wolde
not do it, for my names sake: that I shulde
not be vnhalowed before ý Heathē, amonge
whom they dwelt, & amonge whō I shewed
my selfe vnto them, ý I wolde bryngе them
out of the lande of Egypt. Nowe whē I had
caryed them out of the lande of Egypte, and
brought them into the wyldernesse: I gaue
them

them my commaundemētes, & shewed them
my lawes. * whych whoso kepeth shall lyue
in them: I gaue them also my holy dayes, to
be a token betwyxte me & them, & therby to
knowe, that I am the Lord, whych halowe
them. And yet the house of Israel rebelled a-
gaynst me in the wyldernesse, they wold not
walke in my commaundementes, they haue
cast awaye my lawes (whych whoso kepeth
shall lyue in them) and my Sabboth dayes
haue they greatly vnhalowed.

* Deut. xiii. b
Galat. iii. b
Leuit. xviii. a
Exod. xx. c
xxxi. c. xxxii. c

* nu. xiiii. b
Psalm. xcv. b

* Then I made me to powre out myne in-
dignacion vpon thē: & to cōsume them in the
wyldernesse. Yet I wolde not do it, for my
names sake, lest it shulde be dyshonoured be
fore the Heathen, from the whych I had ca-
ryed them awaye. But I swore vnto them
in the wyldernesse, that I wolde not bringe
them into the lande, whyche I gaue them: a
lande that floweth with mylcke and hony, &
is a pleasure of all landes: and that because
they refused my lawes, and walcked not in
my commaundemētes, but had vnhalowed
my Sabbothes, for their hert was gone af-
ter their ydoles. Neuertheleſſe, myne eye spa
red them, so ý I wolde not vtterly slaye thē,
and consume them in the wyldernes. Moreo
uer, I sayde vnto their sonnes in the wylder
nesse: * walcke not in the statutes of poure
forefathers, kepe not their ordinaunces, and
defyle not poure selues wyth their ydols, for
I am the Lorde poure God. But walcke in
my statutes, kepe my lawes & do them, ha-
lowe my Sabbothes, * for they are a token
betwyxte me & you, ý ye maye knowe howe
ý I am the Lorde poure God. Notwythstā-
dynge, their sonnes * rebelled agaynst me al-
so, they walked not in my statutes, they ke-
pte not my lawes to fulfyll thē (whyche he ý
doth shal lyue in them) nether halowed they
my Sabboth days. Thē I made me againe
to poure out my indignacion ouer them, and
to satisfie my wrath vpō them in the wilder
nesse. Neuertheleſſe. I wythdrewe my hāde
for my names sake, lest it shulde be vnhalo-
wed among the Heathen, before whō I had
brought thē forth. I lyft vp myne hāde ouer
thē also in the wyldernesse, ý I wolde scatre
them amonge the Heathē, and strawe them
amonge the nacyons, because they had not
kepte my lawes, but cast asyde my commaū
dementes, vnhalowed my Sabbothes, and
lyft vp their eyes to their fathers Idoles.
Wherfore I gaue thē also cōmaundementes
not good, & lawes thorowe the whyche they
shuld not lyue, & I vnhalowed them in their
owne giftes * (whē I appointed for my selfe
all their fyrst borne) to make thē desolate: ý
they myghe knowe, howe ý I am the Lorde.

* Ezech. xxii. a

Therfore (O thou sonne of man, tell the
house of Israel, thus sayeth the Lorde God)
Besyde all thys, poure fathers haue yet
blasphemed me more, and greatly offended
agaynst me. For after I had broughte them
into the lande, that I promysed to geue thē,
when they sawe euery hye hyl & al the thicke
trees: they made there their offringes, & prou-
oked me wyth their oblacyons, makynge
swete sauoures there, and powred out their
drinckoffrynges. Then I asked thē what is
ý hyll altare ý ye go to it? And therfore is it
called ý hye place vnto this day. Wherfore,
speake vnto the house of Israel: thus sayeth
the Lord God: ye are euē as vncleane as poure
forefathers, and commyttе whordome also
wyth their abhominacions. In all poure ydo
les, where vnto ye bryngе poure oblacyons,
* and to whose honoure ye burne poure chyl-
dren, ye defyle your selues, euen vnto thys
daye: howe darre ye then come, and aske any
questyon at me? O ye householde of Israell?
As truly as I lyue (sayeth the Lorde God)
ye get no answere of me: & as for the thynge
that ye go about, it shall not come to passe,
where as ye saye: we wyll be as the Heathē,
and do as other people in the lande, wood &
stone wyll we worshyppe.

* Jerem. Deut. xii. Ezech. xx. Psalm. xcvi. Esai. xl. xlvi.

As truly as I lyue, sayeth the Lord God,
I my selfe wyll rule you w̄ a mighty hande,
wyth a stretched out arme, & wyth indigna-
cyon powred out ouer you: and wyl bryngе
you out of the nacyons and landes, wherein
ye are scatred, and gather you together with
a mighty hande, wyth a stretched out arme
& w̄ indignacion poured out vpon you: and
wyll bryngе you into the wyldernesse of the
people, & there I wyll reason wyth you face
to face. Lyke as I punysched poure forefa-
thers in the wildernesse of Egypt, so wyll I
punyche you also, sayeth ý Lord God. I wyl
bryngе you vnder my iurisdiccion, & vnder ý
bonde of the couenaunt. The forsakers also
and the transgressoures wyll I take from a-
monge you, & bringe them out of the lāde of
poure habitacyon: as for the lande of Israel,
they shall not come in it: ý you maye knowe
howe that I am the Lorde.

Go to nowe then (sayeth the Lorde God)
ye house of Israel. * Euery one of you folo-
we your ydols, and serue them, seynge ye re-
fuse to obeye me, And my holy name shal ye
nomore vnhalōwe with your offringes and
ydoles. For vpon my holy hyll euen vpō the
hye hyl of Israel sayth ý Lord God, shall all
the house of Israel and all that is in the lāde,
worshyppe me: * and in the same place wyll
I fauoure thē, and there wyl I requyre your
heaueoffrynges and the fyrstlynges of your
oblacyons, wyth all poure holy thynges.

* Exod. xxiii. a
Deut. xxiii. a

I wyll accepte your swete sauoure, when
I bryngе you from the nacions, and gather
you together out of the landes, wherin ye be
scatred: that I maye be halowed in you be-
fore the Heathen, and that ye maye knowe,
that

that I am the Lorde, whyche haue brought
you into the lāde of Israel: yee, into the same
lande, that I swore to geue vnto youre fore
fathers. There shal ye call to remembrance
your owne wayes & all youre ymaginacions,
wherin ye haue bene defyled: * and ye shall
abhorre youre selues worthy to be destroyed,
for all youre wyckednes, ý ye haue done. And
ye shal knowe, ý I am the Lord, when I en-
treat you after my name, not after your wic
ked wayes, nor accordynge to your corrupte
workes: O ye house of Israel, sayeth ý Lord
Moreouer, the worde of the Lorde came
vnto me, sayinge: Thou sonne of mā, set thy
face towarde the south, & speake to the south
ryde, & saye to the wood towarde ý south:
Heare the worde of the Lorde, thus sayeth
the Lorde God. Behold, I wil kyndle a fyre
in the, that shal cōsume the grene trees with
the drye. No man shalbe able to quenche hys
flame but all that loketh from the south to
the north, shalbe brent therin: and all flesche
shalle, that I the Lorde haue kyndled it, so
that no man maye quenche it. Then sayde I:
O Lorde, they wyll saye of me: * Tush, they
are but fables, that he telleth.

¶ The xxi. Chapter.

¶ Ye threatened the swearde, that is to saye: destru-
cion to the cytie of Jerusalem. He sheweth the fall of
Ipoge zedekiah. He is commaunded to prophecy the
destruccion of the chyldren of Ammon. After the slau
ghter of other, at the last the Lorde threateneth deth vn
to Nabuchodonosor hym selfe.

D The worde of the Lorde came to me,
sayinge: Thou sonne of man, set thy
face towarde Jerusalem, speake a-
gaynst the Sanctuarye, and prophecye a-
gaynst the lande of Israel, saye to the lande
of Israel. Thus sayeth the Lorde: Beholde,
I wyll vpon the, & wyll drawe my swearde
out of the sheath, and rote out of the both the
ryghteous & the wycked. Seynge then that
I wyll rote out of the both the ryghteous &
wycked, therfore shal my swearde go out of
hys sheath agaynst all flesche from the north
to the south: ý all flesche maye knowe howe
that I the Lorde haue drawen my swearde
out of ý sheath: & it shal not be put in agayne
E Mourne therfore (O thou sonne of man)
ý thy loynes crack wythall, yee mourne bye
tterly for them in their presence. And yf they
aske wherfore mournest thou? Then tel the:
for the tidinges that commeth, at ý which al
hartes shal melt, al hādes shalbe lette down
all stomackes shal faynte, and all knees shal
waxe feble. Beholde, it cōmeth and shalbe
fulfylled, sayeth the Lorde God.
F Agayne the worde of the Lorde came vn-
to me, sayinge: Thou sonne of man, prophe-
cye, and speake. Thus saieth the Lord God:
Speake. The swearde, the swearde is sharpe-
ned & well scoured. Sharpened is it for the
slaughter, & scoured that it maye be bryght.
Shall we thē make mirth? Agaynst ý * tribe
of my sonne it is gone forth destroyinge all
trees. He hath put hys swearde to the dygh-
tynge, ý good holde may be takē of it. Thys
swearde is sharpened & dyght, that it maye
be geuen vnto the hande of the manslayer.
Crye (O thou sonne of man & howle, for
thys swearde shall smyte my people, & al the
rulers in Israell,) my people shalbe feared
thorowe thys sweard. Smite therfore thou
vpō thy thygh, for it is gone forth to make
a tryal. And what a tryal shall thys be, whē
euē my scepter shalbe reproued? Yt shall not
be sayeth the Lorde God. Prophecy ý sonne
of man, & smyte thyne hādes together: make D
ý swearde two edged, yee make it thre edged
that manslayers swearde, that swearde of
the greate slaughter, wyche shall smyte thē,
euen in their preuychambres: to make them
abashed & faynte at the hertes, & in al gates
to make some of them fall. I haue geuē that
fearfull swearde. O howe bryght and sharp
is it, how wel dight and mete for the slaugh
ter. Get the some place alone, ether vpon the
ryght hande or on the lefte, whyther soeuer
thy face turneth. I wyl smyte my handes to
gether also & satisfye my wrathfull indigna
cyon: Euen I the Lorde haue sayde it.
The worde of the Lorde came yet vnto
me agayne saying: Thou sōne of mā, make
the two stretes, that the sweard of the kinge
of Babylon maye come. Bothe these stretes E
shall go out of one kynges lāde. And chose ý
a place, at the heade of the strete chose out a
corner. Make ý a strete, ý the swearde maye
come towarde Rabath of the Ammonytes,
& to the stroge cytie of Jerusalē. For ý kyng
of Babylon shall stande in the turnynge of
the waye, at the heade of the twoo stretes:
* to aske counsell at the sothsayers, castinge * Leui. xix. & and. xxx. a Deut. y. bbii. b
the lottes wō his arowes, to aske counsell at
the ydole, and to loke in the lyuer. But the so
thesayinge shall poynte to ý ryght syde vpō
Jerusalem, that he may set men of warre, to
smite it wō a greate noyse, to crye out Alarū:
to set batell rammes agaynste the gates, to
graue vp diches, and to make bulworkes.
Neuertheles, as for the sothesayinge, they
shal holde it but for vanite. And esteame thē
as those to whom they haue often sworne:
Notwythstandynge he shal remembre their
wyckednesse, so that by ryghte they must be
takē and wonne. Therfore sayeth the Lorde
God. For so moche as ye youre selues shewe
your offence, and haue opened youre wicked
nesse, so that in all youre workes men maye
se your synnes: therfore are ye come to remē-
brauncе, and ye shalbe taken by vyolence.
O thou shameful wycked guyde of Israel F
whose daye is come: euen the tyme that wic
kednesse shall haue an ende. Thus sayeth the
Lord God: take awaye the garland, and put
of the crowne, and so is it awaye: the hum-
ble is

ble is exalted, and the proude brought lowe. Punyche, punyche, yee, punyche the wyll I, & destrope them: and that shall not be fulfylled vntyll he come, to whom the iudgement belongeth, & to whō I haue geuen it. And thou (O sonne of man) prophecy, & speake: Thus sayeth the Lorde God to the childrē of * Ammon, & to their blasphemy, speake thou: The swearde, ꝑ swearde is drawen forth all redy to the slaughter, & scoured to consume, that it glistreth) because thou hast loked the oute vanyties, and prophecyed lyes) that it maye come vpō thy necke, lyke as vpon the other vngodly, which be slaine, whose daye came, whan their wyckednesse was full.

* Jere. xlix. d Ezech. xxi. a Amos. i. c

Shulde I put it vp agayne? Naye I wyll punyche the, in the lande where thou waste norysched & borne, and poure my indygnaciō vpon the and wyll blowe vpon the in ꝑ fyre of my wrath, and delyuer the vnto cruel people, which are lerned to destroy. Thou shalt fede the fyre, & thy blonde shall be shed in the lande, that thou mayest be put out of remembraunce. Euen I the Lorde haue spoken it.

¶ The. xxii. Chapter.

¶ The worde of the Lorde against Jerusalem for mā slaughter, and denyinge due honoure vnto theyr fathers and mothers, & other wyckednesses. Of the wicked doctrine of the false prophetes and preestes, and of theyr vnsatiable couetousnes. The Tyrannye of rulers. The wyckednes of the people.

MOreouer, the worde of the Lorde came vnto me, & said: thou sōne of man, wylt thou not reproue thys bloudthurstye cytie? Shewe thē their abhominaciōs, & tell thē: Thus sayeth ꝑ Lord God: O thou cytie, ꝑ sheddest blonde in ꝑ middest of the, that thy time maye come also: & makest the Idoles to defyle ꝑ with al. Thou hast made thy selfe gylty, in ꝑ blonde that thou hast shed: & defyled the in the ydoles, which thou hast made. Thou hast caused thy dayes to drawe nye, & made the tyme of thy yeares to come. Therfore wyll I make ꝑ to be confounded amonge the Heathen, & to be despysed in all the lādes, whether they be nye or farre from the: they shall laugh the to scorne, thou that haste gotten the so foule a name, & art full of myschefe. Beholde, the rulers of Israel haue broughte euery man hys power, to shed blonde in the. * In the haue they despysed father & mother, in ꝑ haue they oppressed the straunger, in the haue they vexed the wydowe and the fatherlesse. Thou hast despysed my Sanctuary, and vnhalowed my Sabboth. Murtherers are there in the, that shede blond, & eate vpon the hylles, and in the they vse abhomynacyon.

Deut. v. c and. xxviii. c

* In the haue they discouered their fathers shame: in the haue they vexed wemē in their sicknesse. Euery mā hath dealth shame fully wyth his neyghbours wyfe, & abhominably defyled hys daughter in lawe, In the hath euery mā forced hys owne sylter, eut his fathers daughter: yee, * gyftes haue bene receaued in the, to shedde blonde: & Thou hast taken vsury and encreace, thou hast oppressed thy neyghbours by extorcyon, and forgotten me, sayeth the Lorde God. Beholde, I haue smyten my handes vpō thy couetousnesse, that thou hast vsed, & vpon the blonde whych hath bene shed in the. Is thy herte able to endure it, or maye thy handes defende them selues, in the tyme that I shall bryngе vpon the? Euen I the Lorde that speake it, wyll bryngе it also to passe. * I wyll scatter the amōge the Heathen, and strowe the aboute in the landes, and wyll cause thy fylthynesse to ceasse out of ꝑ: yee, and thou shalt be thyne owne enherytaunce & not myne in the syghte of the Heathen, that thou mayest knowe, that I am the Lorde.

* Lev. xxiii. a

And the worde of the Lorde came vnto me, sayinge: Thou sonne of man, * the house of Israel is turned to drosse. All they ꝑ shuld be brasse, tynne, yron and leade are in ꝑ fyre become drosse. Therfore, thus sayeth the Lord God. For so moch as ye all are turned into drosse, beholde: I wyll bryngе you together vnto Jerusalē, like as sylver, brasse, yron, tynne and leade are put together in the fornace, and the fyre blowen there vnder to melt them. Euen so wyll I gather you, put you in together, and melt you in my wrath & indignacyon. I wyll bryngе you together, & kyndle the fyre of my cruell dysplesure vnder you, that ye maye be melted therin.

Lyke as the sylver is melted in the fyre, so shall ye also be melted therin, that ye maye knowe, howe that I the Lorde haue powred my wrath vpon you.

And the worde of the Lord came vnto me sayinge: Thou sonne of man, tell her. Thou art an vncleane lād, which is not rayned vpō in the daye of the cruel wrath: * thy prophetes that are in the, are sworne together to deuoure soules, lyke as a roarynge lyon, that lyueth by hys prayе. They receaue ryches & good, & make many wyddowes in the. Thy preestes breake my lawe, and defyle my Sanctuary. * They put no differēce betwene the holy & vnholy, nether discerne they betwene the cleane & vncleane: they turne theyr eyes fro my Sabbothes, and I am vnhalowed amōge thē. Thy rulers in the are lyke ranyshing wolues, to shed blond, & to destroy soules, for theyr owne couetous lucre. * As for thy prophetes, they dawbe wyth vntempered clayе, they se vanyties, & prophecye lyes vnto them, sayinge: the Lorde God sayeth so, where as the Lord hath not spoken. The people in the lande vsed wycked extorcyon & robbery. They vexe the poore and nedye and * oppresse the straunger agaynst ryght. And I sought in the lande for a man, that wolde make vp the hedge, and set hym selfe in the

gappe

ye before me in the landes behalfe, that
I should not be corrupted: but I could fynde
none. Therfore wyll I poure oute my cruell
indignacion vpō them, & burne them in ý fyre
of my wrath: their owne wayes wyl I recō
pence vpō their heades sayth ý Lorde God.

¶ The.xxiii. Chapter.

Ezechiel bryngeth vp, that is to saye of the Idolatrye of Samaria and Ierusalem, vnder the name of Oholah and Oholibah. In chapytyon of Samaria he sheweth that the destrucion of Ierusalem is the fyldyper. The destrucion of Ierusalem is prophecyed. The aduoutry of both ý who is vnde out. Their destrucyon.

THe worde of the Lorde came vnto me sayinge: Thou sōne of mā there were .ii. wemen, ý had one mother: these (when they were yonge) began to playe ý harlot in Egypte. There were their breastes handled, and ý pappes of their maydenheade of the Egypcyans destroye. The eldest of them was called Oholah, & her yongest syster Oholibah. These two were my wyues, & bare sōnes & daughters. Their names we Samaria, & ý was Oholah: & Ierusalem that was Oholibah. As for Oholah she begynne to go a whoryngc, when I had taken her to me * She was set on fyre vpō her louers ý Assyrians as her neygbours whyche had to do w̄ her, euen ý princes & Lordes ý were deckte in costly araye, fayre yōge men, horsyrders of horses.

Thus thorowe her whordome, she cleaued vnto all the yonge men of Assyria. Yee, she was mad vpon them, & defyled her selfe with their Idoles. Nether ceased she from ý fornycacyon, that she vsed wyth ý Egypcyans: for in her youth they laye w̄ her, they handled ý breastes of her maydenhead, & powred their whordome vpō her. Wherfore, * I delyuered her into ý handes of her louers, even ý Assirians, whō she so loued. These discouered her shame, toke her sonnes & daughters, & slew her w̄ the sweard: In euel name was she of all ý people, & they punyshed her.

* Her sister Oholibah sawe this, and destroyed her selfe wyth inordinate loue, more than she, and exceded her sister in whordome. She loued the Assirians (whych also laye w̄ her) namely, the princes, & great lordes, that were clothed wyth almaner of gorgyous apparell all lusty horsmen & fayre yōge persōs.

Then I sawe, that they both were defyled a lyke. But she encreaced styll in whordome for when she sawe men paynted vpō ý wall, ymages of ý Caldes set forth w̄ fresche colors, w̄ fayre girdels about them, & good hy bonettes vpō their heades, lokyng al lyke princes (after ý maner of the Babilonians & Chaldees in their owne lande where they were bryne) immediatly, as sone as she saw them, she brent in loue vpō them, & sent messengers for them into ý lande of ý Chaldees.

Nowe when the Babylonyans came to her, they laye wyth her & defyled her with their whordome, and so was she polluted wyth them. And whan her lust was abated from them, * her whordome and shame was discouered & sene: then my herte forsoke her, lyke as my hert was gone from her syster also. Neuertheleſſe, she vsed her whordome euer the longer the more, and remembred ý dayes of her youth, wherin she had played ý harlot in the lande of Egypte: * she brente in luste vpon them, whose flesche was lyke the flesche of Asses, and their sede lyke the sede of horses. Thus thou haste renued the fylthynes of thy youthe, when thy louers broseed thy pappes, and marred thy breastes in Egypte.

Therfore (O Oholibah) thus sayth ý Lorde God. I wyll rayse vp thy louers (w̄ whome thou haste satisfied thy luste) against the, and gather them together rounde about the: namelye the Babylonyans, and all the Chaldees, rulers, mygtie men & tyrauntes, w̄ all the Assyrians: al yonge & fayre louers princes and Lordes, knyghtes, and gentylemen, whyche be all good horsemen. These shall come vpon ý wyth horses, charettes, & a great multytude of people: whyche shalbe harnessed about ý on euery syde, wyth breste plates, shyldes & helmettes. I wyll punyshe the before them, yee, they them selues shall punyshe the accordyng to their owne iudgemente. I wyll put my gelously vpon the, so that they shall deale cruelly with the. They shal cutte of thy nose and thyne eares, and ý remnaunte shall fall thorowe the sweard. They shal carye awaye thy sonnes and daughters, and the resydue shalbe brente in the fyre. They shall stryppe ý out of thy clothes & cary thy costely Iewels away with them.

Thus wyll I make an ende of thy fylthynesse and whordome, whyche thou haste broughte out of the lande of Egypte so that thou shalt turne thine eyes nomore after thē and caste thy mynde nomore vpon Egypte. For thus sayth the Lorde, beholde I wyll delyuer the into the handes of them, whome ý hateste, yee, euen into the handes of them w̄ whome thou haste fulfylled thy luste whych shall deale cruelly wyth the.

And thy laboure shall they take wyth them, and leaue the naked and bare, & thus ý shame of thy fylthy whordome shal come to lyghte. All these thynges shall happen vnto the because of thy whordome whych ý haste vsed amonge ý Gentyles wyth whose Idoles thou haste defyled thy selfe. Thou haste walked in ý waye of thy syster therfore wyl I geue her cuppe in thy hande.

Thus sayth the Lord God: Thou shalt dryncke of thy systers cuppe, howe depe and farre so euer it be to the botome. Thou shalt

be laughed to scorne, and had as greatly in derysyon, as is possible. Thou shalt be ful of dronkennes & sorowe, for the cuppe of thy syster Samarya is a cuppe of destruccyon & wastynge: the same shalte thou drincke, and suppe it oute euen to the dregges, yee, thou shalte eate vp the broken peces of it, & so tea re thyne owne breastes, For euen I haue spo ken it sayth the Lorde God.

N Therfore thus saythe the Lorde God: For somoch as thou haste forgotten me and caste me a syde behynde the, soo beare nowe thyne owne fylthynesse and whordom. The Lord sayde moreouer vnto me: Thou sonne of man wylt thou not reprouе Oholah & Oholybah: Shew thē theyr abhomynacyons namely ꝓ they haue broken theyr wedlock, & stayned their handes wyth blonde: yee, euen wꝫ theyr Idoles haue they commyted aduou try* & offred them by ꝓ fyer theyr owne chyl dren (to be deuoured) whome they had borne vnto me. Yee, & this haue they done vnto me also: they haue defyled my Sanctuarye in ꝓ same daye, & haue vnhalowed my Sabboth For when they had slayne theyr children for theyr Idoles, they came ꝓ same day into my Sanctuarye to defyle yt.

*xiiii.xx.xvi.a Ezec.xbi.c.

Lo, thus haue they done in my house: Besyde all thys, thou hast sente they messyn gers for men out of farre countrees: & when they came thou haste bathed & paynted thyne eyes wꝫ coloures, trymmed & set forth thy selfe of ꝓ beste fashyon: ꝓ sattest vpō a good ly bed & a table spred before ꝓ where vpon ꝓ haste set myne* incense and myne oyle.

*Exo.xxx.d

G Then was there great cheare with her to optayne peace, and though with those mē many men came, yet were ther also brought men of Saba from the wylderness: wyche gaue them braceletes vpon theyr handes: & set glorious crownes vpon theyr heades: & I sayde vnto her: that seyng she was stryke in age in her whordomes: nowe shall her for nycacyons come to amende wꝫ her. And they wente into her as vnto a comē harlot. Euen so wente they, (I say) to Oholah & Oholy bah those fylthy women. O all ye that loue vertue & rygheteousnes, iudge them, punische them: * as aduouterers & murtherers ought to be iudged & punysched. For they are brea kers of wedlocke, & the blond is in theyr han des. Wherfore thus sayth ꝓ Lord God I wyl bryngе a great multitude of people vpō thē & make thē be scattered & spoyled: these shall stone them, & gore them wꝫ theyr swordes. They shall slaye theyr sonnes & daughters, & burne vp theyr houses wyth fyre.

*Leui.xx.b Ezec.xbi.d

Thus wyll I destrope all such fylthy nes out of the lande: that all wemen maye le arne, not to do after your vnciennes.

And so they shall laye theyr fylthynes vpō your owne selues, & ye shalbe punysched for ꝓ synnes ꝓ ye haue committed with your Idoles: & ye shall know ꝓ I am ꝓ Lord God.

C The. xxiiii. Chapter

The prouerb the syrynge of Ierusalem by a parable of a sething pot. The parable of Ezechiels wife beyng dead, which he after expounded.

I N the nynthe yeare, in the I
tenth moneth, ꝓ tenth day of ꝓ moneth came the word of ꝓ Lorde vnto me sayinge. O thou sonne of mā wryt vp the name on this daye, yee, euen the hour of thys present daye: when ꝓ kynge of Babylon set hym selfe agayns Ie rusalem Shewe ꝓ obstynat houshold* a pa rable and speake vnto them: Thus sayth ꝓ Lorde God: Set ꝓ a potte, set it on & powre water into it: put all the peces together in yt all ꝓ good peces: ꝓ loyne and the shulder, & fyll yt wyth the best bones. Take one of ꝓ beste shepe, & an heape of bones wythall: let it boyle well, & let the bones sethe well there in. Wyth that sayde the Lorde God on thys maner. * Wo be vnto the bloudy cytye, of ꝓ potte, wher vpon the rustynes hangeth, and is not yet scoured awaye. Take oute the pe ces that are in it, one after another: ther neade no lottes be caste therfore, for the blonde is yet in it. Vpon a playne dryе stone hathe she poured it, and not vpon the ground that it myght be couered with dust. And therfore haue I letten her powre her blonde vpon a playne dryе stony rocke, because it shuld not be hydd, and ꝓ I myghte bryngе my wrath full indygnacyon, and vengeaunce vpon her.

*xxi.xx.a

*xxi.xx.b

Wherfore thus sayth ꝓ Lorde God: O C
wo be vnto ꝓ bloud thrysty cytie, for whom euen I my selfe wyll make a greate fyre and set moche woode, and kyndle the fyre and se athe the flesche, and spyce the potte, so that ꝓ verye bones shalbe brent: Moreouer, I wyl set the potte amptye vpon the coles, so that hys metall shalbe brente: & molten also for heate, & the fylthynes of yt shalbe molten in it, and ꝓ drosse of it shalbe consumed, Thou tokeste great payne thys to defyle thy selfe. And it wil not be pourged from ꝓ exceading drosse in it: but thorowe fyre shall the drosse D
of yt be puryfyed. In thy fylthynes euen in thy mylcheuous dedes, ꝓ dost contynue & be cause thy fylthynesse is abhomynable, for I haue clensed the, but thou arte not clensed. Thou shalte not be purged from thyne vnciennesse, tyll I haue powred my wrathfull E
indyngnacyō vpon ꝓ. Euen I ꝓ Lorde haue so denysed. Yee, it is come therto all ready, ꝓ I wyll do it. I wyll not go backe, I wyl not spare, I wyll not be intreated: but accordyn ge to thy wayes and ymagynacyōs, ꝓ shalt be punished: saith ꝓ Lord God. And ꝓ word

of the

of Lorde came vnto me sayinge: Thou sō
ne of man beholde, I wyll take awaye ꝑ ple
asure of thyne eyes wꝯ a plage: yet shalt thou
neither mourne, nor wepe, nor water thy che
ke: therfor thou maiest mourne by thy selfe
alone, but vse no deadly lamentacion. Holde
on thy bonet, and put on thy shoes vpon thy
fete: couer not thy face, and eat no mourners
breade. So I spake vnto the people by times
in the morning, & at euen my wyfe dyed: thē
upon the nexte morowe, I dyd as I was cō
manded, and ꝑ people sayde vnto me, wylt
thou tell vs what thys signyfieth towarde
vs, thys ꝑ doest for oure sake, I aunswe-
red them the worde of the Lorde came vnto
me sayinge: Tel ꝑ house of Israel, thus sayth
ꝑ Lorde God: beholde, I wyll suspende my
sanctuary, euen ꝑ glory of poure powre, ꝑ
pleasure of pour eyes, & the thyng ꝑ ye loue:
your sonnes and daughters whome ye haue
left shall fall thorowe the swearde.

Lyke as I haue done, so shal ye do also:
ye shall not hyde poure faces, ye shal eate no
mourners breade: poure bonnettes shall ye
haue vpon poure heades, & shoes vpon pour
fete. Ye shal nether mourne nor wepe, but in
your synnes ye shalbe sorowefull, & one re-
mayne with another. Thus Ezechiel is pour
shewtoken. For lyke as ye haue done, so
(when this cōmeth) ye shal do also: ꝑ ye may
learne to knowe ꝑ I am the Lorde God. But
beholde, O thou sonne of man: In the daye
when I take from them theyr powre, theyr
glorye, & honoure, ꝑ lust of theyr eyes, ꝑ burthē
of theyr lyues: namelye theyr sonnes & dau-
ghters, shal not this be knowne? Then shal
there one escape, & come vnto the, for to shew
the. In that daye shal thy mouthe be opened
to hym, whych is escaped, that thou mayest
speake, and be nomore domme. Yee, and thou
shalt be theyr shewtoken ꝑ they may know
howe that I am the Lorde.

¶ The.xxv. Chapter.

¶ The worde of the Lorde vpon the sonnes of Ammō
which reioyced at the fall of Ierusalem. Agayne Moab, &
gayne Edom. Agayne the Philistines.

The worde of the Lorde came vnto me
sayinge: Thou sonne of mā, set thy fa-
ce against the * Ammonites, prophe-
sye vpon them, and saye vnto the Ammony-
tes, heare the worde of the Lord God. Thus
sayth the Lorde God: For somoche as thou
sayest ouer my Sāctuarye. A, ha, I trowe
it be nowe suspended: and ouer the lande of
Israel: I trowe yt be nowe desolate, yee, &
ouer ꝑ house of Juda, I trowe they be nowe
all awaye prisoners: Beholde I wyll dely-
ner the to the people of the east, ꝑ they maye
haue the in possession: these shall set theyr ca
stell and houses in the. They shall eate thy
fruit, and drynck vp thy mylke. As for Ra-
bath, I will make of yt a stall for cameles &
of Ammon a shepefolde: and ye shal knowe
that I am the Lorde.

For thus sayth the Lorde God: In so-
moche as thou haste clapped wyth thyne hā
des, and stamped with thy fete, yee, reioyced
in thyne herte ouer the lande of Israell with B
despyte: beholde, I wyll stretche oute myne
hand ouer the also, and delyuer ꝑ, to be spoy-
led of the Heathen, and rote the oute from a
monge the peole, and cause the to be destroy
ed oute of all landes, yee, I wyll make the to
be layed wast, that thou mayest know that
I am the Lorde.

Thus sayeth the Lorde God: For so
moch as * Moab ꝑ Seir do saye: As for the
house of Juda, it is but lyke as all other Gē
tyles be: Therfore beholde, I wyll open the
syde of Moab, & take awaye theyr strength
theyr cytyes, & these coastes of theyr lande,
whych are ꝑ pleasures of ꝑ countre, As na-
mely. Bethiesimoth. Baalmon, & Cariatha
im, these wyll I open vnto them of ꝑ easte, ꝑ
they maye fall vpon ꝑ Ammonites, & wil ge C
ue thē in possession, so ꝑ the Ammonites shal
nomore be had in remembraunce among the
Heathē Euen thus wyl I punish Moab also
ꝑ they maye know, howe that I am ꝑ Lord.

Moreouer, thus sayeth ꝑ Lorde God.
Because ꝑ * Edom hath auenged and eased
hym selfe vpon the house of Juda, and hath
done great offence & auenged him selfe vpon
them therfore thus sayth ꝑ Lorde: I wyll re
che out myne hāde vpō Edom: & take away
man & beaste out of yt. From Theman vnto
Dedā wyll I make it desolate: they shall be
slayne wꝯ the swearde. * thorowe my people
of Israell wyll I auenge me agayne vpō E
dom, they shal handle hym accordyng to my
wrath & indygnacyon, so ꝑ they shall knowe
my vengeaunce sayth the Lorde God,

Thus sayth ꝑ Lorde God: For so moch D
as the * Philistines haue done thys: namely
taken vengeaunce wyth despytefull stoma-
ches, and of an olde euel wyll set them selues
to destroye. Therfore thus sayteth the Lorde
God. Beholde, I wyll stretch out myne han
de ouer ꝑ Philistines, & destroye the destroy
er, and cause all the remnaunte of the see coa
ste, to perysche. A greate vengeaunce wyl I
take vpon them, and punyshe them cruelly:
that they maye knowe howe that I am the
Lorde, whych haue auenged me of them.

¶ The.xxvi. Chapter.

¶ The prophecieth that Tyrus shalde ouerthrowen be
cause it reioyced at the destruccyon of Ierusalem. The
wonderyng and astonyshment of the marchaunte for
the desolacyon of Tirus.

It happened, that in the eleuenthe ye A
re, the fyrste daye of the monethe the
worde of the Lorde came vnto me say
ing: Thou sōne of man, because * that Tyre

* Esa.xv. xlvi and. xlviii a. Sopho.ii.b
* Esa.xxxiv a Jerem.xlix.b Ezech.xxii.f and.xxv.b.a.
* Esai.xii.a
* Esa.xiii.f. Jere.xlvii.a. Sopho.ii.a
* Esa.xxiii.a

Jere.l.vii.b. & xcc.xxvii.b and.xxviii.b.

hath spoke vpon Jerusalem: A, ha, nowe I trowe the portes of the people be broken: & she turned vnto me, for nowe that she is destroyed I shalbe fylled. Yee therfore, sayth ý Lorde God: Beholde O Tyre I wyll vpon the, I wyll bryngea great multytude of people agaynst the lyke as when the see aryseth wyth hys waues: These shall breake ý walles of Tyre, & cast downe her towers: I wyl scrape ý ground from her and make her a bare stone: yee, as the dryynge place, where the fyshers hange vp theyr nettes by ý see syde Euen I haue spoken it, sayeth ý Lorde God. The Gētyles shal spoyle her: her daughters vpon the kelde shall perysche with the sword that they maye knowe how ý I am ý Lord.

For thus sayeth ý Lorde God: Behold

B I wyll bryg hither Nabuchodonosor (which is the kynge of Babylon, and a kyng of kinges) from the north vpon Tire: with horses charettes, horsmen, and wyth a great multytude of people. Thy daughters that are in the lande shall he slaye with the sweard: but agaynste the, he shall make bulworkes, and graue vp dyches aboute the, and lyft vp his shylde agaynst the. Hys slynges and batellrammes shal he prepare for thy walles, and with hys weapēs breke downe thy towers. The duste of hys horses shal couer the, they shalbe so manye: thy walles shall shake at ý noyse of the horsemē, charettes, and wheles when he commethe to the portes, as men do into an open cytie. With ý hoffes of his horse fete, shall he treade downe all thy stretes.

C He shal slaye ý people with the sweard and breake downe the pilers of thy strength. They shall wast awaye thy ryches, & spoyle thy marchandyse. Thy walles shal they breake downe, and destroye thy houses of pleasure. Thy stones thy tymbre and foundacyons shall they caste in the water.

* Jeremi. xlvi.b

* Thus wyll I bryngeý melody of thy songes, and the voyce of thy mynstrylsye to an ende so that they shall nomore be heard. I will make a bare stone of the, yee, a dryynge place for nettes, & thou shalte neuer be buylded agayne: For euen I the Lorde haue spoken it, sayethe ý Lorde God: thus hath ý Lorde God spoken concernyng Tyre. The Iles shall be moued at the noyse of thy fal, and at the crye of the slayne, that shalbe murthered in the. All kynges of the see shall come downe from theyr seates regall: they shall laye a

D waye theyr roobes, & put of theyr costly clothynge. Yee, wyth tremblynge shall they be clothed they shall syt vpon the ground: they shall be afrayed at thy soden fal, and be abashed at the.

They shall mourne for the, & saye vnto ý * O thou noble cytye, that haste bene so greatlye occupyed of olde, thou that haste bene the strongeste vpon the see wyth thyne

* Ezech. i.a. & xxvi.c

inhabytoures, of whom all men stode in feare Howe arte ý nowe so vtterly destroyed. Nowe at ý tyme of thy fal ý inhabytours of the Iles, yee, and the Iles them selues, shall stande in feare at thy ende. For thus sayethe the Lorde God: when I make the a desolate cytye (as other cytyes be, that no man dwel in) and when I bryngeý depe vpon ý that great waters maye couer the. Then wyll I caste the downe vnto them, that dyscend into the pyttes, vnto a people ý hath bene long dead, and set the in a lande that is beneth, lyke the olde wyldernesse, wyth them wyche go downe to theyr graues, so ý no man shall dwell moare in the. And I wyll make the to be nomore in honoure, in the lande of the lyuynge. I wyll make an ende of the, and thou shalte be gone. Though thou be sought for, yet shalt thou not be founde for euermoare, sayth the Lorde God.

¶ The. xxvii. Chapter.

¶ The prophet is moued to bewaile the desolacion of Tyrus. He setteth out the prayse of Tyrus for the auntynge of marchauntes therto.

J THe worde of the Lorde came vnto me sayinge: O thou sonne of mā, make a lamentable complaynte vpon * Tyre, and saye vpō Tyre, thou which art a porte of the see, that occuppeth wyth moch people, & many Iles: thus speaketh the Lord God: O Tyre, thou haste sayde: what, I am a noble cytye thy borders are in ý myddest of the see & thy builders haue made ý meruelous goodly. All thy tables haue they made of cypres trees of ý mounte Sanyr. From Lybanus, haue they taken Cedre trees, to make ý mastes: & the Okes of Basā to make ý rowers.

* Ezech. xxvi.c

Thy bordes haue they made of yuory, E & of costlye wood out of the Ile of Cethym. Thy sayle was of dyuers coloures, smal nedell worcke out of ý lande of Egypte, to hāge vpon thy maste: & thy hāginges of yelow silke purple, out of ý yles of Elisah. They of Sydō & Arnard, were thy mariners, and ý wyseste in Tyre were thy shypmasters. The eldest and wyseste at Geball were they, that mended & stopped thy shyppes. All shyppes of the see wyth theyr shipmen occupied their marchaundyes in the. The Perses, Lidians & phutens were in thyne hoosste & helped ý to fyghte, these hanged vp theyr shyldes & helmettes wyth the, these set forth thy bewtye.

They of Arnad were with thyne hoosste

C rounde aboute thy walles: & the Pygmeyans were thy watchmen vpon thy towers, these hanged vp their quyuers round about thy walles, and made meruelous goodly. Tharsys occuppyd wyth the in all maner of wares, in syluer, yron, tynne, and leade, and made thy merket greate. Jauan, Tuball, and

and Gesech were thy marchauntes, whiche brought the men, and ornamentes of metall for thy occuppyng. They of the house of Thogarma brought vnto the at the tyme of thy market, horse, horsemen and mules. They of Dedan, were thy merchauntes: and many other Iles that occupied with the, brought the weathers, Elephãt bones & Peacockes for a present. The Sirians occupied with ye because of thy diuerse worckes, and increased thy marchaundyse, wyth Smaragdes, with scarlet, with nedle worck, with white fine clothe, wyth sylke, and wyth crystall.

Iuda and the lande of Israell occuppied also, & brought vnto thy markettes, wheat of Minith, & Panneg, balme, hony, oyle, & triacle. Damascus also vsed marchaũdyse with ye, in the best wyne of Helbon, & wool because thy occuppynge was so greate & thy wares so many, Dan, Iauan, and Meusal, have brought vnto thy markettes, yrõ redy made, with Cassia, & Calamus, accordynge to thyne occuppynge. Dedã occuppied with ye in fayre tapestry worcke and cushynes. Arabia, & all the princes of Cedar haue occuppied wyth the, in shepe, wethers and goates.

The marchaũtes of Seba and Rema have occupied also with the, in al costly spyces, in all precyous stones and golde, which they brought vnto thy marckettes. Haran, Chane, and Eden, the marchauntes of Saba, Assiria, and Chelmad, were all doers wyth the, and occuppied wyth the, In costly raymente, of yelow sylke and nedle worcke (very precyous, and therfore pacte and bounde together wyth roapes.) Yee, and in Cedre wode, at thy tyme of thy marckettes. The shyppes of Tharsis were the chefe of thy occuppyng.

Thus thou arte, full and in great worship, men in the middest of the see. Thy rowers shall bryng the into great waters, the east wynde shall ouer beare the in the myddle of the see, soo that thy wares, thy marchandise, thy riches, thy maryners, thy shypmasters, thy buylders of thy broken places, thy occuppyers (that brought the thynges to sale) the men of warre that are in the, and all the comens shall perysche in the myddest of the see: in the daye of thy fall: The suburbes shall shake at the loude crye of thy gyuymen. All whery men, & all maryners vpon the see, shall leape out of theyr boates, & set them selues, vpon the lande. They shal lyfte vp theyr voyce because of the and make lamentable crye. They shal cast dust vpon theyr heades, & lye downe in ye asshes. They shal shaue them selues, and put sacke cloth vpon them for thy sake.

They shall mourne for the with hertebitternesse, & heuy lamentacyõ, yee, they al shall wepe for the. Alas, what cytye hath so bene destroyed in ye see, as Tire is? When thy wares and marchaundyes came from ye seas: ye gauest all people ynough. The kynges of ye earth hast thou made ryche, thorowe ye multitud of thy waters & occuppying. But thou arte nowe caste downe into the depe of ye see, all thy resorte of people is perysched wyth the. All they that dwell in the Iles are abasched at the, & all theyr kynges are afrayed, yee theyr faces haue chaunged colour. The marchauntes of the nacyons wondre at the. In that ye arte so cleane brought to naught and commest nomore vp.

¶ The. xxviii. Chapter

¶ The worde of God agaynst the kynge of Tyrus for hys pryde. Danyel the prophet is moued to bewayle ye kynge of Tyrus. The worde of the Lorde agaynst Sydon. The Lorde promyseth that he wyll gather together the chyldren of Israel.

The worde of the Lord came vnto me saying: thou sonne of mãkynde tell the prynce of *Tyre: Thus sayeth ye Lorde God, because ye haste a proude herte & haste sayde: *I am a God I haue my seate in the middest of the see lyke a God, where as thou art but a man and not God, and yet standest in thyne owne conceate: that thou arte God: Beholde thou thinkest thy selfe wyser then *Daniel ye there is no secretes hyd from ye. *Ezre. xxvi. xxvii. *Esay. xliii. c *Dani. ii. d.

Wyth thy wysdome and thy vnderstãdynge thou haste gotten the great welthynes, and gathered treasure of syluer and golde. Wyth thy great wysedome and occuppynge, haste thou increased thy powre, and because of thy great richesse, thy hert is proud.

Therfore, thus sayeth the Lorde God: For so moch as ye haste lyfte vp thyne herte as thoughe thou were God, beholde I wyll bryngge enemyes vpõ the euen the tiraunts of the heathen: these shall drawe oute theyr swordes vpon thy bewty and wysdome, & shall defyle thy glory. They shal cast ye downe to the pytte, so that thou shalte dye in the myddest of the see, as they that be slayne. Let se, yf thou wylte saye then (before them that slaye the) I am God, where as thou arte but a man and not God, in the handes of them that slaye the. Dye shalt thou, euen as the vncyrcumcysed in the handes of the enemyes for I my selfe haue spoken it, sayeth ye Lorde God.

Moreouer the worde of the Lord came vnto me, saying: Thou sonne of man, make a lamentable complaynte ouer the kynge of Tyre, and tell hym: Thus sayeth the Lorde God: thou arte a seale of a lyknesse, full of wysdome & excellent bewty. Thou haste bene in the pleasaunt garden of God: thou art decke wyth al maner of precious stones: wyth Ruby, Topas, Chrystall, Iacynte, Onyx,

Jaspys, Saphyr, Smaragde, Carbuncle,
and golde. Thy bewty and the holes ý be in
the, were set forth in the dayе of thy creaciō.
Thou arte a fayre Cherub exalted be the a-
noyntinge, stretched wyde out for to couer.
I haue set the in thys dygnyte vpon the ho-
ly mount of God: there haste ý bene, & walk-
ed amonge the fayre glysterynge stones.
D From the tyme of thy creacyon ý haste bene
*Esay.li.d. ryght excellent, tyll wyckednes was found
in the. *Because of thy great marchaundy-
se, thy herte is full of wyckednes, and thou
haste offended, Therfore wyl I caste ý from
the mounte of God (O thou couerynge Che
rub) & destroye the amonge the glysterynge
stones. Thy herte was proude in thy fayre
beutye, and thorowe thy bewtye thou haste
destroyed thy wysdome: I wyll caste the do
wne of the grounde, and that in the syght of
kynges. Thou haste defyled thy sanctuarye,
wyth the greate wyckednes of thy vnrygh
teous occuppynge. I wyll bringe a fyre from
the myddest of the, to consume the: and wyll
E make the to asshes, in the syght of al them ý
loke vpon the. All they ý haue bene acquain-
ted wyth the amonge the Heathen shalbe a-
bashed at the, seynge thou arte so cleane
brought to naughte, & commest nomore vp.
And the worde of the Lorde came vnto
me sayinge: Thou sonne of man, set thy face
*Joel.iii.a Zacha.xi.a agaynst Sydon. *Prophecye vpon yt, and
F speake: Thus sayeth the Lord God: Behol-
de, O Sydon, I wyll vpon the, and get me
honour in the: that it maye be knowne, how
that I am the Lorde: when I punyshe her, &
get me honoure in her. For I wyl send pesty
lence and bloudshedyng into her streates, so
that those wyych be slayne with the sweard
shall lye rounde about in the myddest of her:
and they shall knowe that I am the Lorde.
Shе shal nomore be a prickyng thorne, and
an hurtynge breer vnto the house of Israell
nor vnto them ý lye rounde aboute her, and
hate her, & they shall know ý I am ý Lorde.
G Thus sayth the Lorde God, whan I ga
ther the housholde of Israell together agay
ne from the nacyons amonge whome they
be scatered then shal I be sanctifyed in them
in the syghte of the gentyles, and they shall
dwell in the lande, that I gaue to my serua-
Jacob. They shall dwell safely therin, buyl
de houses, and plante vyneyardes: yee, safe
*De xxviii.c Esa.lxv.b lye *shall they dwell therin: when I haue pu
nysched all those, that despyte them rounde a
boute: and then shal they knowe, that I am
the Lorde their God.

¶ The.xxix. Chapter.

¶ De prophecyeth agaynst Pharao. He prophecyeth the desolacyon of Egypte, and the sparkyngе abroad of the Egyptians. The Lorde promysed that he wyll restore Egypte agayne after.xl.yeares. Egypte is the reward of kyng Nabuchodonosor for the labour wyche he toke agaynst Tyrus.

IN the tenth yeare, vpon the twelueth
dayе of the tenth monethe, the worde
of the Lorde came vnto me, sayinge:
*O thou sonne of man (set nowe thy face a-
gaynst Pharao the kynge of Egypte) Pro-
phecye agaynste hym, & agaynste the whole
lande of Egypt. Speake and tell him, thus
sayeth the Lord God: beholde: O Pharao ý
kynge of Egypt, I wyll vpon the thou gre
ate dragon, that lyest in the waters: thou ý
sayest: the water is myne. I haue made yt
my selfe. I wyll put an hoke in thy chawes
and hange all the fyshe in thy waters vpon
thy skales: after that I wyll drawe the oute
of thy waters, yee: and al the fysh of thy wa
ters that hange vpon thy scales. I wyll ca-
ste ý oute of the dryе lande wyth the fyshe of
thy waters so ý thou shalte lye vpon the fel
de. Thou shalte note be gathered nor taken
vp: but shalte be meat for the beastes of the
feld, and for the foules of the ayre: ý all they
wyych dwell in Egypte, maye knowe, that
I am ý Lorde: because ý hast bene a *staffe
of rede to ý house of Israel. When they toke
holde of the wyth thyr hāde thou brokest &
pryckest them on euery syde: and yf they lea
ned vpon the, thou brakest and hurtedst the
raynes of thyr backes. Therfor thus saith
ý Lorde God: beholde, I wyll bryngе a swe
arde vpon the, and rote oute of the both mā
& beaste. Yee, the lande of Egypte shalbe de
solate & waste & they shall knowe, ý I am ý
Lorde. Because he sayd: the water is myne
I my selfe haue made yt. Beholde therfore,
I wyl vpon ý, and vpon thy waters: I wyl
make the lande of Egypte waste and desola
te and in abashmente, frō the tower of Sye
nes vnto the borders of the Morryans land:
so that in fourtye yeares there shal no foote
C of man walke there, nether foot of catell go
there, nether shall it be inhabyted. I wyl ma
ke the lande of Egypt, to be desolate: amon
ge other waste countrees, and her cytyes to
lye voyde fourty yeares, amonge other voy
de cytyes. And I wyll scatre the Egypcy-
ans amonge the Heathen and nacyons, and
strowe them in the londes aboute.
Agayne, thus sayeth the Lorde God:
*when the.xl.yeares are eryyred, I wyl ga *Jere.
ther the Egypcyans together agayne, oute
of ý nacyons, amonge whom they were sca-
tred, and wyl bryng the presoners of Egypt
agayne into ý land of Pathures thyr owne
natyue countrye, that they maye be there a
lowly small kyngdome, yee, they shalbe the
smallest amonge other kingdomes, lest they
exalte them selues aboue the Heathen: for I
wyll so mynyshe them that they shal nomor
rule the Heathen. They shall nomore be an
hope vnto the house of Israel, nether prouo
ke thē any more to wyckednes, to cause thē
turne backe, and to folow them: & they shall
knowe that I am the Lorde God. In

In the xxvii. yeare, the fyrste daye of ꝑ
fyrste moneth, came the worde of the Lorde
vnto me sayinge: Thou sonne of man, Nabu
chodonosor the kynge of Babylon hath ma
de his hoost, with great trauyle & labour to
come before Tyre: that euery head maye be
bald and euery shulder bare. Yet hath Tyre
geuen nether him nor hys hoost any reward
for the great trauile that he hath taken ther.
Therfore thus sayeth the Lord God: behol-
de, I wyll geue the land of Egypt vnto Na
chodonosor the kynge of Babylon, that
he maye take awaye all her substaunce, rob
her robberyes, & spoyle her spoyles, to paye
his hoost their wages wythall. I wyl ge-
ue him the lande of Egypte for hys laboure
that he toke for me before Tyre. At the same
tyme wyll I cause the horne of the house of
Israell to growe forth, and open thy mouth
ꝑ among them: that they maye know
how that I am the Lorde.

The.xxx. Chapter.

The destruccyon of Egypte, and of his
cytyes is bewayled.

The worde of the Lorde came more
ouer vnto me, sayinge: Thou sone
of man, prophecy & spake: thus say
eth the Lorde God: Howrne woo
unto this day, for ꝑ day is heare, the day of
the Lorde is come the darke daye of the hea
then, the houre is at hande, ꝑ swearde com-
eth vpon Egypt. When ꝑ wounded men
shall downe in Egypte, when the people are
taken away and when her foundacyons are
destroyed, ꝑ Morryans lande shalbe a fraied
ye, the Morryans lande, Libea, and Lydia,
all their comen people, and Chub, and all ꝑ
confederat vnto them, shal fall wyth the
sworde the swearde.

Thus sayeth the Lorde: The mayntey-
nors of the land of Egypte shall fall, the pry
de of her powre shall come downe euen vn-
to the tower of Syens shall they be slayne
wyth the swearde, sayeth the Lorde
God: amonge other desolate countrees they
shall be desolate, amonge other waste
cytyes they shalbe wasted. And they shall
know, that I am the Lord, when I kyndle
a fyre in Egypte, & when all her helpers are
destroyed. At that tyme shal their messaun
gers go forthe from me in shyppes, to make
the carelesse Morryans afrayed, and sorowe
shall come vpon them accordyng to the day
of Egypte, for doubteles yt shal come.

Thus sayethe the Lorde God: I wyll
make an ende of the people of Egypte tho-
rough the hand of Nabuchodonosor the kyng of
Babylon. He & hys people wyth hym: yet, &
the mighty tyrauntes of the Heathen shall be
brought to destroye the lande. They shall
drawe out their swerades vpon Egypte, &
fyll the lande full of slayne men. I wyll drye
vp their floudes of water, and sell the land
into the handes of wycked people. The lād
& all that is therin, I wyll destroye thorow
ꝑ enemyes. Euen I the Lorde hath sayd yt.

And thus sayeth the Lorde God.* I Zach. xiii.d.
wyll destroy the Idoles, & bring ꝑ Images
of Noph to an ende. There shall nomore be
a prynce of Egypte, & a fearfulnesse wyll I
sende into ꝑ Egyptcyās lāde. As for Pathu
res, I wyl make yt desolate, & kyndle a fyre
in Zoan the cytye. No, I wyl punysh, & pour
my wrathful indygnacyon vpō Sin which
is the strength of Egypt. Al the substaunce
of Alexandrya wyll I destroye, and kyndle
a fyre in Egypte.

Sin shalbe in great heauynesse, Alexā
drya shalbe roted out, & Noph shall all haue
dayly sorowe, The best men of Heliopolys
& Bubasto shalbe slayne wyth the sweard,
and caryed awaye captyue. At Taphnis ꝑ
daye shalbe darcke, when I breke there the
septer of the lande of Egypte, and when the
pompe of her powre shall haue an ende. A
cloude shall couer her, & her daughters shall
be led awaye into captyuyte. Thus wyll I
punyche Egipt, that they may knowe how
that I am the Lorde.

It happened in ꝑ eleuenth yeare, vpon
the seuenth day of the fyrste moneth, that ꝑ
Lordes worde came vnto me sayinge: Be-
holde, thou sonne of man, I wyl breake the
arme of Pharao kynge of Egypt: and lo, yt
shall not be bounde vp to be healed, nother
shall any playster be layde vpon it, for to ea
se it, or to make yt so stronge, as to holde a-
swearde. Therfore thus sayeth the Lorde
God: Beholde I wyl vpon Pharao ꝑ kyng
of Egypte, and brule hys stronge arme (yet
is it but a broken one) & wyll smyte ꝑ sword
out of hys handes.

As for the Egyptcyans. I wyll scatre
them among ꝑ Heathen, & strowe them in ꝑ
landes aboute. Agayne I wyll stregth the
arme of the kynge of Babylon, & geue hym
a sweard in his hand, but I wyl breke Pha-
raos arme so that he shall holde it vp before
hym peteously, lyke a wounded man.

Yet, I wyll stablysh the kyng of Baby
lons arme, & the armes of Pharao shall fall
downe: that yt may be knowne, ꝑ I am the
Lorde which geue the kinge of Babylō my
swearde in hys hande, that he maye drawe
it out vpon the lande of Egipte & that whē
I scatre the Egyptcyans amonge the Gen-
tyles and strowe them in the landes aboute
they maye knowe, that I am the Lorde.

The.xxxi. Chapter.

A comparison of the prosperite of Pharao with ꝑ pro-
sperite of the Assiryans. He prophecyed a lyke dede to cy
ome to them bothe.

A MOreouer, it happened in ye eleuenth yeare, the first daye of the thyrde moneth, that the word of the Lord came vnto me sayinge: thou sonne of man, speake vnto Pharao the kynge of Egypte, & to all hys people. Whome art thou lyke in thy greatnes? Behold, Assur was lyke a Cedre tree vpon the mount of Lybanus wyth fayre braunches: so thycke, ye he gaue shadowes & shote out verye hye: hys toppe reached vnto the cloudes. The waters made hym greate, and the depe set hym vp an hye.
B Rounde about the rotes of him ranne there floudes of water, he sent out hys litle ryuers vnto all the trees of the feld. Therfore was he hyer then all the trees of the feide, and thorowe the multytude of waters that he sente from hym, he optayned many longe braunches. All foules of the ayre made theyr nestes in hys braunches: vnder his bowes gendred all the beastes of the feide, and vnder his shadowe dwelt al people. Fayre and bewtifull was he in his greatnes & in the length of his braunches, for hys roote stode besyde greate waters, no Cedre tree myghte hyde him. In the pleasaunte garden of God, there was no
C fyre tree lyke hys braunches, the playne trees were not lyke the bowes of hym.

All ye trees in the garde of God myght not be compared vnto hym in hys bewty, so fayre and goodly had I made hym wyth the
D multytud of hys braunches. In so moch that all the trees in the pleasaunt garden of God had enuye at hym. Therfore thus sayeth the Lorde God: for so moche as he hath lyfte vp hym selfe so hye, and stretched his toppe into the cloudes, and seynge hys herte is proude in hys hyghnes. I wyll delyuer him into the handes of the myghtyeste amonge the Heathen, whych shall roote him out. Accordyng to hys wyckednesse wyll I cast hym awaye the enemye shal destroye hym, & the myghtymen of the Heathen shall so scatre hym that hys braunches shall lye vpon all mountaynes and in all valeyes: his bowes shalbe broken
E downe to the ground thorowe oute the lande. Then all the people of the lande shall go from his shadow, and forsake hym. Whē he is fallen, all the foules of the ayre shal syt vpon hym, and all the wylde beastes of the feide shall go aboute among hys braunches so that from henceforth, no tree in the water shall attayne to hys hyghnesse nor reach his toppe vnto the cloudes, neither shall any tree of the water stande so hye, as he hathe done. For vnto death shal they al be delyuered vnder the earth, and go downe to the graue lyke other men.

F Moreouer thus sayeth the Lorde God: In the daye whē he goeth downe to the grane I wyll cause a lamentacion to be made I wyll couer the depe vpon him, I wyl stauch hys floudes, and the great waters shalbe restrayned. I shall cause Libanus to be sorowfull for hys sake, and al the trees of the feide shalbe smytten. I wyll make the Heathen shake at the sounde of hys fall, when I caste hym downe to* hel, with them that descend into the pytte. All the trees of Eden, wyth all the chosen & beste trees of Lybanus, yer, and all they that are planted vpon ye waters shall mourne wyth hym also in the lower habytacyons: for they shall go downe to hell wyth hym, vnto them that be slayne wyth
G the swearde, whiche dwelte afore vnder the shadowe of hys arme amonge the Heathen. To whom shalte thou be lykened, that arte so glorious and greate, amonge the trees of Eden? Yet arte thou caste downe vnder the earth (among the trees of Eden) where thou muste lye amonge vncyrcumcyled, with the that be slayne with the swearde. Euen thus is yt wyth Pharao and all hys people, sayeth the Lorde God.

¶ The. xxxii. Chapter

¶ The prophet is commaunded to bewayle Pharao the kynge of Egypte. He prophecyeth that destruccyon shall come vnto Egypte thorowe the kynge of Babilon.

A IN the eleuenth yeare, ye first daye of the twelueth moneth, the word of the Lorde came vnto me sayinge: thou sonne of man, take vp a lamentacyon vpon* Pharao ye kynge of Egypte & sayde vnto hym: thou art reputed as a lyon of ye heathen, & as a whalfyshe in the see: Thou castest thy waters aboute the, thou troublest the waters wyth thy fete and stampest in their floudes. Thus sayeth ye Lorde God: * I wyll spreade my net ouer ye, namely, a great multytude of people these shall dryue ye into my yearne, for I wyl caste the vpon the land: and let the lye vpon the feide, that all the foules of the ayre maye syt vpon the. I wyll greue all the beastes of ye
B feide ynoughe of the. Thy flesche wyll I cast vpon the hylles, and fyll the valayes wyth thy hyghnesse, I wyl water the lande wyth the aboundaunce of thy bloude euen to ye mountaynes, and the ryuers shalbe full of thy bloud. When thou art put out, I wyll couer ye heauen, and make hys starres dymme. * I wyll spreade a cloude ouer the Sunne, & the Mone shal not greue her lyght. All ye lyghtes of heauen wyll I put out ouer the, & bryng darckenes vpon thy lande, sayeth the Lorde God. I wyll trouble the hertes of many people, when I bryng thy destruction among ye heathen & countrees, whom ye knowest not. Yer, I wyll make many people wt their kynges so afrayd thorow the, ye theyr heare shal stande vp, when I shake my swearde at their faces. Sodenly shal they be astoyned, euery man in hym selfe, at the daye of thy fall.

For

For thus sayeth the Lorde God, ye kynge of Babylons swearde shall come vpon the, wyth the swardes of the worthyes wyll I cause downe thy people. All they that be mighte amonge the Gentils shall wast the pride pompe of Egypte, ād bryngе downe all her people. All the cattell also of Egypte will I destroye, that they shal come no more vnder the waters: so that nether mās fote nor beastes clawe, shall stere them any more. Then wyll I make their waters depe, & cause their floodes to runne lyke oyle, sayeth the Lorde God. Whē I make ye lande of Egypte desolate, and when the countre wyth al that therin, shalbe layde wast, & whē I smyte all them whiche dwell in it, that they maye know, that I am the Lord. This is ye mourninge, that ye daughters of ye Heathen shall make: Yee: a sorowe & lamentaciō shall they take vp, vpon Egypte, and all her people, sayeth the Lorde God.

In the.xii.yeare, the.xv. daye of the month, came the worde of the Lorde vnto me, sayinge: Thou sonne of man. Take vp a lamentacion vpon the people of Egypt, & cast ye downe, yee, them I saye, & the myghtye people of the Heathē also, euen wyth thē * ye goo beneth: and with them that go downe into the graue. Downe (how fayre soeuer ye be) & laye the wyth the vncircūcised. Amōge those ye be slayne with the swerde, shall they lye. To the sweard is she already delyuered: therfore plucke downe to ye grounde, her & all her multitude. The mightye worthyes shall speake to him out of ye hel & to his helpers, ye be gone downe & lye vncircūcysed and wyth them that be slayne wyth the swearde.

Ther is there also wyth hys company, & hys graues rounde aboute, whyche were slayne & fel al with the swearde, whose graues lye beside hym in the lowe pytte. His cōpanies are buryed rounde aboute hys graue all together, wounded and slayne wyth the swearde, whyche men afore tyme brought feare into the lande of the lyuynge.

* There is Elam also wyth all hys people, and their graues rounde aboute: whyche be slayne wounded & slayne wyth ye sweard and are gone downe vncircūcised vnder ye earth, which neuertheleſſe somtime brought feare into the lande of the lyuinge: for the whych they beare their shame, wyth the other that be gone downe to the graue.

They burypall is geuen them and all their people, amonge them that be slayne. Their graues are rounde about all them, whych be vncircūcised, & wyth thē that be slayne thorowe ye sweard: for seing that in tymes past, they made the lande of the lyuynge afrayed, they must nowe beare their owne shame, wō them that go downe to the pytte, and lye amonge them that be slayne.

There is Mesech also and Tuball, and their people, & their graues round aboute. These all are amonge the vncircūcysed, and them that be slayne with the swerd, because afore tyme they made the lande of ye lyuinge afrayed.

Shulde not they thē lye also amonge the worthyes, & vncircūcised Gyantes? which with their weapēs are gone downe to hell, whose swerdes are layed vnder their heades, whose wyckednes is vpon their bones: because ye as worthyes, they haue brought feare into the lande of the lyuynge. Yee, amonge the vncircumcysed shalte thou be destroyed, and slepe wyth them, that perysched thorowe the swearde.

There is the lande of * Edom wyth her kynges and princes also, whych wyth their strength are layed by them that were slayne wyth the swearde: yee, amonge the vncircūcised, and them whych are gone downe into the pytte. Moreouer, there be all the princes of the north, with al the Sidonians, whych are gone downe to the slayne.

Wyth their feare and strength they are come to confusion, & lye there vncircumcised amonge those that be slayne with ye sweard: and beare their owne shame, with them that be gone downe to the pitte. Nowe whē Pharao seyth thys, he shalbe comforted ouer all hys people, that is slayne wyth the swearde. Sayeth the Lorde God. For I haue geuen my feare in ye lande of the lyuynge. But Pharao and all hys people shall lye amonge the vncircumcised, and amonge them that be slayne wyth the swearde sayeth the Lorde God.

The.xxxiii.Chapter.

The setteth vnto the office of a watchman that preacheth the Gospell. He strengthened them that dyspayre, and boldeneth them with the promes of mercy. The worde of the Lorde against the murmurers of ye people. Against the mockers of the wordes of the prophete.

Agayne, the worde of the Lorde came vnto me, sayinge: Thou sonne of man: Speake to ye children of thy people, and tel them: When I sende a swearde vpon a lande, yt the people of the lande take a man of their countre, and set hym to be their * watchman, the same man (when he seyth the sweard come vpon the lande) shal blowe the trompet and warne the people.

Yf a man nowe heare the noyse of the trōpet & wyll not be warned, and the swerde come: and take him awaye, hys blonde shall be vpō his owne heade: for he herde ye sounde of the trompet, & wolde not take hede, therfore his blonde be vpon hym But yf he wyll receaue warnynge, he shall saue hys lyfe.

Ev Agayne

* Gen.xvii.b
Ezech.xxv.b.
and, xxxv.a

* iii.reg.ix.d

B Agayne, yf the watchmã se ꝑ sweard come, and shewe it not wyth the trompet, so that the people is not warned: yf ꝑ swearde come then, and take any man from amonge them: the same shalbe taken awaye in hys owne synne, but hys blonde wyll I requyre of the watchmans hande.

*Ezech.iii.e *And nowe (O thou sonne of mã) I haue made the a watchman vnto the house of Israel: that where as thou hearest any thynge oute of my mouth, thou mayest warne them on my behalfe. Yf I saye vnto the wycked thou wycked, thou shalte surely dye, & thou geuest hym not warnynge, that he maye beware of hys vngodlye waye: then shall the wicked dye in his owne synne, but his blond wyll I requyre of thy hande. Neuertheles, yf thou warne the wycked of hys waye, to turne frõ it, where as he yet wyll not be turned from it, then shall he dye because of hys synne, but thou hast delyuered thy soule.

C Therfore (O thou sonne of man) speake vnto ꝑ house of Israel. Ye, say thus: Our offences and synnes lye vpon vs, & we be corrupte in them, howe shuld we then be restored vnto lyfe? Tell them: * As truly as I lyue saye the Lorde God, I haue no pleasure in the death of the wycked, but moch rather that the wycked turne frõ his way, and lyue. Turne you, turne you from youre vngodly wayes: O ye of the house of Israell. Oh wherfore wyll ye dye?

*Eze.xviii.e

Thou sonne of man, tell the chyldren of thy people: * The rygheteousnes of ꝑ rygheteous shall not saue him, whan soeuer he turneth awaye vnfaythfully. Agayne, the wyckednes of the wycked shall not hurte hym, whan soeuer he conuerteth from his vngodlynesse.

*Eze.xviii.d

And the rygheteousnesse of the rygheteous shall not saue hys lyfe, whan soeuer he synneth. Yf I saye vnto the rygheteous, that he shall surely lyue, and so he trust to hys owne rygheteousnesse, and do synne, then shall hys rygheteousnes be nomore thought vpon, but in the wyckednesse that he hath done he shal dye. * Agayne, yf I saye vnto the wycked: thou shalte surely dye: and so he turne from hys synnes, and do the thyng that is lawful and rygh: In so much that the same wicked man gueth ꝑ pledge agayne, restoreth that he had taken awaye by robbery, walketh in the commaundementes of lyfe, and doth no wronge. Then shal he surely lyue, & not dye. Yee, the synnes that he hath done, shal neuer be thought vpõ. For in so moche as he doth nowe the thynge that is lawfull and rygh, he shal lyue. And yet the chyldren of thy people saye: Tush, the waye of the Lorde is not right, but they lye, wher as their owne way is rather vnrygh.

D

* Esay.lv.a
Jeer.xxiii.a

Whẽ the righteous turneth frõ hys rygheteousnes and doth the thynge that is wicked he shall dye therfore. But yf ꝑ wycked turne from hys wyckednesse, doynge the thynge that is lawfull & rygh, he shal lyue therfore. Yet ye saye: * the waye of the Lorde is not equall: O ye house of Israel? I wyll iudge euery one of you after hys wayes.

*Eze.xxiii.

In the.xii. yeare, the.v. day of ꝑ tenth moneth of oure captiuite, it happened, that one which was fled out of Ierusalẽ, came vnto me, and sayd: the cytie is destroyed. Nowe ꝑ hande of the Lord had bene vpon me the euenynge afore thys man (whych was escaped) came vnto me, and had opened my mouth, vntyll the morninge that he came to me: yee, he opened my mouth, so that I was nomore domme. Then came the worde of the Lorde vnto me, & sayd: Thou sonne of man, these ꝑ dwell in the wasted lande of Israel, saye: Abraham was but one man, and he had ꝑ lãde in possession: nowe are we many & the lande is geuen vs to possesse also. And therfore tel them: Thus sayeth the Lorde God: * In the bloude haue ye eaten, your eyes haue ye lyft vp to Idoles, & haue shed bloude: shal ye then haue the lande in possession?

E

Ye leane vpon youre swerdes, ye worke abhominacions, euery one defileth his neighbours wyfe: & shal ye then possesse the lande? Saye thou these wordes vnto them. Thus sayeth the Lorde God. As truly as I lyue al ye that dwel in this wildernes, shalbe slayne wyth the swearde: what soeuer is vpon the feilde. I wyll geue vnto the beastes to be deuoured: those that be in stronge holdes & dennes, shall dye of the pestylence. For I wyll make the lande so desolate and waste, and ꝑ pompe of her strength shall come to an ende. The mountaynes of Israell shalbe so waste that no man shall trauyle therby.

F

* Then shall they learne to knowe, that I am the Lorde, when I make the land wast and desolate because of all their abhomynacyons, that they haue wrought. And thou sonne of man, the chyldren of the people that talke of the, by the walles and in the dores of their houses, sayinge one to another: Come, let vs heare what word is gode forth from ꝑ Lorde. These come vnto the, after maner of a greate people: yee, as who sayeth they were my people, they syt downe before the, and heare thy wordes, but they do not therafter * for in their mouthes they make a ieste of them, & their herte goeth after their owne couetous lucre. And as a balet that hath a swete tune, and is pleasaunt to syng, so shalt thou be vnto them: thy wordes shall they heare, but they wyll not do therafter. Whan this commeth to passe (for lo: it commeth in dede) then shal they knowe, ꝑ there hath bene a prophete amonge them.

*Eze.xxiii.

The

¶ The.xxxiiii.Chapter.

¶ Lyeynd Bishopes and curates that despise the flock of Christ, and seke their owne: The Lorde sayeth that he wyll visit his dispersed flocke, and gather them to gether. He reproueth the malyce of certen of the flocke he promyseth the true shepherd Christ, and with him peace.

AND the worde of the Lorde came vnto me sayenge: Thou sonne of man, prophecye agaynst the shepherdes of Israell, prophecye and speake vnto them. Thus sayeth the Lord God. * Wo be vnto the shepherdes of Israel, that fede them selues. Shulde not the shepherdes fede the flockes?

Ye haue eaten vp the fat, ye haue clothed you wyth the woll: ꝑ best fed haue ye slayne, but the flocke haue ye not norysched. The weake haue ye not holden vp * the sicke haue ye not healed: the broken haue ye not bounde together, the out castes haue ye not brought agayne: the loste haue ye not sought, but * cruelly & cruelly haue ye ruled the. Thus are they scatred here & there wythout a shepherd, ye, all the beastes of the felde deuoure them, and they go astraye.

My shepe go wandryng vpō all mountaynes and vpō euery hye hyll: Yee, they be scatred abroade in all feldes, and there is no man, that careth for the, or seketh after the. Therfore, O ye shepherdes, heare the worde of the Lord. Thus sayeth ꝑ Lorde God: As truly as I lyue, for so moch as my shepe are robbed, and deuoured of all the wylde beastes of the felde, haynge no shepherde: and synce that my shepherdes take no regarde of my shepe, but fede them selues onely and not my shepe. Therfore, heare the worde of the Lord (O ye shepherdes) Thus sayth the Lorde God: Beholde, I my selfe wyll vpon the shepherdes: and requyre my shepe frome their handes, and make them cease from keepyng of my shepe: yee, the shepherdes shall fede them selues nomore. For I wyl delyuer my shepe out of their mouthes, so that they shall not deuoure them after thys: For thus sayth the Lorde God: * Beholde, I wyll take to my shepe my selfe, & seke them. Lyke as a shepherde amonge the flocke seketh after the shepe that are scatred abroade, euē so wyll I seke after my shepe, & gather them to gether out of all places, where they haue ben scatred in the cloudy and darke daye. I wyll bryng them out from al people, and gather them together out of all landes. I wil bryng them into their owne lande, and fede them vpon the mountaynes of Israel, by ꝑ ryuers and in all the places of the coūtre. I wyl fede them in ryghte good pastures and vpon the hye mountaynes of Israel shall their folde be. There shall they lye in a good folde, and in fat pasture shal they fede: euen vpon the mountaynes of Israel.

I wyl fede my shepe my selfe, and bringe them to their rest, sayeth the Lorde God. * Such as be loste, wyll I seke: suche as go astraye: wyll I bryngе agayne, suche as be woūded: wyl I binde vp: such as be weake, wyl I make stronge, such as be fat & stroge, those wyll I roote out, and fede them wyth the thinge that is lawful. And as for you (O my shepe) sayeth ꝑ Lord God. * I wyll put a differēce amonge the shepe, amōge the wethers & the goates. Was it not ynough for you, to eate vp ꝑ good pasture, but ye muste treade downe the residue of youre pasture wō your fete also? Was it not ynough for you to drynke cleare water, but ye must trouble the resydue also wyth your fete?

Thus my shepe must be fayne to eate the thynge, that ye haue troden downe wō youre fete, and to drynke it, that ye with your fete haue defyled. Therfore, thus sayeth ꝑ Lorde God vnto them: Behold, I wyl seuer the fat shepe from the leane: for so moche as ye haue shot the weake shepe vpon the sydes & shoulders, and runne vpon them wyth youre hornes, so longe tyll ye haue vtterly scatred the abroade. I wyll helpe my shepe, so that they shal nomore be spoyled: yee, I wyll dyscerne one shepe from another. I wyll rayse vp vnto them one onelye shepherde, euen my seruaunte * Dauid, he shall & fede them and he shalbe their shepherd. I the Lorde wyll be their God, and my seruaunte * Dauid shalbe their prynce. Euen I the Lorde haue spoken it.

Moreouer, I wyll make a couenaunt of peace wyth them and dryue all euell beastes out of the lande: so that they maye dwell safely in the wyldernes, and slepe in the woddes. Good fortune & prosperyte wyll I geue them, and vnto all that be rounde about my hyll. * A prosperous shower & rayne wyll I sende them in due season, that the trees in ꝑ wodde maye bryngе forth their frutes and the groūde her increase. They shalbe safe in their lande, and shall knowe, that I am the Lorde, wyche haue broken their yocke and delyuered them out of the handes of those, ꝑ held them in subiecion.

They shall nomore be spoyled of the Heathen, nor deuoured wyth the beastes of the lande: but safely shall they dwell, and no mā shall fraye them. I wyll set vp an excellente plante for them, so that they shall suffre no more hunger in the lande, neyther beare the reproke of the Heathē any more. Thus shall they vnderstadde, ꝑ I the Lorde their God am wyth them, and that they (euē the house of Israel) are my people sayeth ꝑ Lord God. Ye men are my flock * ye are the shepe of my pasture: and I am your God, sayeth ꝑ Lord God.

* Luke.xiii.b John.x.a
* math.xxv.a
* Jer.xxx.b Ezec.xl.c.
* Osiche.d.a
* Deuet.xi.d. and xxviii.b
* ochi.xcii.b
* xcix.b

The

¶ The.xxxv.Chapter.

¶ The destruccion that shall come on the hyll Seyr, that is on the Idumeans, because they troubled the people of the Lorde.

A MOreouer, the worde of the Lorde came vnto me, saying: Thou sone of man, turne thy face towarde ꝑ mount * Seyr, prophecy vpon it, and saye vnto it. Thus sayeth ꝑ Lord God: Beholde (O thou moute Seyr) I wyll vpon the. I wyll reach oute myne hande ouer the, yee, waste and desolate wyll I make the.

* Esa.xxxiiii.a Jerem.xlix.b Ezech.xxxv.b and.xxxvi.c and.xxb.a and, xxxvi,a

Thy cyties wyll I breake downe, and thou shalte lye voyde: that thou mayest knowe, howe that I am the Lord. * For so much as thou bearest an olde enemitie against ꝑ children of Israel, & hast drawen the chyldren of Israel vpon the swerde, what tyme as they were troubled and punished for their synne: Therfore, as truly as I lyue, sayeth ꝑ Lord God: I wyll prepare the vnto bloude, yee,

* Numb.xx.c Deut.ii.a

B bloude shall folowe vpon the: * seyng thou layest wayte for bloud, therfore shall bloude persecute the. Thus wyll I make the mount Seyr desolate and wast, and bringe to passe that there shall no man go thyther, nor come from thence. Hys mountaynes wyll I fyll wyth hys slayne men: thy hylles, valleys, & ryuers, shall lye full of them, that are slayne wyth the swerde. I wyll make the a perpetu all wyldernesse, so that thy cyties shal not re turne to their former estate, ꝑ ye may know, howe that I am the Lorde.

* i, Mach. b.c

C And because thou hast sayde: what, bothe these nations and both these landes must be myne, & I wyl haue thē in possession * where as the Lorde was there. Therfore, thus sayeth the Lord God: as truly as I lyue, I wyll handle the accordinge to thy wrath and gelously lyke as thou haste dealte cruelly with them that I maye be knowen amōge them, howe I haue punished the. Yee, & that thou also mayest be sure, ꝑ I the Lord haue herde all thy despytfull wordes, wyych thou haste

* Ezech.xxv.c

D spoken agaynst the mountaynes of Israell, sayenge: Lo, they are made wast, and geuen vs to deuoure. Thus wyth your mouthes ye haue made your boast agaynst me, yee, and multiplyed your proud wordes agaynst me, wyych I haue herd altogether. Wherunto, thus sayeth the Lord God: to the ioye of all

* Ezec.xxv.a, and.xxvi.a

the worlde wyll I make ꝑ wast. * And lyke as thou (O moūt Seyr) wast glad, because the heritage of the house of Israell was destroyed: euen so wyll I do vnto the also, that thou āt whole Edom shalbe destroyed, and knowe, that I am the Lorde.

The.xxxvi.Chapter.

¶ The prouyseth the deliuerance of the Gentyls vnto Israel. The benefites done vnto ꝑ Iewes are to be ascribed to the mercye of God, not vnto their deseruyng: God renueth our hertes that we may walke in his commandementes.

THou sonne of man, prophecie vpō the mountaynes of Israell, and speake: * Heare the worde of the Lorde, O ye mountaynes of Israel. Thus sayeth the Lord God. Because your enemye hath sayde vpō you: A ha, the hye euerlastynge places are nowe become oures, prophecy therfore, and speake: thus sayeth the Lorde God. Seynge ye be wasted and trodē downe on euery syde and become a possession vnto the reldue of the Gentyls: wyych haue brought you into mens mouthes and vnto an euell name amonge the people. Therfore, heare the word of the Lorde God: O ye mountaynes of Israell. Thus sayeth the Lorde God vnto the mountaynes and hylles, valleys and dales, to the voyde wyldernesse & desolate cyties, wyych are spoyled, & had in derysion on euery syde, amonge the resudue of the Heathen. Yee, euen thus sayeth the Lord God. In the fyre of my gelousye haue I taken a deuyce, a

* Ezec.xxv.a

B gaynst the reldue of the Gentyls, & against al * Edom: which haue taken in my lāde vnto them selues for a possession: which also reioyced frō their whole herte wyth a despytefull stomacke, to wast it, and to spoyle it.

Prophecye therfore vpon the lande of Israel, speake vnto the mountaynes & hilles to valleys and dales, thus sayeth ꝑ Lord God: Beholde, thys haue I deuysed in my gelousye and terrible wrath. For so moche as ye haue suffred reproke of the Heathen, therfore thus sayeth the Lorde God. I haue sworne that the Gentyls which lye aboute you, shal beare their confusyon them selues. And for you (O mountaynes of Israel) ye shal shote out your braunches, and bryngе forth your frute to my people of Israel, for it is hard by that it wyl come. Behold, I come vnto you, and vnto you wyll I turne me, that ye maye be tylled and sowen.

C I wyll sende you moche people, wyych shalbe of all the house of Israell, the cyties shalbe inhabyted, & the decayed places shall be repayred agayne, I wyll prouyde you ꝓ moche people and catell, which shal increase and bryngе frute: I wyll restore you also to your olde estate & shewe you more kindnes thē euer ye had before: wherby ye shal know that I am the Lorde: Yee, people wyl I sende vnto you (O my folke of Israel) wyych shal haue the in possession, and thou shalt be their enheritaunce, so that thou shalte nomore be wythout them. Agayne thus saieth ꝑ Lorde God: For so moche as they saye vnto you, thou arte an eater vp of men, and a waster of thy people: therfore thou shalte eate no mo men, nether destroy thy people any more sayeth the Lorde God. And I wyll not suffre the: for to heare thyne owne confusyon, amonge the Gentyls frō hence forth. Thou shalt not heare the reproke of the nacīōs, nor

cast out

cast out thine owne people any more, sayeth the Lorde God.

Moreouer the worde of the Lorde came vnto me, sayenge: O thou sonne of mã, whẽ the house of Israel dwelt vpon theyr owne grounde, they defyled them selues with theyr owne wayes and ymaginacions: so ý in my syght theyr waye was lyke the vncleanneſſe of a menſtruous womã. Wherfore, I poured my wrothfull dyſpleasure vpon them, be-cause of the bloude that they had shed in the lande, & because of theyr Idoles, wherwyth they had defyled them selues. I scatred them also amonge the Heathen, so that they were dispersed about in the landes. Accordynge to theyr wayes & after theyr owne inuencions, so did I punysh them.

* Howe when they were gone vnto the heathen, & come in amonge them, they dispho noured my holy name: so that it was sayde of them. Are these the people of God, & must go out of their owne lãde? Thẽ spared I my holy name, which ý house of Israel had dispho noured amonge the Gentyls, to whom they came. Therfore tell the house of Israell: Thus sayeth ý Lord God: I do not thys for your sakes (O house of Israel) but for my ho ly names sake, which ye dishonoured amõge the heathen, when ye came to them. Therfore, I wyll halowe my great name agayne which amonge the Gentyls is euell spoken of, for ye youre selues haue dyshonoured it a monge them. And the Gentyls shall knowe that I am the Lorde, whan I am honoured in you before theyr eyes, sayeth the Lorde God.

As for you, I wyl take you from amonge the heathen, and gather you together out of all countrees, and bynge you agayne into your owne lande. * Thẽ wyl I poure cleane water vpon you, and ye shall be cleane: yee, from all youre vncleanneſſe and from al your Idols shall I clense you. A newe herte also wyl I geue you, ãd a newe spyrete wyl I put into you. As for that stony herte, I wyl take out of your body, & geue you a fleshly hert & I wyll geue my spyrete amonge you * & cause you to walke in my cõmaundemẽtes to kepe my lawes, and to fulfyll them.

And so ye shall dwell in the lande, that I gaue to youre forefathers, and ye shalbe my people, and I wylbe your God. I wyl helpe you out of all your vncleanes. I wyl call for the corne, and wyl encrease it, & let you haue no hunger. I wyll multiplie the frutes of the trees and the increase of the feilde for you, so that ye shall beare nomore reproſe of hunger amonge the Heathen. Then shal ye remem-ber your owne wycked wayes, & your ymaginacions, wherych were not good: so that ye shall spyncke that ye were worthy to be de-stroyed for your synnes and abhomynacions

But I wyll not do thys for youre sakes, G
(sayeth the Lord God) be ye sure of it. Ther fore, O ye house of Israell, be ashamed of your synnes. Moreouer, thus sayeth ý Lord God: What tyme as I shal clense you from all youre offences, then wyll I make the cy-ties to be occupied agayne, and wyl repayre the places that be decayed. The desolate lãd shalbe buylded agayne, whyche afore tyme laye wast in the spyght of all them that went by. Then shall it be sayde: thys waste lande is become lyke a garden of pleasure, and the voyde, desolate and broken downe cities are nowe stronge, and defenced agayne. Then ý resydue of the Heathen that lye roũde about you, shal knowe that I am ý Lorde, whyche repayre ý that was brokẽ downe, and plãte agayne, that ý was made waste. Euẽ I the Lorde haue spoken it, and wyl do it in dede.

Thus sayeth the Lorde God: I wyll yet once be founde againe of the house of Israel, and do thys for them: * I shal increase them as a flocke of mẽ. Like as the holy flocke and the flocke of Ierusalẽ are in ý hye solempne feastes: so shall also the wylde wasted cyties be fylled wyth flockes of men: and they shal knowe that I am the Lorde. *Jerem.l.a

¶ The.xxxvii. Chapter.

The prophecyeth the bryngyng agayne of the people beyng in captyuyte. He sheweth the union of the ten trybes wyth the two.

The hande of the Lord came vnto A
me & caryed me oute in the spyrete of the Lorde, & let me downe in a playne feld that lay ful of bones, & he led me roũde about by them: and beholde the bones that laye vpon ý feld, were very many, and maruelous drye also. Then sayd he vnto me. Thou sonne of man: thynkest thou these bones may lyue againe? I aunswered O Lord God, thou knowest. And he sayde vnto me. Prophecy thou vpon these bones: and speake vnto them. Yee drye bones, heare the worde of ý Lord. Thus sayeth the Lord God vnto these bones: Behold, I wyl put breth vnto you, that ye may lyue: I wyl geue you synowes, and make flesshe growe vpon you, and couer you ouer wyth B
skynne: and so geue you * breth, that ye may lyue, and knowe that I am the Lorde. * Gen.ii.b.

So I prophecyed, as he had commaunded me. And as I was prophecyeng, there came a noyse & a great mocyon, so that the bones rãne euery one to another. Howe whẽ I had loked, beholde, they had synowes, and flesche grewe vpon them: and above they were co-uered wyth skynne, but there was no breth in them. Then sayde he vnto me. Thou sõne of man prophecye thou towarde the wynde: prophecye: and speake to the wynde. Thus

sayeth

sayeth the Lorde God. Come (O thou ayre) from the foure wyndes, & blowe vpon these
C slayne that they may be restored to lyfe. So I prophecied as he had commaūded me: then came the breth into them, and they receyued lyfe, and stode vp vpon their fete, a maruelous great sorte.

Moreouer, he sayde vnto me: Thou sonne of mā, these bones are the whole house of Israel. Beholde, they saye: Oure bones dryed vp, oure hope is gone, we are clene cut of.
D Therfore prophecye thou, and speake vnto them: thus sayeth the Lorde God. Beholde, I wyll open youre graues (O my people) & take you out of your sepulchres, and bryngе you into the land of Israel agayne. So shal ye knowe that I am the Lord, when I open your graues and bryngе you out of them. My spryte also wyll I put in you, & ye shall lyue: I wyll set you agayne in youre owne lande, and ye shall knowe, ꝑ I am the Lord whych haue sayd it, and fulfylled it in dede.

The worde of the Lorde came vnto me, sayenge: thou sonne of man, take a stycke & wryte vpō it. Unto Juda and to the chyldrē of Israel hys companions. Then take another stycke, and wryte vpō it: Unto Joseph the stocke of Ephraim, and to all the house-
E holde of Israell his companyons. And then take both these together in thyne hande, so shall there be one stycke therof. Nowe yf the chyldren of the people saye vnto the, wylte thou not shewe vs, what thou meaneste by these? Then geue them thys aunswere: thus
* Ostr. l. b sayeth the Lorde God: beholde, * I wyl take the stocke of Joseph, whych is in the hāde of Ephraim and of the tribes of Israel hys fellowes, and wyl put them to the stocke of Juda, and make them one stocke, and they shall be one in my hāde. And ꝑ two styckes where vpon thou wryteste, shalt thou haue in thyne hande, that they maye se, and shalt saye vnto them.

F Thus sayeth the Lorde God: beholde, I wyll take awaye the chyldren of Israel from amonge the Heathen, vnto whome they be gone, and wyll gather them together on euery syde, and bryngе them agayne into theyr owne lande: yee, I wyll make one people of them in the lande, vpon the mountaynes of Israel, and they al shal haue but one kynge. They shal nomore be two peoples frō hence forth, neyther be deuyded into two kyngdomes: they shall also defyle thē selues nomore wyth their abhominacyons, Idoles, and all their wycked doynges. I wyll helpe thē out of all theyr dwellynge places, wherein they haue synned: and wyll so clense them, that they shalbe my people, and I their God.

G David my seruaunt shalbe their kinge, & they all shal haue one shepherde onely. They shall walke in my lawes, & my commaunde-
mentes shal they both kepe and fulfyl. They shal dwel in the lande, that I gaue vnto Jacob my seruaunt, where as your fathers also haue dwelte: Yee, euen in the same lande shall they, theyr chyldren, and theyr childers chyldren dwel for euermore, and my seruaūt David shalbe their euerlastynge prynce.
Moreouer, I wyll make a bonde of peace vnto them, which shalbe vnto thē an euerlastyng couenaunt. I wyll setle them also, and multiplie them, my Sāctuary wil I set amonge them for euermore. * My dwellyng shal- * Ia.
be wyth them: yee, I wylbe theyr God, and they shalbe my people. Thus the heathen also shall knowe, that I the Lorde am the holy maker of Israel, when my Sāctuary shalbe amonge them for euermore.

The. xxxviii. Chapter.

The prophecyeth that Gog and Magog shal come vp an apporated hoost into the lande vnprouided. Their ende. He reherseth that the comyng of Gog was before prophecyed of the prophetes. The destruccion of them.

AND the worde of the Lorde came I vnto me, sayinge: Thou sonne of mā, turne thy face towarde Gog the lande of Magog which is the chefe prynce at Mesech and Tu-
ball: prophecye agaynste hym, and saye: Thus sayeth the Lord God: * O Gog thou * Ezec. 39.
chefe prynce of Mesech and Tubal: beholde, I wyll vpon the, and wyll turne the about and put a bryt in thy chawes: I wyll bryngе the foorth and all thy hoost, both horse and horsemen, wych be al weapened of the best fassyon: a greate people, that handle altogether speares, shildes, and swerdes: the Persies, Morians and wyth them the Libians, wych all beare shyldes and helmettes: Gomer and al hys hostes: the house of Thegorma out of the north quarters, and al hys hostes, yee, and much people wyth the.

Therfore prepare the, set thy selfe in a- B
raye wyth al thy people, that are come vnto the by heapes, & be thou their defence. After many dayes thou shalt be visyted, and in the latter yeares thou shalt come into the lande that hath bene destroyed wyth the swerde, & nowe is replenysched againe wyth dyuerse people vpō the mountaynes of Israel, wych haue longe lyen waste: Yee, they be brought out of the nacions, and dwell all safe. Thou shalt come vp like a stormy wether, to couer the lāde, and as it were a darke cloude, thou with al thyne hostes, & a great multitude of people wyth the.

Moreouer, thus sayeth the Lord God: At C
the same tyme shall many thinges come into thy mynde, so that thou shalt ymagyn mysche, and saye: I wyll vp to ponder playne lande, seynge they syt at ease, & dwell sosafely

say) for they dwel all wythoute any walles
y they haue nether barres nor dores) to spoyle
them, to robbe the, to lay hand vpon their so
well inhabyted wildernesses: agaynste that
nyle, that is gathered together frō amōge
the heathē, wych haue gottē catell & good
and dwell in the myddest of the lande. Then
shall Saba, and Dedan, and the marchaun-
ts of Tharsis wyth all their worthyes say
unto the: Arte thou come to robbe? Haste
thou gathered thy people together, because
thou wylt spoyle: to take sylver and gold: to
take awaye catell and good, and to haue a
great praye?

Therfore, O thou sonne of mā, thou shalt
prophecie, and saye vnto Gog. Thus sayeth
the Lorde God: In ý daye thou shalt knowe
that my people of Israel dwelleth safe: and
shalte come from thy place out of the North
parte: thou & moch people wyth the, wych
ride vpon horses, where of there is a greate
multitude & an innumerable sorte. Yee, thou
shalte come vpon my people of Israell, as a
cloude to couer the lande. This shall come to
passe in the latter dayes: I wyll bryngе the
into my lande, ý the Heathē may knowe
me, whā I get me honour vpō the (O Gog)
before their eyes.

Thus sayeth the Lorde God: Thou arte
of whom I haue spokē afore tyme by my
seruantes the prophetes of Israell, wych
prophecied in those dayes and yeares, that I
shulde bryng the vpō thē. At the same time,
when Gog commeth vp into the lande of Is
rael (sayeth the Lord God) shall my indigna
cion go forth in my wrath. For in my gelou
sy & hote displeasure I haue deuised * that
there shalbe a great trouble in the lāde of Is
rael at that tyme. The very fyshes in the see
the fowles in the ayre, the beastes of the feld,
and all the men that are vpon the earth, shal
tremble for feare of me.

The hylles also shalbe turned vp syde
downe, the stayres of stone shall fall, and al
walles shal synke to the grounde. I wyl call
my swearde vpon them in all my mountay
nes (sayeth the Lord God: so that euery mās
swerde shalbe vpon an other. Wyth pestil-
lence and bloude wyl I punysh hym: stormy
raine and hayle stones, fyre and brymstone
wyll I cause to rayne vpon hym and all hys
hoste, yee, and vpon all that greate people
that is wyth hym. Thus wyll I be magni-
fied, honoured, & knowen amonge the Hea-
then, that they may be sure, howe that I am
the Lorde.

¶ The.xxxix.Chapter.

The forward the destruccio of Gog and Magog. The
name of Gog and of hys hoost. He prophecyed that
Gog and hys company shalbe deuoured of byrdes and
beastes, wherfore the house of Israel is warned: Their
bondage agayne from captivyte is promysed,

Therfore, O thou sonne of mā, prophe- A
cye agaynst Gog, and speake. Thus
sayeth the Lorde God: Beholde, * O *ez.xxxviii.c
Gog: thou chefe prynce at Mesech and Tu-
bal, I wyll vpon the, and punyshe the with
syre plages, and lead the from the north par
tes, and bryngе the vp to the moūtaynes of
Israel. As for thy bowe, I wyll smyte it out
of thy lift hande, and cast thyne arowes out
of thy right hāde. Thou wt all thyne heape,
and all the people that is wyth the, must fall
vpon the mountaynes of Israel. Then wyll
I geue the vnto foules and wylde beastes of
the felde, to be deuoured: there must thou lye
vpon the felde: for euen I the Lord haue spo-
ken it, sayeth the Lorde God.

Into Magog, and amonge those that syt B
so carelesse in the Iles: wyll I sende a fyre, &
they shal knowe, that I am the Lord, I wyl
make also the name of my holinesse to be kno
wen amōge my people of Israel: and I wyll
not let my holy name be euell spoken of any
more: but the very Heathē also shal knowe,
that I am the Lorde, the holy one of Israell:
Beholde, it commeth, and shalbe fulfylled
in dede, sayeth the Lorde God. Thus is the
daye wherof I haue spokē They that dwell
in the cyties of Israell, shall go forth and set
fyre vpon the weapēs, and burne thē: shyl-
des and speares, bowes and arowes, bylles
& clubbes: seuē yeares shall they be burn yng
therof, so ý they shall eis bryngе no stycke
frō ý felde, nether haue nede to hewe downe
any oute of the wodde. For they shall haue
weapens ynough to burne. They shal robbe
those that robbed thē, & spoyle those ý spoy- C
led them sayeth the Lord God. At the same
tyme wyl I geue vnto Gog, a place to be bu
ryed in Israell, euen the valleye, where tho-
rowe men go from the easte to the see ward.
Those ý trauayle therby, shall stoppe their
noses for stenche. There shal Gog and al his
people be buryed: and it shalbe called the val
ley of the people of Gog. Seuen monethes
longe shal the house of Israel be buryeng of
them that they maye clense the lande. Yee, al
the people of the lande shall burye them, O,
it shalbe a glorypus daye, when I get me ý
honoure, sayeth the Lorde God. They shall
ordeyne men also to be deed buryers, euer go
ynge thorowe the lande, and appoynte them D
certayne places to burye those in, wych re-
mayne vpon the felde, that the lande may be
clensed. From ende to ende shall they seke, &
that seuen monethes longe. Now those ý go
thorowe the lāde, where they se a mās bone,
they shal set vp a tokē by it, tyl the deed bu-
ryers haue buried it also, in the valley of the
people of Gog. And ý name of the cytie shal-
be called, Hamonah (that is a multitude.)
Thus shall they make the lande clene.

And thou sonne of mā: thus sayeth the
Lord

Lorde God, Speake vnto all the foules and
every byrde, yee, and to all the wyld beastes
of the feld, heape you together and come, ga-
ther you rounde aboute vpon my slaughter,
ꝓ I haue slayne for you: euē a greate slaugh-
ter vpō the mountaynes of Israel, eate flesh
* Apoca. xix. d and drynke blonde. Yee shall * eate the flesche
of the worthyes, and drynke the blonde of ꝓ
princes of the lande: of the wethers, of the lā
bes, of the goates, and of the oxen that be all
slayne at Basan. Eate the fat pour belly ful,
and drynke blonde, tyll ye be dronken of the
slaughter, whych I haue slayne vnto you.
Fyll you at my table wyth horses & stronge
horsmen, wyth captaynes and mē of warre,
sayeth the Lorde God.

I wyll bryngе my glory also amonge the
Gentyls, that al the Heathen may se my iud
gement, that I haue kept, & my hāde wych
I haue layed vpō them: that the house of Is-
rael maye knowe, howe that I am the Lord
their God frō that daye forth. And the Hea-
then shal knowe, that where as, the house of
Israel were ledde into captiuyte: it was for
theyr wyckednes sake, because they offen-
ded me.

For the wych cause I hyd my face from
them and delyuered them into the handes of
theyr enemyes, that they myght all be slaine
wyth the swearde. Accordyng to their vncle
ncsse & vnkaythfull dealynges, so haue I en-
treated them, and hyd my face from them:

Therfore thus sayeth the Lord God: Nowe
wyl I bryng agayne ꝓ captaynes of Jacob,
& haue mercy vpon the whole house of Isra-
ell, and be gelous for my holy names sake.
Al their cōfusyon and offence that they haue
done agaynst me shalbe takē awaye: and so
safely shal they dwell in their lande, that no
man shall make them afrayed. And when I
haue brought them agayne frō amonge the
people, whē I haue gathered them together
out of their enemyes lādes, and am prayed
in them before many Heathē: Thē shal they
knowe, ꝓ I am the Lorde their God wyche
suffred thē to be led into captiuytie amonge
the Heathē, but nowe haue I brought them
agayne into their owne lande, and not lefte
one of them ponder.

After that, wyll I hyde my face nomore
* ezc. xxxvi. d frō them * but wyl poure out my spirete vpon
the house of Israel, sayeth the Lorde God.

¶ The. xl. Chapter.

¶ The restoringe of the cytie and of the temple that was to come is shewed vnto the prophete.

IN the. xxv. yeare of oure captiuyte, in
the begynnyng of the yeare, the tenth
daye of the moneth: that is the. xiiii.
yeare, after that ꝓ cytie was smyttē downe:
the same daye came the hande of the Lorde
vpon me, and caryed me forth: euen into the
lande of Israel brought he me in the visions
of God: & set me downe vpon a meruelous
hye mountayne, where vpon there was a
buyldynge (as it had bene of a cytie) towarde
the north.

Thyther he caryed me, and beholde, there
was a mā, whose similitude was lyke brasse
which had a threde of flaxe in his hande, and
a meterode also, He stode in the dore, & sayde
vnto me: thou sonne of mā marck wel with
thyne eyes, herken to wyth thyne eares, & fa-
sten it in thyne herte, what soeuer I shall
shewe the, for to ꝓ intent that they myght
be shewed the, therfore arte thou brought hy
ther. And whatsoeuer thou seyst, thou shalte
certifye the house of Israell therof.

Beholde, there was a wall on the outsyde
rounde about the house: the meterodde that
he had in hys hande, was syxe cubites lōge &
a spanne. So he measured the bredth of the
buildynge, which was a meterodde, and the
heyght also a meterodde. Thē came he vnto
the east dore, & wente vp the steares, & mea-
sured the postes of ꝓ dore, wherof euery one
was a meterodde thicke. Euery chāber was
a meterodde lōge & brode: betwene the cham
bers were fyue cubytes. The post of the dore
within the porche, was one meterodde. He
measured also ꝓ porche of the ynnermer dore
wych conteyned a meterodde. Then meas-
red he the entrye of the dore, that conteyned
eyght cubytes, & hys pylers two cubytes: &
thys entrye stode inwarde.

The chābers of the dore eastwarde, were
thre on euery syde: a lyke broade and longe.
The pylers also that stode of both the sydes
were of one measure. After thys, he meas-
red the wydenesse of the dore, which was. x.
cubytes, & the heyght of the dore. xiii. cuby-
tes. The edge before the chambers was one
cubyte broade vpon both the sydes, and the
chambers syxe cubites wyde of eyther syde.
He measured the dore from the rydge of one
chamber to another, whose wydenesse was
xxv. cubytes, and one dore stode agaynst an
other. He made pylers also. lx. cubytes hye,
rounde aboute the courte dore. Before the in-
warde parte vnto the fore entry of the ynner
mer dore, were. L. cubytes. The chambers &
theyr pylers wythin, rounde about vnto the
dore had syde wyndowes. So had the fore
entry also, whose wyndowes wente rounde
about wythin. And vpon the pylers there
stode date trees.

Then brought he me into the fore court
where as were chambers & paued worckes,
made in the fore courte rounde aboute. xxx.
chambers vpō one paued worke. Nowe the
paued worke was a long beside the dores &
that was the lower paued worke. After this
he measured the bredth from the lower dore,
vnto the ynnermer courte of the outsyde,
which had an. C. cubites vpon the east & the
north

outh parte. And the dooze in the vttermoost
wardе towarde the nozth, measured he after
lenght and bzedth: his thze chambers also
on ether syde w hys pylleres & foze entrys:
which had euen the measure of the fyzst dooze
hys heygte was.l.cubytes, the bzedth .xxv
cubytes, hys windowes, & pozches with his
pylleres, had euen lyke measure as ꝑ dooze
towarde the easte: there were seuen steppes
to go vp vpon, and theyz pozch before them.
Ouer the dooze of the innemer courte stode
heygte ouer agaynst the dooze, ꝑ was tow
ard the nozthease. From one dooze to ano-
ther he measured. C. cubytes.

After that, he bzoughte me to the south-
side, where there stode a dooze towarde the
south whose pylleres & pozches he measured,
which had ꝑ fyzst measure, & wyth theyz poz-
ches they had wyndowes rounde aboute, ly
ke ꝑ fyzste wyndowes. The heygh was.l.cu
bytes, the bzeadeth.xxv.wyth steppes to go
vp vpon: hys pozche stode before wyth hys
pylleres and date trees on ether side. And the
dooze of the ynnermer courte stode towarde ꝑ
south, and he measured from one dooze to an-
other an C. cubytes. So he bzought me in-
to the innermer courte, thozowe the dooze of
the southsyde which he measured: and it had
the measure afozesayde. In lyke maner, his
chambers, pylleres and fozentrys, had euen
the fozsayd measure also. And he had with
his pozches rounde aboute wyndowes of. l.
cubytes heygth, and.xxv.cubytes bzode.
The pozches rounde about were.xxv.cuby-
tes long, and v.cubytes bzode: and his pozch
reached vnto the vttermoost courte vpō his
pylleres, ther were date trees, and eyght step
pes to go vp vpon.

He bzought me also into the inmoost court
vpon the east syde, and mesured the dooze ac-
cordyng to the measure afozesayd, his cham
bers, pylleres and pozches had euen the same
measure, as the fyzst had: and with his poz-
ches he had wyndowes rounde aboute. The
heygth was.l.cubytes, the bzedth.xxv.cuby
tes, his pozche reached vnto the vttermoost
court: his pylleres also had date trees on ether
syde, and. viii. steppes to go vp vpō. And he
bzought me to the nozth dooze, and measured
which also had the fozsayde measure. His
chambers, pylleres & pozches had windowes
rounde about: whose heygth was.l.cubytes
and the bzedth.xxv. His pylleres stode to-
warde the vtmost court, and vpon thē both
sides date trees, and. viii. steppes to goo vp
vpon. There stode a chambze also, whose in
trance was at the dooze pylleres, and there
the burntoffrynges were wasshed.

In the dooze pozche, there stode on eyther
side two tables foz the slaughtyng: to slaye
the burntoffrynges: synoffrynges and tres-
passoffrynges ther vpon. And on the outsyde
as me go fozth to the nozth dooze, there stode
two tables. Foure tables stode on eyther
syde of the dooze that is. viii. tables: where-
vpon they slaughted. Foure tables were of
hewen stone foz the burntoffrynges, of a cu
byte and a halfe longe and bzode, and one cu
byte hye, wherpon were layed the vesselis
and oznamētes which were vsed to ꝑ burnt
and slayneoffrynges: whē they were slaugh
ted. And within, there were hokes foure fin-
gers bzode, fastened rounde about to hange
flesh vpon, and vpon the tables was layed
the offrynge flesh. On the outsyde of the in-
nermer dooze were the syngers chambzes in
the inwarde courte besyde ꝑ nozth dooze ouer
agaynst the south. There stode one also be-
syde the east dooze nozthwarde.

And he sayde vnto me: This chambze on G
the south syde belongeth to the prestes, that
kepe the habytation: and this towarde the
nozth, * is the prestes that wayte vpon the *l.Par.xxv.i
aulter: which be the sonnes of Sadoch that xliii.xx.ii,f
do seruyce before the Lozde in steade of the
chyldzen of Leui. So he measured the foze
court, whiche had in lēgth an. C. cubytes, &
asmoch in bzedth by the foure cozners. Now
the aultre stode before the house. And he bzo
ught me to the foze entrye of the house, and
mesured the walles by the entry dooze which
were v.cubytes longe on eyther syde. The
thycknesse also of the dooze on eyther syde,
was thze cubytes. The length of the pozche
was.xx. cubytes: the bzeadth.xi.cubytes, &
vpon steppes went men vp to it: by the wal-
les also were pylleres on eyther syde one.

¶ The.xli. Chapter.

¶ The disposycion and deuyse of buyldyng agayne
the temple & of the other thinges therto belongyng.

After this, he bzought me to the A
temple, and mesured the postes
whiche were of both sydes syxe
cubytes thycke, accozdynge to
the wydenesse of the tabernacle
The bzedth of the dooze was ten cubytes,
and the walles of the dooze on eyther syde v.
cubytes. He mesured the lengthe therof,
which conteyned. xl. cubytes, and the bzedth
xx. Thē went he in and mesured the dooze po
stes, whiche were two cubytes thycke: but ꝑ
dooze it self was. vi. cubytes, and the bzeadth
of the dooze was. vii. cubites. He mesured ꝑ
length and bzedth therof, wych were euery
one. xx. cubytes, before the temple.

And he sayde vnto me this is the holyest
of al. He mesured also the walle of the hou-
se, wych was. vi. cubytes. The chambzes ꝑ
stode rounde aboute ꝑ house, were euery one
iiii. cubytes wyde: and one stode harde vpon
another wherof there were. xxxiii. there stod
postes beneth by the walles rounde about ꝑ
house, to beare them vp, but in ꝑ wall of the
house they were not fastened. The syde chā-
bzes

bres were, the hyer the wyder, and had stepp
es thorowe them rounde aboute the house.
B Thus was yt wider aboue, ꝑ from the low-
est, men might go to the hyest by ꝑ myd chā
bres. I sawe also ꝑ the house was verye hye
rounde aboute. The foundacyon of the syde
chambres was a meterodde, ꝑ is. vi cubites
broad. The thyckenes of the syde wal with
out, conteined. v. cubites, and so dyd the out
wall of the chambres in the house.

Betwene the chambres was the wydnes. xx. cubytes rounde aboute ꝑ house. The chambre doores stode ouer agaynste the out wall, ꝑ one doore was towarde ꝑ north, the other towarde the south: & the thyckenes of ꝑ out wall was. v. cubytes rounde aboute. Nowe ꝑ buyldynge ꝑ was seperated towarde the west, was. lxx. cubites wyde, ꝑ wal of the buyldynge was. v. cubites thycke rounde about, & the length foure score cubytes & ten. So he measured the house, which was an. C cubytes longe, and the seperated buil dynge w̄ the wall were an. C. cubites longe also. The wydnes before the house, and of it that was seperated towarde the easte, was
C an. C cubytes.

And he measured ꝑ length of the buyldynge before and behynde with the chābres vpon both ꝑ sydes, and yt contayned an. C. cubytes. The innermer temple, the porch of the fore court, the syde postes, these thre had syde wyndowes, and pyllers rounde about ouer agaynste the postes, from the grounde vp to the windowes. The wyndowes them selues were syled ouer w̄ bordes: and thus was it aboue the doore vnto ꝑ inmost house and wout also. Yee, the whole walle on euery syde bothe win and wout was syled ouer w̄ greate bordes. There were Cherubyns & date trees made also, so ꝑ ene date tree stode euer betwyxte two Cherubyns. One Che-
D rub had two faces, ꝑ face of a man lokinge a syde towarde the date tree, and a lyons face on ꝑ other syde. Thus was yt made rounde about in all the house. Yee, ꝑ Cherubins and date trees were made from the grounde vp aboue the doore, and so stode they also vpon the wall of the temple.

The byg postes of ꝑ temple were foure squared, and the fashion of the Sanctuary
*Ezechi. i. e. ‡Exod. xxv. b was *euen as it appered vnto me afore in ꝑ vysion. ‡ The tables was of wood. iii. cubytes hye & ii. cubytes longe: hys corners ꝑ length & the wales were of wood. And he sayd vnto me: Thys is the table that shal stande before the Lord. The temple and the holiest of all had eyther of them two doores, & euery doore had. ii. lytle wickettes which were foldē in one vpō another, on euery side two. And vpō the doores of ꝑ temple, there were made Cherubins & date trees, lyke as vpon the wales: & a great thicke balcke of woode was before on the outsyde of ꝑ porch. Vpon bothe the sydes of the walles of the porche, there were made depe wyndowes and date trees, haupnge beames and balkes, lyke as the house had.

¶ The. xlii. Chapter.

¶ Of the chambres of the temple for the Preestes, and the holye chynges.

Then caryed he me out into the fore
A court toward the north, & brought
me in to the chambre ꝑ stode ouer a
gaynste the backbuyldynge northwarde, whych had ꝑ length of an. C. cubites whose doore turned towarde ꝑ northe. The wydnes conteyned. l. cubytes: ouer agaynst ꝑ. xx. cubytes of ꝑ innermer courte & agaynst the paued worke ꝑ was in the court, besyde all these thre, there stode pyllers, one ouer agaynste another. And before thys chambre there was a walkynge place of. x. cubytes wyde, & win was a way of one cubite wyde and theyr doores towarde the north. Thus ꝑ hiest chambres were alway narrower the the lowest & myddlemost of ꝑ buyldyng, for they bare chambre vpō chambre, & stod thre together one vpon another, not hauyng pyllers lyke the fore courte: therfore were they smaller then those beneth and in the middest to reken from the grounde vpwarde.

The wall wout that stode by the cham
B bres towarde the vttermost court vpon the fore syde of ꝑ chambres, was. l. cubytes long for ꝑ lēgth of the vttermost chambres in the fore court was. l. cubytes also: but the lēgth therof before the temple was an. C. cubytes. These chambres had vnder thē an intrance of the east syde, wherby a mā myght go into them out of the fore court thorow the thicke wall of the fore court toward ꝑ easte, ryght ouer agaynst the seperated buyldynge. Before the same buyldyng vpon this syde, ther were chambres also whych had a way vnto thē, lyke as the chambre of the northsyde of the same length and wydenesse.

Theyr intraunce, fashyon & dores were also of the same maner. Yee, euen like as the other chambre dores were: so were those al-
C so of ꝑ southsyde. And before ꝑ wayte towarde the syngers steppes on ꝑ east syde there stode a dore to go in at. Then sayde he vnto me: The chambres towarde ꝑ north and the south which stand before ꝑ backe buyldyng: those be holy habytacions wherin, ꝑ preestes ꝑ do seruyce before ꝑ Lord, must eate ꝑ most holy offeringes: and ther must they laye the most holy offeringes: meatofferinges sinne offerynges, and trespaceofferynges: for it is an holy place. When ꝑ preestes come therin, they shal not go into ꝑ fore court: but (seing they be holye) they shall leaue the clothes of theyr mynystracyon, and put on other gar-
mentes

ministers, when they haue any thyng to do wꝯ
the people. Nowe when he had measured all
the inwarder house, he brought me forthe tho-
rowe the east parte, and measured the same
rounde aboute. He measured ꝑ easte syde wꝯ
the metrodde, whych rounde aboute contay
ned .v.C. metroddes: And ꝑ northside measured
also whyche contayned rounde aboute euen so
much. The other two sydes also towarde ꝑ
south & the west, whych he measured cõtay-
ned either of the .v.C. metroddes. So he mea
sured all the foure syde, where there went a
wall round about .v.C. metroddes longe, &
as broad also whych seperated the holye frõ
the vnholy.

¶ The. xliii. Chapter

¶ Ye shall the glory of God goyng into the temple, from
where he had before departed. He remeyneth the people:
and the chyldren of Israell, for the whych they wher cõ
demned and brought to naught. He is commaunded to call
them agayne to repentaunce.

SO he brought me to ꝑ dore
ꝑ turneth towarde the east.
Beholde, then came ꝑ glory
of the God of Israel frõ out
of ꝑ east, whose voyse was
like a great noise of waters
& earth was lyghtened wꝯ hys glory. Hys
sight to loke vpon was * lyke the fyrst that
I sawe, when I wente in, what tyme as the
cyte shulde haue bene destroyed: * & lyke ꝑ
vision ꝑ I sawe by ꝑ water of Cobar. Thẽ
I fell vpon my face: but the glory of the Lord
came into the house, thorowe ꝑ easte dore
and a wynde toke me vp, and brought me in
to the inwermer courte: and beholde: ꝑ house
was full of the glory of the Lorde.

I harde one speakynge vnto me out of
ꝑ house: and there stode one by me, that sayd
vnto me: O thou sonne of man, * this rome
is my seat, and the place of my foot steppes.
where as I wyll dwell amonge the chyldren
of Israell for euermore: so ꝑ the house of Is-
rael shal nomor defile my holy name: nether
they, nor their kynges thorowe their whor
dome, thorowe their hye places, & throwe ꝑ
dead bodyes of their kynges: whyche haue
polled their thresholdes in maner hearde
by my thresholdes, & their postes almost at
my postes: & a wall betwyxte me and them.
Thus haue they defyled my holy name
with their abhomynacyons, ꝑ they haue com-
mytted. Wherfore I haue destroied them in
my wyrth. But nowe they shall put awaye
their whordome, & the dead bodyes of their
kynges out of my syghte, ꝑ I maye dwell a
mong them for euermore. * Therfore O ꝑ sõne
show vnto ꝑ the housholde of Israel a type,
that they may be ashamed of their wickednesse
and measure them selues an example therat.
And when they be ashamed of all their
wyckednesse, then shewe them the fourme & fa-
shyon of the temple, the commynge in, the
goynge out, all the maner and descrypcyon
therof. Yee, all the vses & ordynaunces of it,
ꝑ they maye kepe and fulfyll all the fashy-
ons and customes therof.

Thys is ꝑ descrypcõ of the house. Aboue, D
vpon ꝑ mount rounde about all the cornerꝭ
it shalbe the holyest of all. Beholde, ꝑ is the
descrypcyon and fashyon of the house. This
is the measure of the aulter, after the true cu
byte: which is a spanne longer then another
cubyte, hys botome in the middest was a cu
byte longe and wyde, and the ledge ꝑ wente
round aboute it, was a spanne broad. This
is the hygth of the aulter. From the ground
to the lower steppes, the length is two cuby
tes: and the breadth one cubyt: and from the
lower steppes to the hygher, are foure cuby-
tes, and the bredth but one cubyte.

* The aulter was foure cubytes hye, and * Exo. xxviii. a
from the aulter vpwarde stode .iiii. hornes,
and it was .xii. cubytes longe & .xii. cubytes
broade vpon the foure cornerꝭ: ꝑ couerynge
of ꝑ aulter was .xiiii. cubytes long & broade
vpon the foure cornerꝭ, & the ledge that wẽt
rounde about had halfe a cubyte, and the bo
tome therof rounde aboute one cubyte: hys
steppes stode towarde the east. And he sayd E
vnto me: Thou sonne of man, thus sayeth ꝑ
Lorde God: these are the ordynaunces and
lawes of the aultar: in the daye when yt is
made to offer burntofferynges, and to sprin
kle blonde ther vpon. To the Prestes, to the * Exo. xliiii. b
Leuites that be of the seed of * Sadoch, and and. xlviii. a
treade before me to do me seruice, sayeth the
Lorde God. Vnto these geue thou a yonge
bullocke for a synneofferyng: & take ꝑ blond
of hym, & sprynckle hys foure hornes wyth
all: and the foure cornerꝭ of the aulter cove-
rynge, wꝯ the ledge that goeth rounde about
therwyth shalte ꝑ clense yt, and reconcile it.
* Thou shalte take the bullocke also of the * Lev. xvi. f
synneofferynge, and burne hym in a seuerall
place wythout the Sanctuary.

The next daye, take a goatebucke, wout F
blemyshe for a synneofferinge, to reconsyle ꝑ
aulter wythall, lyke as it was reconciled wꝯ
the bullocke. Nowe whan thou hast made it
cleane, then offer a yong bullocke * without
blemyshe, & a ramme out of the flocke wyth- * Lev. xxii. a
out blemyth also. Offer them before ꝑ Lord
& let the Preste cast * salte ther vpon, & geue * Levit. ii. b
them so vnto the Lorde for a burntoffering. G
Seuen dayes shalte ꝑ bryngc euery daye a
goatbuck for synne. A yõg bullock & a ramme
of the flocke, bothe wout blemysh, shal they
offer. Seuen dayes shall they reconcyle and
clense the aulter, and offre vpõ it. When these
dayes are expyred, then vpon the eyght day
& so forth, the Prestes shal offre their burnt
offerynges and healthofferynges vpon the
aulter: so I wylbe merciful vnto you, sayth
the Lorde God.

¶ The. xliiii. Chapter.

¶ He sheweth what dore of the temple is shut. He is commaunded to vpbrayde the people wyth theyr offence. The hartcumcysed in herte, and in the flesshe. Who are to be amytted to the seruyce of the temple, and who to be refused. He sheweth what prestes he wolde haue amytted into the holy place, and also theyr offyce.

A

After this he broughte me agayne to ý outwarde dore of ý Sãctuary on the east syde and ý was shut. Thẽ sayd ý Lord vnto me: this dore shal be still shut: & not opened for eny mã to go thorowe it: but only for ý Lord God of Israel: yet, he shal go thorowe yt, els shall yt be shute styll. The prynce hym selfe shall come thorowe yt, that he maye eat breade before the Lorde. At the porche shall he come in, & there shall he go out agayne. Thẽ broughte he me to the dore vpon the northe syde of the house. And as I loked aboute me, beholde, * the glorye of the Lorde fylled the house: and I fell downe vpõ my face. So the Lorde spake vnto me: O ý sonne of man, fasten this to thyne herte: beholde, & take dylygent hede to all ý I wyll sayc vnto the, cõcernyng all ý ordinaunces of the Lorde, & al his lawes: pondre wel w̃ thyne hert ý comming in of the house & the goyng forth of the Sãctuarye: and tell that obstynate houshold of Israell. Thus sayth the Lord God: O house of Israel, ye haue nowe done ynoughe wyth all youre abhominacions, seing that ye haue brought into my Sãctuary straungers, hauynge vncyrcumcysed hertes & flesshe, where thorow my Sanctuarye is defyled, when ye offre me bread, fat, and bloude.

* Ex. xxxiii. d and. xl. e. Nu. ix. c. xxxi Re. viii. d ii. para. viii. a

B

Thus wyth all your abhomynacions ye haue broken my couenaunte, and not kept ý holy ordynaunces of my Sãctuarye: but set keperes of my Sanctuarye, euen after youre owne mynde. Therfore thus sayeth ý Lorde God: of all the straungers ý dwell amonge ý chyldren of Israel, no straunger whose herte & flesh is not cyrcumcysed, shall come within my Sanctuary: No, ner the Leuites that be gone backe fro me: and haue disceaued ý people of Israell with all errours, goynge after theyr ydoles: therfore shall they beare theyr owne wyckednes. Shuld they be set and ordeyned to ministre vnder the doores of ý house of my Sãctuary? And to do seruyce in the house: to slaye burntofferynges and sacryfyces for the people: to stande before them, and to serue them, seynge the seruice that they do them, is before theyr ydoles, & cause the house of Israell to stumble thorowe theyr wyckednes? For the wyych cause I haue pluckt out myne hande ouer them, sayeth the Lorde God, so ý nowe they must beare theyr owne iniquyte, and not to come nye me to serue me wyth theyr Prestehode, in my Sanctuary, & moost holyest of all: ý they maye beare theyr owne shame & abhomynacyons, wyych they haue done. Shulde I vse them to be porters of the house, and to al the seruice that is done therin? But the prestes, the Leuytes, ý sonne of * Sadoch, that kept the holy ordinaunces of my Sanctuarye, when the chyldren of Israel were gone from me, shall come to me to do me seruyce, to stande before me, and to offre me that fat and the bloud, sayeth the Lorde God.

C

D

* Ezechiel. xl. c.

They shal go into my Sanctuary, and treade before my table: to do me seruyce, and to wayte vpon myne ordynaunces. Nowe when they go in at the dores of the innermer courte: they shal put on lynen clothes, so that no wollyne come vpon them wyhle they do seruyce vnder the doores of ý innermer court and wythin. They shal haue fayre lynen bonettes vpon theyr heades, and lynen breches vpon theyr loynes, wyyche in theyr laboure they shall not put aboute them. And when they go forth to the people into the outward courte, they shall put of the clothes wherin they haue minystred, and laye them in the habytacyon of the Sanctuarye, and put on other apparel, lest they vnhalowe the people wyth theyr clothes.

E

* They shall not shaue theyr heades, nor norysche the bushe of theyr heare, but rounde theyr heades onely. * All the prestes that go into the innoste courte, shall drynke no wyne. * They shall mary no wydow, nether one ý is put from her husbande: but a mayde of ý seed of the house of Israell, or a wydow that hath had a Preste before.

F

* They shall shewe my people the difference betwene the holy and vnholy, betwixt ý cleane and vncleane. Yf any discorde arise they shall discerne it: and geue sentence after my indgementes. Wy solempne feastes, my lawes and ordynaunces shall they kepe, and halow my Sabbothes. * They shal come at no dead person to defyle them selues, excepte it be father or mother, sõne or daughter, brother or syster, that hath had yet no husbande, in such maye they be defyled.

G

And when he is clensed, there shalde reckened vnto hym. vii. dayes: & yf he go into ý Sãctuary agayne to do seruyce, he shal bynge a synneofferynge, sayeth ý Lorde God. * They shall haue an heritage: yet, I my selfe wylbe theyr heritage: els shal ye gene thẽ no possessyon in Israell, for I am theyr possessyon. The meateofferynge, synneofferyng and trespaceofferynge shall they eate, & every dedycate thynge in Israell, shalbe theyrs. The fyrstlynges of all the fyrste frutes, and al fre wyllofferynges shalbe the prestes.

H

Ye shall gene vnto the preste also all the fyrste frute of youre fyrst dorne, all I saye, & all ý is separated vnto God, all youre heaueofferinges (I saye) shalbe the prestes, & also ý fyrstlynges of your dough, ý God maye pre

sperr

the relydue. * But no dead carcyon shal the preaste eate, nor suche as is deuoured of wylde beastes, fowles or catell.

¶ The.xlv. Chapter.

¶ Out of all the land of promes are there seperate.iii. rowmes, at which the first is geuen to the preastes and to the rowme the seconde to the Leuites, the thyrde to the cytye, the fourth to the prynce. An exhortacion vnto the heades of Israel. Of iust weyghtes & measures. Of ye first fruites. &c.

When ye deuyde the lande by the lot ye shall put a syde one * part for the Lorde, to be holy from other landes: namely. xxv. M. meteroddes longe, & x. M. broade. This shalbe holy, as wyde as yt is rounde a bout. Of thys parte there shal belonge vnto ye Sanctuary. v. C. meteroddes in al the four corners, & i. cubytes wyde rounde aboute to the suburbes. And fro thys measure namely of xxv. M. meteroddes longe, & x. M. broad shalte measure wherin the Sanctuary and the holyest of all maye stande.

The relydue of that holy grounde shalbe the preastes whych do seruyce in the Sanctuary of ye Lorde, & go in before the Lorde to serue hym ye they maye haue rowme to dwel in. As for the Sanctuary, yt shal stande for it self. & to the Leuytes that serue in the house shalbe geuen. xx. habitacyons, of ye. xxv. M. length & x. M. bredth: ye shall geue also vnto the cytye a possessyo of. v. M. meteroddes broad, and. xxv. M. longe, besyde ye part of the Sanctuary: ye shalbe for the whole house of Israel. * Upon both ye sydes of the Sanctuaryes parte, and by the cytye, there shalbe geuen vnto the prynce, whatsoeuer lyethe ouer against the cytye, as farre as reacheth westward & eastward: which shalbe as long as one parte, from the west vnto the east.

This shalbe hys owne land in Israel ye my prynces be nomore chargeable vnto my people. And such as remayneth yet ouer in ye lande shalbe geuen to the house of Israel according to theyr trybes. Thus sayeth ye Lord God: O ye prynces, ye haue nowe oppressed & destroyed inough: now leaue of, handle mete accordynge to the thynge ye is equall & iustfull: and thruste oute my people nomore sayth the Lorde God. * Ye shall haue a true mete, a true Ephah, and a true bath. The Ephah and ye bathe shalbe alyke. One bothe shal contayne the tenth parte of an homer, & so shall one Ephah do: theyr measure shalbe after the homer. * One sycle maketh. xx. gerras. So twenty sycles, & xxv. and. xv. sicles make a pounde. Thys is the heaueofferynge that ye shall geue to be heaued: namelye, the vi. parte of an Ephah, oute of an homer of wheate, and the. xvi. parte of an Ephah, oute of an homer of barlye. The oyle shalbe measured wyth the bathe: euen the tenth parte of the bath out of a Cor.

Then bathes make one homer: for one homer filleth x. bathes. And one labe fro. ii. C. E
shepe out of the pasture of Israel: for a meat offerynge, burntofferynge, & healthoffering to reconsyle them, sayeth the Lorde God: Al ye people of the lande shal geue thys heaueofferynge vnto a prewyll for the people of Israel. Agayne, it shalbe the prynces parte to offre burntofferynges, meateofferynges, & drynck offerynges vnto the Lord, in the holye dayes newe moones, Sabbothes, and in all the ye feastes of the house of Israell. The synneoffe rynge, meateofferynge, burntofferinge, and F
healthofferynge shal he geue to reconsyle the house of Israell. Thus sayeth the Lord God The fyrste daye of the firste moneth ye shalte take a yonge bullock wout blemysh, & cleuse the Sanctuary. So the preaste shall take of ye bloude of the synofferyng, and sprynckle it vnto the postes of the house, & vpon the four cozners of the aulter, wyth the doorposte of the innermer courte. And thus shalt thou do also the seuenth day of the moneth * (for such as haue synned of ignorauncе, or beynge dyseaued) to reconsyle the house withall. * Vpon the. xiiii. daye of the first moneth, ye shal kepe easter. Seuen dayes shall the feast contynue, wherin there shall no sowre nor leuened bread be eaten. *xxxiii.xd, e

Upon the same daye shall the prynce geue for hym selfe & all the people of the lande, G
a bullocke for a synofferynge. And in ye feast of the seuen dayes he shall offre euerye daye a bullocke and a ramme, ye are wout blemyshe for a burntofferynge vnto ye Lord: and an he goate dayly for a synofferyng For the meat offerynges, he shall geue euer an Ephah to a bullock, an Ephah to a ram, & an hin of oyle to an Ephah. Upon ye fyfteneth day of the seuenth moneth, he shall kepe the seuen dayes holy, one after another, euen as the other seuen dayes: wyth the sinofferinge burntofferynge, meateofferynge, and wyth oyle. *Exod.xii.a Leui.xxiii.a Deu.xvi.a.

¶ The.xlvi. Chapter.

¶ The sacrifice of the Sabboth and of the new moneth. Thorow wych doores they must go in or com out of the temple. &c.

Thus sayeth the Lorde God: ye doore A
of the innermer court towarde the east shalbe shut the. vi. worckyng dayes: but in the Sabboth and in the daye of the new moone it shalbe opened.

Then shall the prynce come vnder the dore porche, and stande styll without by the dore checke. So the preastes shall offre vp hys burnte and healthofferynges. And he shall worshyppe at the doore poste, & go his waye forth agayne: but ye dore shal nomore be shut tyll the euenynge.

On the same maner shall ye people of the B
land also do theyr worshyp before the Lorde wythout thys doore vpon the Sabbothes &

newe moones. Thys is nowe the burntoffe
ryng, ꝑ the prynce shall bryng vnto ꝑ Lord
vpon the sabboth, syx lambes wythout ble
mysh, & a ram wythout blemysh, & an ephah
for a meatofferyng, with the ram. As for ꝑ
lābes, he maye geue as many meate offeryn
ges to them as he wyl: and an hyn of oyle to
an ephah. In the daye of the new moneth, it
shalbe a yonge bullocke wythout blemishe:
syx lābes and a ram also wythout blemish:
Wyth the bullocke he shal geue an ephah, &
wyth the ram an epahah also for a meatoffe
ryng, but to the lambes, what he may come
by. And euer an hyn of oyle to an ephah.

C When ꝑ prynce commeth, he shal go vn
der the dore porch, & euen there depart forth
agayne. But when the people of the lande
come before the Lorde in ꝑ hye solempne fea
ste, as many as come in by the north dore to
do worshyppe, shall go oute agayne at the
south dore. And they that come at the south
dore, shall go forth agayne at the north dore
There shall none go oute at the dore, where
he came in, but shal go ryght forth ouer on ꝑ
otherslyde & the prynce shall goo in and out
amōge them. Vpon the solempne & hye feast
dayes this shalbe ꝑ meatoffering. An ephah
to a bullocke & an ephah to a ram, and to the
D lambes, as many as he wyl: but euer an hin
of oyle to an ephah. Nowe when the prynce
bryngeth a burntofferyng, or an healthoffe
ryngе wyth a frewyll vnto the Lord, ꝑ east
dore shalbe opened vnto hym, that he maye
do wyth his burnt and healthofferinges, as
he doth vpō the sabboth: and when he goeth
forth, the dore shalbe shut after him agayne
He shall dayly bryng vnto the Lord a lābe
of a yeare olde wythout blemysh for a burnt
offerynge: thys shall he do euery morninge.

E And for a meatofferyng, he shall geue ꝑ
syxte part of an ephah, & the thyrde parte of
an hyn of oyle, to myngle wyth the cakes, e-
uery morninge. Yee, this shalbe a dayly me
atofferyngе vnto the Lorde: for an euerla-
styngе ordynaunce: & thus shal the lambe ꝑ
meatofferyng and oyle be geuen euery mor-
nynge, for a dayly burntofferinge.

Moreouer thus sayeth the Lorde God:
Yf the prynce geue a gyfte vnto any of hys
sonnes, then shall it be hys sonnes heryptage
perpetual, ꝑ he may possesseit. But if he wyl
geue one of his seruauntes, some of his hery
tage, it shalbe hys to the *fre yeare, & then to
F returne agayne vnto the prynce: for hys he-
ryge shalbe hys sonnes onely. ‡ The prynce
also shal take none of ꝑ peoples enheritaūce
nor put them from theyr possessiō but to his
owne sōnes shal he geue his possession, ꝑ my
people be nat scatered abroad, but that euer
y man maye haue hys owne.

And he brought me thorowe ꝑ entraūce
at the syde of the dore to the habytacyō of ꝑ
sanctuary, that belogeth to the prestes and
stode toward the north, & beholde there was
a place vpon the westsyde, then sayde he vn
to me. Thys is the place where the preastes
G shall dyghte the trespace and synofferynges
and bake ꝑ meateofferyngeс, that they nede
not beare them into the outward court: and
so to vnhalowe the people. So he broughte
me into the vtmost court rounde aboute all
the foure corners. Behold, in euery corner of
the courte, there was yet a lytle courte. Yee,
in all foure corners of the courte, there was
made a lytle court of. xl. cubites long, & .xxx.
cubytes broad: these four litle courtes were
of one lyke measure, and there went a rydge
wall rounde aboute them all foure, vnder ꝑ
which there were harthes made round about
Then sayde he vnto me: Thys is the kechen
where the mynistres of the house shal dight
the slayneofferyngeс of the people.

¶ The. xlvii. Chapter

¶ The vysyon of the waters that came out of the tem ple. The coastes of the lande of promes, and the deuy: syon therof by trybes.

After this he brought me agay- I
ne before the dore of the house:
and beholde, there gushed oute
waters from vnder the postes
of ꝑ house eastward, for ꝑ house
stode towarde the east, that ran downe vpō
the ryghte syde of the house, wyche lyeth to
the aulter southwarde. Then caryed he me
out to the northdore, and brought me forthe
there round about by the vtmoost dore that
turneth eastwarde.* Beholde there came *Psal. xlvi.
forth the water vpon the ryght syde. Nowe
whan the man that had the metrodde in hys
hande went vnto the east dore, he measured
a. M. cubytes, and then he brought me tho-
rowe the water, euen to ꝑ ancles: so he mea-
sured yet a thousande, and brought me tho-
rowe the water agayne vnto the knees: yet
measured he a thousande, and broughte me
thorowe the water vnto the loynes. After
thys he measured a thousande agayne, then
was it such a ryuer, that I myght not wade H
thorowe it. The water was so depe, that yt
was nedfull to haue swimmed, for it might
not be waded ouer. And he sayde vnto me:
haste thou sene thys, O thou sonne of man/
and wyth that he broughte me to the ryuer
bancke agayne.

Nowe when I came there, there stode ma
ny tres vpon ether syde of the ryuer bancke
Then sayde he vnto me: Thys water that
floweth oute toward the easte, and runneth
downe into the playne felde, commeth into
the see: and from the see it runneth out: & ma
keth the waters whole. Yee, all that lyue &
moue, wherunto thys ryuer commeth, shall
recouer

*Leui. xxv. a
Nu. xxxvi. c.
‡ iii. re. xxi. a
ii. Ma. ix. d

ryuer. * And where this water commeth, there shalbe moch fyshe. For all ỳ ryuer commeth in thys water shalbe lusty and whole. By this ryuer shall the fyshers stande from En gaddy vnto En Eglaym, & ther spread out theyr nettes: for there shalbe greate heapes of fyshe lyke as in the mayne see. As for hys ciry and pyttes, they shall not be whole, for why it shalbe occuppyed for salte.

By thys ryuer vpon both the sydes of ỳ banke, ther shall growe all maner of frutfull trees, whose leaues shal not fall of, neyther shall theyr frute perysche: but euer be rype at the monethes: for theyr water runneth out of theyr sanctuary. His frut is good to eate, thys leaue profytable for medecyne. Thus saieth the Lorde God. Let thys be ỳ border wherin ye shall deuyde the land vnto the. xii tribes of Israell, wyth the lyne. Parte it in differently vnto one as vnto another: * of ỳ which lande I swore vnto youre fathers, ỳ it shulde fall to youre enherytaunce.

Thys is the border of the lande vpon ỳ northsyde, from the mayne see, as men go to Hethalon: namely, Hemah, Berotha, Sabarim, from the borders of Damascus and Hemah vnto Hazar, Tichon, and ỳ lyeth vpon the coastes of Haueran. Thus the borders ỳ ỳ see forth, shalbe Hazar, Euã: ỳ border of Damascus, the northe and the borders of Hemah, that is the north parte.

The eastsyde shal ye measure from Haueran and Damascus, from Galead and the lande of Israel by Jordane and so forth, frõ the fre coast, that lyeth eastwarde: and thys is the eastparte.

The southsyde is, from Thamar forth to ỳ waters of strife vnto Cades the ryuer to the mayne see: and that is the south parte.

The westparte: namely the great see frõ the borders therof, tyl a man come vnto Hemah: thys is the weste parte.

* Thys lande shal ye parte among you, according to the trybes of Israel, & deuide it vnto an heritage for you: & for the straungers that dwel amonge you, and beget chyldren. For ye shal take them amonge ỳ chyldren of Israell, lyke as though they were of youre owne houshold and contrary, & they shal haue heritage wyth you amonge ỳ chyldren of Israell.

Loke in what trybe the straunger dwelleth, in the same trybe shall ye geue him hys heritage, sayeth the Lorde God.

¶ The. xlviii. Chapter.

¶ The lottes of the. xii. trybes. The partes of the population, of the prestes and of the temple, of the Leuites of the ryuer, of the prynce are rehearsed. The lottes of the other trybes. The gates of the cytye.

These are ỳ names of the trybes that lye vpon the northsyde, by the waye of Hetlõ, tyll thou commest vnto Hemath and Hazar, Enam, the borders of Damascus towarde the north beside Hemath: Dan shall haue hys porcyon from the easte quarter vnto the west. Upon the borders of Dan from the eastesyde vnto the weste, shal Asser haue his porcion. Upon the borders of Asser from the eastparte vnto the west shal Nephtaly haue hys porcyon.

Upon the borders of Nephtaly from the east quarter vnto the west, shall Manasses haue hys porcyon. Upon the borders of Manasses from the eastsyde vnto the west, shal Ephraim haue hys porcyon. Upon the borders of Ephraim, from the east parte vnto ỳ west, shall Ruben haue hys porcyon. Upon the borders of Rubẽ, from the easte quarter vnto the west: shall Juda haue hys porcion. Upon the borders of Juda, from ỳ east part vnto the west, ye shall set aside one porcion of. xxv. M. metrodes longe and brode, lyke as another porcion from ỳ eastsyde vnto the west, wherin the sanctuary shall stande.

* As for the porcyon that ye shal separate out for the Lord, it shalbe. xxv. M. long and x. M. broade: whych separated holy porcion shall belonge vnto these: namely, to the prestes, toward the north. xxv. M. and toward the west. x. M. brode, towarde the east. x. M. braod also, and towarde the south. xxv. M. long, wherin the sanctuary of the Lord shal stande. Yee, thys same place shalbe ỳ prestes that are of the chyldren of * Sadoch & haue kepte my holy ordynaunce whych went not astraye in the erroure of the chyldren of Israell, lyke as ỳ Leuytes are gone astraye: & thys separated pece that they haue of lande, shalbe the most holy, harde vpõ the borders of ỳ Leuytes. And nerte vnto & prestes shall the Leuytes haue. xxv. M. longe, and. x. M. broade. Thys shalbe on euery syde. xxv. M. longe, and. x. M. brode. Of this porcyõ they shall sell nothynge, ner make any permutacyon therof, leste the chefe of the lande fal vn to other for it is halowed vnto the Lorde.

The other. v. M. after the bredth ỳ lyeth by the. xxv. M. shalbe comen: it shall belong to the cytye and to the suburbes for habytacyons, and ỳ cytie shall stand in the mydde therof. Let thys be the measure: toward the north part. v. C. & iiii. M. toward the south parte. v. C. & iiii. M. towarde the east parte v. C. & iiii. M. thowarde the weste parte. v. C. and iiii. thousande.

The suburbes harde vpon the cytie, shal haue towarde the north. l. and. ii. C. toward the south. l. and. ii. C. towarde the east. l and ii. C. towarde the weste also. l. and. ii. C. As for the resydue of the length, that lyeth hard vpon the separated holy grounde: namely. x M. towarde the east, and. x. M. towarde the west, nerte vnto the holy porcion: it and the increase therof shall serue for theyr meate: ỳ

laboure in thy cytie. They ꝑ laboure for the wealth of ꝑ cytie, shal maynteyne this also, out of what trybe soeuer they be in Israel.

C All that is seperated of the.xxv.M.lõge and.xxv.M.broad on the foure partes, that shall ye put a syde for the seperated porcyon of the sanctuary, and for the possession of the cytie. The resydue vpon both the sydes of ꝑ sanctuarye and possessyon of the cytye, shall belonge to the prynce, before the place of the xxv.M. vnto the eastende, & before the place of the.xxv.M. westwarde vnto the borders of the cytie, this shalbe the princes porcyon. This shalbe the holy place, and the house of the sanctuarye shall stande in the myddest. Moreouer, from the Leuytes and ꝑ cytyes possession, that lye in the myddest of the princes parte: loke what remayneth betwirt the border of Juda and ꝑ the border of Ben Jamin, it shalbe the princes.

Now of the other trybes.

From the east parte vnto the west, shall Ben Jamin haue his porcyon. Upõ the borders of Ben Jamin from the eastsyde vnto ꝑ west, shall Symeon haue hys porcion. Upõ the borders of Symeon from the easte parte vnto the west, shal Isakar haue hys porciõ. Upon the borders of Isakar from ꝑ eastside vnto the west, shal zabulon haue his porciõ. Upon the borders of zabulon from the easte parte vnto the west, shall Gad haue his porcyon. Upon the borders of Gad southward the coastes shall reache from Thamar forth vnto the waters of stryfe to Cades, & to the floude, euen vnto the mayne see.

* Num. xxxii Jos. xiii. xviii

Thys is the land wyth hys* porcyons, whych ye shal distrybute vnto the trybes of Israel, sayeth the Lorde God. Thus wyde shall the cytye reach vpon the north parte. v C. and.iiii.M. measures. The portes of the cytye, shall haue the names of the trybes of Israel. Thre portes of the northsyd: one Ruben, another Juda, the thyrde Leui.

Upon the eastsyd. v. C. and. iiii. M. measures, wyth the portes, the one Joseph, another Ben Jamin, the thyrde Dan. Upon the southsyde. v. C. and. iiii. M. measures, wyth the thre portes: the one Symeon, another Isakar, the thyrde zabulon. And vpon the westsyd. v. C. & iiii. M. measures, with thre portes also: ꝑ one Gad, another Asser, the thyrde Nephtaly. Thus shall it haue.xviii.M. measures rounde aboute

And from ꝑ tyme forthe, the Lord is there.

C The ende of the prophecye of Ezechiel.

The booke of the prophet Danyel

C The.first.Chapter.

C The prophete sheweth the captyuitie of Jehoakim kynge of Juda. Of the sonnes that were in captyuyte, the kynge commaundeth to chose which of them shuld be taughte the learnyng and languag of the Chaldeis They are aloweed the kynges kepynge. Daniel abstyneth from the meate of the kynge of Babylon.

IN the thyrde yeare of the rayne of Jeoakim kyng of Juda, cam Nabuchodonosor kynge of Babylon vnto Jerusalem, and beseged it: * and the Lorde delyuered Jehoakim the kyng of Juda into hys hand, with certayne ornamentes of the house of God, whych he carped awaye vnto ꝑ lande of Senar, to ꝑ house of his god, & there he brought them into hys goddes treasury. And ꝑ kyng spake vnto Asphanaz ꝑ chefe chamberlayne ꝑ he shulde bryngе hym certayne of ꝑ children of Israell, ꝑ were come of the kynges seed & of prynces, yonge springaldes without emblemysh, but fayre & wel fauored, instruct in all wysdome, connynge & vnderstandynge: which were able to stand in ꝑ kynges palace to reade & to learne for speake Chaldysche.

Unto these the kynge appoynted a certayne porcyon of hys owne meat and of the wyne, whych he drancke hym seilfe, so to norysche them thre yeare: that afterwarde they myghte stande before ꝑ kyng. Among these nowe were certayne of ꝑ chyldren of Juda: namely Daniel, Ananias, Misael, & Azarias. Unto these, ꝑ chefe chamberlayne gaue ther names, & called Daniel Balthasar Ananias, Sidrach: Misael, Misach: & Asarias, Abdenago. But Daniel was at a poynte wꝑ hym seilfe, * that he wolde not be defyled thorowe the kynges meat, nor the wyne which he dronke. And thys he desyred of the chefe chamberlayne, lest he shuld defyle hym seilfe. So God gaue Daniel fauore and grace before the chefe chamberlayne that he sayd vnto hym: I am afrayed of my lorde the kyng, whych hath appoynted you youre meat and dryncke: lest he spye youre faces to be worse lyk kynge then the other springaldes of youre age, and so ye shal make me lose my head vnto the kynge.

Then Daniel answered Melassar, whꝑ the chefe chamberlayne had set ouer Daniel Ananias, Misael, & Asaryas, and sayde: O proue but ten dayes wꝑ thy seruauntes, and let vs haue potage to eate, & water to drinck then loke vpon oure faces, and theyrs that eate of the kynges meate. And as thou seyst so deale wꝑ vs thy seruaũtes. So he consented to

to them in thys matter, & proued them. x. dayes. And after the ten dayes, theyr faces were better lykynge and fatter, then all the yong sprynngaldes, whych dyd eate of ý kynges meate.

D Thus Melassar toke awaye theyr meate and wyne, and gaue them potage therfore. God gaue nowe these foure sprynngaldes cõynge and lernynge in all scripture and wysdome: but vnto Daniel specialy, he gaue vnderstandinge of all vysions and dreames. Nowe when the tyme was expyred, that the kyng had appoynted to bringe in these yõge sprynngaldes vnto hym, ý cheke chãberlayne brought thẽ before Nabuchodonosor and ý kynge communed wyth them. But amonge them all were founde none suche as Daniel, Ananias, Misael, and Asarias. Therfore stode they before the kynge in all wysdome, and matters of vnderstandynge, that he enquyred of them, founde them ten tymes better, thẽ all the sothsayers and charmers that were in all hys realme. And Daniel abode syll, vnto the fyrste yeare of kynge Cyrus.

¶ The. ii. Chapter.

¶ The dreame of Nabuchodonosor. He calleth vnto him sothsayers & requyreth of them both the dreame & the interpretacyon therof. They answer that they can not shewe it. The kynge commaundeth all the wyse men of Babylon to be slayne. Daniel requyreth tyme to sorvetede questyon. The Lorde openeth the mystery vnto Daniel. Daniel is brought vnto the king, and shewed hym hys dreame and the interpretacyon therof. Of the mirabyynge kyngdome of Christ.

1 IN the seconde yeare of the reygne of Nabuchodonosor, had Nabuchodonosor a dreame, * wherthorow his spirite was vexed, & hys slepe brake frõ hym. Thẽ ý kynge commaũded to cal together al ý sothsayers, charmers, witches & Chaldees, for to shewe the kynge his dreame. So they came, & stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame, & my sprete was so troubled therwyth, that I haue clene forgotten, what I dreamed. Upon this the Chaldees answered the kynge in the Syrians speche: O kynge, God saue thy lyfe for euer. Shewe thy seruãtes thy dreame, and we shall shewe the, what it meaneth. The kyng gaue the Chaldees their answere and sayde: It is gone fro me. Yf yee wyll not make me vnderstande the dreame wyth the interpretacion therof, ye shall dye, and your houses shalbe pryled. But yf ye tell me the dreame and the meanynge therof ye shall haue of me gyftes, rewardes and great honoure: onelye shewe me the dreame and the significacyon of it. They answered a-gayne, and sayde: the kynge muste shewe his seruãtes the dream, & so shal we declare what it meaneth. Then the kynge answered, sayng: I perceaue of a trueth, that ye do but prolonge the tyme, for so moche as ye se that ý thinge is gone fro me. Therfore yf ye wyll not tell me the dreame, ye shall all haue one iudgement. But ye kayne & dyssemble wõ vayne wordes, which ye spake before me, to put of the tyme. Therfore tell me the dreame & so shall I knowe yf ye can shewe me what it meaneth. Upõ this, ý Chaldees gaue answere before the kyng, & said: there is no mã vpõ earth, that can tell the thinge, which the kinge speaketh of: yee, there is nether kynge prynce ne lorde, that euer asketh suche thynges at a sothsayer, charmer or Chaldey: for it is a very harde mater, that the kynge requireth. Nether is there any, that can certifye the kynge therof, excepte the goddes: whose dwellynge is not amonge the creatures.

For the which cause the kyng was wroth C with great indignation, and cõmaunded to destroye all the wyse men at Babylon: & the proclamation went forth, and the wyse men were slayne. They sought also to slaye Daniel with his companyons. Then Daniel enquyred of Arioch the kynges stewarde, of ý iudgement & sentence, that was gone forth alredy to kyl such as were wyse at Babylõ. He answered and sayde vnto Arioch beyng then the kinges deputie. Why hath ý kinge proclaymed so cruell a sentence? So Arioch tolde Daniel the mater. Upon thys, wente Daniel vp, and desyred the kynge, that he myght haue leysure, to shewe the kynge the interpretacion, & then came he home agayne ãd shewed the thynge to Ananias, Misael, & Asarias hys companyons: ý they shuld beseche ý God of heuẽ for grace in this secrete, that Daniel & his felowes wyth other suche as were wyse in Babylõ, perysched not. Thẽ was the mistery shewed vnto Daniel in a vision by nyght. And Daniel praysed the God of heauẽ. Daniel also cryed loude, & sayde: O that the name of God myght be praysed for euer and euer, for wysdome & strength are D his owne: * he chaunge the tymes & ages: he putteth downe kinges, he setteth vp kynges: * he geueth wysdome vnto the wyse, & vnderstandynge to those that vnderstande, he openeth the depe secretes: he knoweth the thinge that lyeth in darkenes: for the light dwelleth with him. I thãke the, & prayse the (O thou God of my fathers) ý thou hast lent me wysdome & strength, & hast shewed me ý thynge, that we desyred of the for thou haste opened the kynges mater vnto me.

Upon thys went Daniel in vnto Arioch, whom the kynge had ordeyned to destroye ý wyse at Babylon, he wẽte vnto him, & said: destroye not suche as be wyse in Babylon, but bryngе me in vnto the kinge, and I shal shewe the kynge the interpretacyon. Then Arioch brought Daniel into the kinge in all the hast, and sayde vnto hym: I haue founde a man

D * Dani. bii. b. ‡ Luke. i. c Job. xxxiiii. e Jere. xxbii. a Daniel. iiii. e * Job. xxiii. b 1. Tim. bi. c ‡ 1. Joh. i. b

a man amonge the presonners of Juda, that
shall shewe the kynge the interpretacyon.
Then answered the kynge and sayde vnto
Daniel, whose name was Balthazar. Arte
thou he that cãste shewe me ꝑ dreame, which
I haue sene, and the interpretacyon therof:
Daniel aunswered the kinge to his face, and
saide: As for thys secrete, for the whiche the
king maketh inquisition: it is nether ꝑ wyse
the sorcerer, the charmer nor the deuel coniu-
rer that can certifye the kynge of it. *Onely
God in heauen can open secretes, & he it is ꝑ
sheweth the king Nabuchodonosor what is
for to come in the latter dayes.

*Math. xi. c.

E Thy dreame, & that whych thou hast sene
in thyne head vpon thy bed, is thys: O king
thou dydest cast in thy mynde, what shulde
come hereafter. So he that is ꝑ opener of mi
steries, telleth the, what is for to come. As
for me, this secrete is not shewed me, for eny
wysdome that I haue, more then any other
lyuinge, but onely ꝑ I myght shewe ꝑ kinge
the interpretacion, & that he myght knowe
ꝑ thoughtes of his owne herte. Thou kinge
sawest, and beholde: there stode before the a
greate Image whose fygure was maruel-
lous greate, and hys vysage grymme. The
Images head was of fyne golde, hys brest &
armes of siluer, his body and loynes were of
copper, his leggesweres of yrõ, his fete were
parte of yron, & parte of earth.

*Math. xxi. c
Luke. xx. b

*This thou sawest tyll the tyme, ꝑ wyth-
out any handes, there was hewen of a stone
whych smote the Image vpon the fete, that
were both of yron and earth, and brake them
to pouldre: then was the yron, the earth, the
copper, the syluer and golde broken al toge-
ther in peces: and became lyke the chaffe of
corne, that the wynde bloweth awaye from
the somer floures, that they can nomore be
found. But the stone that smote the ymage,
became a great moũtayne, whych fulfilleth
the whole earth: Thys is the dreame. And
nowe wyl we shewe before the kynge what
it meaneth.

F *Daniel. v. b

*O kynge thou arte a kynge of kynges:
For the God of heauen hath greuen ꝑ kyng-
dome ryches, strength and maiestye: & hath
deliuered the all thynges, that are amonge
the chyldren of men: ꝑ beastes of the felde ad
the foules vnder the heauen, and greuen the
dominion ouer thẽ all: Thou art that golden
head. After ꝑ there shall aryse another king-
dome, whyche shalbe lesse then thyne. The
thyrde kyngdome shalbe lyke copper & haue
dominacion in all landes. The fourth kyng-
dome, shalbe as stronge as yron. For like as
A yron bruseth and breaketh all thynges: Yee,
euen as yron beateth euery thyng downe, so
shall it beate downe and destroye.

Where as thou sawest the fete and toes,
parte of earth and parte of yrõ: that is a de-
uided kyngdome, whyche neuertheles shall
haue some of the yron grounde mixte with it
for so moch as thou hast sene the yron myxte
wyth the claye.

The tors of the fete that were part of yrõ
and parte of claye, sygnifyeth: that it shalbe
a kyngdome partly strõge & partely weake.
And where as thou sawest yron myxte with
claye, they shall myngle them selues wyth
the sede of symple people, and yet not conty-
nue one wyth an other lyke as yron wyl not
be souldered wyth a potsherde.

In the dayes of these kynges, shall ꝑ God G
of heauẽ set vp an * euerlastynge kyngdome *Dan.
wych shall not perysh, & his kingdome shal
not be geuen ouer to another people: yee, the
same shall breake and destroye all these king
domes, but it shall endure for euer.

And where as thou sawest, that wythout
eny handes there was cut out of ꝑ * mounte *Dan.
& a stone, which brake the yron, the copper, ꝑ
earth, the syluer and golde in peces: by that
hath the great God shewed the kynge, what
wyll come after this. This is a true dreame
and the interpretacion of it is sure.

Then the kynge Nabuchodonosor * fell *Dan.
downe vpon hys face, & bowed him selfe vn
to Daniel, and commaũded that they shulde
offre meatofferynges and swete odoures vn
to hym. The kynge answered Daniell, and
sayde: yee, of a truethyoure God is a God
aboue all goddes, a Lorde aboue all kynges
and an opener of secretes: seynge thou canst
dyscouer thys mysterie. So the kynge made
Daniel a greate man, and gaue hym many &
greate gyftes.

* He made hym ruler of all the countrees *Gen.
of Babylon, and Lord of all the nobles, that
were at Babylon. Nowe Daniel intreated
the kynge of Sidrach, Misach and Abedna
go, so that he made them rulers ouer all the
officers in the lande of Babylon: But Da-
niel him selfe remayned styll in the courte by
the kynge.

¶ The. iii. Chapter.

¶ The kynge setted vp a golden Image, wych he cõ
maundeth to be worshypped. Sidrach, Misach, and A-
bednego are accused because they disyred the kynges
commaundement. They are brought vnto the kynge &
commaunded to worshyp the Image: they refuse to do
it, and are put into a burninge ouen. By beleef in God
they are deliuered from the fyer. Nabuchodonosor cõ
fesseth the power of God after the sygnes of the myra-
cle.

NAbuchodonosor the kynge caused A
a golden Image to be made, which
was. lx. cubytes hye, and fyre cu-
bytes thycke. Thys he made to be
set vp in the feld of Dura in the lande of Ba
bylon, & sente out to gather together the bu-
kes, Lordes and nobles, the iudges and offi-
cers, the debytes and shryues: with al the ru-
lers of the lande: that they myght come to ꝑ
dedicaciõ of the Image, which Nabuchodo-
nosor

wyth the kynge had set vp: So the dukes, Lordes and nobles, the iudges and officers, bayliffes and shyreues wyth all the rulers of ý lande gathered them together, and came vnto the bedycatinge of the Image, that Nabuchodonosor the kynge had set vp.

Nowe whē they stode before the Image, which Nabuchodonosor set vp, ý bedel cried out with all his might: O ye people, kynreds and tonges, to you be it sayde: that whē ye here the noyse of the trompettes, wyyche shalbe blowen, wyth the harpes, shawmes, psalteries, Symphonyes and all maner of musik: ye fall downe and worshyppe ý golden Image, that Nabuchodonosor ý kynge hath set vp. Whoso then falleth not downe and worshyppeth hym self, shall euen the same houre be cast into an hote burnynge ouen. Therefore when all the folke herde these noyse of ý trompettes that were blowen, wyth the harpes, shawmes, psalteries, Symphonyes, & all kynde of melody, then all the people kinredes and nations fell downe, and bowed themselues vnto the goldē Image, that Nabuchodonosor the kynge had set vp.

Nowe were there certayne men of the Caldeis, that wente euen then and accused the Iewes, and sayd vnto the kynge Nabuchodonosor: O king, God saue thy lyfe for euer. Thou beynge kynge hast gyuen a commaūdement, that all men when they here ý noise of the trompettes, harpes, shawmes, psalteries, symphonyes and al the other melodies shall fall downe and bowe them selues, to worshyp the golden Image: whoso then fell not downe & worshypped not that he shulde be caste into an hote burnynge ouen. Nowe are there certayne Iewes * whom thou hast set ouer the officers of the land of Babylon: namely, Syrach: Misach: and Abednago. These men (O kyng) regarded not thy commaūdemēt, yet they wyl not serue thy goddes, nor bow thē selues to the goldē Image, that thou hast set vp.

Then Nabuchodonosor in a cruel wrath and displeasure, commaūded, that Sidrach Misach and Abednago shulde be broughte vnto hym. So these men were broughte before the kyng. Then Nabuchodonosor spake vnto them, & sayde: what? O Sidrach Misach and Abednago, wyll not you serue my goddes, nor bowe youre selues to the goldē Image, that I haue set vp? Wel, be redy hereafter. When ye here the noyse of the trompettes, shawmes, psalteries, symphonyes and all the other melodies: that ye fall downe, and worshyp the Image wyych I haue made. But yf ye worshyp it not, ye shalbe caste immediatly into an hote burnynge ouen. Let se, what god is there, that maye delyuer you oute of my handes. Sidrach, Misach, and Abednago answered the king, and sayde: O Nabuchodonosor, we ought not to consente vnto the in thys matter, for why? oure God whom we serue, * is able to kepe vs from the hotte burnynge ouen (O kyng) & can ryghte wel delyuer vs out of thy handes. And though he wyll not, yet shalt thou knowe (O kynge) ý we wil not serue thy goddes, nor do reuerence to ý Image, wyyche thou hast set vp. Then was Nabuchodonosor ful of indignacion, so that the countenaunce of hys face chaunged vpon Sidrach, Misach, & Abednago. Therfore he charged and cōmaūded, that the ouē shuld be made. vii. tymes hotter then it was wonte to be: & spake vnto the strōgest worthies that were in hys host, for to bynd Misach and Sidrach ād Abednago, and to cast them into the hot burnynge ouen.

So these men were bounde in their cotes, hosen, shues, with their other garmentes, & cast into an hote burnynge ouen: for the kynges commaundement was so strayte, and ý ouen was excedynge hote. As for the men ý put in Sidrach, Misach, and Abednago the flame of the fyre destroyed them. And these thre mē Sidrach, & Misach & Abednago fell downe in the hote burning ouē, beynge fast boūde. Then Nabuchodonosor ý kyng marueyled, & stode vp in all haste: he spake vnto hys counsell and sayd, dyd not you cast these thre men bounde into the fyre? They answered, and sayde vnto the kynge: Yee, O king. He answered, and sayd: lo, for al that, yet do I se foure mē goyng louse in the myddest of the fyre, & not hynge corrupte, and the fourth is lyke the sonne of God to loke vpon.

Upon thys wente Nabuchodonosor vnto the mouth of the hote burnyng ouē, he spake also, and sayde: O Sidrach, Misach and Abednago, ye seruaūtes of the hye God, go forth, & come hyther. And so Sidrach, Misach & Abednago went out of the fyre. Thē the dukes, lordes, & nobles, & the kinges coūsel came together to se these men, * vpō whō ý fyre had no maner of power in theyr bodyes. In so moche that the very here of theyr hede was not burnt, & their clothes vnchaūged, yet there was no smel of fyer kelte vpon thē. Then spake Nabuchodonosor, & sayde: Blessed be the God of Sidrach, Misach and Abednago: * which hath sente hys angell, & defended his seruauntes, ý put their trust in him, that hath altered the kinges cōmaūdement: and ieoperde their bodies their vpō rather then they wolde serue or worshyp enye other God, excepte theyr owne God onely. Therfore I wyll and commaūde, that all people, kynreds and tonges, wyyche speake any blasphemy agaynst ý God of Sidrach, Misach, and Abednago, shall dye, and theyr houses shalbe pryled: Because, * there is no God that maye saue, as thys. So the kynge promoted

* Num. xiii. g

* esay. xlviii. a

* esay. xlvi. a Dani. vi. b Actes. xii. c.

* esay. liii. a Osee. xiii. b.

promoted Sidrach, Misach, & Abdenago, in the lande of Babylon.

¶ The.iiii. Chapter.

¶ Nabuchodonosor dreameth agayne. Daniel interpreteth it. Nabuchodonosor is put out of hys realme, & eateth wyth beastes. He confesseth the power of God, an is restored vnto his kyngdome.

A *Daniel.vi.e

NAbuchodonosor kynge vnto all *
people, kynreddes and tũges that
dwell vpõ ꝑ whole earth: peace be
multiplied amõge you. I thought
it good to shewe the tokens and maruelous
workes, that the hye God hath wrought
vpon me. O, howe great are his tokens, and
howe myghtye are hys wonders! * Hys
kyngdome is an euerlastynge kyngdome, &
hys power lasteth for euer and euer.

*Psa.xiv.b Dani.vii.d Luke.i.c

I Nabuchodonosor beynge at reste in
myne house, and florysshynge in my palace,
sawe a dreame, wyych made me afrayed: &
ꝑ thoughtes that I had vpon my bed, & the
visyons of myne head, troubled me. * Then
sent I out a commissyon, that all they which
were of wysdõ at Babylõ shulde be brought
before me, to tell me the interpretacyon of ꝑ
dreame. So there came the sothsayers, char
mers, Caldees, and conurers of deuels: to
whom I tolde the dreame, but what it beto
kened, they coulde not shewe me: tyll at the
last, there came one Daniel (other wyse cal
led Balthazar, according to the name of my
God) wyych hath the sprete of the holye god
B des in hym, to whome I tolde the dreame,
sayinge: O Balthazar, thou prince of Soth
sayers: For so moche as I knowe, that thou
hast the sprete of the holy Goddes and no se
crete is hyd from the: tell me therfore, what
the vysyon of my dreame (that I haue sene)
maye sygnifye. I sawe a visyon in my heade
vpon my bed: and beholde, there stode a tree
vpon the grounde, wyyche was very hye,
greate and myghtie: ꝑ heygth reached vnto
the heauen, and the bredth extẽded to all the
endes of the earth: hys leaues were fayre, he
had very moch frute, so that euery man had
ynough to eate therin.

*Dan.iii.a

The beastes of the felde had shadowes
vnder it, and the foules of the ayre dwelte in
the bowes therof. Shortly, al creatures fed
of it. I sawe in my head a vysyon vpon my
bed: & beholde, a watcher & a holye one came
downe frõ heauen, and cryed mightely, say
inge. Hewe downe ꝑ tree, breake of his brã
ches, shake of hys leaues, & scatre hys frute
abroade: that all the beastes maye get them
awaye from vnder him, and the foules from
his brãches. Neuertheles, leaue the groũde
of his rote styl in ꝑ earth, & bynde hym vpon
the playne felde, wyth cheynes of yron and
stele. Wyth the dewe of heauen shall he be
wet, & he shall haue hys parte in ꝑ herbes of
the grounde with other welde beastes.

C That mans herte of his shalbe taken from
hym, and the beastes harte shalbe geuen him
tyl seuẽ yeares be come and gone vpon him.

Thys crande of the watcher, is a com
maundement grounded and sought out in ꝑ
councell of hym, that is most holy: to learne
men for to vnderstande, that the hyest hath
power ouer the kyngdomes of mẽ, & geueth
them, to whom it lyketh hym, and bringeth
the very outcastes of men ouer them. Thys
is the dreame, that I kynge Nabuchodono
sor haue sene. Therfore O Balthazar, tel ꝑ
me what it signifyeth: for so moche as all the
wyse men of my kyngdome are not able to
shewe me, what it meaneth. But thou canst
do it, for the sprete of the holy goddes is in ꝑ.

Then Daniel (whose name was Balthazar) helde his peace by the space of one houre
and hys thoughtes troubled hym. So the
king spoke, and sayde: O Balthazar, let ne
ther the dreame nor the interpretacyõ therof
feare ꝑ. Balthazar answered saying: O my
D Lorde, this dreame happẽ to thyne enemies,
and the interpretacyõ to thyne aduersaryes.
As for the tree that thou sawest wyych was
so greate & myghtye, whose heygth reached
vnto the heauen, and hys bredth into all the
world: whose leaues were fayre, and ꝑ frute
moche, vnder the wyych ꝑ beastes of the feld
had theyr habytacyon, and vpõ whose braõ
ches the foules of the ayre dyd syt.

Euen thou (O kyng) arte the tree, greate
and stronge. Thy greatnes increaseth, & rea
cheth vnto the heauen, so doth thy power to
ꝑ endes of ꝑ earth. But where as the kynge
sawe a watcher euen an holy angell, ꝑ came
downe from heauen, and sayde: hewe downe
the tre, and destroye it: yet leaue the ground
of the rote in the earth: and bynde hym vpon
the playne felde wyth cheynes of yrõ & stele.
He shall be wet wyth the dewe of heauen, &
his parte shalbe wyth ꝑ beastes of the felde,
tyll. vii. yeares become and gone vpon hym:
Thys (O kynge) is the interpretacion, yea, C
it is the very deuyce of hym, that is hyest of
all and it toucheth my Lorde the kynge.

Thou shalte be cast out from mẽ, and thy
dwellynge shalbe wyth ꝑ beastes of ꝑ felde,
with grasse shalt thou be fed lyke an oxe.
Thou must be wet with the dewe of the hea
uen: yea, seuen yeares shall come, & go vpon
the, tyll thou knowe, * ꝑ the hyest hath po- *Dani.iv.
wer vpon the kyngdomes of men, & geueth
thẽ to whom he lyst. Moreouer, where as it
was sayde, that the rote of the tre shulde be
lefte styll in the ground: it betokeneth, ꝑ thy
kingdome shal remayne whole vnto the, af
ter thou haste lerned to knowe, ꝑ the power
commeth from heauen. Wherfore, O kynge
be content with my coũsell, that thou mayst
redeme thy synnes with almesse * and thyne *redeme
offences wyth mercye to poore people: for
thys shalbe an helynge of thyne errour.

whole thynges touche the kynge Nabuchodonosor.

So after. xii. monethes, the kynge walked up and downe in the palace of the kynge of Babylon, and sayde: Thys is the great cytie of Babylon, wheche I my selfe (with my power and strength) haue made a kynges courte, for the honoure of my maiestie. While these wordes were yet in ye kynges mouth, there fell a voyce from heauen, saynge: O kynge Nabuchodonosor, to the the is spoken: Thy kyngdome shall departe from the, thou shalt be cast out of mens company, thy dwellinge shalbe with the beastes of the feide, so that thou shalt eate grasse like an oxe, tyll seuen yeares be come & gone ouer the: euen vntyll thou knowest, that the hyghe hath power vpon the kyngdomes of men, & that he maye geue them, vnto whom he pleaseth hym. The very same houre was the matter fulfylled vpon Nabuchodonosor, so that he was cast out of mes company, and dyd eate grasse lyke an oxe. Hys bodye was wet wyth the dewe of heauen, tyll hys heres were as great as Aegles fethers, and his nayles lyke byrdes clawes.

When thys tyme was past, I Nabuchodonosor lyfte vp myne eyes vnto heauē, and myne vnderstandynge was restored vnto me agayne. Then gaue I thanckes vnto the hyghe, I magnifyed and prayled hym that liueth for euermore* whose power endureth euerye, and hys kyngdome from one generacyon to another: in comparyson of whom all they that dwell vpon the earth, are to be reputed as nothynge.

* He handleth accordynge to hys wyll, amonge the powers of heauen, and amonge ye inhabytours of the earth: and there is none that withstyll hys hande, or saye: what doest thou? * At the same tyme was myne vnderstandynge geuen me agayne, and I was restored to ye honoure of my kyngdome, to my beauty, and to myne owne shape agayne. My great estates and princes sought vnto me, and I was set in my kyngdome agayne. Yea, I had yet greater worshyppe.

Then dyd I Nabuchodonosor, loue, magnyfye and prayse the kynge of heauen: for all hys workes are true, & hys wayes ryghte. And those that go on proudly, he is able to bringe them downe.

The. v. Chapter.

Balthazar kynge of Babylon, abusynge the vessels of the temple, seeth an hande wrytynge in the wall. The wyse men, called of the kynge, cannot expoude the wrytynge: Daniell is called, which readeth it, and interpreteth it aloude. Balthazar kynge slayne: Darius reigneth in hys rome.

Ynge Balthazar made a greate banckete to hys thousand Lordes: wyth all these thousande he made great chere, & when he was dronke wyne, he comaunded to bryng hym the golden and syluer vessels* wyche his father Nabuchodonosor had taken oute of the temple at Ierusalem: that the kyng & his Lordes wyth hys quene and concubines myght drynke therout. *1. Par. xxxvi.

So they brought the golden vessell, that was taken oute of the temple of the Lordes house at Ierusalem. Then the kinge and his Lordes wyth his quene and concubynes dronke out of them. They dronke wyne, and prayled theyr Idoles of golde, siluer, copper, yron, wodde and stone.

In the verye same houre there appeared fyngers, as it had bene of a mans hande wrytynge, ryght ouer agaynst the candelstycke vpon the playne wall in the kynges palace. & the kynge sawe the palme of the hande that wrote.* Then chaunged the kynge his countenance, and hys thoughtes troubled him, so that the joyntes of hys body shoke, and hys knees smote one agaynst the other.* Wherfore the kynge cryed myghtely, ye they shuld bryngе him the charmers, Calders and conjurers of deuels. The kynge spake also to ye wyse men of Babylon, and sayde: Who so can rede thys wrytyng, & shewe me ye playne meanynge therof: shalbe clothed wyth purple haue a cheyne of golde aboute his necke, and rule the thyrde part of my kyngdome. *Ierem. l. a *Dani. ii. a

Upon thys, came al the kynges wyse men: but they coulde nether reade ye wrytyng, nor shewe the kyng what it signifyed. The wes the kynge sore afraye, in so moche, ye hys coloure chaunged, and hys Lordes were sore vexed. So by reason of thys matter, that had happened to the kynge & his Lordes, ye quene went vp her selfe into the bancket house, and spake vnto ye kynge, saying: O kynge, God saue thy lyfe for euer. Let not the thoughtes trouble the, and let not thy countenaunce be chaunged. For why? there is a man in thy kyngdome, that hath the spryte of the holye goddes wythin hym, * as it was seene in thy fathers dayes. He hath vnderstandyng and wysdome lyke ye goddes. Ye the kynge Nabuchodonosor thy father made this man chefe of ye sothsayers, charmers, Calders, and readers of destinies: because that such an abundaunt spryte, knowledge & wysdome (to expoude dreames, to open secretes, and to declare harde dowtes) was foude in hym: yea, euen in Daniel, whō the kynge named Balthazar. Let this same Daniel be sent for, and he shall tell what it meaneth. *Dani. ii. a

The was Daniel brought before the kynge. So ye kynge spake vnto Daniel, and sayde: Art thou that Daniel: one of the prisoners of Juda, whom my father the kynge brought out of Jewry? I haue heard speake of the, that thou haste the spryte of the holye goddes experience and vnderstandyng, and that there hath beng greate wysdome foude in the

D in the. Nowe haue there bene brought me, wyse & conning charmers, to reade thys wry tynge and to shewe me the meanyng therof. But they couldе not tell me, what this matter signifyed. Then hearde I saye, that thou canst expounde darcke thynges, and declare harde doutes. Well, than yf thou canst reade thys writynge, and shewe me the meaninge therof, thou shalte be clothed wyth purple, haue a cheyne of golde aboute thy necke, and rule the thyrde parte of my kyngdome.

E Daniel answered, & sayd before the kyng: *As for thy rewardes, kepe thē to thy selfe, or geue thy ryche gyftes to another: yet not the lesse, I wyll rede the wrytinge vnto the kynge, & shewe him ý interpretacyon therof. *O kynge heare. God the hyest gaue vnto Nabuchodonosor thy father, the dignitye of a kynge wyth worsshyppe & honoure, so that all people kynreddes & tunges stode in awe and feare of hym, by reason of the hye estate, that he had lent him. For why, he slewe whō he wolde, he smote, whom it pleased hym. Agayne: whō he wolde, he set vp: and whom he lyst he put downe. *But because hys hert was so proude, and hys stomacke set so faste vnto wylfulnesse: he was deposed from hys kynglye trone, & hys magesty was taken frō him. He was shut out frō amonge men, hys herte was lyke a beastes herte, & hys dwellynge was wō the wylde asses: he was fayne to eate grasse lyke an ore, & thys bodye was wet wō the dewe of the heauē, tyl he knewe, ý the hyest had power vpō the kyngdomes of men and setteth ouer them, whom he lyst.

*titi.reg.d.d
Matthe.v.a
*Daniel.ii.c
*Dan.iiii.d

And thou hys sonne (O Balthazar) for al this, hast not submytted thyne herte, though thou knewest all these thynges: but hast magnifyed thy selfe aboue the Lorde of heauen, so ý the vesselis of hys house were broughte before the, that thou, & thy Lordes, wyth thy queene and cōcubynes, mygte drynke wyne therout. And hast prayed ý Idoles of siluer & gold, copper and yron, of wode and stone, which nether see, heare nor vnderstande. As for the God *in whose hande consysteth thy breth & all thy wayes: ý hast not loued hym.

*Act.xvii.d

G Therfore is the palme of thys hande sente hyther frō him, to token vp thys wrytynge. And this is the scripture that is wrytte vp: Mane, Thetel, Phares. Nowe the interpretacyon of the thing is this: Mane, God hath nombred the kyngdome, and brought it to an ende: Thethel, thou art weyed in the balaunce, and art founde to lyght: Phares, thy kyngdome is deit in partes, and geuē to the Medes and Perses.

Then commaunded Balthazar, to cloth Daniel wyth purple, to hange a chayne of golde aboute hys necke, and to make a proclamacyon concernynge hym: that he shulde be the ruler of the thyrde parte of hys kyngdome. *The very same nyght was Balthazar the kynge of the Caldees slayne, & Darius out of Medea toke in the kyngdome, be ynge. lxii. yeare of age.

*Dan.

¶ The. vi. Chapter.

¶ Daniel is made ruler ouer the Lordes. The Imagination of an acte agayne Daniel. The proclamacyon of the acte, wherof Daniel is accused vnto the kynge as a transgressour: He is put into a denne of Lyons by the commaundement of the kynge: He is delyuered by sayd in God: Daniels accusers are put vnto the lyons to be torne in sonder: Darius by the proclamacion of a decree magnifyed the God of Daniel:

IT pleased Darius to set ouer hys kyngdome an C. and. xx. Lordes, whyche shulde be in all hys kyngdome aboute. Aboue these he set thre princes (of whom Daniel was one) that the Lordes might geue accōptes vnto them, and the kynge to be vndisceased. I

But Daniel exceaded all these princes and Lordes, for the sprete of God was plenteous in hym: so that the kinge was minded to set him ouer the whole realme. Wherfore the princes and Lordes sought, to pyche out in Daniel some quarell agaynste the kyngdome: yet couldе they fynde none occasyon nor faute vpon hym. For why? he was so faythfull, ý there was no blame nor dyshonesty founde in hym.

Then sayd these men: we can get no quarell against this Daniel, excepte it be in the lawe of hys God. Upon thys, went the princes and Lordes together vnto the kynge, & sayde thus vnto hym: kynge Darius, God saue thy lyfe for euer. All ý greate estates of the realme: as the Princes, Dukes, Senatours and Judges, are determed to put oute a commaundement of the kynge, & to make a sure statute: namely, ý whoso desireth any peticyon, ether of any God or man (wythin this. xxx. dayes) excepte it be onely of the, O kynge: the same person maye be cast into the Lyons denne. Wherfore, O kyng, confirme to thys statute, and make a wrytinge: that ý thyng whyche the Medes and Perses haue ordeyned, be not altered nor broken. E

So Darius made the wrytinge: and confirmed it. Nowe when Daniel understode ý the wrytinge was made, he wente into hys house: & the wyndowes of hys wall toward Jerusalē stode open. There kneled he downe vpon hys knees, thre tymes a daye: there he made hys peticyon: and prayed hys God, lyke as hys maner was to do afore tyme. C

Then these men made searche, and founde Daniel makynge hys peticion, and praying vnto hys God. So they came to the kinge, & spake before hym cōcernynge hys commaundement, saying: O kyng, hast thou not subscrybed the statute: ý within. xxx. dayes whoso requyreth hys peticiō of any God or man but onely of thy selfe, O kyng: he shalte cast into the denne of the Lyons? The kynge answered

lawe, and sayde: yet, it is true. It muste be a lawe of the Medes & Persies, that maye not be broken.

Then answered they, and sayde vnto the kynge, Daniell one of the presoners of Juda O kynge, regardeth nether the, nor thy statute, ý thou hast made: but maketh hys petition thre tymes a day. Whē the kynge heard these wordes, he was sore greued, and wold have excused Daniel, to delyuer hym, & put all the matter, vntyll the Sūne went downe to the intent that he myght saue hym.

These men perceauynge ý kinges minde, sayde vnto hym: knowe this O kynge) that the lawe of the Medes & Persies is that the commaundement & statute whych the kynge maketh, may not be altered. * Then ý kynge bad them bryngе Daniel, and they cast hym into the Lyons denne.

The kinge also spake vnto Daniel, and sayde: thy God, whom thou alway serueste, he shall defende the. And there was brought a stone, and layed vpon the wole of the denne, this ý kynge sealed with hys owne ringe, and wyth the spynet of hys princes: that the kinges commaundement cōcerning Daniel shulde not be broken

So the kynge wente into his palays, and eate no meate ý nyght nether was there any minstrelsy brought in before hym, neyther could he take any slepe. But bytymes in the morynge at the breake of the daye, ý kinge rose, and wente in all haste vnto the denne of the Lyons.

Lowe as he came nye vnto the denne, he cried a piteous voyce vnto Daniel, yet the kynge spake and sayde vnto Daniel: O Daniel, thou seruaunt of the lyuynge God, thine thy God (whom thou alwae serueste) able to delyuer the from the lyons? Daniell answered vnto the kyng: O king God saue thy ye for ever. * Hy God hath sent his aūgell which hath shut the lyons mouthes, so that they myght not hurte me. For why? myne innocyncie is founde out before hym. And also to the, O kynge, I neuer offended the.

Then was the kinge exceadyng glad, and commanded to take Daniell out of the denne. So Daniel was brought oute of the denne, no manner of hurte was founde vpō him For he had put his trust in his God. And as for those men which had accused Daniel, the kyng cōmanded to bryngе them, and to caste them into the lyons denne: them, their chyldren and their wyues. * So the lyons had the maistery of them, and brake all their bones alonder, ere euer they came at the grounde.

After thys, wrote kynge Darius vnto all people, kynredes, and tūges, that dwelte in all landes: peace be multyplied wyth you. My commaundemente is, in all my domynion and kyngdome, that men feare and stande in awe of Daniels God.

* For he is the lyuynge God, which abydeth euer: his kyngdome shal not fayle, and his power is euerlastyng. * It is he that delyuereth and saueth: he doth wonders and marvaylous workes in heauen and in erth: he hath preserued Daniel frō the power of the Lyons. This Daniel prospered in the reygne of Darius and Cyrus of Persia.

* Deu. xiiii. c

* Esa. xliii. b Osee. xiii. a. Dani. iii. c

The. vii. Chapter.

Ⓒ A vision of four beastes is shewed vnto Daniel. The vision is interpreted of foure kyngdomes of the world. Of the power and encrease of Antichyrst. Of the euerlastynge kyngdome of Christ.

A IN the fyrste yere of Balthazer kynge of Babylon, sawe Daniela dreame, and a vision was in his heade vpon hys bedde. Which dreame he wrote, and the summe of the matter is this: Daniel spake and sayde: I sawe in my vision by nyght, and beholde: the foure wyndes of the heauē strone vpon the see, and foure great beastes came vp from the see, one lyke an other.

The fyrst was as * a lion, and yet had he * aegles wynges. I sawe, that his wynges were plucte from hym, and he taken awaye from the earth: that he stode vpō his feet as a mā, and that there was gyuē him a mans herte.

* Jere. xlii. a. b Ezech. i. b. x. a * Eze. xlvii. a

B Beholde, the seconde beast was lyke a * beare, & stode vpon the one syde. Amonge his teeth in his mouth he had. iii. great long teeth, & it was sayde vnto hym: Aryse: eate vp moche flesh. Then I loked, and beholde, there was another lyke vnto a leopard, this had wynges as a foule, * euē foure vpō the backe. This beast had foure heades, & there was power gyuen him. After this I sawe in a vision by nyght, and beholde, ý fourth beast was grymme and horrible, and marvelous strōge. It had great yron teeth it deuoured and destroyed, and stamped the reslidue vnder his feet. It was farre vnlyke the other beastes that were before it: for it had * ten hornes, wherof I toke good hede.

* Apo. xiii. b

* Dan. vii. b and. vi. a i. Esa. i. a

* Apoc. xiii. a and xvii. c

And beholde, there came vp amonge them another lytle horne, before whō there were thre of the fyrst hornes plucte awaye. Beholde, this horne had eyes lyke a man: and a mouth speakyng prelumptuous thinges. * I loked tyll the seates were prepared, and tyl ý olde aged sat him downe. His clothing was as whyte as snowe, and the heauers of his hedlyke the pure woll. His throne was lyke the fyrye flame, and his wheels as the burnynge fyre. There drewe forth a fyrye streame: & went out from him. * A thousād tymes a thousand serued hym. & M. tymes ten thousande stode before hym. The iudgement was set, and the bokes opened. Then toke I hede thereunto, bycause of the voyce of the proude wordes: which ý horne spake.

* Apoc. i. c xiii. a. xx. b Dan. x. a

* Apocal. b. d

I beholde,

D I behelde, tyll the beaste was slayne, and his
*math.xxv.d Apo.xix,d.xx.c body destroyed, * geuen ouer to be brente in
the fyre.

As for the power of the other beastes also
it was taken awaye, but theyr lyues were
prolonged for a tyme and season. I sawe in
*Gen.xviii.c. Ps.c.d. Apoca.i.a a vision by night, and beholde, * there came
one in the cloudes of heauen lyke the sonne
of a man, whych wente vnto the olde aged,
before whom they brought hym. Then gaue
*Phili.ii.a he him * power & dignite regall, that all peo-
1mat.xxviii.c Joh.xii.d. ple, trybes and tũges shulde serue him. ‡ His
power is an euerlastynge power, which shal
neuer be put downe: & hys kyngdome endu-
*Dan.viii.c reth vncorrupte. My herte was vexed, * &
I Daniel had a troubled spirete wythin me,
the vysiõs of my head made me afrayed: tyll
*Deute.xv.d. I gat me vnto * one of them that stode by,
to knowe the trueth, concernynge all these
thynges. So he tolde me, and made me vn-
derstande the interpretaciõ of these thinges.

E These foure great beastes, are foure kyn-
ges which shal arise out of the earth. These
shall take in the kyngdome of the saynctes
of the most hyest, and possesse it styll more &
more for a longe season. After thys I requy-
red dilygently to knowe the trueth, concer-
nynge the fourth beast, wych was so farre
vnlyke the other beastes, and so horryble:
whose teeth were of yron, and hys nayles of
brasse: wych deuoured and destroyed, and
stãped the relydue vnder hys fete. I desyred,
also to knowe the trueth, as touchynge the
*Apo.xiii,a and.xvii.c *ten hornes that he had vpõ hys heade, and
this other wych came vp afterwarde, be-
fore whose face there fell downe thre, wych
horne had eyes and a mouth that spake pre-
sumptuous thynges, & loked wyth a grym-
mer visage then hys felowes. I behelde, and
the same horne made battayll agaynste the
F saynctes, yee, and gat the victory of thẽ vn-
tyll the tyme that the olde aged came, that ye
iudgement was geuen to ye chefest saynctes:
and tyll the tyme that the saynctes had the
kyngdome in possessyon. He gaue me thys
answere. That fourth beaste shalbe ye fourth
kyngdome vpon earth: it shall be more then
all other kyngdomes, it shal deuoure, treade
downe, and destroye all other landes.

G *The ten hornes, are ten kynges, ye shall
*Zach.i.c arise out of the kyngdom, after whom ther
shal stãde vp another, which shalbe greater
then the first. He shall subdue thre kynges, &
shal speake wordes agaynst ye hyest of all: he
shal destroye the saynctes of the most hyest,
*Dan.ii.i *and thyncke, ye he maye chauge tymes and
lawes. They shalbe gens vnder his power,
*Apo.xii,b *vntyl a tyme, two tymes and halfe a time.

But the iudgement shalbe kepte, so that
his power shalbe taken frõ hym, for he shall
be destroyed, and perysche at the laste. As for
the kyngdom, power, and all mygte that is
vnder the heauen: it shalbe geuen to the holy
people of the most hyest, *whose kyngdome *Luc.i.
is euerlastynge: yee, all powers shall serue &
obeye hym. Thus farre extende the wordes
Neuertheles, I Daniel was so vexed in my
thoughtes, that my countenaunce chaũged
*but the wordes I kepte styll in my herte. *Luc.

¶ The.viii.Chapter.

¶ A vision of a kryle betwene a ramme & an he goate. The vnderstandynge of the vision is of the battell betwene the kynge of Persia and the kynge of the Greyens. Of the shamelesse kynge Antichrist.

IN the thyrd yeare of the rayne of I
kynge Baltazar, there apeared a
vision vnto me Daniel, after that
I had sene the * fyrste. I sawe in a *Dan.
vision (and when I sawe it, I was at Susis in the chefe cytie, which lyeth in the lande of *Elam) and in the vision, me thought I *Gen.
was by the ryuer of Ulai.

Then I loked vp, & sawe: & beholde there
stode before the ryuer, a ramme, wych had
two hornes: and these two hornes were hye
but one was hyer then another: & the hyeste
came vp behinde. I sawe ye this rãme pushed
wt his hornes, agaynst the west agaynst the
north, & against the south: so that no beastes
mygte stãde before hym, nor defende thẽ frõ
his power: but he dyd as hym lysted, & wax-
ed greatlye. I toke hede vnto thys, and then
came there an he goate frõ the west ouer the
whole earth, and touched not the grounde.

Thys goate had a marueloys wythes
horne betwyxte his eyes, and came vnto the
ramme, that had the two hornes (whome I
had sene afore by the ryuer syde) and came
fearcely vpon hym with his mygte. I sawe
hym drawnye, vnto the ramme, being very
fearce vpon hym: yea, he gaue hym suche a
stroke, that he brake his two hornes. Ney-
ther had the ramme so moche strength as to
stande before hym: but he caste hym downe,
trode hym vnder hys fete: and no man was
able to delyuer the ramme out of his power.

The goote waxed exceadyng great, and
when he was at the strõgest, his great horne
was broken also. * Then grewe there other *Dan.
foure suche lyke in the steade, towarde ye .iiii.
wyndes of the heauen. Yea, out of one of the
leest of these hornes, there came yet vp ano-
ther horne, which waxed marvaylous great
towarde the south, towarde the east, and to-
warde the fayre pleasaunt lande. It grewe
vp to the hoost of heauen, whereof it dyd cast
some downe to the grounde, and of the sta-
res also, and trode them vnder fete.

Yea, it grewe vp vnto the prynce of the
hoost, from whome the dayly offryng was
taken, and the place of the Sãctuary casten
downe. And a certayne season was geuen
vnto it, agaynst the dayly offryng (bycause
of wyckednesse) that it mygte cast downe ye
veritie to the grounde, and so to prosper in
all thynges.

of things, that it went aboute.

Then this I hard one of the sayntes spea
ke, which sayntе sayde vnto one that al
so spake vnto him. How longe shall thys vp
lyne of the dayly sacrifyce and of the wa-
stynge abomynacyon endure: that ꝑ Dan-
ctuary and ꝑ powre shal so be troden vnder
foote? And he answered him: Vnto ꝑ euening
and the mornynge, euen two thousande and
three hundreth dayes: then shal the Sanctu-
ary be cleansed agayne.

Nowe when I Daniel had sene thys vp
lyne, I sought for the vnderstandynge of it:
Anone, there stode before me a thynge lyke
vnto a man. And I heard a manes voyce in
the riuer of Vlay, wyche cryed, and sayde O
Gabriel, make thys man vnderstande ꝑ vy
sion. So he came ꝗ stode by me. But I was
afrayed at hys commynge, and fell downe
vpon my face.

Then sayde he vnto me: O thou sonne of
man, marke well, for in the laste tyme shall
thys vyson be fulfylled. Nowe as he was
speakynge vnto me, I waxed faynt, so ꝑ I fa
lle downe to ꝑ ground. But he toke hold vp
on me, and set me vp agayne, sayinge: Be-
holde, I wyll shewe the, what shall happen
in the laste wrathe: for in the tyme appoyn-
ted shalbe fulfylled.

The ramme which thou sawest wyth ꝑ
two homes is the kynge of the Medes and
Persis: but the goate is the kinge of Greke
land: the greate horne that stode betwyxte
his eyes, that is the pryncypal kynge. But
where as ye brak, and foure other rose vp in
his stede: it signyfyeth, that out of this peo
ple shall stande vp ꝗ foure kyngedomes, but
not mighty as it.

Aftre these kyngdomes (whyle vngodly
ness is a growing) there shal aryse a kyn
ge of an vnshamefast face, wyche shalbe
wise to darcke speakynges.

He shalbe myghtye and stronge, but not
in his owne strength. He shal destroy aboue
mesure, ꝗ all that he goeth aboute shall pro
sper: he shal slaye the stronge ꝗ holy people.
Through hys craftynes, falshed shal pro
sper in hys hande, his hert shalbe proude, ꝗ
many one shalbe put to death in his welthy
ness. He shal stande vp agaynst the prince of
princes, ꝗ but he shalbe destroyed without
hande. And thys vyson that is shewed vn-
to the, is as sure as the eueninge ꝗ ꝑ morning.
Therefore wrye thou vp thys syghte, for it
shal be longe or it come to passe.

Vpon thys was I Daniel very faynt, so
that I laye sicke certayne dayes: but when
I rose vp, I went aboute the kynges bu-
sinesse, ꝗ marueled at the vyson, neuer the
lesse no man knewe of it.

¶ The.ix. Chapter.

¶ Daniel desyreth to haue that performed of God, which he hath promised concernyng the retourne of ꝑ people from theyr banysshement in Babylon. ¶ true confession. Daniels prayer is heard. Gabriel the aungel expoundeth vnto hym the vyson of the .lxx. weakes. The annoynynge of Christ. The buyldinge agayne of Ierusalem vnder Nehemiah. The death of Christ.

A

IN the fyrste yeare of Darius the sonne of Ahasuerus, * wyche was of ꝑ seed of the Medes, and was made kyng ouer the realme of the Chaldes: yee euen in the fyrste yeare of hys rayne, I Daniel desyred to knowe the yearly nombre out of ꝑ bokes, wherof ꝑ Lord spake vnto * Ieremy the prophet: ꝑ Ierusalem shuld lye wast .lxx. yeares: ꝗ I turned me vnto God the Lord, for to praye ꝗ make myne intercessyon, wyth fastyng, sackcloth ꝗ ashes, I prayed before the Lord my God, and knowleged, sayinge:

*Dani.v.c.

*Iere.xxv.b and.xxix.b

*O Lorde, thou great and fearful God thou that kepest couenaunt and mercy with them, wyche loue the, and do thy commaudementes. * We haue synned, we haue offended, we haue ben dysobedyent ꝗ gone backe yee, we haue departed from al thy precepte and iudgementes.

*ii. Esd. i.a. and.ix.c.

*Bar.i.b

B

We wolde neuer folow thy seruauntes ꝑ Prophetes, that speake in thy name to our kynges and prynces, to our forefathers and to all ꝑ people of the lande. * O Lorde, rygh teousnesse belongeth vnto the, vnto vs pertaynethe nothynge but open shame: as it is come to passe thys daye vnto euery man of Iuda, and to them that dwel at Ierusalem. Yee, vnto all Israell, whether they be farre or nye, thorowoute all the landes: wherin ꝑ hast strowed them, because of the offences, that they had done agaynste the.

*Ezrae.i.b.

Yee. O Lorde, vnto vs, to our kynges, ꝗ Prynces, to oure forefathers, euen to vs all, * ꝑ haue offended ꝑ, belongeth open shame. But vnto ꝑ, O Lord oure God, pertayneth mercye and forgeuenesse. As for vs, we are gone backe from hym, and haue not obeyed ꝑ voyce of ꝑ Lord our God, to walke in hys lawes, * which he layed before vs by his seruauntes the Prophetes: yee: all Israel haue trãsgressed, ꝗ gone backe from thy law, so ꝑ they haue not herkened vnto thy voyce.

*Psal.xlvi.a

C

*ii. Esd. i.b Iacha. iii.b.

Wherfore, the curse and oth * ꝑ is written in the lawe of Moses ꝑ seruaunt of God (agaynst whom we haue offended) is poured vpon vs. * And he hath performed hys words, wyche he spake agaynste vs, ꝗ agaynst our iudges that iudged vs: to bryngе vpon vs such a greate plage, as neuer was vnder heauen, lyke as ye is nowe come to passe in Ierusalem. Yee, all thys plage, as it is written in the lawe of Moses, is come vpon vs. Yet make we not our prayer before ꝑ Lorde our God, that we myght turne agayne frõ oure wyckednesse, and to be learned in thy ve

*Deut.xxviii and.xxviii Leui.xxvi

*Dani.ix.a

ryte. Therfore hath the Lorde made hast, to
bryngе thys plage vpon vs for ꝓ Lorde our
D God is ryghteous, in al hys worckes which
he doth: for why? we wolde not herken vnto
hys voyce.

* Baruc. ii.b
Ie. xo. xii. xiv
and. xiiii. b

* And nowe, O Lorde oure God thou
that wyth a myghtye hande hast broughte
thy people out of Egypte, to get thy selfe a
name whych remayneth this daye: we haue
synned O Lorde, & done wyckedly agaynst
all thy ryghteousnesse: yet let thy wrothfull
dyspleasure be turned away (I beseche the)
from thy cytye of Ierusalem thy holy hyll.
And why? for our synnes sake, & for the wyc
kednesse of oure forefathers, is Ierusalem &
thy people abhored, of all them ꝓ are about
vs: Nowe therfore, O oure God, heare the
prayer of thy seruaunte, and hys intercessyõ
O let thy face shyne ouer thy Sanctuary, ꝓ
lyeth wast: for the Lordes sake.

E O my God, enclyne thyne eare, and her-
ken (at ꝓ lest for thine owne sake) open thine
eyes: behold howe we be desolated, yee, and
the cytye also, whyche is called after thy na-
me: for we do not caste oure prayers before
the in oure owne ryghteousnesse, no, but on
ly in thy great mercyes: O Lorde, heare: O
for geue Lorde, O Lorde consydre, tary not
ouer longe: but for thyne owne sake do it. O
my God: for thy cytie, and thy people is cal-
led after thy name.

As I was yet a speakynge at my pray-
ers, knowleginge myne owne synnes, & the
synnes of my people, makyng so myne inter
cessyon before the Lorde my God, for the ho
ly hylles sake of my God: yee, whyle I was
yet speakinge in my prayer: beholde, the mã
* Dan. viii. c Gabriel, (* whom I had sene afore in the vy
and. viii. a syon) came flyenge to me, and touched me a-
bout the offeringe tyme in the euenynge. He
informed me, and spake vnto me: O Daniel
sayde he: I am nowe come to make the vn-
derstande it. For as soone as thou begannest
F to make thy prayer, it was so deuised, & ther
* Dan. x. c. d fore am I come to shewe ꝓ. And why? * For
thou art a man greatly beloued.

Wherfore, pondre the matter wel, that
thou mayest learne, to understande ꝓ visyon
lxx. weakes are determyned ouer thy people
and ouer the holy cytie: that the wyckednesse
may be consumed, that the synne maye haue
an ende that the offence maye be reconcyled,
and to bryngе in euerlastyng ryghteousnesse
to fulfyl the visyons and the prophetes and
G to anoynte the moost holy one. Understand
this then, & marke it wel: that from the time
* Ie. xxv. d & i. Esdre. ii. a it shalbe concluded * to go and repayre Ieru
salem againe, vnto Christ (or the anointed)
prynce: there shalbe seuen wekes: Then shal
the stretes & walles be buylded agayne. lxii
weakes, but wt harde troublous tyme. Af-
ter these. lxii. wekes, shall Christ be slayne,
and they shall haue no pleasure in him. The
shall there come a people wyth the Prynce,
and destroye the cytie and the Sanctuary: &
hys ende shal come as the water floud. But
the desolacyon shall contynue tyll the ende
of the battell.

He shall make a stronge bonde wt many
for the space of a weke: & when the weke is
halfe gone, he shall put downe the slayne &
meatoffering. * And in the temple there shal
be an abhomynable desolacyon, tyll it haue
destroyed all. And it is concluded, that thys
wastynge shall contynue vnto the ende.

¶ The. x. Chapter.

¶ There appeareth vnto Danyel a man clothed in lynen wych he wash dym wherfore he is sent.

IN the thyrde yeare of kyng Cirus of I
Persia, there was shewed vnto Da-
niel (otherwyse called Balthazar) a
matter, yee, a true matter, but it is yet a lõg
tyme vnto it. He vnderstode the matter wel
and perceaued what the visyon was. At the
same tyme: I Daniel mourned for the space
of thre wekes, so that I had no luste to eate
breade: as for flesche and wyne there came
none wythin my mouth: No, I dyd not once
anoynte my selfe, tyll the whole thre wekes
were out.

Upon the. xxiiii. daye of the first moneth,
I was by the great floude, called Tigris * a Dan.
I lyft vp myne eyes, and loked: and beholde
a man clothed in linen, whose loynes were
gyrded vp wyth fyne gold of Arabye: his bo
dye was lyke the Chrysolyte stone, hys face
(to loke vpon) was lyke lyghtenynge, hys
eyes as the flame of fyre, his armes and fete
were lyke fayre glysterynge metall, but the
voyce of hys wordes was lyke the voyce of
a multitude.

B

* I Daniel alone sawe thys vysyon, & the
men that were wyth me, sawe yt not: but a
greate fearfulnesse fell vpon them, so ꝓ they
fled awaye and hyd them selues. I was left
there my selfe alone, and sawe this great vy
syon, so longe tyll there remayned nomoare
strength wythin me. yee, I lost my couloure
cleane I wasted awaye, & my strength was
gone. Yet hearde I the voyce of his wordes:
and as soone as I hearde it, fayntnesse came
vpon me, and I fell downe flat to the grõd
vpon my face. And beholde, an hande tou
ched me, whiche set me vp vpon my knees &
vpon the palmes of my handes, sayenge vn
to me: * O Danyel, thou wel beloued man:
take good hede of the wordes, that I shall
saye vnto the, and stande ryghte vp, for vn-
to the am I nowe sent.

And when he had sayde these wordes, I
stode vp trymbling, Then sayd he vnto me:
feare not Daniel: for why? sence ꝓ fyrst day
that thou

that thou set thyne herte to vnderstand, and
humble thyself thy selfe before thy God: thy
wordes have bene herde. And I had come vn
to thy, when thou beganneſt to ſpeake, had
the prince ouer the kyngdome of ꝓ Per-
ſia wythſtand me. xxi. dayes. But lo, * Mi-
chael one of the chefe prynces, came to helpe
me, and I was lefte to contynue there wyth
the kynge of Perſya, and am come to ſhewe
the, what ſhall happen vnto thy people in ꝓ
latter dayes. For it wilbe long yet or the vy
ſion be fulfylled.

Nowe when he had ſpoken theſe wor-
des vnto me. I caſte downe my heade to the
grounde and helde my tunge. Behold, there
touched my lippes, one very lyke vnto a mã.
Then opened I my mouth, & ſayde vnto him
that ſtode before me, O my Lorde, my ioyntes
are loſed in the vyſyon, & there is nomoare
ſtrength wythin me. Howe maye my Lor-
des ſeruaunt then talke wꝗ my Lorde? ſeyng
there is no ſtrengeth in me, ſo ꝓ I can not ta
ke my breath. Vpon thys there touched me,
agayne, one moch lyke a man * & conforted
me ſayinge: O ꝓ man ſo well beloued, feare
not, be content take a good herte vnto the, &
be ſtronge. So when he had ſpoken vnto me
I conuered, and ſayde: Speake on my Lor
de, for ꝓ haſt refreſhed me. Thẽ ſayd he: kno
weſt ꝓ wherfore I am come vnto the? nowe
wyl I go agayne to fyghte wyth the prynce
of the Perſes. As ſoone as I go forth, lo, ꝓ
prynce of Grekland ſhal come. Neuertheles
I wyll ſhew the that thinge, ꝓ is faſt noted
in the ſcrypture of truth. And as for all yon
der matters, there is none that helpethe me
in them, but Michael youre prynce.

¶ The. xi. Chapter

¶ Prophecy of the kynges of Perſya. Of the kynghã
of Grece. Of the kyngdome of Egypte, & of the bonde
ſeruyt, and of the batell wyth the kyngdome of Syria.
& the Iewes that fly vnto the kyng of Egypt, whom
Antiochus the kynge of Siria perſecuted, wherfore ſy
nnych vnto vs Antichriſt. The pryde of Antiochus.

AND in the fyrſte yeare of Darye-
us of Media, I ſtode by him to
confort hym, & to ſtrength hym
and nowe wyl I ſhewe the the
truth. Beholde, there ſhall ſtan
de vp yet thre kinges in Perſia, but ꝓ fourth
ſhalbe farre rycher then they all. And when
he is in the cheſeſt pour of his ryches, he ſhal
prouoke euery mã againſt ꝓ realme of Greke
land. * Then ſhal there aryſe yet a myghty
kynge, that ſhall rule wyth great domynyõ
and do what him lyſt. * And as ſoone as his
kyngdome cometh vp, it ſhalbe deſtroyed, &
diuided towarde the foure windes of ꝓ hea
uen. They that come after hym, ſhal not ha
ue lyke power & domynyon as he, but hys
kyngdome ſhalbe ſcattered, yee, euen amõg
other then thoſe. And the kynge of the ſouth
ſhalbe myghtier, then hys other prices. And
one ſhalbe ſtroger then he, and ſhal rule his
domynyon wyth great powre.

And in the ende of yeares, they ſhalbe ioy- B
ned together, and ꝓ kynges daughter of the
ſouth ſhall come to the kynge of the Northe
for to make frendſhyppe, but he ſhal not ob-
taine the powre of that arme, nether ſhal ſhe
be able to endure thorow his might: but ſhe
and ſuche as brought her (yee, & he that be-
gat her, and conforted her for his tyme) ſhal
be delyuered vp. Out of the brauches of her
roots, there ſhall one ſtande vp in hys ſtead
wherch wyth poure and armes ſhall go tho-
rowe the kynges lande of the north, and hã-
dle hym accordynge to hys ſtrength. As for
their Idoles and prynces, with their coſtly
Iewels of golde and ſyluer, he ſhal cary thẽ
awaye captyues into Egypte, and he ſhall
reygne more yeares then ꝓ kyng of ꝓ north.
And when he is come into the kynges real-
me of the ſouthe, he ſhalbe fayne to turne a-
gayne into hys owne lande. Wherfore hys
ſonnes ſhalbe diſpleaſed, & ſhal gather toge
ther a myghtie greate hooſte of people: and
one of them ſhall come, and go thorowe like
a water floude: then ſhall he turne, and go
forthe with edefyinge and boaſtynge vnto
hys owne lande.

Then the kynge of the ſouth ſhall be an C
gry and ſhal come forth to fyght againſt the
kynge of the northe: yee, he ſhall bringe a
greate multytude of people together, and a
greate heape ſhalbe geuen into hys hande:
theſe ſhal he carye away wꝗ great pryde, for
ſo much as he hath caſt downe ſomany thou
ſandes, neuertheleſſe, he ſhall not prevayle.
For the kynge of the northe ſhall gather (of
the new) a greater heape of people thẽ afore
and come forthe (after a certayne tyme and
yeares) wyth a myghtye hooſte, and exten-
dynge greate good.

At the ſame tyme there ſhall many ſtãd
vp againſt the kynge of the ſouth, ſo that ꝓ
wycked chyldren of thy people alſo ſhall ex-
alte them ſelues (to fulfyl ꝓ vyſyon) & then
fall. So the kynge of the north ſhal come to
laye lege, & to take the ſtronge kenſed cyties:
And the powre of them of the ſouth ſhal not
be able to abyde hym, and the beaſt men of
ꝓ people ſhall not be ſo ſtronge, as to reſyſte
him. Shortly when he commeth, he ſhal hã
dle him as he lyſt, & no man ſhall be ſo hardy
as to ſtande agayneſte hym. He ſhal ſtand in
ꝓ pleſaunt countre, which thorow hym ſhal
be deſtroyed: He ſhall ſet hys face wyth all
his powre to optayne his kingdome, and to
be lyke it. Yee, that ſhal he do, and geue him
vnto the daughters amonge wemen, to de-
ſtroye hym. But he ſhall fayle, nether ſhall
he optayne hys purpoſe. After thys ſhall he

set hys face vnto the Ilés and take many of
them. A prynce shall stoppe him, to do him a
shame, besyde the confusyon ý eis shall come
D vnto him. Thus shal he turne agayne to his
owne lande, stomble and fal, and be nomore
founde: so he that came vpon hym & dyd him
wyolence, shall stande in hys place, & haue a
pleasaunt kyngdome: & after a fewe dayes
he shalbe destroyed, and ý nether in wrath,
nor in battel. In hys stead there shal arise a
vyle person, not holden worthy of a kynges
dignyte: this shal come in peaceably, & op-
taine ý kyngdome w̃ fayre wordes: he shall
fyght agaynst ý armes of the myghtye (and
destroye them) yee, and agaynst the prynce
of the couenaunte.

So after that he hath taken truce with
him, he shal handle disceitfully: that he may
get vp, & ouercome him wyth a smal flocke:
and so wyth craftynesse to get hym to ý fat
test place of the lande, & to deale otherwyse,
then ether hys fathers or grãdfathers did.
For he shall destroye the thynge, that they
had robbed & spoyled, yee, and all their sub-
stãce, ymagenynge thoughtes agaynste ý
stronge holdes, and that for a tyme. His po-
wer and hert shalbe stered vp wyth a greate
armye agaynste ý kyng of the south, where
E thorow the kyng of the south shalbe moued
thẽ vnto battel, with a great and a myghty
hoost also. Neuertheleſſe, he shal not be able
to stande, for they shal cõspire agaynst hym.
Yee, they that eate of hys meate shall hurte
him: so that hys hoosle shall fall, and many
be slayne downe.

These two kinges shalbe mynded to do
mischefe, & talke of disceyte at one table: but
they shal not prosper, for why? the ende shal
not come yet, vnto the tyme appoynted.

*ii.mach.b a *Then shal he go home agayne into his
owne land with great good and set his hert
against the holy couenaũte, he shalbe busye
against it, & then returne home. At the tyme
appoynted he shall come agayne, and go to-
warde the southe. So shall it happen other-
wyse then at the fyrst, yet once agayne. And
*nu.xxiiii.b. why? *the shyppes with Italiãs shal come
vpon hym, that he maye be smitte and turne
agayne: ý he maye take indyguaciõ against
ý couenaunt of holynesse, to medle agaynst
it. Yee, he shall turne hym, and drawe suche
vnto hym, as leaue the holy couenaunt.

F He shall set myghtye men to vnhalow
ý Sanctuary of strength, to put downe the
daylp offerynge, and to set vp the abhomy-
nable desolacyon. And such as breake the co
uenaunt shall he flatter with fayre wordes.
But the people that wyl knowe their God
shall haue the ouer hande & prosperе. Those
also that haue vnderstandynge amonge the
people shall enforme the multytude: and for
a longe season, they shalbe persecuted wyth
swearde, wyth fyre, wyth captiuyte & with
the takynge awaye of their goodes. Nowe
when they fall, they shalbe set vp w̃ a lyttle
helpe: but many shal cleue vnto the fainedly.

Yee, some of those that haue vnderstan-
dyng shalbe persecuted also, that they may
be tryed, purified, and clensed, tyll the tyme
be out: for there is yet another tyme appoyn
ted. The kynge shal do what hym lyste, *he
shall exalte and magnyfy hym selfe agaynst
all that is God. Yee, he shall speake marue-
lous thynges agayst the God of all Godes
wherin he shall prospere, so longe tyll the *
wrath be fulfylled, for the conclusyon is de-
uised alredy. He shall not regarde the God
of hys fathers, but hys lust shalbe vpon we-
mẽ. Yee, he shal not care for God, for he shall
magnyfye hym selfe aboue all. In hys place
shal he worshyppe the myghtie stoute God:
& the God whom his fathers knew not, shal
he honoure wyth golde and syluer, with pre
cyous stones and pleasaunt Jeweles.

Thus shall he do, thorowe hys stronge G
fensed places, settyng vp hys straunge God
whom he confesseth, and encreasyng his glo
ry. Suche as wyll receaue hym, & take hym
for God, he shal geue them great worshippe
and powre: yee, and make them Lordes of ý
multytude, and geue them the lande with re
wardes. In the latter tyme shal the kyng of
the south stryue wyth hym: and the kyng of
the north in lyke maner shall come agaynste
hym with charettes, horsmen and w̃ a great
nauy of shyppes. He shall come into the lan-
des, destroye and go thorowe: he shall entre
also into the fayre pleasaunt lande: Many
cyties & countres shal decaye *excepte Edõ,
Moab, and the beste of the chyldren of Am-
mon, wyych shal escape from hys hande. He
shal stretch forth hys handes vpon the coun
trees, & the lande of Egypte shall not escape
hym. For thorow his going in, he shal haue
dompnyon ouer ý treasures of syluer & gold
and ouer all the precyous Jeweis of Egipe,
Libia, & Ethiopya. *Neuertheleſſe, the ty-
dynges out of the east & the north shall trou
ble him, for the wyych cause he shal go forth
to destroye and roote out a great multitude
The tentes of hys palace shalbe pytched be
twyxt the two sees, vpõ the hyl of the noble
Sanctuarye, for he shall come to his death,
*and then shall noman helpe hym.

¶ The.xii. Chapter.

¶ He prophecieth the resurrection of the dead. The darknesse of the prophecye of Daniel.

THe tyme wil come also, ý the gre I
at prince Michael, which stãdeth
on thy peoples side, shal arise vp,
for *there shall come a tyme of
trouble, such as neuer was, sẽs ther begãne
to

make my people vnto that same tyme. Then
shall thy people be deliuered, yee, all those ꝓ
shall be wrytten in the booke. * Many of
them ꝓ slepe in ꝓ dust of ꝓ earth shal awake:
some to the euerlastynge lyfe, some to perpe
tual shame & reproue. * The wyse (suche as
haue taught other) shall glyster, as the shy-
nynge of heauē: and those that haue instruct
ed multytude vnto godlynesse, shalbe as ꝓ
starres, worlde wythout ende.

And thou O Daniel, shut vp these wor
des, and seale the boke tyll ꝓ laste tyme. Ma
ny shall go aboute here and there, and then
shall knowlege increase. So I Daniel loked
and behelde, there stode (as it were) other. ii
men vpon thys shore of the water, the other
vpon yonder syde. And one of them sayd vn
to hym, wych was clothed in lynen & stode
aboue vpon the waters of the floude. Howe
long shall it be to the ende of these wonde-
rous worckes.

* Then he-de I the man wyth ꝓ lynen
clothes wych stod aboue vpon the waters
of the floude: when he held vp hys ryght and
lyft hande vnto heauen, and ware by hym
wyche lyueth for euer * that it shall tarye
a tyme, two tymes and halfe a tyme: and
when the power of the holy people is clene
scattered abrode, then shall all these thynges
be fulfylled.

I herde it well, but I vnderstode it not,
then sayde I: O my Lorde, what shall hap
pen after that? He answered: Go thy waye
Daniel, for these wordes shalbe closed vp &
sealed, tyl the last tyme: & many shalbe pury
fied, clensed and tryed. (as it were wyth fyre.)
But the vngodly shall lyue wyckedly * and
all the wycked (as many of them as they be)
shall haue no vnderstandynge. As for suche
as haue vnderstandinge, they shal regarde
it. And from the tyme furthe that the daylp
offerynge shalbe put downe and the abhomy
nacion of desolacio set vp, ther shalbe a. M. CCC
xc. dayes. * O well is hym, that wayteth & cō
meth to the. M. iii. C. & xxxv. dayes. Go
thou thy waye nowe tyll it be en
ded: take thy rest, and byde
thy lot, tyll the day-
es haue an
ende.

The ende of the prophecye
of Daniel.

The booke of the prophete Oseas

The. fyrst. Chapter.

The tyme wherin Oseas prophecyed. Oseas by tak-
ynge an harlot to his wyfe, signifieth the Idolatry
of the people. The destruccyon of the offspryngs of Je
hu, and of the Israelites, is prophecyed.

This is the word of ꝓ Lorde
that came vnto Oseas, ꝓ sō
ne of Beery * in ꝓ dayes of
Oseas, Joathā, Ahas & Je
zekias kynges of Juda & in
the time of Jeroboā the sōne
of Joas kyng of Israel.

A
* iiii. Reg. xiii. xv. xvi. and. xvii. c

First, when the Lord spake vnto Oseas
he sayde vnto hym: * Go thy waye, take an
harlot to thy wyfe, and get chyldren by her:
for ꝓ lande hath committed great whordom
agaynste the Lorde. So he went, & toke Go
mer the daughter of Deblaim: which cōcea-
ned, and brought forth a sonne. And ꝓ Lord
sayd vnto hym: cal hys name Jesrael, for * I
wyll shortlye auenge the blood of * Jesrael
vpon the house of Jehu, and wyll bryng the
kyngdome of the house of Israel to an ende.
Then wyll I breake the bowe of Israel, in
the valley of Jesrael.

* Leui. xxi. b
Ezer. xviii. b

B
* iiii. Reg. x. b
xv. c. xvii. b
xiii. c. xxi. b

She conceaued yet agayne, and beare a
daughter. And he sayde vnto hym: Call her
name: Lorohamah (that is, not optaynyng
mercye) * for I wyll haue no pytye vpō the
house of Israel, but forget thē and put them
cleane out of remembrance. * Neuertheless
I wyll haue mercy vpon the house of Juda,
and wyll saue them, euen thorowe the Lord
they r God. But I wyll not delyuer them
thorowe my bowe, swearde, battel, horses,
or horsemen.

* iiii. Reg. xiii. b

C
* Gen. xlix. c.
iiii. Reg. xix. b

Nowe whē she had weyned Lorohamah,
she conceaued agayne, and bare a sōne. The
sayde he cal hys name, Loamy. For whyr ye
are not my people, therfor wyl I not be your
God. And though the nombre of the chyldrē
of Israel be as the sande of the sea, wych nā
ther be measured nor told: yet in the place
where it is sayde vnto them. * ye be not my
people: euen there shal it be thus reported of
them, * they be the chyldren of the lyuynge
God. & Then shall the chyldren of Juda and
the chyldren of Israel be gathered together
agayne, and chose them selues one head, and
then departe out of the lande: for great shal
be the daye of Israel.

D
* Rom. ix. b
* Joh. i. a.
xxi. xxxviii. b

The. ii. Chapter.

The people is called to repentance.

Tell your bretherne, that they are my
people: and your systerne, that they
haue obtayned mercye. As for your
mother, ye shal chyde wyth her, and reproue

E

*Jeremi.iii.a her *for she is not my wife, nether am I her
husband, onelle she put awaye her whordō
out of my syght, and her aduoutry from her
brestes. Yf no, I shal strippe her naked, & set
*Ezec.xvi.a her *euen as she came into the worlde: yee,
I shal laye her wast, & make her lyke a wyll
dernes and slaye her for thyrste. I shal haue
*Joh.viii.d no pytye also vpon her chyldren, * for they
be the chyldren of fornycacyon.

They mother hath broken her wedlocke,
and the y bare them * is come to confusyon.
*iiii.re.xvi.a B For she sayde: I wyll go after my louers, y
geue me my water and my breade, my woll
& flaxe, my oyle & my dryncke. But I wyll
hedge her waye with thornes, and stoppe it
that she shal not fynde her fotesteppes: and
thoughe she runne after her louers, yet shall
she not get them: she shal seke them, but not
*Leu.xv.c fynde them. *Then shal she saye: wel, I wil
go turne agayne to my fyrste husbande, for
at y tyme was I better at ease, then nowe.
But thys wolde she not knowe, where as I
yet gaue her corne, wyne, oyle, siluer & gold
*wherych she hath hanged vpon Baal.
*ezechi.xvi.d

Wherfore, nowe wyl I go take my corne
and wyne agayne in they season, and fet a-
gayne my woll & my flax, which I gaue her,
*Jere. xiii.e to couer her shame. *And nowe wyl I disco
uer her folyshnesse, euen in the sight of her lo
uers, and no man shal delyuer her out of my
hādes. Moreouer, I wyl take awaye al her
C myrth *her holy dayes, her new mones, her
*Deu.xvi.c Sabbathes and all her solempne feastes: I
wyl destroy her vyneyardes and fygtrees y
ghe she saythe: lo, her are my rewardes, that
my louers haue geuen me. I wyll make it a
wodde, and wylde beestes shal eate it vp: I
wyl punyshe her also for the dayes of Baal,
*wherin she censed him, deckynge him with
*Judic.ij.b and.x.b her earynges & cheynes when she followed
her louers, and forgat me sayeth the Lorde.

Wherfore beholde, I wyl cal her againe
brynge her into a wyldernes, speake frend-
ly vnto her: there wyll I geue her her vinyar
D *Josu.vii.b des agayne, yee, & the *valley of Achor also
to shewe her hope and comforte. Then shall
*Judic.b.a, *ezechi.xvi.a, she synge there * as in the tyme of her youth
and *lyke as in y daye when she cam out of y
lande of Egypte. Then (sayeth the Lorde,
she shall saye vnto me) O my husband, and
shal cal me nomore Baal: for I wyl take a
waye those names of Baal from her mouth
yee, she shall neuer remembre their names eny
more. * Thē wyl I make a couenaunt with
them, with the wylde beastes, wyth the fou
les of the ayre, and wyth euery thynge that
crepeth vpon the earth.

* As for bowe, sweard and batel, I wyl
destroye suche oute of the lande, & wyl make
*xvi.b them to slepe safely, * Thus wyl I mary the
vnto myne owne self for euer more: yee, euē
vnto my self wyl I mary y in rygheousnesse,
in equyte, in louynge kyndnesse and mercie.
In fayth also wyl I mary the vnto my self
and thou shalt knowe the Lorde. At y same
tyme wyl I shewe my self frendly and gra-
cyous vnto the heauens, sayeth the Lorde: &
the heauens shal helpe the earth, and y earth
shal helpe the corne, wine and oyle, and they
shall helpe Jesrael. * I wyl sow them vpon *i.Pe.ii.a
earth, for a sede to myne owne self, * & wyl
haue mercye vpon her, that was wythoute
mercy. And to them which were not my peo
ple, I wyll saye thou arte my people, and he
shal saye thou arte my God.

¶ The.iii.Chapter.

¶ Of the loue of God towarde the people

THen sayde the Lorde to me: * Go yet I
thy way and wowe an aduouterous *ezec.
woman, whō thy neyghboure loueth
as the Lorde doth y chyldre of Israel: howe
beit they haue respecte to straunge godes,
*and loue y wyne cannes. So I gat her for *oseas.iii.a
xv. syluerlynges, & for an homer & an halfe
of Barly, & sayd vnto her: Thou shalt byde
with me a lōge season, but se y thou playyste
not the harlot, & loke thou medle wyth none
other man, & then wyl I kepe my self for y.

* Thus the chyldren of Israel shal syt a *oseas.iii.a
great while without kyng and prince, with
out offeryng and aulter, wythout preest & re-
uelacyon. But afterwarde shall the chyldre
of Israel conuert, and seke the Lorde they
God, and * Dauid they kynge: & in the lat- *ezechi.xxxiii.a
ter dayes they shall worshyp the Lorde, and
his louynge kyndnesse.

¶ The. iiii. Chapter

¶ A complaynte agaynste the people and the preestes of Israel.

Hear the worde of the Lord, O I
ye chyldren of Israel. For the
Lorde must punyshe them, that
dwel in y lande. And wyr there
is no truth, there is no mercye,
ther is no knowleg of God in the lāde: but
swearynge, lyinge, manslaughter: theftes ād
aduoutrye haue gotten the ouer hande & one
bloudgyltiesse folowetb another. Therfore
shal the lande be in mysterable case, & all they
that dwel therin, shalbe roted out. The bea-
stes in the felde, the foules in the ayre, and y
fyshes in the see shal dye. Yet is there none y
wil chasten nor reprove another. * For thy *ezechi.xxxiii.a
people rebuketh the preestes, wyrych should re
fourme other men.

Therfore stomblest thou in the day tyme B
& the prophet w̄ the in y nyght. I wyl bring
thy mother to silence, and wyr * my people *oseas.iiii.a
perish, because they haue no knowlege. Be
inge then y thou haste refused vnderstādyng
therfore wyll I refuse the also: so that thou
shalt nomore be my preste. And for so much
as thou haste forgotten y law of thy God, I
wyll

wyll also forget thy chyldre. The more they
encreased in the multytude, ȝ more they syn
ned against me, therfore wyl I change their
honoure into shame. * They eate vp the syn
nes of my people, and corage them in their
wickednesse. * Thus the preest is become like
the people. Wherfore I wyll punyshe them
for their wicked wayes, and rewarde them
according to their owne ymaginacyons.
They shall eate ȝ not haue ynough. They
have vsed whordome, therfore shal they not
encrease: ȝ why? they haue forsaken ȝ Lord
and not regarde hym.

Whordome, wyne ȝ drōckenesse taketh
the hert away. * My people aske counsell at
their stockes, their staffe must tel them. For
a whorysche mynde hathe deceyued them so
that they commyt fornicaciō agaynste their
God. * They make sacryfyces vpon the hye
mountaynes, ȝ burne their incense vpon the
hylles, yee, amōg the okes, groues ȝ bushes
for their are good shadowes. Therfore, your
daughters are become harlottes, and your
wyves haue broken their wedlocke, I wyl
not punysh youre daughters for being defy
led, ȝ your brydes ȝ became whores: * seing
that they themselues haue medled with har
lots, ȝ offred vnto theyr ydoles but the people
that wyl not vnderstand must be punyshed.

Though thou Israel art disposed to play
the harlot, yet shuldest not thou haue offended,
O Juda thou shuldest not haue runne vnto
Gilgal * nor haue gone vp to Bethauē nor
swore, the Lord lyueth. For Israel is
gone backe lyke a wanton cowe. The Lord
therfore shal make her fede, as ȝ lambe that
goeth astray. And where as Ephraim is be
come partaker of Idoles: well, let hym go,
their dronckenes hath put them backe, and
brought them to whordome. Their rulers
love rewardes, bryngs (saye they) to their
owne shame. A wynd shal take hold of their
wynges, and they shalbe confounded in their
offrynges.

¶ The .v. Chapter.

¶ Reproue the preestes and rulers of Israel.

Ye preestes: heare this, take hede, O ȝ
houshold of Israel: geue eare O thou
kynges house, for it were youre part
to iudgement done, but you are become a
snare vnto Mysphah, and a spred net vnto
the mount of Thabor. They kyl sacryfyces
by heapes. And turne farre from the Lord, ȝ
I am a rebuker of them all. * I know
Ephraim wel ynough, ād Israel is not hyd
from me: for Ephraim is now become an har
lot, Israel is defiled. They are not minded
to turne vnto their God, for they haue an
whorysche hert, so ȝ they cānot know ȝ Lord.
* Also the pryde of Israel wyl be rewarded
him in his face, yee bothe Israel ȝ Ephraim
shall fal for their wyckednesse, ȝ Juda with
them also. * They shall come ẃ their shepe
and bullockes ‡ to seke the Lorde, but they
shal not fynde hym, for he is gone from thē.
As for the Lord, they haue refused him, and
brought vp bastarde chyldre: a moneth ther
fore shal deuour them wyth their porcyons.
Blow wyth the shawmes at Gibea, ȝ with
ȝ trompet in Ramah, crye out at Bethauen
vpon the ponsyde of Ben Jamin. In ȝ tyme
of the plage shall Ephraim be layed waste,
therfore dyd I faythfully warne the trybes
of Israel. Yet are the prices of Juda become
lyke them * that remoue the lande marckes,
therfore wyl I powre out my wrathe vpon
thē lyke water. Ephraim is oppressed, ȝ can
haue no ryght of ȝ lawe: for why? they folo-
we ȝ doctrynes of vngodly men. Therfore
wil I be vnto Ephraim as a moth, and to ȝ
house of Juda a caterpyller.

When Ephraim sawe hys sycknesse, and
Juda hys dysease, * Ephraym wente vnto
Assur, and sent vnto kyng Jareb: yet could
not he helpe you, nor ease you of your payne,
I am vnto Ephraim as a lyon, ȝ as a lyons
whelpe to the house of Juda. Euen, I wyll
spoyle them, ȝ go my way. I wyl take them
wyth me, ȝ no man shal rescue them. I wyll
go, and retourne to my place, tyl they know
ledge that they haue synned and seke me.

¶ The .vi. Chapter.

¶ Repentance conforteth a man to returne to God.
The wyckednes of the preestes.

In their aduersyte, they shall earlye
seke me, ȝ saye: come, let vs turne a-
gayne to the Lorde: * for he hath smy
ten vs, and he shall heale vs: he hath wound-
ded vs ȝ he shall bynde vs vp agayne, after
two dayes shal he quycken vs, in the thyrde
daye he shall rayse vs vp, so ȝ we shall lyue
in his syght. Then shall we haue vnderstan-
dynge, and endeuer oure selues to knowe the
Lorde. He shal go forth as the springe of the
daye, and come vnto vs ‡ as the euenynge ȝ
morynyng rayne vpon the earth.

O Ephraim, what shal I do vnto the? O
Juda, howe shall I intreate the? seyng your
loue is lyke a morning cloude, ȝ lyke a de we
ȝ goethearly awaye. Therfore haue I cut
downe the Prophetes, and lew thē be slayne
for my wordes sake: so that thy punyshmēt
shall come to lyght. * For I haue pleasure in
louynge kyndnesse * and not in ofryng, yee,
in the knowledge of God, more thē in burnt
sacrifice. But euē lyke as * Adā dyd, so haue
they broken my conenaunte, and set me at
naught. Gilead is a cytie of wicked doers of
malycyous people, and bloudshedders. And
as theues armed, wayte for hym ȝ passeth
by the waye: suche is the councell of the pre-
stes which with one agreed cōsel, murthur
cruelly such as kepe the waye: yee, they dare
do all vnspeakeable myschefe. * Horrible
ȝ ȝ thynges

* Jerem.xlii.b
‡ Deu.xiii.c
Ezech.xxiiii.d
C
D
* Dani.xii.d
and.xi.vii.d
* iiii.Regum
xv.b
A
* Job.v.d.
B
‡ Psalm.xcvi.d
C
* Matth.ix.d
and.xii.a
‡ Marc.xii.d.
* Genes.xiii.b
* Jere.viii.b

thynges haue I sene in the house of Israel, there playeth Ephraim ꝑ harlot and Israel is defiled: yee, and thou Juda kepest an harueſt for thy ſelfe when I returne the captyuyte of my people.

¶ The. vii. Chapter.

¶ Of the vyces and wantonnes of the people.

I WhẽI vndertake to make Israel whole then the vngraciousnesse of Ephraim and the wyckednes of Samaria commeth to lyghte: then go they aboute with lyes: therfore the theſe robbeth wõin: & without the spoyler destroyeth. They consider not in theyr hartes, that I remembre all thyr wyckednes. Nowe theyr owne inuencyons haue be set them, which I se wel ynough. * They make the kynge & the prynces, to haue pleasure ī theyr wickednes & lies. All these burne in aduoutry, as yt were an ouen ꝑ the baker

*Roma.i.b

II heateth, when he hath left kneadynge, tyl ꝑ dowe be leuened. Euen so goeth it this day wyth oure kinges and prynces, for they begynne to be wodde drõnckẽ thorow wyne: they vse familiarite wõ such as deceaue them They wyth the ymagynacyon of their hert are lyke an ouẽ, their slepe is al ꝑ nyghte lyke the slepe of a baker. in the morynyng is he as hote as the flame of fier: they are al together as hote as an ouen.

¶ They haue deuoured theyr owne iudges, all theyr kynges are fallen: yet is there none of them that called vpon me. Therfore must Ephraim be myxte amonge the Heathen: Ephraim is become lyke a cake, ꝑ romã turneth, straũgers haue deuoured hys strength yee, he regardethe it not: he waxethe full of

*Osee.b.a

grape heares, yet wyll he not knowe it, * & ꝑ pryde of Israel is cast downe before theyr face. yet wyll they not turne to ꝑ Lord theyr God, nor seke hym for all thys.

Ephraim is lyke a doue, that is begyled,

*iiii.re.xvi.b

and hath no hert: * Nowe call they vpon the Egypcyans, now go they to the Assyrians: but whyle they be goynge here and there, I shall spreade my net ouer them, & draw them downe as the foules of the ayre: & according as they haue bene warned, so wyl I punische

*Osay.i.a

thẽ. * Wo be vnto them, for they haue forsakẽ me. They must be destroied for they haue

D

*ii.Pete.ii.a

set me at naughte, * I am he that hath redemed them, and yet they dessemble wyth me.

Jeremy.xb.a
Eccl.xx.c
Ezc.xxxiii.c

& They call not vpon me wyth theyr hertes, but lye howlyng vpon theyr beddes. Wher as they come together, it is but for meate & dryncke, and yet they wyll not obey. I haue taughte them, and defended theyr arme, yet do they ymagyn mischeke against me. They turne them selues, but not to ꝑ most hyest, & are become as a broken bow. Their princes shalbe slayne wyth the sweard, for ꝑ malice of theyr tunges. such scornes shal they haue in the lande of Egypte.

¶ The. viii. Chapter.

¶ The destruccyon of Juda and Israel, because of theyr Idolatry.

I SEt the horne to thy mouth, & blow swyftly (as an Aegle) shal the enemye come agaynst the house of the Lorde: for they haue broke my * co

*Deu

nenaunt, & trãsgressed my law Israel shuld haue sayd vnto me: ꝑ art my God, we know ꝑ: but he hath refused the thynge ꝑ is good, therfore shall ꝑ enemye folowe vpon him. *

*iii.

They haue ordeyned kiges, but not thorow me: they haue made prynces, and I must not knowe of it. * of theyr syluer and golde haue

*xpi.

they made them Images, to bryngẽ thẽ selues to destruccyõ. * Thy calke O Samaria

*iii.

shalbe taken awaye, for my wrothful indignacyon is gone forth agaynst ꝑ. Howe lõge wyll it be, or they can be clensed. For ꝑ calke

II

cã from Israel, ꝑ worckemã made it, therfore cã it be no God, but euẽ in peces shall ꝑ calke of Samaria be broken. They haue sowne wynd, therfore shal they reapea storme.

Theyr sede shal bear no corne, there shal no meale be made of theyr encrease: thoughe they reape, yet shal straũgers deuoure it vp. Israel shal perysh, ꝑ Gentyles shall intreat hym as a foule vessell. Hence they went vp to ꝑ Assyrians, they are become lyke a wyld asse in the deserte.

* Ephraim geueth rewardes to get louers

*iii.re.
xxi.c

and though they hyre them among the Heathen, yet nowe wyll I gather thẽ vp. They

C

shal begynne to be werped wyth the burthẽ of kinges and prynces. Ephraim hath made many aulters to do wickednesse, his aulters (I say) he had to his sinne. Though I shew them my lawe neuer so much, they counte it but straũg doctrine. Wher as they do sacryfyce, offerynge the flesche and eatynge it: the

D

Lorde wyl haue no pleasure therin: but wyl remembre theyr wyckednes, & punysh theyr synnes. * Israel turneth agayne into Egypt

*Deu
xiii.xx

they haue forgotten hym that made them, they buyld fayre palaces, and Juda maketh many stronge cyties: * therfore wyl I sende

*iii.re.

a fyre into theyr cyties, and it shal consume theyr palaces.

The. ix. Chapter.

¶ Of the hunger and captyuyte of Israel.

I DO not thou trymphe, O Israel, make no boastynge ouer ioyous thynges as do the Heathen, for ꝑ haste commytted aduoutrye againste thy God: whorysh rewardes hast thou loued, more then all the corne floures.

* Therfore shall they nomore enioye

*Ezp.

the cornefloures and wynepresses, and theyr swete wyne shall fayle them. They wyl not dwell in the Lordes lande * but Ephraim

*Osee.

turneth agayne into Egypte. and eateth vncleane thynges amonge the Assertãs: They poure out no wine for a drinckofferingvnto

the Lorde

the Lorde, neither geue they hym their slayne offrynge: but they be vnto them as mourners meates, wherin al they that eate them, are defyled. For the bread ý they haue suche
H but vnto, shall not come into the house of the Lorde. What wyll ye do then in ý solempne dayes, and in the feast of the Lorde? Lo, they shall get them awaye for the destruccyon: Egypte shall receaue them, Noph shall bury them.

The netles shall ouergrowe theyr pleasant goodes, and burres shalbe in theyr tabernacles. Be ye sure (O Israel) the tyme of visitacyon is come, the dayes of recompenynge are at hande. And then shall Israell knowe that they were deceiued by a prophet foly, mad, and in a frensey: for the multytude of thyne iniquytie God shall multiplye mayes agaynste the. Ephraim hath made him selfe a watchman of my God, a prophet that is become a snare to do hurte in euery frute, and abhominacyon in the house of his God. They be gone to farre, & haue destroyed them selues, lyke as they dyd afore tyme at Gabaa: therfore their wyckednes shal be remembred, and theyr synnes punyshed.

C I founde Israel lyke grapes in the wyldernes, and sawe theyr fathers as the fyrste fryggs in the toppe of the fyggtree. * But they are gone to Baal Peor, & runne awaye frome to ý shamefull Idoll & are become as abhomynable as their louers. Ephraim flyeth lyke a byrde, so shall theyr glory also: In so moche, that they shall neyther begette, cõceaue nor beare chyldren. And though they bynge vp eny, yet wyll I make them chyldless amõge men. Yee, wo shall come to thē, when I depart from them. * Ephraim (as me thynke) is planted in wel thines, lyke as Tyrus, but nowe must the brynge her owne chyldren forth to the manslayer.

D O Lorde thou shalt geue thē: what shalte thou geue them? geue them an vnfrutefull wombe & drye brestes. All theyr wyckednes is done at * Gilgall, there do I abhorre thē. For the vngracyousnes of theyr owne inuentyons. I wyll dryue them out of my house. I wyll loue them nomore, for all theyr princes are vnfaythful. Ephraim is hewen downe, theyr rote is dryed vp, so that they shall bynge nomore frute, yee, and though they bynge eny, yet wyll I slaye euen the best beloued frute of theyr body. Wy God shall caste them awaye, for they haue not bene obedient vnto hym, therfore shall they go astraye amonge the Heathen.

C The.x. Chapter.

C Israel and hyr idols.

ISrael was a goodly * vyne, but he hath brought forth vnprofytable frute: yee, ý more frute he had, the mo aulters he made: the more good I dyd to their lãde, the more frendshyppe shewed they to theyr ymages. Their herte is deuyded, therfore wyll they be destroyed. The Lorde shal breake downe their ymages, he shal destroye their aulters. Then shall they saye: we haue no kynge, for wy? we haue not feared ý Lord. And what shall then the kynge do to vs? They comen together, and sweare vayne othes: they be confederat together, therfore groweth their punyshment, as the wedes in the forowes of the lande. I * Esay.v.a

B They that dwel in Samaria haue worshypped the calfe of Bethauē: therfore shall the people mourne ouer them. Yee, & the prestes also, that in theyr welthynesse reioyced wyth them: and wy? it shall passe awaye frõ them. It shalbe brought to the Assirian, for a present vnto kynge Jareb. Ephraim shall receaue full punyshment. Israel shalbe confounded for hys owne ymaginacyons. Samaria wyth hys kynge shall vanyshe awaye as the scomme in the water. The hye palaces of Auen where Israel do synne, shal be cast downe: thistles & thornes shal growe vpon theyr aulters. * Then shal they saye to the mountaynes: couer vs, and to the hylles: fall vpon vs. * Luc.xxiii.a Apoc.vi,c

C O Israel, thou hasste synned as * Gabaa dyd afore tyme, where they remayned: shuld not the battayll then come vpon the wycked chyldren, as well as vpon the Gabaonetes? I wyll chasten them, euen after myne owne desyre, the people shalbe gathered together ouer them, when I punyshe them for theyr great wyckednesse. Ephraim was vnto me, as a kowe ý is vsed to go to plowe, therfore I loued hym, and fell vpon hys fayre necke. I drouе Ephraim, Juda plowed, and Jacob played ý husbãde mã. Sowe vnto righteousnes, and reape the frutes of weldoyng: D plowe vp youre fresche land, for it is tyme to seke the Lorde tyll he come and rayne rychtuousnesse vpon you. But you haue plowed vngodlynes: ye haue reped iniquytie, you haue eaten the frute of lyes. Seynge thou puttest thy confidēce in thyne owne wayes, ād leanest to the multitude of thy worthies: there shall growe a sedicion amonge thy people. All thy stronge cyties shalbe layed wast, euen as Salmana was destroyed wyth hys familyers, thorowe hym that was auenged of Arbell, in the daye of batayll, where the mother perysched with her chyldren. Euen so shall it go wyth you (O Bethel) because of youre malycious weckednesse. Lyke as the morynge goth awaye, so shal the kynge of Israel passe. * Iudi.xiii.a

¶ The.xi.Chapter.

¶ Agaynst the vnkyndnesse of Israell.

A When Israell was younge, I loued
* Exod. iii.b and, vi.b. Math.ii.c hym: * & called my sonne out of ý
* Exo. xxxii.b 4.reg.xii.c 2.par.xxi.c lãde of Egypt. But the moze they
were called, the moze they wente
back * offringe vnto Idols of Baal, & cẽsing
Images. I lerned Ephzaim to go, and bare
them in myne armes, but they regarded not
me, that wolde haue helped them. I led them
wyth coardes of frendshyppe, and with ban
& Exo. xxi.c. des of loue. I was euen he, ý layed ý yocke
vpõ their neckes. * I gaue them koder my self
that they shulde not go agayne into Egypt.
And nowe is Assur theyr kynge. Koz they
wolde not turne vnto me. Therkoze shal the
swearde begynne in their cyties, the stoare ý
they haue layed vp, shalbe destroyed and ea-
ten: and ý because of theyr owne ymagyna-
B ciõs. And my people shall stande in a doubte
whyther to turne them, koz when the prophe
tes called them to the most hyest, not one yet
wolde geue hym hys glozye.

What greate thynges haue I geuen the,
O Ephzaim? how kaythfully haue I defen-
ded the, O Israel? haue I dealte with the as
* Genes. xix.d wyth * Adama? oz haue I intreated the lyke
Deute. xxix.a Seboim? No, my hert is otherwyse minded
Yee, my mercy is to feruente: therkoze haue
I not turned me to destroye Ephzaim in my
wzothful displeasure. Koz I am God and no
man, I am euen that holy one in the middest
C of the, though I came not wythin the cytie.
* Apoc. b.a The Lozde roareth lyke a lyon, that they
maye folowe hym: yee, * as a lyon roareth
he, ý they maye be afrayed lyke the chyldzen
of the see, ý they may be scatred awaye from
Egypt, as mẽ scaterbyzdes: & frayed away
(as doues vse to be) frõ the Assyzians lande:
and that because I wolde haue them tary at
home, sayeth ý Lozde. But Ephzaim goeth
aboute me wyth lyes, ãd the house of Israel
dissembleth. Onely Juda holdeth hym with
God, and wyth the true holy thynges.

¶ The.xii.Chapter.

¶ Agayne the dayne trust of the people.

A Ephzaim is fed wyth ayze, and kolo-
wetha after ý east wynde: he is euer
increasynge lyes and destruccyon.
They be confederate wyth the As-
* 4.reg.xvi.d Esaye.xlviii.d. syzians, * theyr oyle is caryed into Egypte.
The Lozde hath a courte to holde wõ Juda, &
wyl punysh Jacob. After their owne wayes
& accozdynge to theyr owne inuencyons,
* Gen. xxv.c shall he recompense them * He toke his bzo-
ther by the hele, when he was yet in his mo-
thers wombe: and in hys stregth he wzestled
* Ose. xxxii.b wyth God. He * stroue wyth the angell, and
gate the victozye: so that he prayed and desy
red hym. * He founde hym at Bethel, & there
* Gen. xxxv.b he talketh wyth vs.
B Yee, the Lozde God of hoostes, euen the
Lozde hym selfe remẽbzed hym. Then turne
to thy God, kepe mercy and equite, and hope
styl in thy God. But ý art lyke ý marchãte
ý hath a false weyght in hys hand, he hath
a pleasure to occupie extozciõ. Ephzaim thin
keth thus: * Tush, I am ryche, I haue good
* Apo. c pynough: in al my wozkes shall not one faute
be founde that I haue offẽded. Yet am I the
Lozd thy God, euen as when I bzought the
out of the lande of Egypte, and set the in thy
tentes, and as in the hye feste dayes.

I haue spoken thozowe the prophetes, & C
shewed dyuerse visions and declared my self
by the ministraciõ, of the prophetes. But at
Galaad is the abhominaciõ, they are fallẽ to
vanite. At Gilgal they haue slayne oxen: as
many heapes of stones as they had in theyr
lãde kozowes, so many aulters haue they ma
de. * Jacob fled into ý lãd of Siria, & Israel
* Gen. xxv.c serued koz a wyfe, & koz a wyfe he kept shepe.

By a prophete ý Lozde bzought them oute
of Egypt, and by a prophet he pzeserued thẽ.
But Ephzaim hath pzouoked him to displea-
sure thozowe his abhominacyõs, therkoze
shall hys bloude be poured vpõ him selfe, ãd
the Lozde hys God shall rewarde hym hys
blasphemyes.

¶ The.xiii.Chapter.

¶ Of the abhominacyon of Israel.

A When Ephzaim spake, ý heathen trẽ
bled: and he was exalted amonge ý
Israelytes, but he is gone backe to
Baal: Therkoze muste he dye: And
* Eso. Eze. xi. Osee. ii. and. bel. nowe they synne moze & moze: * of their syl
uer they make thẽ molten ymages, after the
ymagynaciõs of theyr owne braines that is
very Idols, and yet all is nothynge but the
wozke of the crafte sman. Not wythstãding
they pzeach of ý same to such as there sacrifi
eth: whoso wyll kysse ý calues, offereth per-
fectlye. Therkoze, they shalbe as ý moznyng
cloude, and as the dewe that early passeth a-
waye, and lyke as dust that ý whozle wynde
taketh awaye, frõ the floze, and as smoke ý
goeth out of the chymney.

* I am the Lozd God, whych bzought the
* Exo. xx. out of the land of Egypt: that thou shuldest
B knowe no God but me onely, and that thou
shuldest haue * no sauyoure but onely me. I
* Esa. xl. toke diligent hede of the in the wyldernesse ý
dzye lande. But when they were well fedde
and had ynough, they wared proude, & forz-
gat me * therkoze wyll I be vnto thẽ as a lyõ
* Esa. xl. and as a leopard in ý wayes to ý Assyzians.
I wyl come vpõ thẽ as a she beare, ý is rob-
bed of her whelpes, & I wil bzeke ý stubburn
hert of theirs. There wil I deuoure thẽ as
a lyon: yee, the wylde beastes shall teare thẽ.

* O Israel, thyne iniquyte hath destroyed
* Jos. xi. ý, but in me oncly is thy helpe. Wher are thy
kynges nowe, that shulde helpe the in all thy
cyties? Yee, and thy iudges, of whom thou
saydest

yself: * gene me a kynge and princes (wel) I gave the a kynge in my wrath, and in my displeasure wyl I take him from ꝑ agayne. The wyckednesse of Ephraim is bounde together, and hys synne lyeth hyd. Therfore shall sorowes come vpon hym, as vpon a woman that trauayleth. And vndiscrete sone is he, for he cõsiderethnot, that he shulde not have dẽ able to haue endured in the tyme of his byrth, had not I defended hym from the grave, and delyuered hym from death.

* O death, I wyll be thy death: O hel, I wyll be thy stynge, yet can I se no comfort, for when he is nowe the godlyeste amonge his brethren, the east wynde (euen the wynd of the Lorde) shall come downe frõ the wyldernes and drye vp hys conduytes, & drinke vp hys welles: he shall spoyle the treasure of all pleasaunt vesseis.

As for Samaria, they shalbe made waste, and why? they are disobedient vnto their God. They shall perysh wyth the swearde, theyr syldre shalbe slayne, and their wemẽ great wyth chylde shalbe rypte vp.

¶ The. xiiii. Chapter.

¶ The destruccyon of Samaria.

1 O Israel, * turne the nowe, vnto the Lorde thy God, for thou hast takẽ a great fall thorowe thy wickednes. Take these wordes wyth you, when ye turne to the Lorde, and saye vnto hym: O, forgyue vs all oure synnes, receaue vs gracyously, * and then wyll we offre the bullockes of oure lyppes vnto the. Assur shalbe nomore oure helper, neither wyll we ryde vpon horses eny more. As for the workes of oure handes, we wyl nomore call vpon them: For it is thou that art oure God, thou shewest euer mercye vnto the fatherlesse.

2 (Yet they wolde do thys) I shulde heale their lores: yee, wyth all my hart wolde I loue them: so that my wrath shulde cleane be turned awaye from them. Yee: I wolde be vnto Israel as the dewe, & he shulde growe as the lylye, and hys rote shulde breake out as Libanus. His brauches shulde spreade out abroade, and be as fayre as the olyuetree, ãd smell as Libanus. They that dwell vnder his shadowe, shoulde come agayne, and growe vp as the corne, and florysche as the vine. He shulde haue as good a name as the wyne of Libanus.

O Ephraim, what haue I to do wyth idols any more? I wyll graciously heare him, and lede hym forth. I wylbe vnto the as greene fyrtretree: vpõ me shalt thou finde thy frute. * Who so is wise, shall vnderstãde this: and he that is rypght instructe, wyll regarde it. * For the wayes of the Lorde are rypghteous, suche as be Godly wyl walke in them. As for the wycked, they wyll stomble therin.

¶ The ende of the prophecye of Oseas.

The booke of the prophete Joel,

¶ The. fyrste. Chapter.

¶ A prophecy against the Jewes. He exhorted the preestes to prayer and fastynge for the mysrye that was comynge at hande.

This is the worde of ꝑ Lord, that came vnto Joel ꝑ sone of Phatuell. Heare, O yee elders: ponder thys wel, all ye that dwell in the lande: yf euer there happened such a thynge in youre dayes, or in ꝑ dayes of your fathers. A Tell youre chyldren of it, & let them shewe it vnto theyr chyldren, and so they to certyfye theyr posteryte therof. Loke what the cater pyller hath left, ꝑ hath the greshoper eatẽ vp what ꝑ greshopper left, ꝑ hath ꝑ locust eatẽ vp: ãd what the locuste hath lefte, that hath the blastynge consumed. Wake vp ye dronkardes, and wepe: mourne all ye wynesuppers, because of your swete wyne, for it shal be taken awaye from youre mouth. Yee, a mightie ãd an innumerable people shal come vp into my lande: these haue teeth lyke the teeth of lyons, and chafbones lyke the lyonesses. * They shall make my vyneyarde waste, they shall pyll of the barches of my fyggetrees, stryp thẽ bare, cast them away, and make the braunches whyte. B * Deu. xxviii.

Make thy mone as a vyrgyn doth that gyrdeth her selfe wyth sacke, because of her bryde groome. For the meate and drynke offringe shalbe taken awaye from the house of the Lord, and of the preestes the Lordes ministers shal mourne. The feide shalbe wasted, the lande shalbe in a mysrerable case: for the corne shalbe destroyed, the swete wyne shal come to confusyon, and the oyle vtterly desolate. The houshandmen and the wyne gardeners shall loke pyteously and make lamentacyon, for the wheate, wyne and barly, and because the harnest vpon the feide is so clene destroyed. The grapegatherers shall make greate mone, when the vyneyarde and fyggetrees be so vtterly wasted. Yee, all the põgranates, palmetrees, apletrees, & the other C

trees

trees of the felde shall wyther awaye. Thus the mery cheare of the chyldren of men, shall come to confusyon.

Gyrde you, and make youre mone, O ye prestes, mourne ye mynisters of the aulter: goo your waye in, and slepe in sackcloth, O ye officers of my God: for the meate & drinck offerynge shalbe taken awaye frō the house of youre God. Proclayme a fastynge, cal the
D congregacyon, gather the elders * and al the
* Joel.ii.d inhabytours of the lande together into the house of the Lorde your God, and crye vnto ý Lorde: alas, alas for thys daye. And why? the daye of the Lord is at hande, and cometh as a destroyer from the almyghtye. Shall not the meates be taken awaye before oure eyes, the myrth also and iore from the house of oure God? The sede shall perysche in the groūde, the garners shal lye waste, the floures shalbe broken downe, for the corne shall be destroyed. O what a syghynge make the kyne? ý bullockes are in very euell lykynge, because they haue no pasture: and the shepe are fampished awaye.

O Lorde, to the wyll I crye: for the fyre hath cōsumed the goodly pastures of the wildernes. and the flame hath brente vp all the trees of the felde. Yee, the wylde beastes crye also vnto the, for the water ryuers are dryed vp, and the fyre hath consumed the pastures of the wylderness.

¶ The.ii. Chapter.

¶ The prophecyed the commynge and cruelnye of their enemyes, An exhortacyon to mour them to conuerte.

A BLowe out the trōpette in Syō, and
crye vpon my holy hyll, that all such
as dwell in the lande, maye tremble at it: * for the daye of the Lorde commeth,
* Soph.i.c Amos.v.c and is harde at hande: a darcke daye, a glomynge daye, a cloudy daye, yee, and a stormy daye, lyke as the mornynge spredeth out vpon the hilles. Namelye, a great and mighty people: such as haue not bene sence the begynnynge, neyther shalbe after thē for euermore. Before hym shalbe a consumynge fyre, and behynde hym a burnynge flamme. The lande shalbe as a garden of pleasure before hym, but behynde hym shall it be a very waste wylderness, and there is no man that shall escape hym: They are to loke vpō lyke barbed horses, and runne lyke horsmē. They skyppe vp vpon the hylles as it were the sounde of charettes: as the flame of fyre that consumeth the strawe, and as a myghty people redy to the battayll.

B The folke shalbe afrayed of hym, all faces shalbe as blacke as a pot: These shall rune lyke gyauntes, and leape ouer ý walles lyke mē of warre. Euery man in his gouinge shall kepe his arape, and not go oute of hys path. There shall not one dryue another but eche shall kepe hys owne waye. They shall breake in at the wyndowes, and not be hurt. They shal come into the cytie, & runne vpon the walles. They shall clyme vp vpon the C
houses, and slyppe in at the wyndowes lyke a thefe. The erth shall quake before hym, yee, ý heauens shalbe moued. * The sunne & the moone shalbe darckened, and the starres shall wythdrawe theyr shyne. The Lorde shall shewe hys voyce before hys hoost, for hys hoost is greate, stronge, and mightye to fulfyll hys commaundemente. This is that greate & maruelous fearfull daye of ý Lord, & And who is able to abyde it.

Nowe therfore sayeth the Lorde: * Turne
you vnto me wyth all youre hartes, with fastynge, weepynge and mournynge, rēte your hertes, and not youre clothes: Turne you vnto the Lorde youre God, * for he is gracious and mercyful, longe suffernynge and of great cōpassyon: and redy to pardone wyckednes. Then (no doute) he also shall turne, and forgeue, and after hys chastenynge, he shall let
D
your increase remayne, for meat and drynk-offerynges vnto ý Lord your God. * Blow
out with the trōpette in Syon, proclayme a fastynge, call the congregacyon, and gather the people together: warne the congregaciō, gather the elders, brynge the chyldren and sucklynges together. Let the bridegrome go forth of hys chābre, and the bride oute of her closet. Let the prestes serue the Lord betwixt the porche and the aulter, weepynge and sayinge, be fauourable, O Lorde, be fauourable vnto thy people, let not thyne herytage be brought to such confusyon, lest ý Heathen be lordes therof. * Wherfore should they saye
amonge the Heathen: where is nowe theyr God.

Then shall the Lorde be gelous ouer hys
E
lande, and spare hys people: yee, the Lorde shall answere, and saye vnto hys people: Beholde, I wyll sende you corne, wyne & oyle, so that ye shall haue plentye of them: and I wyll nomore geue you ouer to be a reproke amonge the Heathē. Agayne, as for hym of the north, I shall dryue hym farre from you: and shute him out into a drye & waste lande, his face towarde the east see, and his hynder partes towarde the vtmost see. The stynche of him shal go vp, and hys fylthy corrupcyō shall fall vpō him selfe, because he hath dealt so proudly. Feare not (O lande) but be glad and reioyse, for the Lord wyl do great thynges. Be not ye afrayed, nether (O ye beastes of the felde) for the pastures shalbe greene, and the trees shall beare their frute: the fyggetrees and wyneyardes shall geue theyr increase.

Be glad then (O ye chyldren of Syon) F
and reioyse in the Lorde your God, for he hath

hath geuen you a teacher of ryghteousnesse: ¶ he is that shall sende you downe showres of rayne, early and late in the fyrste month: so that the garners shalbe ful of corne and the pressles plenteous in wyne and oyle. And as for the yeares that the greshoper, locuste, blastynge, and caterpyller (my greate host, which I sent amonge you) haue eaten vp, I shall restore them to you agayne, so ý ye shall haue ynough to eate, & be satysfyed: and prayse the name of the Lorde your God, that so maruelously hath dealte wyth you.

And my people shal neuer be confounded any more. Ye shal well knowe, ý I am in the midest of Israel, and ý I am the Lord your God yet, and that there is none other, and my people shall nomore be broughte to confusion.

6 *After this, wyll I poure out my spryte vpon all flesche: and your sonnes and your daughters shall prophecy: your olde mē shal dreame dreames, and your yonge men shall se visyons, yee, in those dayes I wyll poure out my spryte vpon seruauntes and maydes. I wyll shewe wonders in heauen aboue and tokens in the earth beneth bloude and fyre, and the vapoure of smoke. The sunne shalbe turned into darckenes, and the moone into bloude before the great and notable daye of the Lorde come. And the tyme shall come, ý whosoeuer calleth on ý name of the Lorde, shalbe saued: for vpon the mousite Syon and in Jerusalem, there shalbe a saluacyon, lyke as the Lorde hath promysed: yee, and amōge the other remnaunte, whome the Lorde shal call.

¶ The.iii.Chapter.

Of the iudgement of God agaynst the enemyes of his people.

For take hede: in those dayes and at the same tyme, when I turne agayne the captiuyte of Juda & Jerusalem: I shall gather all people together, and bryngе them in the valleye of Josaphat: and there wyl I reason with thē, concerninge my people and heritage of Israel, whom they haue scatred about in the nacyons: and parted my lande: yee they haue cast lottes for my people, the yōge men haue bene set in the bordell house, & solde the damsels for wyne, ý they myght haue to drinke. Also Tyrus and Sydon and all ye borders of the Philistines: what haue ye to do with me? wyl ye defye me? well, yf ye wyll nede defye me, I shall recompence your euen vpon your heade, and ý ryght worthely: for ye haue taken awaye my syluer & golde, my ryche and goodly Jewels, and broughte thē into your goddes houses. The chyldren also of Juda and Jerusalem haue ye solde vnto ý Gryckes, ý ye myght bryngе them farre from the borders of theyr owne countrees.

Beholde therfore, I wyll rayse them out of the place, where ye haue solde them, * and wyl rewarde you euē vpon your head. Your sonnes and youre daughters wyll I sell thorowe the handes of the chyldrē of Juda, and so they shall geue them forth to sell, vnto thē of Saba, a people of a farre countree: for the Lorde him selfe hath sayde it. Crye out these thynges amonge the Gentyles, proclayme warre, wake vp the gyauntes, let thē drawe nye, let them come vp al ý lusty warriours of thē. * Make you swerdes of youre plowshares, and speares of youre sycles & sythes. * Let the weake man sayе: I am stronge. Muster you, & come all ye Heathen roūde about: gather you together, there shall ý Lord laye all thy gyauntes to the grounde. Let the people aryse, & get thē to the valley of Josaphat for there wyll I syt, & iudge al Heathē roūde about. * Lay to youre sithes, for ý harueste is rype: come get you downe: the wynepresse is ful, yee, the vynepresses runne ouer, for their wyckednes is waxen great.

In the valley appoynted, there shalbe many people: for the daye of the Lorde is nye in the valley appoynted. * The sunne ād mone shalbe darkened, and the starres shal wythe drawe theyr lyghte. ‡ The Lord shall roare out of Syon, & crye out of Jerusalē, that the heauens and the earth shall quake wythall. But the Lord shalbe a defēce vnto his owne people and a refuge for the chyldrē of Israel. Thus shall ye knowe, that I the Lord your God dwell vpon my holy mounte of Syon: Then shall Jerusalem be holy, and ther shal no straungers go thorowe her any more.

* Then shal the moūtaynes droppe swete wyne, & the hylles shal flowe wyth mylcke. Al ý riuers of Juda shal haue water ynough and out of the Lordes house there shal flowe a spryngе, to water the broke of * Sitim: but Egypt shalbe layed waste, ‡ and Edom shalbe desolate: because they haue dealte so cruelly wyth the chyldren of Juda, and shed innocent bloud in theyr land. Agayne, Juda shalbe inhabited for euermore, and Jerusalē from generacion to generaciō: for I wyll not leaue theyr bloude auenged.

And the Lord shal dwel in Syon.

¶ The ende of the prophecye of Joel.

¶ The booke

¶(.)I ¶(.)D

¶.F

* Jeremi.l,c, Addy,i,c

* Esay.ij.a

* Apoc.xiiii.b

* Joel.ii.b Esay.xiii.b, D ‡ Jerm.xxv.b

* Amos.ix,c

* Jere.xlvi.a ‡ Jere.xlix.b

The booke of the prophete Amos,

¶ The.fyrste.Chapter.

¶ The tyme of the prophecye of Amos. The worde of the Lord agaynst Israel, agaynst Tyre, agaynst Edom, and agaynst the sonnes of Ammon.

A THese are the sermons that were shewed vnto Amos, (whych was one of the shepardes at Thecua) vpō Israel, in the tyme of *Osiah kynge of Juda, and in the tyme of ‡Jeroboam the sonne of Joah kyng of Israell, tow yere before the earth quake. And he sayde: *The Lord shal roare out of Syon, and shewe his voyce from Jerusalem: so that the pastures of the shepherdes shalbe in a miserable case, and the toppe of Carmell dryed vp.

*iiii.Re.xv.a
‡iii.re.xiiii.c
*Jere.xxv.d
Joel.iii.c.

Thus sayeth the Lorde: for thre and foure wyckednesses of * Damascus, I wyll not spare her: because they haue threshed Galaad wyth yron flayles. But I wyll sende a fyre in the house of Hazael, the same shall cōsume the palaces of Benadab. Thus wyl
B I breake the barres of Damascus, and rote out the inhabyter from the felde of Auen: And hym that holdeth the scepter, out of the pleasaunt house: so that the people shalbe driuen oute of kayre Siria, sayeth the Lorde: Thus sayeth the Lorde: For thre and foure wyckednesses of * Gaza, I wyll not spare her: because they make the prisonners yet more captyue, and haue dryuen them into ý lande of Edom. Therfore wyl I sende a fyre into the walles of Gaza, which shal deuoure her houses. I wyll rote out them that dwell at Asdod, and hym that holdeth the scepter of Ascalon, and stretche out myne hāde ouer Ackaron, that the remnaunt of the Philistines shall perysh, sayeth the Lorde.

*Esay.xvii.a
Jere.xlix.d
*zacha.ix.a

C Thus sayeth the Lorde: For thre & foure wickednesses of the cytie of * Tyre, I wyll not spare her: because they haue increased ý captyue of the Edomites, and haue not remembred the *brotherly couenaunt. Therfore wyll I sende a fyre into the walles of Tyre, that shall consume her palaces. Thus sayeth the Lord: For thre and foure wyckednesses of * Edom I wyll not spare hym, because ‡ he persecuted hys brother wyth the swerd, destroyed hys mothers wombe, bare hatred very longe, and so kepte indignacyō alwaye by hym. Therfore wyll I sende a fyre into Theman, whych shall deuoure the
D palaces of Bosra.

*Joel.iii.a
*ih.reg.v.a
*Abdia.i.a
Jerme.xlix.b
‡Ge.xxvii.g.
*Jere.xlix.a
Ezech.xxi.d,
and xxv.a

Thus sayeth the Lorde: for thre & foure wickednesses of the chyldren of * Ammon, I wyll not spare them: because they rype vp the wemen greate wyth chylde in Galaad, to make the bordes of their landes the wyder. Therfore, I wyl kyndle a fyre in ý walles of Rabbath, that shall consume her palaces: with a greate crye, in the daye of batail, in tempest and in the daye of storme: so that theyr kynge shall go into captiuyte he & hys prynces together, sayeth the Lorde.

¶ The.ii.Chapter.

¶ Agaynst Moab, Juda, and Israell.

THus sayeth the Lorde: For thre
A ād foure wyckednesses of * Moab, I wil not spare him: because he brēt the bones of the kyng of Edō to asches. Therfore, wyll I sende a fyre into Moab, whych shall consume the palaces of Carioth, so that Moab shall perysh wyth noyse and the sounde of a shawme. I wyl rote out the iudge frō amōg them, and slaye all hys prynces wyth hym, sayeth the Lorde. Thus sayeth the Lord: for
B thre and foure wyckednesses of * Juda, I wyl not spare him: because he hath cast aside the lawe of ý Lorde, & not kepte his cōmaūdementes: for why? * they wolde nedes be dysceaued wyth the lyes that theyr forefathers followed. Therfore wyll I sende a fyre into Juda, whych shall consume the palaces of Jerusalem.

*Esay.xxv.a
*Jere.xlviii.a
*Jere.xxiii.a

Thus sayeth the Lorde: For thre & foure
C wyckednesses of Israel, I wyl not spare him because he hath solde the rygheteous for money, & the poore for shoes. They treade vpō poore mens heades, in ý dust of the earth, ād croke the wayes of the meke. The sonne and the father go to the harlot, to dishonoure my holy name, they lye beslyde euery alter vpon clothes taken to pledge, and in the house of theyr goddes they drinke the wyne of the oppressed. Yet destroied I the *Amorite before them, that was as hye as the Cedretrees, and as stroge as the okes: notwithstanding I destroyed hys frute from aboue & hys rote from vnder.

*Amos.ix.a

*Agayne, I brought you oute of the lande
D of Egypt, & led you fourty yeares thorowe the wildernes, that ye myght haue the Amorites landes in possessiō. I rayled vp prophetes amonge youre chyldren, and absteyners amonge youre yonge men. Is it not so, O ye chyldren of Israel, sayeth the Lorde? * But ye gaue the absteiners wyne to drinke, & yee, ye commaunded the prophetes saying: Prophecy not. Beholde, I wyll crasche you in sonder, lyke as a wayne crasheth, that is full of sheaues, so that the swifte shal not escape, neyther the stronge be able to do eny thyng: no, the gyaunte shall not saue his owne lyfe. The archer shall not abyde, and the swyfte of fote

*Amos.ii.a

ther shal not escape. The horsmã shall not
hide hys lyfe, and he that is as manly of sto-
mache as a graunte, shall in that daye be
fayne to runne hys waye naked, sayeth the
Lorde.

¶ The.iii.Chapter.

¶ The reproueth the house of Israel of wyckednes.

HEare, what the Lorde speaketh vn
to you (O ye children of Israel) na
mely, vnto al the tribes, whom I
brought out of Egypt, and sayde:
you onely haue I accepted from all the ge-
nerações of the earth: therfore wyl I visit
you in all youre wyckednes. Haye twayne
walke togeather, excepte they be agreed a-
monge them selues? * Doth a Lyon roore in
the wodde, excepte he haue a praye? Or crieth
a lyons whelpe oute of hys denne, excepte he
haue gotte somthynge? Doth a byrd fall in a
snare vpon the earth where no fouler is? Ta
keth a man hys snare vp from the grounde,
excepte he cateh somwhat? Crye they out Ala-
rum wyth the trõpet in the cytie, and the peo
ple not afrayed? Commeth there any plage
in a cytie wythout it be the Lordes doynge?
Surely doth ý Lord God no maner of thinge
but he telleth hys secrete before vnto hys ser
uantes the prophetes. Whẽ a Lyon roreth
who wyll not be afrayed? Seynge then that
the Lorde God hym selfe speaketh, who wyl
not prophecy?

Preach in the palaces at Asdod, and in the
palaces of the lande of Egypt, and saye: ga
ther you together vpon the mountaynes of
Samaria, so shall ye se greate murther and
violent oppression amõge thẽ, for why? they
regarde not ý thynge that is ryght, sayeth ý
Lorde: they gather together euell gottẽ goo-
des and laye vp robbery in theyr houses.

Therfore, thus sayeth ý Lorde God. This
land shalbe troubled and beseged rounde a-
bout, thy strength shalbe plucte from the, ad
thy places robbed. Thus sayeth the Lorde,
Lyke as an heardman taketh two legges or a
peece of an eare out of the lyons mouth: Euen
so the chyldre of Israel (that dwel in Sama
ria, hauyng theyr couches in the corner, their
beddes at Damascus, shalbe plucte awaye.
Heare and beare recorde in the house of Ja-
cob (sayeth the Lorde God of hostes) ý when
I begynne to vyset the wyckednes of Israel
I wyll vyset the aulters at Bethel also: so ý
the horns of the aulter shall be broken of, ad
fall to the grounde.

For I smite the wynterhouse and sommerhouse
I wyll smyte them downe: and the houses of
ory: yer, and many other houses shall pe-
rysh, and be destroyed, sayeth the Lorde.

¶ The.iiii.Chapter.

¶ Against the gouernours of Samaria.

HEare thys worde ye fat kyne, that
be vpon the hyll of Samaria: ye that
do poore men wronge, and oppresse the nedy
ye that say to your lordes: bryng hyther, let
vs drynke. Therfore, the Lord hath sworne
by hys holynes: The dayes shall come vpon
you, that the enemies shall cary you awaye
in shyppes, and your posteritie shalbe caried
away vpon fyshers hokes. Ye shall get you
out at the gappes one after another, euẽ the
kynges palace shal you ouerthrow, to make
away to escape, sayeth the Lorde.

Ye came to * Bethel for to worke vngra-
cyousnes, and haue increased your synnes at
Gilgal: ye brought your sacrifyces in the
morynyng, and your tythes vnto the thyrde
daye. Ye made a thankeofferyng of leuen, ye
promised frewyl offerynges, and proclamed
them. Such lust had ye, O ye chyldren of Is-
rael, sayeth the Lord God. Therfore haue I
geuen you pole teeth in all your cyties, and
scarnes of breade in al your palaces: yet wyl
ye not turne vnto me, sayeth the Lord. Whẽ
there were but thre monethes vnto the har-
uest, * I withheld the rayne from you: yea I
rayned vpon one cytie: and not vpõ another,
one peece of grounde was moystured wyth
rayne, and the grounde that I rayned not
vpon, was drye. Wherfore two, yer, thre cy-
ties came vnto one, to dryncke water: but
they were not satisfied, yet wyl ye not turne
vnto me, sayeth the Lorde.

I haue smytten you with drout and bla-
stynge: and loke howe many orchardes, vy-
neyardes, fyggtrees and olyuetrees ye had:
the caterpiller hath eaten them vp. But yet
wyl ye not turne vnto me, sayeth the Lorde
Pestylence haue I sente amonge you, * as I
dyd in Egypt: your yonge mẽ haue I slayne
wyth the sweard, and caused your horses to
be taken captyue: I made the stynckynge sa
uour of youre tentes, to come vp into youre
nostrels. Yet wyll ye not turne vnto me sa-
yeth ý Lorde. Some of you haue I ouerthro-
wen, * as I ouerthrewe Sodome and Go-
morre: so that ye were as a brande plucte out
of the fyre. Yet wyll ye not turne vnto me,
sayeth the Lorde. Therfore, thus wyl I han-
dle the agayne, O Israel, ye euen thus wyll
I handle the. Make the redy then to mete
thy God, O Israel. For lo he maketh the
mountaynes, he ordeyneth the wynde, he sh
weth mã what he is about to do: he maketh
the morynyge and the darknes, he treadeth
vpon the hye places of the earth: the Lorde
God of hostes is hys name.

¶ The.v.Chapter.

¶ A complaynte of the captiuite of Israel.

HEare thys worde, O ye house of I
Israel, ye why? I must make thys
mone for you. The virgyn Israel
shal fal, and neuer rise vp agayne:
she shall be caste downe vpon her
owne

* Iosu.xxi.g iii.reg.xii.c Osee.iiii.c Osee.ix.c. and.xii.b B

* Deu.xi.b and.xxviii.b Iere.xiiii.a, Joel.iiii.c C

* Exo.ix.b

* Genes.xix. ii.Pet.xii.b. D

owne grounde, and no mã shal helpe her vp.
For thys sayeth the Lorde God: Where as
there dwelt a. M. in one cytie, there shalbe
left scarce an hundred therin: ãd where there
dwelt an. C. there shall scarce ten be left in ý
house of Israel. Neuertheles thus sayth the
B Lorde vnto the house of Israell: Seke after
me, and ye shall lyue, but seke not after Be-
thel. Come not at Gilgal, and go not to Ber
saba: for Gilgal, shalbe caryed awaye cap-
tyue, ãd Bethel shall come to naught. Seke
the Lord, that ye maye lyue: lest the house of
Joseph be brent with fyre and cõsumed, and
lest there be none to quenche Bethel.

Ye turne the lawe to wormwood, & caste
*Job.ix.a downe righteousnes vnto the grounde. * Ye
C forsake the Lord ý maketh the. vii. starres &
the Orions, ý turneth the night into daye, &
*Amos.ix.b of ý daye he maketh darckenesse. * He calleth
the waters of the see, and poureth them out
vpon the playne grounde: the Lorde is hys
name. He rayseth destruccyon vpon ý mygh
tye people, & bringeth downe the stróge hold
But they owe hym euel wyl, that reproueth
them openly: and whoso telleth thẽ ý playne
trueth, they abhorre hym. For so moche thẽ
as ye oppresse the poore, and robbe hym of
*De.xxviii.e hys beste sustenaunce: * therfore, where as
Sopb.i.c ye haue buylded houses of square stone, ye
shal not dwell in them. Maruelous pleasaũt
vyneyardes shall ye plante, but the wyne of
thẽ shall ye not dryncke: and why? as for the
multitude of youre wyckednesses and youre
D stoute synnes, I knowe them ryghte well.
*Ero.xviii.b Enemyes are ye of the ryghteous, * ye take
Mache.iii.c rewardes, ye oppresse the poore in iudgemẽt
Therfore the wyse mukte nowe be sayne to
holde hys tunge, so wycked a tyme is it.

Seke after the thinge that is good, & not
euell, so shal ye lyue: yee, the Lorde God of
hoostes shalbe with you, accordinge to your
*Psa.xxvii.b owne desyre. * Hate the euell, and loue the
Rom.xii.b good: & syt vprygbt agayne in the porte: and
Deut.xxvii.b (no doute) the Lorde God of hoostes shalbe
E mercyful vnto the remnaunt of Joseph. If
no (sayeth the Lord God, the God of hostes)
there shalbe mournynge in all stretes, yee,
they shal say in euery strete: alas, alas. They
shall call the husbandman to lamentacyon,
and such as can mourne to mournynge. In
all vyneyardes there shalbe heuynesse, for
I wyll come amonge you, sayeth the Lorde.
Wo be vnto them that desyre the daye of the
Lorde. Wherfore wolde ye haue it? As for ý
daye of the Lorde, it shalbe darcke and not
cleare. Yee, lyke as when a man runneth frõ
F a lyon, and a Beer meteth with him: or whẽ
*Joel.ii.b he cõmeth into the house, & leaneth his hande
Sopb.i.c vpon the wall, a serpent byteth hym. Shall
Esa.i.b not the daye of the Lord be darcke * and not
and. ibid. a. cleare? shall it not be cloudy, & no shyne in it?
Mich.vi.b
Malach.i.a

* I hate and abhorre your holy dayes, and
where as ye cense me whẽ ye come together,
I wyll not accept it. And though ye offre me
brent offrynges and meat offrynges, yet haue
I no pleasure therin. As for your fat thãck-
offerynges, I wyl not loke vpon thẽ: Away
wyth that noyse of thy songes. I wyll not
heare thy playes of musyck: but le that equi-
tie flowe as the water, and ryghteousnesse
as a mygbtie streame. O ye house of Israel, G
*gaue ye me offrynges and sacryfyces those
fourtye yeares longe in the wyldernes? yet
haue ye set vp tabernacles to your * Moloch
and ymages of your Idols, yee, and ý starre
of your God Rempha, fygures wyche ye
made to worshyppe them. Therfore wyll I
cause you to be caryed awaye beyonde Da-
mascus, sayeth the Lord, whose name is the
God of hostes.

¶ The. vi. Chapter.

¶ Agaynst the pryuces of Israel lyuinge in
pleasures.

O Wo be to ý proud welthy in Syõ, I
to such as thynke them so sure vpõ
the moũt of Samaria, wych hold
them selues for the best of ý world,
and rule the house of Israell, euen as they
lyst. Go vnto Caine, and se: and from thence
get you to Hemath the great cytie, and so go
downe to Gath of the Phylistynes: be they
better at ease then these kyngdomes, or the
border of theyr lande wyder then yours? Ye
are taken out for the euell daye, euen ye that B
syt in the stole of wilfulnesse. Ye that lye vpõ
beddes of yuery, and vse youre wantonnesse
vpon youre couches: ye that eate the best lãbes
of the flocke, ãd the fattest calues of the
droaue: ye that synge to the lute, and in play
enge of instrumentes compare youre selues
vnto * Dauid: ye that dryncke wyne out of
goblettes, and anoynte youre selues wyth
the best oyle, but no man is sorry for Joseph
hurte. Therfore, nowe shall ye be the fyrste
of them, that shalbe led awaye captiue, and
the lustye chere of the wylfull shall come to
an ende.

* The Lorde God hath sworne euen by C
hym selfe (sayeth the Lorde God of hoostes)
I hate the pryde of Jacob, and I abhorre his
palaces: and I wyl geue ouer the cytie, with
all that is therin: so that though there re-
mayne ten men in one house, they shall dye.
So theyr nexte kynsfolkes and the dead bu-
ryers shall take them, and cary awaye their
bones, and saye vnto hym, that is in the in-
nermer house: is ther yet eny mo by the? And
he shall answere: they are all gone, holde thy
tunge (shall he saye) * for they wolde not re-
membre the name of the Lorde.

Behelde, the Lorde is mynded to smyte
the greate houses, so that they shall decaye:
and the lytle houses, ý they shall cleaue a sun-
der. Who can runne vp hores, or plowe with
oxen

[illegible] vpon the heardeedges of stone: For [illegible] ye haue turned true iudgement vnto bit[illegible] and the frute of the rygheteousnes in[illegible] wode: Yee, euen ye that reioyce in [illegible] thynges: yee, that saye: haue not we [illegible] hornes in our owne strēgth? Wel [illegible] heade, O ye house of Israel, sayeth the [illegible] God of hostes: I wyl bryng a people [illegible] you, which shal trouble you, from the [illegible] that goeth toward Hemath, vnto the [illegible] in the medowe.

¶ The. vii. Chapter.

¶ Of the captyuyte of Israel and Iuda.

THe Lorde God shewed me such a vyslyon, beholde there stode one ý made grashoppers, euē when the corne was shotynge for the after the kynge had clypte hys shepe. [illegible] when they vndertoke to eate vp all [illegible] grene thynges in the lande, I sayde: O [illegible] God, be merciful, I beseche the, who [illegible] is helpe vp Jacob that is brought so [illegible]. So the Lorde was gracyous therin, [illegible] Lorde sayd: wel it shal not be. Agayne [illegible] Lorde shewed me thys vyslyon: beholde, [illegible] Lord God called ý fyre to punyshe with [illegible] it deuoured the great depe: yee it cō[illegible] apaste alredy. Then sayde I: O Lor[illegible] God, holde thyne hand: for who shuld els [illegible] Jacob that is brought so low? So [illegible] Lord was merciful therin, and the Lor[illegible] God sayde: well, it woll not be:

Moreouer he shewed me this visiō: be[illegible] the Lorde stode vpon a plastered wal[illegible] a masons trowel in hys hande. And the [illegible] sayd vnto me: Amos, what seest thou [illegible] answered a masons trowell. Then sayde [illegible] Lorde: beholde, I wyll laye the trowell [illegible] my people of Israel, & wyl nomore [illegible] them, but the hye bilchapels of Isaac [illegible] be layed waste, and the churches of Is[illegible] made desolate, * and as for the house of [illegible], I wyl stande vp agaynst it with [illegible] swearde. Upon thys sente Amasiah the [illegible] to Bethel vnto Jeroboam the kynge [illegible], sayng * Amos maketh the house [illegible] to rebel agaynst the: the lande can [illegible] with his wordes. For Amos say[illegible] Jeroboam shall dye with the swearde, [illegible] Israel shalbe led awaye captyue out of [illegible] owne lande. And Amasiah sayde vn[illegible], Get the hence * (thou that canste [illegible] and fle into the lande of Iuda, get [illegible] there thy lyuynge, and prophecye there: [illegible] prophecy nomore at Bethel, for it is the [illegible] chappel, and the kinges courte:

Amos answered, and sayd to Amasiah [illegible] I am nether prophete: nor pro[illegible] sōne, but a keper of cattel. Nowe as [illegible] breaking downe molberies, & goin[illegible] after the cattel, the Lord tolde me, & sayd [illegible] Go thy waye, and prophecy vnto my people of Israel. And therfore hear thou nowe the worde of the Lorde: Thou sayest: prophecy not agaynst Israel, and speake no thyng agaynst the house of Isaac wherfore thus sayeth the Lorde. Thy wyfe shalbe de fyled in the cytie, thy sonnes and daughters shalbe slayne wyth the swearde, & thy lande shalbe measured out wyth the lyne. Thou thy selfe shalte dye in an vncleane lande. * & Israel shalbe driuen out of hys owne cōtre. * 1.iii. Reg. xvii. c.

¶ The. viii. Chapter.

¶ Agaynste the ruiers of Israel. The Lord sweareth that he wyl fulfill the thynges which he hath determyned agaynst Israel.

THe Lorde God shewed me thys vyslyon: and beholde, there was a maunde wyth somer fruite. And he sayde: Amos what seyst thou: I aunswered: a maunde with somer frute. Then sayde the Lorde vnto me: the ende commeth vpon my people of Israel, I wyl no more ouerse thē. In ý daye shal the songes of the temple be turned into sorowe, sayeth the Lorde God: many dead bodyes, shal lye in euery place, & be caste forth secretly. * Heare this, O ye that oppresse the powre, and destroye the nedy in the lande, sayng: When wyl the newe moneth be gone, that we maye sel vitayle, and the Sabboth, that we maye haue scarcenes of corne to make the buschel lesse, and the sycle greater? We shall set vp false waygh[illegible]ters, that we maye get the poore vnder vs with theyr money, and the nedy also for shoes: yee, let vs sell the chaffe for corne.

* The Lord hath sworne agaynst the pride of Jacob, these worckes of theyrs wyl I neuer forget. Shal not the lande tremble, and al they that dwell therin, mourne for thys? Shal not theyr destruccyon come vpon thē lyke a water streame, and flowe ouer them as the floud of Egypte? * At the same tyme (sayeth the Lorde God) I shal cause the sunne to go downe at none, and the lande to be darcke in the cleare daye. * Your hye feastes wyll I turne to sorowe, and your songes to mournynge: I wyll bryng sackcloth vpon all backes, and baldnes vpon euery heade, yee, suche a mournynge wyl I send them, * as is made vpon an only begotten sonne, and they shal haue a mysserable ende.

Beholde the tyme commeth (sayeth the Lorde God) that I shal sende an hunger into the earth, not the hunger of bread, nor the thyrste of water: but an hunger to heare the word of the Lord: so that they shall go from ý one see to the other, yee, from the north vnto ý east, runnyng aboute to seke the worde of the Lorde, and shal not fynde it. In that tyme shal the fayre virgyns & the ponge mē perysshe for thyrst, yee, euen they that sware in the execrable calfe of Samaria: and saye as truly as thy God lyueth at Dan: and as

truly as thy God lyueth at Berlaba. These shal fall, and neuer rise vp agayne.

¶ The. ix. Chapter.

¶ Threatenynges agayne Israel. No man can escape the hande of God.

I Sawe the Lorde standynge vpō the aulter, and he sayd: smyte the dore cheke, ȳ the postes maye shake withal. For thy couetousnesse shal fal vpon al theyr hedes and theyr posteryte shalbe slayne wyth the swearde. *They shal not fle awaye, there shal not one of them escape, nor be deliuered *Though they were buryed in the hyll, my hande shal fetch them from thence: thoughe they clyme vp to heauen, yet shal I cast thē downe: though they hyde them selues vpon the toppe of Carmel, yet shal I seke thē out and bryngе them from thence: though they crepe downe fro my syghte into the depe of the see, I shal commaunde the serpent, euen there to byte them, Yf they go away before theyr enemies into captiuite, then shal I cōmaunde the swearde, there to slaye them.

*ps. cxxxix. a
*Abdy. i. a

Thus wyl I set myne eyes vpon them: for theyr harme ād not for theyr welth. For when the Lorde God of hoostes toucheth a lande, it consumeth awaye, & al they ȳ dwel therin, must nedes mourne: And why? their destruccion shal arise as euery streame and runne ouer them, as the floude in Egypte. *He that hath hys dwellynge in heauen, ād groundeth hys tabernacle in the earth. *He that calleth the waters as the see, & poureth them out vpon the playne grounde: hys name is the Lord. O ye chyldren of Israel, are ye not vnto me, euen as the Moryans, sayeth ȳ Lorde? haue not I brought Israel out of the lande of Egypte. *The Phylystines from Caphtor: & the Sirians from Cir? Beholde, the eyes of the Lorde are vpon the realme that sinneth, to rote it cleane out of the earth: Neuertheleſſe. *I wyl not vtterly destroye the house of Jacob, sayeth the Lord. For lo, thys I promyse: though I syfte ȳ house of Israel amonge al nacions (syke as they vse to syfte in a syue) yet shall not the smallest gravell stone fall vpon the earthe: But al the wicked doers of my people, that say: Tushe, the plage is not so nye, to come so hastely vpon vs: those shal perysche with the swearde. *At that tyme wyl I buylde a gayne the tabernacle of David, that is fallen downe, and hedge vp hys gappes: & loke what is broken, I shal repayre it: yee I shal buylde it vp agayne, as it was afore tyme ȳ they maye possesse the remnaunt of Edom yee, & al suche people as cal vpon my name vō thē sayeth ȳ Lord, which doth these thinges.

*ps. ciiii. c
*Amos. v. d
*Gene. x. d
*Jere. xxx. b
zacha. xiii. b.
Roma. ix. e
*Actes. xv. c
*Miche. vii. b

Behold, the tyme commeth (sayeth the Lorde) that the plowman shal ouertake the mower, & treader of grapes hym that sowe-eth sede. * The mountaynes shall droppe swete wyne, and the hylles shalbe fruytfull and I wyl turne the captiuite of my people of Israel: they shal repayre the wast cytyes and haue them in possessyon: they shal plant vyneiardes, & drincke the wyne therof, they shall make gardens, and enioye the fruytes of them. And I wyl plante them vpon theyr owne ground, so that I wil neuer rote them oute agayne from theyr lande wyche I haue geuen them sayeth the Lorde thy God.

*Jeremi. xxxi. a

¶ The ende of the prophecye of Amos.

The booke of the Prophete Abdy.

¶ Agayne Edom and the trust that they had in ryches.

THis is the vyspō that was shewed vnto Abdy. Thus hath the Lorde God spoke vpon * Edom. We haue herde of ȳ Lord that there is an embassage sent amonge the Heathen: Up, let vs aryse, and fyght agayne them Beholde, * I wyll make the small amonge the Heathen, so that thou shalte be vtterly dyspysed. Thy pryde of thyne herte hathe lyfte the vp thou that dwellest in the stronge holdes of stone, and haste made the an hye seate. Thou sayest in thyne herte, who shal caste me downe to the grounde? * But though thou wentest vp as hye as the Aegle, and madest thy nestе aboue among the starres: yet wolde I plucke the downe from thence sayeth the Lorde. Yf the theues and robbers came to the by nyghte thou takynge thy reste: shulde they not steale, tyll they had ynoughe? Yf the grape gatherers came vpō the, wold they not leaue the some grapes? But how shal they reape Esau, ād seke out hys treasures.

*Jere. xlix. a
*Jere. xlix. b
*Jere. xlix. c

Yee, the men that were sworne vnto ȳ shall dryue the oute of the borders of thyne owne land. They that be nowe at one with the, shal dysceaue ȳ: and ouercome the: Eut thy that eate thy bread, shal be traye the, or euer ȳ perceaue it. * Shal not I at the same tyme destroye the wyse men of Edom, and those ȳ haue vnderstandyng from ȳ mount of Esau? Thy gisauntes (O Theman) shal be afrayed for thorow ȳ slaughter they shal be al ouerthrowen vpon ȳ mount of Esau. Shame shal come vpō the, for ȳ malyce ȳ ȳ shewedeste to thy * brother Jacob: yee, for euermore shalt thou perish, and that because of the

*Ezech. xxxv. a
*Gen.

of the tyme, when thou dyddest set thy selfe agaynst him, euen when the enemies caried away hys hoste & when ꝓ aleauntes came in at his portes, and caste lottes vpon Jerusalem, & thou thy selfe wast as one of them.

Thou shalte no more se the daye of thy brother, thou shalt nomore behold ꝓ time of hys captiuyte: ꝓ shalte nomore reioyce ouer the chyldren of Juda, in the daye of their destruccyon, thou shalte tryumphe nomore in the tyme of their trouble. Thou shalte nomore come in at the gates of my people, in ꝓ tyme of their decaye: thou shalt not se their mysery in the daye of their fall.

Thou shalt sende out no man agaynste their hoste, in the daye of their aduersytye: neither shalte ꝓ stande waytynge any more at the corners of the stretes, to murther such as are fled, or to take them prisoners, that remayne in the daye of their trouble. For ꝓ daye of the Lorde is heardde by vpon all the heathen. * Like as thou haste done, so shalt thou be dealte wythal, yee, thou shalte be rewarded euen vpon thyne heade. For lyke wyse as ye haue dronken vpon myne holye hill, so shal al Heathen drincke continually: yee, drincke shall they, and swalowe vp, so that ye shalbe as though ye had neuer bene.

But vpon the mounte Sion shal ꝓ saluacyon be, ād holynes, these shalbe holy ād the house of Jacob shal possesse euen those, * ꝓ had them selues afore in possession. Moreouer, the house of Jacob shalbe a fire, ꝓ house of Joseph a flame, & the * house of Esau shal be the strawe: wyche they shal kyndle and consume, so that nothynge shalbe lefte of ꝓ house of Esau, the Lord hym selfe hath sayd. They of the southe shall haue the mounte of Esau in possessyon: and loke what lyeth vpon the grounde, that shall the Philystines haue: the playne feldes shal Ephraim and Samaria possesse: and the mountaynes of Galaad shal Ben Jamin haue: And thys hoste shalbe the chyldren of Israels prisoners. Howe what so lieth from Canaan vnto Sarepta, and in Sepharad, that shalbe under the subiecyon of Jerusalem, ād the cyties of the south shall enheret it. Thus they that escape vpon the hyl of Sion, shal go vp to punyshe ꝓ mounte of Esau. * & the kyngdome shalbe the Lordes.

The ende of the booke of the prophecye of Abdy.

The booke of the prophet Jonas.

The fyrst Chapter.

Of the flyght of Jonas whan he was sent to preache, & tempest arysed and casteth hym in the sea for hys disobedience.

The worde of the Lord came vnto * Jonas ꝓ sonne of Amithay sayinge: ‡ Arise, and get the to Ninive that * greate cytie and preach vnto them, howe that they wickedness is come before me. And Jonas made hym ready to flye vnto Tharsis frō the presence of the Lorde, & gat hym downe to Joppa: where he founde a shyppe ready for to go vnto Tharsis. So he payed his fare and went abroade, that he myghte go wyth them vnto Tharsis, from the presence of the Lorde. But the Lorde hurled a great wynde into the sea, so that the shyppe was in ieopardye of goinge in peces. Then the maryners were afrayed, ād cryed euery man vnto hys God: & the goodes that were in the shyppe they caste into the sea, to lyghten it of them. But Jonas gate him vnder ꝓ hatches, where he layed hym downe & slōbred.

So the master of the shyppe came to him and sayde vnto hym: why slombreste thou? Vp, call vpon thy God: If God (happelye) wyll thyncke vpon vs, that we perysh not. And they sayde one to another: come let vs caste lottes: that we maye know, for whose cause we are thus troubled. * And so they caste lottes, and the lotte fell vpon Jonas. Then sayde they vnto him: tel vs for whose cause are we thus troubled? what is thyne occupacion? whence commest ꝓ? (or whether goest thou)? what contry man art thou? and of what nacyon? He answered them: I am an Ebrue and I feare the Lord God of heauen wyych made both the sea and the drye lāde. Then were the men exceadynge afrayde, & sayde vnto hym: why dyddest thou so? (for they knewe, that he was fled from the presence of the Lord, because he had told them) and sayd moreouer vnto him: what shal we do vnto the, ꝓ the sea maye stasse from troublynge vs? (for the sea wroughte and was troublous) he answered them: take me, and caste me in the sea, so shal it let you be in rest for I wote it is for my sake, that this great tempest is come vpon you.

Neuertheleſſe, the men assaied ō rowing to brynge the shyppe to lande: but yt wolde not be, because the sea wroughte so and was so troublous agaynst them. Wherfore they cryed vnto the Lorde, and sayde: * O Lorde let vs not perysshe for thys mannes deathe,

* iiii. reyns. xiii.
‡ Jonas. iii.
* Genes. x. b.
‡ Esa. xlvi. b.
* Psal. cxl. b.

nether laye thou innocent blonde vnto oure charge: for thou, O Lorde haste done, euen as thy pleasure was.

So they toke Jonas and caste hym into the see, and the see lefte ragynge, And ý men feared the Lord exceadyngly, doinge sacrifices and makynge vowes vnto the Lorde.

¶ The.ii. Chapter.

¶ Jonas is swalowed of a whale. The prayer of Jonas.

A But the Lorde prepared a greate fysh to swalow vp Jonas. * So
* Mat.xii.d. was Jonas in the belly of ý fysh thre dayes & thre nyghtes: And Jonas praied vnto the Lord his God, out of the fishes bely, & sayde: * In my
* psal.cxx.c trouble I called vnto the Lorde, and he herd me: out of the bely of hell I cryed, & thou herdest my voice. Thou haddest cast me downe depe in the myddeste of the see, & the floudde compassed me about: yee, * al thy waues ád
* Psa.xlii.d. roules of water went ouer me, I thought ý
B I had bene cast away out of thy sight: But I wil yet againe loke toward thy holy tẽple.

The waters compassed me, euen to the very soule: the depe laye aboute me, & the wedes were wrapte about myne head. I went downe to the botome of the hilles, and was barred in wyth earth for euer. But thou, O Lorde my God, hast broughte vp my lyfe agayne out of corrupcyon. When my soule faynted wythin me, I thoughte vpon the
C Lorde: & my prayer came in vnto the euen in to thy holy temple. They ý hold of vayne vanyties, wyl forsake hys mercye. But I wyl do the sacrifyce wyth the voyce of thanckgeuynge, and wyl paye that I haue vowed
D for why / saluacyon commeth of the Lorde

And the Lorde spake vnto the fyshe, and it cast out Jonas agayne vpon the dryye land.

¶ The.iii. Chapter.

¶ Jonas is sent agayne to Niniue. The repentaunce of the kynge of Niniue.

A Then came ý word of the Lord vn-
* Jonas.i.a. to Jonas agayne, sayinge: vp & get the to Niniue that great city & preach vnto them ý preaching wych I bad ý. So Jonas arose and went to Niniue at the Lordes commandement. Niniue was a great citie vnto God namelye of thre dayes iourney.

And Jonas went to, and entred into the
B cytye: euen a dayes iourney, and cryed, sayinge: There are yet fortie dayes & then shal Niniue be ouerthrowen. * And the people
* Ec.xxxvii.a of Niniue beleued God, and proclaymed ía stynge, and arayed them selues in sackcloth as well the great as the small of them. And the tidinges came vnto the kyng of Niniue wych rose out of hys seat, and dyd hys apparel of, and put on sackclothe, and sat hym downe in asshes.

And it was cryed & commaunded in Ni-
C niue, by the auctoritie of the kynge and hys lordes sayinge * se that nether man nor beast
* Mat. Luke.xi. ore or shepe tast ought at all: & that they nether fede nor drinck water: put on sackcloth both man and beaste: & crye mygheely vnto God: * yee, se that euery mã turne from his
* Jer.x. euell waye, and from the wyckednesse that he hath in hande,

Who can tel / God maye turne, & repente
D and cease from his fearce wrath, that we perysshe not. And when God sawe their worckes howe they turned from theyr wycked wayes * he repented on the euell, wyche he
* Ec.xxxvii.a sayde he wold do vnto them, and dyd it not.

¶ The.iiii. Chapter.

¶ Jonas is reproued of God.

A Therfore Jonas was sore discontent and angrye. And he prayed vnto the Lorde, and sayde: O Lorde was not thys my sayinge (I praye the) when I was yet in my countre / therfore I hasted rather to fle vnto Tharsys. * For I knowe well
* Ex.xxxiii.a ynough that thou arte a merciful God, ful of compassion, longe suffer ynge, & of greate kindnes, and repentest when thou shuldeste take punishment. And now * O Lord, take
* Mat.xi.a my lyfe from me (I beseche the) for I had rather dye then lyue. Then sayde the Lord: art thou so angrye / And Jonas gat hym out of the citie, and sat downe on the eastsyde therof: and there made hym a booth, and sat vnder it in the shadowe, tyll he myght se what shulde chaunce vnto the cytye.

And the Lorde God prepared a wylde vy-
B ne, wyche sprange vp ouer Jonas, that he myght haue shadowe aboute hys head, to deliuer him out of his payne. And Jonas was exceadynge glad of the wylde vyne:

But vpon the next morowe agaynst the
C sprynge of the daye. The Lorde ordeyned a worme, wych smote the wylde vyne, so ý it wethered awaye: And when the Sunne was vp, God prepared a feruent east wind: and ý Sunne bet ouer the head of Jonas, ý he faynted agayne, & wysched vnto his soule that he might dye, and sayd: It is better for me to dye, then to lyue. And God sayde vn-
D to Jonas: Art thou so angry for the wylde vyne / And he sayde yee, verye angry am I, euen vnto the death. And the Lorde sayde: ý hast compassion vpon a wylde vine, wherto thou bestowedest no labour: nor madeste it growe, wych sprang vp in one nyght, and perysched in another: And shulde not I then haue cõpassyõ vpon Niniue ý greate cytie, wherin there are aboue an. C. ý. xx. M. personnes, that knowe not theyr ryghte hande from the lefte, besydes moche catel.

¶ The ende of the prophecy of Jonas.

The booke of the Prophete Micheas.

¶ The fyrst Chapter.

¶ Of the destruccion of Samarya because of their Idolatrye.

THys is the worde of the Lorde, ý came vnto Micheas ý Morastite in the dayes of * Iothan * Ahas ** Iehezekiah kynges of Iuda: whych was shewed him vpō Samaria and Ierusalem. * Heare all ye people marke thys wel O earth ¶ al that therin is Yee the Lorde God hym selfe be wytnesse amonge you, euen the Lorde from hys holye temple. For why? * beholde the Lorde shall go out of hys place, and come downe, ¶ tread vpon the hye thynges of the earthe. The mountaynes shal consume vnder hym, and the valleyes shall cleane asunder: lyke as ware consumeth at the fyre, and as the waters runnedowne warde. And all thys shalbe for the wyckednesse of Iacob, and the sinnes of the house of Israel.

But what is the wyckednesse of Iacob? Not * Samaria? whyche are the hye places of Iuda? Is not * Ierusalem? Therefore I shall make Samaria an heape of stones in the felde, to laye about the vineyarde: her stones shall I cast into the valley, and discouer her foundacyons. All her Images shall be broken downe ¶ all her garmentes shall be brente in the fyre: yee, al her ydoles wyll I destroy: for why? * they are gathered out of the hyre of an whore, and into an whores hyre shall they be turned agayne, wherfore I wyl mourne and make lamentacyon, bare and naked wyll I go: I must mourne lyke ý dragons, and take sorowe as the Estriches for their wound is past remedy. And why? it is come into Iuda, and hathe touched the gate of my people at Ierusalem already. * Wepe not, lest they at Geth perceaue it.

Thou at Bataphra, welter thy selfe in the dust and asches. Thou that dwellest at Shephr, get the hence wyth shame. The gyrde shall boost nomore for very sorowe: and why? her neyghbour shal take from her what she hath. The rebellyous citie hopeth that it shal not be so euel: but for al that, the plage shall come from the Lorde, euen into the porte of Ierusalem. The great noyse of the charettes shall feare them, that dwel at * Lachys, whyche is an occasyon of the synne of the daughter of Syon, for in the came by the wyckednesses of Israel. Yee, she sent her courtiers into the land of Geth.

The houses of lyes wyll disceaue ý kynges of Israel. And as for ý (O thou ý dwellest at Morasta) I shal bringe a possessioner vpon ý, ¶ the plage of Israel shal reache vnto Odolla. Make the balde, and shaue the, bycause of thy tendre chyldren: Make the cleane balde as an Iegle, for they shalbe caryed awaye captyue from the.

¶ The.ii. Chapter.

¶ The ayrynges agaynst the spuytfull people.

O Wo vnto them, that ymagyn to do harme, and deuyse vngraciousnesse vpon their beddes, to perfourme it in the cleare daye: for their power is agaynst God. When they come to haue lande, * they take it by vyolence, they robbe men of their houses. * 18.22.23.4

Thus they oppresse a man for his house, and euery man for his herytage. Therfore, thus sayeth the Lorde: Beholde, * agaynste this houshold haue I deuised a plage, wherout ye shall not plucke your neckes: Ye shall nomore go so proudly, for it wyll be a perylous tyme. In that daye shall this terme be vsed, and a mournyng shalbe made ouer you on this maner: We be vtterly desolate, the porcion of my people is translated. When wyl he parte vnto vs the lande, that he hath taken from vs? * Amos. 6.7

Neuertheleſſe, * there shalbe noman to deuyde the thy porcyon in the congregacion of the Lord. Tush, holde your tonge (say they) It shall not fall vpon this people, we shall not come so to confusyon, sayeth the house of Iacob. Is the spyrite of the Lorde so cleane awaye? or is he so mynded? Truthe it is, my wordes are frendly vnto the that lyue right: but my people doeth the contrary, therfore, muste I take parte agaynste them: for they take awaye bothe coote and cloke frome the symple. * Mic.7.7.8

Ye haue turned your selues to fyght, the women of my people haue ye shut oute from their good houses, and taken awaye myne excellent gyftes from their chyldre. Up, get you hence, for here shall ye haue no rest.

Bycause of their ydolatrye, they are corrupt, and shal mysserably perysh. Yf I were a fleshly felowe, ¶ a preacher of lyes, and tolde them, that they mygbt syt bybbynge and bollyng, and be dronken. O that were a prophet for this people. But I wyll gather the in dede, O Iacob, and dryue the remnaunte of Israel all togyther. I shall cary them one with an other as a flocke in the folde, and as the cattell in their stalles, that they maye be disquyeted of other men. Whoso breaketh the gap, he shall go before. They shal breake vp the porte, and go in and out at it. The kynge shall goo before them, and the Lorde shalbe vpon the head of them.

¶ The.iii. Chapter.

¶ Agaynst the tyrannye of princes, and false prophetes.

A

*Deu.xxiii.d Jeremi.v.a Zpsa.lxxxii.a Esay.v.c

AND I sayde: heare, O ye heades of the house of Jacob, and ye leaders of the house of Israell: * Shulde not ye knowe, what were lawfull and ryght? ‡ But ye hate the good, and loue the euel: ye plucke of mennes skynnes, and the flesh from theyr bones: ye eate the flesche of my people, & flay of theyr skynne: ye breake theyr bones, ye choppe them in peces as it were into a cauldron, and as flesh into a pot. Nowe the time shall come, * ẏ when they cal vnto the Lorde, he shall not heare them, but hyde hys face from them, because ẏ thorow theyr owne imaginacions they haue dealt so wyckedly.

*Esay.i.b Ze.xiii.xiii.c i.Peter.iii.b

B

And as concernyng the prophetes that disceaue my people, thus the Lorde sayeth against them. * When they haue any thinge to bite vpõ, then they preach ẏ al shalbe wel but yf a man put not some thynge into their mouthes, they preach of warre agaist hym.

Ezech.xiii.d

*Dt.xxviii.c

C

* Therfore your vision shalbe turned to nyght, & your prophecyinge to darcknesse. The Sunne shal go downe ouer those prophetes, & the daye shalbe darcke vnto them. Then shal the vision seers be ashamed, and the sothsayers confounded: yee, they shalbe layne all the packe of them, to stoppe theyr mouthes, for they haue not Gods worde. * As for me I am ful of strẽgth, and of ẏ spret of the Lorde, ful of Judgement & boldnesse: to shewe the house of Jacob theyr wyckednes, and the house of Israel, theyr synne.

*Jeremi.i.c. Ezechiel.iii.a

D

O heare thys ye rulers of the house of Jacob, and ye iudges of the house of Israel, ye that abhorre the thynge that is lauful, and wrest asyde the thynge that is streyghte. * Ye that buyld vp Sion wyth bloud, and Jerusalem with doing wronge. ‡ O ye iudges ye geue sentence for gyftes: O ye preastes, ye teach for lucre * O ye prophetes, ye prophecie for monye. Yet wyll they be taken as those that holde vpon God, ãd saye: Is not the Lorde amonge vs? Tusche, there can no misfortune happen vs. * Therfore shal Syon (for your sakes) be plowed lyke a felde ‡ Jerusalem shalbe come an heape of stones, and the hyll of the temple shallbe turned to an hye woode.

*Abac.ii.b ‡Ezer.xxii.b *Jere.vi.b *Jere.xxvi.d ‡ Jere.ix.b. ‡o.Regu.ix.b and.xxi.a. Luke.xxi.b.

¶ The. iiii. Chapter.

¶ Of the ealinynge of the Gentyles, and conuersyon of the Jewes.

A

‡ Leuit.xvi.g Esd.ii.a

BUT ‡ in the latter dayes it wyll come to passe, that the hyll of the Lordes house shal be set vp hyer thẽ anye mountaynes or hylles: Yee the people shall preace vnto it, ãd the multitude of the Gentyles shall hast them thyther, saying: Come, ‡ let vs go vp to the hyll of the Lorde, and to the house of the God of Jacob: that he maye teach vs hys wayes, and that we maye walke in his pathes. ‡ For the lawe shall come oute of Sion: and the worde of God from Jerusalem, and shal geue sentence amonge the multytude of the Heathen, and reforme the people of farre countres: so that of theyr swerdes they shall make ploughcharres, and sythes of theyr speares.

‡ Esay.ii.a Zpsal.cxxii.a

B

* One people shal not lyfte vp a swerd agaynst another, yee, they shal nomore learne to fyghte: but euery man shall syt vnder hys vyneyarde and vnder hys fyggtre, and no man to fraye hym awaye: for the mouth of the Lord of hoostes hath spoken it. Therfore where as all the people haue walked euery man in the name of his owne God, we wyl walke i the name of our God for euer & euer. * At ẏ same time, sayth the Lord, wyl I gather vp the lame and the out castes, ãd suche as I haue chastened, and wyl geue ylsue vnto the lame, and make of the outcasts a great people: * and the Lord him selfe shal be theyr kyng vpon the mount Syon, from this tyme forth for euermore. And vnto the. (O thou tower of * Eder, thou strong holde of the daughter Syõ) vnto the shal it come euen the lordschyp and kyngdome of the daughter Jerusalem. Why then art thou nowe so heuy? is there no kynge in the? are thy councelers a waye that thou arte so payned, as a woman in her trauyle? And nowe (O thou daughter Syon) be sorye, let it greue the as a wyfe labouynge w̃ chylde: for nowe muste thou get the out of the citie, and dwel vpon the playne felde: Yee, vnto Babylon shalte thou go, there shalt thou be deliuered * and there the Lorde shall lowse the from the hande of thyne enemyes.

Esay.xi. and.xlvi.a *Soph.iii.a *Luke.i.a C *Ge.xxxv.a *Micha.iv.a

D

Now also are there many people gathered together agaynst the saying: what, Syon is curled, we shall se oure luste vpon her. But they knowe not * the thoughtes of the Lorde they vnderstande not hys councell, ẏ shal gather them together as the sheeues in the barne. Therfore get the vp, O thou daughter Sion, and thresche out the corne: for I wyll make thy horne yron, ãd thy clawes brasse, that thou mayest grynde many people: theyr goodes shalte thou apropriate vnto the Lorde, and theyr substaunce vnto the ruler of the whole worlde.

*Esay.xl.a

¶ The. v. Chapter.

¶ Of the destruccyon of Jerusalem.

A

AFter ẏ shalt thou be robbed thy selfe O thou robbers daughter: they shal laye sege agaist vs, & smyte ẏ iudge of Israel w̃ a rodde vpon the cheke. * And ẏ Bethlem Ephrata, art lytle amonge ẏ thousãdes of Juda, Out of ẏ shal come vnto me which shalbe the gouernour I Israel: whose outgoing hath bene from the begynnynge & from euerlastynge. In the meane wyple he

*Mich.v.a Joha.vii.a

plageth

plagyth them for a season, vntyll the tyme
that the (whych shall beare) haue borne: thē
shall the remnaunt of hys brethren be cōuer-
ted vnto ý chyldrē of Israel. He shall stande
fast, * and geue foode in the strength of the
Lorde, and in the victory of the name of the
Lorde his God, and when they be cōuerted,
he shalbe magnifyed vnto the farthest par-
tes of the worlde.
5 Then shall there be peace, so that the As-
sirian may come into your lande, and treade
in youre houses. We shall bryngе vp seuen
shyperdes and. viii. prynces vpon thē: these
shal sladdue the lande of Assur w̄ the swerde,
ý the lande of * Nymrod wyth theyr naked
weapōs. ¶ Thus shal he delyuer vs from the
Assirian, when he cōmeth within oure lāde,
and settyth hys fote wythin our borders.
6 And ý remnaūt of Jacob shalbe amonge
the multitude of people, as the dewe of the
Lorde, and as the droppes vpon the grasse,
that tarryeth for noman, and waytyeth of no
body. * Yee, ý residue of Jacob shalbe amōg
the Gentyls and the multitude of people, as
the lyon amonge the beastes of the wodde, ¶
as the lyōs whelpe amōge a flocke of shepe:
wych (when he goeth thorowe) treadeth
downe, trareth in peces, and there is no man
that can helpe. Thyne hande shalbe lyfte vp
vpon thyne enemyes, and all thyne aduer-
saries shall perysshe.
7 The tyme shall come also, sayeth ý Lord,
that I wyll take thyne horses from the, and
destroy thy charettes. I wyll breake downe
the cyties of thy lande, and ouerthrowe all
thy stronge holdes. * All wytchcraftes wyll
I rote out of thyne hande, there shall no mo
soothsayinges be within ý. * Thyne Idols
and thyne Images wyll I destroye out of ý
so that thou shalt nomore bowe thy selfe vn-
to the workes of thyne owne handes. Thy
groues wyl I plucke vp by ý rotes, ¶ breake
downe the cyties. Thus wyll I be auenged
also, vpō all the heathē that wyll not heare

¶ The. vi. Chapter.

¶ An exhortacyon to heare the iudgement agaynst Israel, beynge vnkynde. What manner of sacrifices to please God.

Erkenne now what the Lorde sayeth:
* Up reyroue the mountaynes, and
lette the hylles heare the voyce, O
heare the punysshment of the Lorde, ye mōu-
taynes, and ye myghtye foundacyons of the
earthe: for the Lorde wyll reyroue hys peo-
ple, ¶ reasō wyth Israel. O my people what
have I done vnto ý? or wherin haue I hurte
thee? geue me answere. * Because I brought
the from the lande of Egypte, and delyuered
the out of ý house of bondage? * Because I
sente Moses, Aaron ād Miriā to leade the?
Remember (O my people) what Balach ý
kyng of Moab had ymagyned agaynste the
and what answere that Balaam the sonne
of Beor gane hym, from Sethin vnto Gal-
gal, that ye maye knowe the lonynge kynd-
nesses of the Lorde.
What acceptable thyng shall I offer vn-
to the Lorde? shal I bowe my knee to the hie
God? Shall I come before hym with brent-
offerynges, and with calues of a yeare olde?
Hath the Lord a pleasure in many thousāde
rammes, or innumerable streames of oyle?
Or shall I geue my fyrst borne for myne of-
fences, ¶ the frute of my bodye for the synne
of my soule? I wyl shewe the, O man, what
is good, and what the Lord requyreth of the
Namely, to do ryght, to haue pleasure in lo-
uynge kyndnesse, to be lowlye, ¶ to walke w̄
thy God. * The Lordes voyce cryeth vnto ý
cytie, ¶ the man that shalbe saued cōsydereth
thy name (O Lorde.) Herken what is youre
rodde, ¶ here him ý warnyth you? * Shulde
I not be displeased, for ý vnryghteous good
in the houses of ý wycked, ¶ because the mea
sure is minished? Or shulde I iustifye ý false
balaūces ¶ the bagge of dysceytfull weygh-
tes, amonge those that be full of ryches vn-
ryghtuously gotte: where the citesins deale
wyth falshede, speake lyes, ¶ haue dysceyt-
full tonges in theyr mouthes?
Therfore I wyl take in hande to punysshe
the, ¶ to make the desolate, because of thy sin
nes. * Thou shalte eate, ¶ not haue ynough:
yee, thou shalt bryng thy selfe downe. Thou
shalte fle but not escape: ¶ those ý thou wol-
dest saue, wyl I delyuer to the * swearde.
Thou shalt sowe, but not reape: thou shalte
presse oute olyues, but oyle shalte thou not
haue to anoynt thy selfe withall: thou shalte
treade out swete must, but shalt bryncke no
wyne. Ye kepe the ordinaunces of * Amri, ¶
all the customes of the house of Ahab: ye fo-
lowe their pleasures, therfore wyll I make
wast, and cause thy inhabyters to be abhor-
red. O my people: and thus shalt thou beare
thyne owne shame.

¶ The. vii. Chapter.

¶ A complaynte of the cytie nombre of the rychteous. Agaynst the truth ought we not to hold wyth our greatest frendes.

WO is me: I am become as one that
goeth a gleanynge in the harvest.
There are no mo grapes to eate,
yet wolde I fayne (w̄ al my herte)
haue of ý best frute. * There is not a godlye
vpō earth, there is not one righteous amōge
men. They laboure all to shedde bloud, and
euery man hunteth hys brother to death: yet
they saye they do wel when they do euel. As
the prynce wyl, so sayeth the iudge, that he
maye do hym a pleasure agayne. The great
man speaketh what hys herte desyreth: ¶ the
hearers alowe hi. The beste of thē is but as
a thistle, ¶ ý most rightuous of thē is but as

a briere in the hedge. But when the daye of
thy preachers cōmeth, that thou shalt be vy-
*Jerem.xv.a sited, thē shall they be wasted awaye. * Let
B no man byleue his frende, nor put his confy-
dēce in a brother. Kepe ý porte of thy mouth
*Math.x.c from her that lyeth in thy bosome, * for the
Deut.xxiii.b. sonne shall put his father to dishonoure, the
and.xxxiii.b daughter shall rise agaynste her mother, the
*Esa.xxxvii.b daughter in lawe agaynste her mother in
and.liiii.b lawe: and a mans foes shalbe eue they of his
owne houshold.

Neuertheless I wyll loke vp vnto ý Lord.
I wyll patiently abide God my sauiour: my
*Prou.xxiii.a God shal heare the. * O thou enemy of myne
reioyse not at my fall, for I shall get vp a-
gaine: and though I syt in darknesse, yet the
Lorde is my lyght. I wyll beare the punysh-
ment of the Lorde (for why, I haue offended
him) tyl he syt in iudgement vpon my cause,
& se that I haue right. He wil bring me forth
to the lyght, and I shal se his rychtousnesse.

C She that is myne enemye shall loke vpon
*xxiii. regum. it & be cōfoūded, which nowe sayth: * Wher
xiii.a is thy Lorde God? Myne eyes shall beholde
her, whē she shalbe troden downe as the clay
*Amos.iv.c in ý stretes. * The tyme wyll come that thy
gappes shalbe made vp, & the lawe shall go
abrode: & at ý tyme shall they come vnto the
frō Assur vnto the stronge cyties, & from the
stroge cyties vpon the ryuer: frō the one see
to ý other, frō the one moūtayne to ý other.

Notwithstandynge, ý lande muste be wa-
sted, because of them that dwel therin, and
for the frutes of their owne ymaginacyons.
Therfore fede thy people wyth thy rod, the
flock of thyne heritage which dwell desolate
in the wodde: that they may be fed vpon the
mounte of Carmel. Basan, and Galaad, as
a fore tyme. Maruelous thiges wil I shewe
*Exod.xiii.a thē, * lyke as whē they came out of Egypte.

D This shall the heathen se, and be ashamed
*Iob.xxxix.d. for all their power * so that they shall lape
their hande vpon their mouthe, and stoppe
*Gen.iii.c. their eares. * They shall lycke the dust lyke
a serpent, & as the wormes of the earth, that
tremble in theyr holes. They shalbe afrayed
of the Lord oure God, & they shall feare the.

Where is there suche a God as thou? that
pardonest wyckednesse, and forgyuest ý of-
fences of the remnaunte of thyne heritage?
He kepeth not his wrath for euer: and why?
his delite is to haue cōpassiō: * he shal turne
*Ieremi.xx.b agayne, and be merciful to vs: he shall put
downe our wyckednesses, and caste all oure
synnes into the botome of ý see. Thou shalte
kepe thy truth with Jacob, & thy mercye for
Abrahā, lyke as thou hast sworne vnto our
fathers longe a goo.

The ende of the prophecy of Micheas.

The booke of the prophet Nahum.

C The.fyrste.Chapter.

C Of the destruccyon of Niniue and of the deliu-
rauncе of Israel.

This is the heuye burthen of I
Niniue, whiche Nahum of
Elchos dyd wrye as he
sawe it. * The Lord is a ge *Deu.
lous God, & a taker of ven-
geaunce is the Lorde, and
wrothfull. * The Lorde ta *Nume.
keth vengeaunce of his enemyes, & reseruеth
displeasure for his aduersaryes. * The Lord *Nume.
sufferеth longe he is of great power, and so in xiii.a Ie
nocent: that he leueth no man fautlesse be-
fore hym. The Lorde goeth forth in tēpeste &
stormy wether, ý cloudes are the dust of hys
fete. When he reproueth the see, he dryeth it B
vp, & turneth the floudes to dryе lāde: Basā
is desolate: Charmel & the pleasure of Lyba-
nus wasteth awaye. The moūtaines tremble
for him, the hylles consume. At the syght
of hym, the earth quaketh: yea, the whole
worlde, and all that dwell therin. * Who *Ieremi.
may endure before hys wrathe? Or who is xxxiii.a
able to abyde hys grym displeasure? His an
ger taketh on lyke fyre: and the harde rockes
are clouen in sundre before hym.

Ful gracyous is the Lorde, and a stronge C
holde in the tyme of trouble, he knoweth thē
that put theyr trust in hym: when the floude
renneth ouer, and destroyeth the place: and
when the darknesse foloweth styll vpon hys
enemyes. What do ye ymagyn then against
the Lord on this maner? (Tush whē he hath
once made an ende, there shall come no more
trouble.) For lyke as the thornes that strike
together, & as the drye strawe, so shall the
drōkardes be cōsumed together, euen when
they be full. There come oute of the suche as
ymagin myschefe: & gyue vngracyous coun-
sell agaynst the Lorde.

Therfore thus sayth the Lorde: Let them D
be as well prepared: yee, & as many as they
can, yet shall they be hewē downe, and passe
awaye. And as for ý, I wyll vexe ý, but not
vtterly destroy the. And nowe wyl I breake
his rodde from thy backe, & burst thy bōdes
in sundre. But the Lorde hath geuen a com-
maundement concernynge the, ý there shall
come nomore sede of thy name. * The car- *Esa.
ued & casten ymages wyl I roote oute of the xxxiii.a
house of thy God. Thy graue shal I prepare
for the, and thou shalt be confounded.

C The.ii.Chapter.

C He describeth the victorye of the Chaldeis
agaynst the Niniuites.

Beholde, * vpon the mountaynes come the fete of him, that bringeth good tidynges: and preacheth peace. O Iuda, kepe thy holy dayes, perfourme thy promyses: for Belial shall come nomore in the, he is vtterly rooted out.

The scaterer shall come vp agaynst the, & lye lege to the castell. Loke thou wel to the wayes, make thy loynes stronge, arme thy selfe with all thy myght: for the Lord shal restore agayne the glory of Iacob, lyke as the glory of Israel. The destroyers haue broken them downe, and marred the vyne braunches. The shylde of hys gyauntes glystereth, hys men of warre are clothed in purple. His charettes are as fyre, when he maketh hym forward, & his spere shaftes are soked in venim. The charettes rolle vpon ý streetes, & welter in the bye wayes. They are to loke vpō lyke mirrors of fyre, & go swyftly, as the lyghte dyne. When he doth but warne hys gyaūtes, they fall in theyr araye, & haslely they clyme vp the walles: yee, the engyns of the warre are prepared already. The water porres shalbe opened, and the kiges palace shall fall. The quene her selfe shalbe led away captyue, and her gentylwemen shall mourne as doues, and grone wythin theyr hertes. Niniue is lyke a pole full of water, but thē shal they be fayne to fle. Stande, stād, (shal they crye) & there shal not one turne backe. Ware ye the syluer, awaye wyth the golde for there is no ende of treasure. There shalbe a multitude of al maner of costly ornamētes. Thus muste she be spoyled, emptyed & clene stripped out: that their hertes may be melted away, their knees tremble, all theyr loynes be weake, & theyr faces blacke as a pot.

Where is nowe the dwellinge of the lyōs & the pasture of the lyons whelpes? where ý lyon & the lyonesse went wō the whelpes, & no man frayed thē away? But the lyon spoyled enough for hys yonge ones, & deuoured for hys lyonesse: he filled his dēnes wō his praye, & his dwelling place wō that he had rauished. Beholde, I wyll vpon ý, sayeth the Lord of hostes, and wyl set fyre vpō thy charettes ý they shall smoke wythal, & the swearde shall deuoure ý yonge lyons. I wyl make an ende of thy spoylynge frō oute of ý earth, and the voyce of ý messagers shal nomore be herde.

The.iii.Chapter.

¶ The fall of Niniue.

O * to ý bloudthursty cytie, whych is all full of lyes & robberye, & wyll not leaue of frō rauishyng. There a man may heare scourging, rushinge, ý noyse of the wheles, ý cryenge of ý horses, and the rusyng of the charettes. There the horsemē lift up wō naked swearde, & glistenyng spears: there lyeth a multitude slayne, & a great heape of deed bodyes: there is no ende of deed coarses: yee, men fall vpō theyr bodyes. And that for the great & manyfolde whoredome, of the fayre and bewtyfull harlot: whiche is a mastresse of wytchecrafte, yee, ād selleth ý people thorowe her whordom, & the nacions thorowe her wytchcrafte.

* Beholde, I wyll vpō the (sayth the Lord of hostes) and wyll pull thy clothes ouer thy heade: ý I maye shewe thy nakedness amōge the Heathen, and thy shame amōge ý kyngdomes. I wyll cast dyrte vpon the, to make the be abhorred, & a galynge stocke. Yee, all they that loke vpon the, shall starte backe, & saye: Niniue is destroyed. B ‡Esay.xlvii.c Ezechi.xvi.d.

Who wyl haue pytie vpon ý: where shall I seke one to cōforte the? Arte ý better then the great cytie of * Alexandria? that laye in the waters, and had the waters roūde about it: which was strōgly fenced & walled with the see? Ethiopia & Egipt were her strength & that exceadynge great, abouē measure. Aphrica & Lybia were her helpers, yet was she brynē awaye, & brought into captiuyte, her yonge chyldren were smytten downe at the heade of every strete, the lottes were cast for the moost auncyent mē in her, & all her mighty men were boūde in cheynes. Euē so shalt thou also be dronkē, & hyde thy self, and seke some helpe agaynste thyne enemye. All thy stronge cyties shalbe lyke fyggetrees wyth rype fygges: whyche when a man shaketh, they shall fall into the mouth of the eater. * Ezec.xxx.c C

Beholde, thy people wythin the, are but wemē, the portes of thy lande shalbe opened vnto thyne enemyes, and the fyre shall deuoure thy barres. Draw water now against thou be beleged, make vp thy strōge holdes go into ý claye, tēper ý morter, make strōge brycke: yet ý fyre shal cōsume the, the swerd shall destroye the: yee, as the locuste doth, so shall it eate ý vp. It shall fall heuely vpon ý as the locustes: yee, eyght heuely shall it fall vpon the, euē as the grethoppers. Thy marchauntes haue bene nōbred with the starres of heauē, but now shal they spryede abrode as the locustes & fle theyr waye: Thy Lordes are as the grethoppers: & thy captaynes as the multitude of grethoppers, whych whan they be cold, remaine in the hedges: but whā the Sunne is vp, they fle awaye, ād no mā can tel where they are become. Thy shepherdes are a slepe (O kynge of Assur) thy worthyes are layed downe, thy people is scatred abrode vpō the mountaynes, and noman gathereth them together agayne. Thy woūde cannot be hyd, thy plage is so sore. All they ý heare thys of the, shall clappe their handes ouer the. For what is he, to whom thou hast not alwaye bene doynge hurte. ‡Esa.x.a.xxx.f xxxi.b Zacha.x.b.

¶ The ende of the prophecye of Naum.

¶ The

The booke of the prophet Abacuc.

¶ The fyrst chapter.

¶ A complaynte agaynste Israell.

A THis is the heuy burthen, which the prophete Abacuc dyd se. O Lorde, * howe longe shall I crye, & thou wylt not heare? * Howe longe shal I complayne vnto the, suffrynge wrongе, & thou wylt not helpe? Why lettest thou me se werynesse & laboure? * Tyranny and violence are before me, power ouergoeth right: for the laweis toarne in peces, & there cānot B ryght iudgement go forth. And why? the vngodly is more set by then ý ryghteous: thys is the cause, that wronge iudgement proceedeth. * Beholde, amonge the Heathen, and loke well, wondre at it, and be abashed: for I wyll do a thynge in youre tyme, wyche though it be tolde you, ye shall not beleue.

* Psal. xxii. a
* Iob. xix. a
* Eccl. iiii. a
* Actes. xiii. d
* Habu. xxviii. e

* For lo, I wyl rayse vp ý Caldees, that bytter and swyfte people: wyche shall go as wyde as the lāde is, to take possessiō of dwelling places, ý be not their owne. A grimme & boysterous people is it, these shall syt in iudgement & punysh. Their horses are swyfter then the cattes of the mountayne, & byte sorer then * the wolues in ý euenyng. Their horsemen come by great heapes from farre, they flye hastly to deuoure as ý Aegle. They come all to spoyle, out of them commeth an eastwynde, wyche bloweth ād gathereth theyr captaynes, lyke as the sand. They shal mocke the kynges, and laugh the prynces to scorne. They shal not set by any stroge hold, for they shall laye ordinaunce agaynste it ād take it. Then shall they take a freshe corage vnto them: to go forth and to do more euell, and so ascrybe the power vnto * theyr God.

C
* Soph. iii. a.
* Habac. xlvi. a
xi. pa. xxviii. b
Ipsa. xxxii. c
Esay. i. a

But thou O Lorde my God & my holye one, thou arte from the begynnyng, therfore shall we not dye. O Lord, thou hast ordened thē for a punyshment, and set thē to reproue the myghtie. Thyne eyes are cleane, thou mayest not se euell, thou canst not beholde ý D thynge that is wycked. & Wherfore thē doest thou loke vpō the vngodly, and holdeste thy tonge, when the wycked deuoureth the man ý is better then hym selfe? Thou makest mē as the fysche in the see, & lyke as the creyynge beastes, that haue no gyde, they take vp al wyth their angle, they catch it in theyr net, & gather it in theyr yearne: whereof they reioyce and are glad. Therfore offre they vnto their net, & do sacrifice vnto their yearne: because ý thorowe it their porcyō is become so fat & theyr meate so plenteous. Wherfore,

* Hiere. xii. a
Psa. cxxxviii. a

they cast out theyr net agayne, & neuer cease to slaye the people.

¶ The. ii. Chapter.

¶ Of the vysyon of the prophete. Agaynst polynyr, ciuetousnes, and idolatrye.

I STode vpō my watch, & set me vpon my bulworke, to loke and se what he wolde say vnto me, & what answere I shulde geue hym that reproued me. But ý Lorde answered me, & sayd: Wryte the vision playnly vpon thy tables, that who so cōmeth by, maye rede it. & for the vysion is yet farre of for a tyme, but at ý laste it shal come to passe, ād not fayle. & And though he tary, yet wayte thou for hym, for in very dede he wyll come, and not be slacke. Beholde, the vnrighteous thinketh him selfe in sauegard as in a stronge holde: & but the iust shal lyue by hys fayth. Like as the wynde dysceaueth the dronckarde, euen so the proude shal fayle and not endure. He openeth his delyre wyde vp as the hell, * & is as vnsaciable as death. All Heathen gathereth he to hym, and heapeth vnto hym all people.

A
Habac. ii. a
Habac. ii. b
Habac. ii. c
Habac. ii. d
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Habac. ii. aaaaaaaaaaaaaaaaaaaaaa
Habac. ii. bbbbbbbbbbbbbbbbbbbbbb
Habac. ii. cc

thy worthyp. * For the wronge ý thou haste done in Libanus, shall ouerwheime the and the wylde beastes shall make the afrayed: be cause of mens blonde, & for the wronge done in the lande, in the cytie, and vnto all such as dwell therin.

What helpe then wyll ý ymageod, wherin ý workman hath fashyoned? Or ý vayne ý ymage, wherin because ý craftesman putteth hys trust, therfore maketh he dõme stolles? Wo vnto him that sayeth to a pece of wodde: arise, & to a dõme stone: stand vp, lo what instruccyon maye suche one geue? Beholde, it is layed ouer with golde & siluer and there is no breth in it. * But the Lorde in hys holy temple is he: whom all the world ought feare.

¶ The.iii.Chapter.

¶ Prayer of the prophete Abaruck for the ignorauncе.

O Lorde, when I herde speake of the, I was afrayed. The worcke that thou hast takē in hāde, shalte thou performe in hys tyme, O Lorde: & whē thy tyme cōmeth, thou shalt declare it. In thy very wrathe ý thynkest vpon mercy, God commeth from Themā, & the holy one from the mount of Pharan: Selah.

Hys glory couereth the heauens, & ý earth is full of his prayse. His shyne is as ý sunne, and beames of lyghte go out of hys handes, there is his power hyd. Destruccion goth before him, and a pestilente sycknesse goeth frō his fete. * He stādeth, & measureth the earth. Beloketh, & the people consume awaye, the mountaynes of ý worlde fall downe to poulder, & the hilles are fayne to bowe thē selues, for hys goynges are euerlastynge and sure.

I sawe, that the pauilions of the Morianes & the tentes of ý lande of Madian were vexed for werynesse. Wast thou not angry, O Lorde, in the waters? was not thy wrath in ý freudes, & thy displeasure in ý see? yes, wyth thou sattest vpō thyne horse, and whā thy charettes had ý victory. Thou shewedest thy bow opēly, like as thou haddest prouided wē an oth * vnto the trybes Selah.

Thou dydest deuyde ý waters of ý earth. When the mountaynes sawe the, they were afrayed, the water streame went awaye: the deepe made a noyse at the lyfting vp of thyne handes. The * Sunne and Moone remayned styll in their habitaciō. Thyne arowes went out glitteryng, and thy speares as the shyne of the lyghtenyng. * Thou trodest downe ý lande in thyne anger, and dydest threshe the heathen in thy displeasure. Thou cameste forth to helpe thy people, to helpe thyne anointed. Thou smotest downe the head of ý house of the vngodly, & discouerdest his foundations, euen vnto the necke of hym. Selah.

Thou dydest stryke thorow wē hys sceptre the prades of his playne people: whych come as a stormy wynd to scatre me abrode, & are glad whē they may eate vp ý poore secretly. Thou makest a waye for thyne horses in the see, cuē in ý mydest of great waters. Whē I heare this, my body is vexed, my lyppes trēble at ý voyce therof, my bones corrupte, I am afrayed where I stāde. O ý I might rest in the daye of trouble, ý I might go vp vnto our people, whych are already prepared.

For the fygge trees shal not be grene: and ý vynes shall beare no frute. The laboure of ý olyue shalbe but lost, & the lāde shal bringe no corne: ý shepe shalbe takē out of the folde, and there shalbe no catell in the stalles. But as for me, I wyll be glad in the Lord, & wyll reioyce in God my Saueoure. * The Lord God is my strength, he shal make my fete as the fete of hertes: & he which geueth the victory, shall bryngе me to my hye places syngynge vpon my psalmes. * Psa.xviii.b

The ende of the prophecy of Abacuc.

The booke of the prophet Sophoni.

¶ The.kyrste.Chapter.

¶ Threateninges agaynste Juda and Ierusalem because of their idolatrye.

This is ý worde of the Lord, which came vnto Sophony ý sōne of Chusi, ý sonne of Gedoliah, ý sōne of Amariah, the sonne of Hezekiah in the tyme of * Josiah the sōne of * Amō kyng of Juda. I wyl gather vp al thinges in the lāde (sayeth the Lorde) I wyll gather vp mā & beast: I wyl gather vp the fowles in the ayre & the fysh in the see (to ý great decay of the wicked) & wyll vtterly destroye the mē out of the lāde, sayth the Lord. I wyl stretche out myne hande vpon Juda, & vpon all suche as dwell at Ierusalem. Thus wyll I rote out the remnaunt of Baal from thys place, & the names of the * Remurins ād priestes: yee, & ‡ such as vpon their house toppes worshyp and bowe thē selues vnto the hoost of heauen: whyche sweare by the Lorde, and by their Malchom also: which starte aback from the Lorde, and neyther seke after the Lorde nor regarde hym. * Be styl at the presence of the Lorde God, for the daye of the Lord is at hande: yee, the Lorde hath prepared a slayne offeringe, and called hys gestes therto. And thus shall it happen in the daye of the Lordes slayne offeryngе. I wyl vyset the princes, * the kinges chyldren: and all such as were straunge clothyngе. In the same daye also wyll I vyset all those that treade ouer the threshold so proudly

I

* iiii. regum. xxiii.a
* iiiii.pa.xiii.b

B

* iiii. Regum xxi.a xxiii.a
‡ Deut.xvii.b Ieremie. b.b

* zachari.i.a

* ii.re.xxvii.b Ier.xxxix.b.

C proudly, which fyll their Lordes house with robbery & falshede. At the same tyme (sayeth the Lorde) there shalbe herde a greate crye from the * fysche porte & an howlynge from the other porte, & a greate murthure frome the hylles. Howle ye that dwell in ý mypl, for all the marchaũt people are gone, & all they that were laden wyth sylver, are roted oute. *iii.Esd.iii.a

At the same tyme wyll I seke thorow Jerusalem wyth lanternes, & vyset them that contynue in theyr dregges, and saye in their hertes: * Tush, ý Lorde wyll do nether good nor evell. Their goodes shalbe spoyled, and their houses layed wast. * they shall buylde houses, & not dwell in them, they shal plante vynyardes, but not drinke the wyne therof. *Jerem.b.c. *Deut.xxix.c. *Jerem.xxiii.c. *Amos.v.c.

D For the great * daye of the Lorde is at hãde, it is harde by & commeth on a pace. Horrible is ý tydynges of the Lordes daye, then shall the gyaunte crye out: for that daye is a daye of wrath, a daye of trouble and heuynesse, a daye of vtter destruccyon & mysery, a darcke & glomynge daye, a cloudy & stormy daye, a daye of the noyse of trõpettes & shawmes, agaynst the stronge cyties and hye towres. I wyll brynge the people into such vexation, ý they shal go aboute lyke blynde mẽ, because they haue synned agaynst the Lorde. Their blonde shalbe shed as the dust, & their bodies as the myre. * Nether their sylver nor theyr golde shalbe able to delyuer them in ý wroth full daye of the Lorde, but the * whole lande shalbe consumed thorowe the fyre of hys gelousye: for he shal soone make clene riddaũce of all them that dwell in the lande. *Joel.ii.a. *Ezec.vii.d *Soph.iii.b.

The.ii.Chapter.

C He moueth to returne to God, prophecyenge vnto the one destruccyon, and to the other deliuerance.

I EXampyne poure selues and serche O ý Nacion that hast no desire to ý lawe, or the thinge go forth that God hath concluded, and or the tyme come wherin mã shall passe awaye as the duste: or the fearful wrath of the Lorde come vpon you: yee, or ý daye of ý Lordes sore displeasure come vpon you. Seke the Lorde al ye meke herted vpõ earth, ye that worke after hys iudgemente: seke rycheousnes, * seke lowlynesse: that ye maye be defended in the wrothful daye of ý Lord: For Gaza shalbe destroyed, & Ascalõ shalbe layed wast. They shall cast out Asdod at the none daye, & Accarõ shalbe pluckt vp by the rootes. *iiii.Re.xx.a Jonas.iii.a Soph.xxiii.c. Jerem.xlvi.a Ezechi.xxv.c.

B Wo vnto you that dwell vpõ the see coast ye murtherous people: the word of the Lord shall come vpon you. O Canaan thou lande of the Philistines, I wyll destroye ý, so that there shall no man dwell in the any more, & as for the see coast, it shalbe herdmens cotages & shepefoldes: yee, it shalbe a porcyon for such as remayne of the house of Juda, to fede ther vpõ. In the houses of Ascalon shal they rest towarde nyght for the Lorde their God shal vyset thẽ, & turne awaye their captiuite. * I haue heard the despyte of Moab, & the blasphemyes of the childrẽ of Ammon, how they haue shamefully intreated my people, & magnifyed them selues wythin ý borders of theyr lande. Therfore, as truely as I lyue (sayeth the Lorde of hoostes the God of Israel) Moab shalbe as Sodome & Ammõ as Gomorra: euẽ drie thorne hedges, salt pittes & a perpetuall wyldernes: The resydue of my folke shall spoyle them, the rẽnaunt of my people shal haue thẽ in possessiõ. * Thys shall happen vnto them for theyr pryde, because they haue dealt so shamefully with the Lorde of hoostes people, & magnifyed thẽ selues aboue them. The Lorde shalbe grymme vpon thẽ, * & destroye all the goddes in the lande. And all the Ilcs of the Heathen shall worshyp hym, euery man in hys place. *xvi. *xvi. *xvi.

Ye moriãs also shal perysh wt my sweard: Yee, he shall stretch oute hys hande ouer the north, and destroye Assur. * As for Ninive he shall make it desolate, dryye & waste. The flockes and all the beastes of the people shal lye in the myddest of it: pellicanes & storkes shall abyde in the vpper postes of it, fonles shall synge in the wyndowes, & rauens shall syt vpõ the balkes, for the borders of Cedr shalbe ryuen downe. This is the proude and careless cytie, that sayd in her hert. * I am, and there is els none. O howe is she made so wast, that the beastes lyeth therin! Who so goeth by, mocketh her, and poynteth at her wyth hys fynger. *xvi. *iii.Esd.

C The.iii.Chapter.

C Agaynst the gouernours of Jerusalem, of the calling of al the Gentyls. A comforte to the resydue of Israel.

W O to ý abhominable, fylthy, & cruel cytie: which wil not heare, nor be reformed. Her trust is not in ý Lorde nether wyl she holde her to her God. Her rulers wythin her are as roarynge * lyons: her iudges are as wolues in the euening, which leaue nothyng behynde thẽ tyl the morowe. Her prophetes are light personnes & vnfaithful men, her prestes vnhalowe ý sanctuary & do wronge vnder the pretence of the lawe. But ý iust Lord ý doth no vnryght, was amonge thẽ, euery morninge shewynge them hys lawe clearly, & ceasled not. But the vngodly wyll not learne to be ashamed. Therfore wyll I rote oute thys people, & destroye their towres: yee, and make their stretes so voyde, that no man shall go therin. Theyr cyties shalbe broken downe, so that no body shalbe lefte, nor dwell there any more. I *Ezec. I

I sayde vnto them: O feare me, & be content to be refourmed. That their dwellynge shulde not be destroyed, & that there shulde happen vnto them none of these thynges, B

wherwith

The booke of the Prophete Aggeus.

¶ The fyrste. Chapter.

¶ The tyme of the prophecie of Aggeus. An rhoric̄ upon to buylde the temple agayne.

IN ꝑ seconde yeare of king * Darius, in the. vi. moneth the fyrste daye of the moneth, came the worde of Lord (by the Prophet Aggeus) vnto * zorobabell the sonne of Salathiell the prynce of Juda, and to Jesua the sonne of Josedech the hye preest saying. Thus speaketh the Lord of hoostes, and sayeth. Thys people dothe saye. The tyme is not yet come to buylde vp the Lordes house. Then spake the Lorde by the prophete Aggeus, and sayde. * Ye poure selues can fynde tyme to dwel in syled houses, and shall thys house lye waste? Consyder nowe your owne wayes in youre hertes (sayeth ꝑ Lorde of hoostes) * Ye sowe muche, but ye bryngе lytle in: ye eate, but ye haue not ynough, ye dryncke but ye are not fylled: ye decke your selues but ye be not warme: and he that earneth any wages, putteth it in a broken purse.

A *1. Esd. vi. i. Daniel. v. c and. vi. a

*1. Esdras. ii iii. & iiii. d

B *Jerr. xxii. a

*Lev. xxvi. d Deu. xxi. d Osee. viii. d Malach. iii. d

Thus sayeth the Lorde of hoostes. Consydre your owne wayes in your hertes, get you vp to the mountayne, fetch woode, and buylde vp the house * that yt maye be acceptable vnto me, & that I maye shew myne honoure, sayeth the Lorde. Ye loked for muche and lo, it is come to lytle, & though ye bring it home, yet do I blowe it awaye. And why so sayeth ꝑ Lord of hoostes? * Euen because that my house lyeth so wast, & ye runne euery man vnto hys owne house. Wherefore the heauen is forbidde to geue you any dew and the earthe is forbydden to geue you encrease. * I haue called for a drouth, bothe vpon the lande and vpon the mountaynes, vpon corne, vpon wyne, and vpon oyle, vpon euery thynge that the grounde bryngeth forth vpon men and vpon catel, yee, & vpon all handy laboure.

C *xiii. xx. bxiii. d

*Deu. xxviii. d

Nowe when zorobabel the sonne of Salathiel, & Jesua the sonne of Josedech the hye preeste wyth the remaunt of ꝑ people, herde the voyce of the Lorde theyr God, and the wordes of the prophet Aggeus (lyke as the Lorde theyr God hath sent hym) the people dyd feare the Lorde. Then Aggeus the Lordes aungel sayde in the Lordes messeage vnto the people * I am wꝯ you, sayeth ꝑ Lorde.

D *Deu. xxii. d and. xxvi. g. Jerr. xlviii. e Agge. ii. a 1. Esdras. v. a

* So the Lorde waked vp the sprete of zorobabel the Prince of Juda, and the sprete of Jesua the sonne of Josedech the hye preeste and the sprete of the remnaunte of all the

wyth I shall vyslet the. But neuerthe-
les, they stande vp early, to folowe the fyl-
thynes of theyr owne ymagynacyōs. Ther-
fore, ye shall wayte vpō me (sayth the Lord)
vntil the tyme that I stande vp: for I am
determyned, to gather the people & to bringe
the kingdomes together, that I maye poure
out myne anger, yee all my wrathfull * dyspy-
sure vpon the. For all the worlde shal
be consumed wyth the fyre of my gelousye.
And then wyll I clense the lyppes of the peo
ple, that they maye eurychone cal vpon the
name of the Lorde, and serue hym wyth one
mother. Such as I haue subdued, and my
children also whom I haue scatred abrode,
shall brynge me presentes beyonde the wa-
ters of Ethiopia.

In that tyme shalt thou nomore be con-
founded, because of all thy ymagynacions,
where thorowe thou haddest offended me: for
* I wyll take awaye the proude boasters of
thyne honour from the, so that thou shalt no
more trymphe because of my holy hyl. In ꝑ
same wyll I leaue a small poore symple peo-
ple wyych shall trust in the name of ꝑ Lord.
The remnant of Israel shall do no wycked-
nes, nor speake lyes: nether shal there any dy
sceytfull tunge be founde in theyr mouthes.
For they shalbe fed, and take theyr rest, and
no man shall make them afrayed. Geue thā-
kes, O daughter Sion, be ioyful, O Israell:
reyce and be glad from thy whole hert, O
daughter Jerusalem, for the Lorde hath ta-
ken awaye thy punyshmēt, and turned backe
thyne enemyes. The kyng of Israel, euē the
Lorde hym selfe is wyth the: so that thou ne-
dest nomore to feare any myscfortune.

In that tyme it shalbe sayde to Jerusa-
lem: feare not, & to Syon: let not thyne han-
des be slacke, for the Lorde thy God is wyth
the, it is he that hath power to saue: he hath
especyal pleasure in the, & a marueylous loue
towarde the: yee, he reioyseth ouer the wyth
gladnesse. Suche as haue bene in heuynesse,
will I gather together, and take oute of thy
congregacyon: as for the shame and reproche
that hath bene layed vpō the, it shalbe farre
from the. And lo, in that time wil I destroye
all those that vexe ꝑ: * I wyl helpe ꝑ lame, &
gather vp the castawaye: yee, I wyll get the
prayse and honoure in all landes, where they
have bene put to shame. At ꝑ same tyme wyll
I brynge you in, and at the same tyme wyll
I gather you. I wyll get you a name and a
good reporte amonge all people of the erthe,
when I turne backe youre captyuite before
your eyes, sayeth the Lorde.

¶ The ende of the prophecye of Sophony.

*xiii. xx. bxiii. d

*Deu. xxii. d and. xxvi. g. Jerr. xlviii. e Agge. ii. a 1. Esdras. v. a

people: that they came and laboured in the house of the Lorde of hoostes their God.

¶ The.ii.Chapter.

¶ He shewed that the goodlynes of the second temple shal exceade the first, because of the cõmyng of Christ.

A Vpon the.xxiiii. daye of the .vi. moneth in the seconde yeare of kynge Darius, the.xxi. day of the seuenth moneth, came the worde of ꝑ Lord by the prophete Aggeus, sayinge: speake to zorababel the sonne of Salathiel, prynce of Juda, and to Jesua the sõne of Josedech the hye preste, & to the resydue of the people, and
*1.Esd.iii.e. say. * Who is lefte among you, ꝑ sawe thys house in her fyrste bewtie? But what thinck ye now by it? Is it not in your eyes, euen as though it were nothynge? Neuertheleſſe, be of good chere. O zorobabel (sayeth ꝑ Lord)
*Deu.xxxi.b Josua.i.b * be of good comforte, O Jesua thou sonne of Josedech hye preste: take good hertes vnto you also all ye people of the lande, sayeth the Lorde of hoostes, & do accordyng to the
Aggeu.i.b worde (for I am wyth you, sayeth the Lord of hoostes) like as I agreed with you, when ye came out of the lande of Egypte: and my spirete shalbe amonge you, feare ye not.

B For thus sayeth ꝑ Lorde of hostes: * Yet
*Hebre.xii.b once more wyll I shake heauen and earth, ꝑ
Ageo.ii.a see, and the dryye lande, yee, & I wyl moue all Heathen, & the confoorte of all Heathen shall
*Deut.viii.b come, and so wyl I fyl thys house wyth honoure, sayeth the Lorde of hoostes. * The siluer is myne, & the golde is myne, sayeth the Lord of hoostes. Thus the Glory of the last house shalbe greater then the fyrst, sayeth ꝑ Lorde of hostes: and in this place wil I geue
C peace sayeth the Lorde of hoostes.

The.xxiiii. daye of the nynth moneth in the seconde yeare of kyng Darius, came the worde of the Lorde vnto the prophete Aggeus, sayinge. Thus sayeth the Lorde God of hoostes. Aske the prestes concernyng the
*Jerem.vi.e lawe, and saye: * yf one beare holy flesche in hys cote lappe, & with his lappe do touch the bread, potage, wine oyle, or any other meat shall he be holy also? The prestes answered and sayde: No. Then sayde Aggeus: Nowe yf one beyng defyled wꝯ a dead carcase touch eny of these shal it also be vncleane? The pre-
*Le.v.b.vii.d Numer.xix.b. stes gaue answere, & sayd: * yee, it shalbe vncleane. Then Aggeus answered and sayde: euen so is this people & this nacio before me sayeth ꝑ Lord: & so are al ꝑ worckes of their handes, yee, and al ꝑ they offre, is vncleane.

And nowe (I praye you consydre from thys daye forth, & howe it hath gone wꝯ you afore or euer there was layde one stone vpõ another in the temple of the Lorde: ꝑ whẽ ye came to a corne heape of .xx. bushels, there
*Aggeu.i.a were scarce ten: * & that when ye came to the wine presse for to powre out .l. pottes of wyne, there were scarce .xx. For I smote you wꝯ heate, blastynge, and hayle stones, in all the labores of your hãdes: yet was there none of you, that wolde turne vnto me sayeth the Lorde. Consydre then from this daye forth & afore: namely, from the .xxiiii. daye of the nynth moneth, vnto the daye that the foundacyõ of the Lordes temple was layde: marcke it well, * is not the sede yet in the barne? D
*Ioel.i.b haue not the vynes, the fyggtrees, the pomgranates, and olive trees bene yet vnfrutful but from thys daye forth, I shal make them to prospere.

Moreouer the .xxiiii. daye of the moneth came the worde of the Lorde vnto Aggeus agayne, sayinge: Speake to zorobabell the prynce of Juda, and saye: I wyll shake both heauen & earth, and ouerthorowe the seat of the kyngdomes, yee, and destroye the mygh tye kyngdome of the Heathen. I wyll ouerthorow the charettes, & those that syt vpon them, so that bothe horse and man shall fall downe, euery mã thorowe his neyghbours sweard, and as for the, O zorobabel (sayeth the Lorde of hoostes) thou sõne of Salathiel my seruaunte: I wyll take the (sayeth the Lorde) at the same tyme, and make the as a seale, for I haue chosen the, sayeth the Lorde of hoostes.

¶ The ende of the prophecye of Aggeus.

¶ The booke of the prophet zacharye.

¶ The fyrste chapter.

¶ He moneth the people to returne to the Lorde & eschewe the wyckednesse of their fathers. He prefyguretb Christ and his Apostles.

I N the. viii. moneth of the second yeare of kyng Darius, came the word of ꝑ Lorde vnto * zacharyꝑ the sonne of Barachias, ꝑ sõne of Addo, the Prophet, saying: The Lord hath bene sore dysplease at your forefathers. And saye ꝑ vnto the: thus sayeth ꝑ Lorde of hostes: * Turne ye vnto me (sayeth ꝑ Lorde of hostes) & I wyl turne me vnto you, sayeth ꝑ Lorde of hostes. * Be ye not lyke youre forefathers, vnto whom the prophetes cryed afore tyme, sayinge. Thus sayeth ꝑ Lord God of hoostes: * Turne you frõ youre euel wayes, & from youre wycked ymagynacyõs. * But they wolde not heare nor regarde me, sayeth the Lorde. What is nowe be come of youre forefathers, and the prophetes

prophetes/ are they yet styll alyue/ But dyd my wordes and statutes) which I commaunded by my seruauntes the prophetes) ouer your forefathers/ Upon this, they answere and sayde: like as the Lorde of hoostes deuised to do vnto vs, according to our owne wayes and ymagynacyons, so hath he delt with vs.

Upon the .xxiiii. daye of the .xi. moneth which is the moneth Sebah, in the seconde yere of Darius, came the worde of the Lord vnto Zachary the sonne of Barachias, the sonne of Addo the prophete, saying, I sawe in a vysyon and lo, there sat one vpon *a redd horse and stode styll amonge the myrre trees that were beneth vpon the grounde, and behynde hym were there redd, speckled, and whyte horses. Then sayde I, O my Lorde, what are these/ And the aungel that talked with me, sayde vnto me. I wyll shewe the what these be. And the man that stode amonge the myrre trees answered & sayde: These are they whom the Lorde hathe sente to go vyewe the world. And they answered the aungel of the Lorde, ꝑ stode among the myrre trees and sayde. We have gone thorowe the world and beholde all the worlde dwell at rest and are careleſſe.

Then the Lordes aungel gaue answer and sayde: O Lorde of hoostes, howe longe wyll thou be vnmercyful to Jerusalem and the cyties of Juda/ *wyth whō thou hast been displeased nowe these thre score & ten yeares. So the Lorde gaue a loueynge and a comfortable answere vnto the aungel ꝑ talked wyth me. And the aungel that comened with me, sayd vnto me: Crye thou, & speake. Thus sayeth the Lorde of hoostes. I am ernestly gelous ouer Jerusalem and Sion, and sore displeased at the careleſſe Heathen: for where as I was but alytle angry, they wyll helpe that I myghe destroye them. Therfore thus sayeth the Lord: *I wyl turne me agayne in mercye toward Jerusalem, that my houſe shalbe buylded in it, sayeth the Lorde of hoostes, yee, and the plommet shalbe layed abroade in Jerusalem, sayeth ꝑ Lorde of hoostes.

Crye also, and speake thus sayeth ꝑ Lord of hoostes. My cyties shalbe in good prosperyte agayne, the Lorde shall yet comforte Sion: & chose Jerusalem: Then lyfte I vp mine eyes, & sawe, & beholde foure hornes. And I sayde vnto the aungel, that talked with me, what be these/ he answered me. *These are the hornes which haue scatered Juda, Israel & Jerusalem abroade. And the Lord shewed me foure carpenters. Then sayde I: What wyll these do/ He answered and sayde Those are the hornes which haue so strowe Juda abroad, that no man durste lyfte vp his head: But these are come to fray them awaye: & to caste out the hornes of the Gentiles: wyche lyfte vp their horne ouer the lande of Juda, to scatre it abroade.

¶ The .ii. Chapter.

¶ The renewynge of Jerusalem and Juda.

Lift vp mine eyes agayne, and lo A
ked: & beholde *a man with a measure lyne in hys hand. Then sayde
I: whether goeste thou/ & he sayde
vnto me: To measure Jerusalem, ꝑ I maye
se how longe & howe brode it is. And behold
the aungell that talked wyth me, went hys
waye forth. Then went there oute another
angel to mete him, & sayde vnto hym: Runne
speake to thys ponge man, and saye: Jeru-
salem shalbe enhabyted wythout any wall,
for the very multitude of people and catell
that shalbe therin: *Yee, I my selfe (sayth ꝑ
Lorde) wyll be vnto her a wall of fyer roude B
aboute, and wylbe honoured in her.

O get you forth, O fle from the lande
of the north, sayth the Lorde, yee *whome I
haue scatred into ꝑ foure wyndes vnder hea-
uen, sayth the Lorde. Saue thy selfe, O Sy-
on: thou that dwellest with the daughter of
Babylon, for thus sayeth the Lorde of hoo-
stes. After that glorious power hath he sente
me out to the Heathen, wyche spoyled you,
*for who so toucheth you, shall touch ꝑ aple
of hys owne eye. Beholde, I wyll lyft vp
myne hande ouer them &: so that they shalbe
spoyled of those: wyche afore serued them,
and ye shall knowe, that the Lord of hostes C
hath sente me.

Be glad, & reioyce, O daughter of Sy-
on: for lo, *I am come to dwell in the myd-
dest of the, sayth the Lorde at the same time
there shal many Heathten cleue to the Lord
and shalbe my people. Thus wyll I dwel in
the myddest of the, and thou shalte knowe ꝑ D
the Lorde of hoostes hath sente me vnto the
The Lorde shal haue Juda in possessyon for
hys parte in the holy ground, and shal chose
Jerusalem yet agayne. *Let all flesh be styl
before the Lorde, for he is rysen oute of hys
holy place.

¶ The. iii. Chapter.

¶ Of the lawe and hye estate of Christe, under the figure of Jesue the preest. A prophecye of Christe.

And he shewed me Jesua the hye preest A
standyng before the angel of the lord
*and Satan stode at his ryght hand
to resyst hym. And the Lord sayde vnto Sa-
tan. The Lorde reprone the (thou Satan,)
yee, the Lorde that hath chosen Jerusalem,
reproue the. Is not thys a brand taken out
of the fyre/ Nowe Jesua was clothed in vn-
cleane raiment, and stode before the aungel
wyche answered and sayde vnto those that
stode before hym, take awaye the foule clo-
thes from hym. And vnto him he sayde. Be-
holde, I haue taken awaye thy synne from ꝑ
and wyl decke the wyth chaung of raymente.

He sayde moreouer, sett a fayre myter vpon
hys heade. So they set a fayre myter vpon
hys heade, & put on clothes vpon hym, and ꝑ
C angel of the Lord stode there. Then ꝑ angel
of the Lord testifyed vnto Jesua, and spake
thus sayeth the Lord of hostes. If thou wilt
walke in my wayes, & kepe my watch: thou
shalte rule my house, & kepe my courtes, & I
wyll geue the place amonge these that stande
here. Heare (O Jesua) thou hye preste, thou
D and thy fredes that dwell before the, for they
*Esay.liii.a are wōderous people. Behold, I wyl bring
Jere.xxxiii.a forth *the braunches of my seruaunt: for lo,
and xxxiiii.c ꝑ stone ꝑ I haue layed before Jesua: vpon*
zach.vi.b one stone shalbe vii. eyes. Beholde I wyl he-
Jesa.xxviii.e we hym out (sayeth the Lorde of hoostes) &
i.Pete.ii.a take awaye the synne of the lande in one day.
Then shal euery man cal for his neyghbour
vnder the vyne and vnder the fyggtree, say-
eth the Lorde of hoostes:

C The.iiii. Chapter.

C The vision of the golden candelsticke and the exposicion therof.

A And ꝑ angel that talked with me cam
agayne, and waked me vp, as a man
that is rayled out of hys slepe & sayd
vnto me: what seest ꝑ? And I sayde I haue
loked, and beholde: a cādelstycke al of golde
with a boule vpō it, & his seuen lampes ther
in, and vpon euery lāpe seuen stalkes.
*Apoca.xi.a And *two olyue trees therby, one vpon the
ryght syde of the boule, and ꝑ other vpō the
lyfte syde. So I answered, and spake to the
angel that talked wō me saying, O my Lord
what are these? the angell that talked wyth
B me answered and sayde vnto me: knowest
thou not what these be? and I sayde: No my
Lorde. He answered & sayde vnto me: This
is the worde of ꝑ Lorde vnto zorobabel, say
*Esay.xl.a inge: *Nether thorow an hoost of men nor
thorowe strengthe, but thorowe my spirete,
sayeth the Lorde of hoostes. What art thou
thou great mountayne, before zorobabel? ꝑ
C must be made euen. And he shal bryngе vpō
*Ez.xxviii.c fyrste *stone, so that men shal crye vnto him
good lucke good lucke.
Moreouer, the worde of the Lord came
*philipen.i.a vnto me sayinge. * The hādes of zorobobel
haue layed the foundacyon of the house: hys
*Ez.xviii.a handes, shall also fynyshe it, * that ye maye
knowe howe that the Lorde of hoostes hath
sent me vnto you. For he that hath bene dis-
pysed a lytle season, shall reioyce, when he se
eth the tynne weyght in zorobabels hande.
The.vii. eyes are the Lordes whych go tho-
D row ꝑ whole world. Then answered I, and
sayd vnto him, what are these two olyue tre
es vpon the ryght and lefte syde of ꝑ candel
stick? I spake moreouer, and sayd vnto him
what be these two olyue braunches (whych
thorow the two golden pypes) emptie them
selues into the gold? He answered me & sayd
knowest thou not, what these be? And I say
de, no, my Lorde. Then sayd he * These are *Ze.
the two olyue braunches, that stande before
the ruler of the whole earth.

C The.v. Chapter.

C The vision of the flyinge booke, signyfyinge the curse of theues and such as abuse the name of God, by the vision of the measure, is signyfyed the bryngyng of Juda to Babylon.

I SO I turned me, lyftyng vp myne
eyes, & loked, & beholde, a flyinge
boke. And he sayd vnto me: what
seest ꝑ? I answered: I see a flyinge
boke of. xx. cubytes longe, and. x. cubytes
brode. Then sayed he vnto me: Thys is the
curse ꝑ goeth forth ouer the whole earth: for
B all theues shalbe Judged after this booke &
all swearers shalbe iudged accordynge to ꝑ
same, & I wyl bryuge it furth (sayeth ꝑ Lor-
de of hoostes) so ꝑ it shall come to ꝑ house of ꝑ
theke, & to the house of him, ꝑ falsly sweareth
by my name: & shall remayne in hys house, &
consume it, wō the tymbre and stones therof.
Then the angel ꝑ talked wō me, wente forth
and sayd vnto me: lyft vp thyne eyes and se,
what is this that goeth forth. And I sayde:
C what is it? He answered: thys is a measure
goinge out. He sayde moreouer: Euen thus
are they (ꝑ dwel vpon the whole earth) to lo-
ke vpō. And beholde, there was lyft vp a ta
lent of leade: & lo, a woman sat in ꝑ myddest
of ꝑ measure. And he sayde: thys is vngod-
lynes. So he cast her into the myddest of the
measure, and threwe the lompe of leade into
D the mouth of the measure.
Then lyfte I vp myne eyes, & loked: and
behold, there came out. ii. womē, and ꝑ wind
was in their wynges (for they had wynges
lyke the wynges of a storke) & they lyft vp ꝑ
measure betwixt the earth and ꝑ heauē. Ye
spake I to ꝑ aungel that talked wō me: why-
ther wyl these beare ꝑ measure? And he sayd
vnto me: into the lande of *Synear to buyld *Ze.
them an house, whiche when it is prepared,
the measure shalbe set there in his place.

C The.vi. Chapter.

C By the foure charrettes he descryb eth the prosperitye of foure kynggomes.

I MOreouer, I turned me, lyftyng
vp myne eyes, and loked, & be-
holde, there came foure charetes
out from betwyxte two hylles,
whiche hylles were of brasse.
In the fyrst charret were * red horses, in the *Ze.
second charet were black horses, in the third
charet were whyte horses, in the fourth cha-
ret were horses of dyuers colours and stroge.
Then spake I, and sayde vnto the aungell
that talked with me: O lord what are these.
B The aungell answered, and sayde vnto me:
* These are the. iiii. wyndes of the heauen, *Ze.
which be come forth to stande before the ru-
ler of all the earth. That with ꝑ blacke horse
went

went into the lande of the north, & the whyt followed them, and the speckled horses wente south towarde the south. The horses were very stronge, and wente out, and sought to go & take theyr iourney ouer the whole erth. And he sayde: get you hence, and go thorow the worlde. So they went thorowe out the worlde. Then cryed he vpon me, and spake vnto me, sayinge: beholde, these that go towarde the northe, shal styl my wrathe in the north countre.

And the worde of the Lord came vnto me sayinge. Take of ý presoners that are come from Babylon: namely, Heldai, Tobiath, & Iaia: and com thou the same day, and go vnto the house of Iosiah, the sōne of Sophonay. Then take golde & syluer, and make crownes therof, & set them vpon the head of Iesua, the sōne Iosedech, the hye prest, & speak vnto him. Thus sayeth the Lorde of hostes. Beholde the man whose name is * the braunche: and he that shall sprynge vp after hym, shal buyld vp the temple of the Lorde, yee, even he shal build vp ý temple of the Lorde. He shall beare the prayse, he shall syt vpon the Lordes trone, and haue the dompnacyō. * A prest shal he be also vpon hys trone and a peaceable councel shalbe twyxte them both. And the crownes shalbe in the temple of the Lorde, for a remembrauuce vnto Helem, Tobiah, Iadih, & Hen, the sonne of Sophonay, and such as be farre of, shal come and buylde the temple of the Lorde, that ye may know howe that the Lorde of hostes hath sent me vnto you. And thys shal come to pass, yf ye wyl herkē dylygently vnto ý voyce of the Lord your God.

¶ The. vii. Chapter.

¶ The reprouacyon of fastynge wythout mercy, the dilyg[illegible] of harlots, and the obstinacy of the people.

IT happened also in the fourthe yeare of kynge Darius, that the worde of ý Lord came vnto zachary in the fourth daye of the nynth moneth, whyche is called, Caleu: what tyme as Sarasar and Rogomelech & the men that were wyth them sent vnto Bethel for to praye before the Lorde, and that they shulde saye vnto the prestes, which were in the house of the Lorde of hostes, and to the prophetes. Shulde I wepe in the * fifth moneth, and abstaine as I haue done now certayne yeares? Then came the worde of the Lorde of hostes vnto me sayinge: Speake vnto all the people of the lande and to the prestes, and saye when ye fasted and mourned in that fyfthe * & vii. moneth (even this lxx. yeares) dyd ye fast vnto me? Yea ye dyd eate also and dryncke, dyd ye not eate and drincke for your owne selues? Are not these the wordes, whiche the Lorde spake by hys prophetes afore tyme whē Ierusalem was yet enhabyted and welthy, she and ý cyties rounde aboute her: when there dwelte men, both towarde the south and in the playne countrees?

And the worde of the Lorde came vnto zachary, sayinge. Thus sayeth the Lorde of hostes. * Execute true iudgemente: shewe mercy and louynge kyndnesse, euery man to hys brother. Do the wydowe, the fatherless the straungers and poore no wrong: and let no man ymagen euel agaynst his brother in his hert. * Neuertheles, they wold not take heade, but turned theyr backes, and stopped theyr eares, that they shulde not heare: yee, they made theyr hertes as an Adamāt stone least they shulde heare the lawe and wordes * whych the Lorde of hostes sent in his holy spryte by the prophetes afore tyme.

Wherfore the Lorde of hostes was very wroth at them. And thus is it come to passe: * that lyke as he spake and they wold not heare, euen so they cryed and I wold not heare (sayeth the Lorde of hostes) but scatred them amonge all Gentiles, whom they knewe not: Thus the lande was made so desolate, that there traueled no man in yt neyther to nor fro, for that pleasaunt land was vtterly layde wast.

¶ The. viii. Chapter.

¶ Of the returne of the people vnto Ierusalem, and of the mercy of God towarde them. Of good workes. The calling of the Gentiles.

SO the worde of the Lord came vnto me sayinge: Thus sayeth ý Lord of hostes. I was in great geleousy ouer Sion, yee, I haue bene very gelous ouer her in a great dyspleasur thus sayeth the Lorde of hostes. I wyll turne me agayne vnto Syon, & wyl dwell in the myddest of Ierusalem: * so that Ierusalē shalbe called a faythful and true citie, the hyl of the Lorde of hostes, Yee, an holy hyl.

Thus sayeth the Lord of hostes. There shal youre olde men & wemen dwel agayne in ý stretes of Ierusalem: Yee, & suche as go vp staues in theyr hādes for very age. The stretes of ý cytie also shalbe ful of yong boyes & damsels, playinge vpon the stretes.

Thus sayeth the Lorde of hostes: yf the residue of thys people thyncke it to be vnpossible in these dayes: * shuld it therfore be vnpossible in my syght, sayeth the Lorde of hostes? Thus sayeth the Lorde of hostes. Beholde, I wyl delyuer my people from ý land of the east and west, and wyll bryngе them agayne: that they maye dwel at Ierusalem. * They shalbe my people, & I wyll be theyr God in trueth and rygheousnes.

Thus sayeth the Lorde of hostes: let your handes be stronge, ye that nowe heare these wordes by the mouth of ý prophetes, which be in these dayes ý the foundacyon is layde,

* zach. viii. a
Exod. xxii. c
Leuitic. xxi. a
Iob. xxiiii. a
Ierem. viii. a
* Ierem. viii. g
* ii. petr. i. d
* Ierem. xl. b.
* Esayi. i. b.
* Math. xix. d
* Ierem. xii. g
Apoca. xxi. e
Hebr. viii. c.

vpon ꝑ Lorde of hostes house that the tple
*Aggr.i.a maye be buylded. For why? *before these
dayes, nether men nor catel could winne eny
thynge, nether myght eny man come in and
out in reste, for trouble: but I let euery man
go agaynste hys neyghboure.

Neuertheleſſe I wyll now intreat the re-
*Aggr.ii.a ſydue of thys people nomore as afore tyme,
ſayeth the Lorde of hoostes, *but they ſhal-
be a ſede of peace. The vynyearde ſhal geue
her frute, the grounde ſhal geue her encreaſe,
and the heauens ſhal geue theyr dewe: and I
C ſhal cauſe the remnaunte of thys people, to
haue all theſe in poſſeſſyon. And it ſhal come
to paſſe, that lyke as ye were a curſe among
the Heathen (O ye houſe of Juda, & ye houſe
of Iſrael) Euen ſo wyll I delyuer you, that
ye ſhalbe a bleſſynge: feare not, but let your
handes be ſtronge.

For thus ſayeth ꝑ Lorde of hoostes: lyke
as I deuyſed to punyſhe you, what tyme as
your fathers prouoked me vnto wrath, ſay-
eth the Lorde of hoostes, & ſpared not. Euen
ſo am I determined now in theſe dayes, for
to do well vnto the houſe of Juda & Ieruſa-
lem, therfore feare ye not. Now the thynges
*Epde.xiii.c that ye ſhall do, are theſe: * Speake euerye
Zachari.viii.b man the trueth vnto hys neyghboure, execu
Malach.ii.b te iudgemente truly, and peaceably wythin
your portes, none of you ymagin euel in his
herte agaynſt hys neyghboure, and loue no
falſe othes, for all theſe are the thynges that
I hate, ſayeth the Lorde. And the worde of
the Lorde of hoostes, came vnto me ſayinge
thus ſayeth the Lorde of hoostes. The faſte
of the fourth moneth, the faſt of the fyfthe, ꝑ
faſte of the ſeuenth, and the faſt of the tenth
ſhall be ioye and gladneſſe, and proſperous
hye feaſtes vnto the houſe of Juda: Onlye,
loue the trueth and peace.

D Thus ſayeth the Lorde of hoſtes. There
ſhall yet come people, and the inhabiters of
many cytyes, and they that dwell in one cy-
*Eſay.ii.a tie ſhal go to another ſaying. *Up let vs go
Pſal.cxxii.a & praye before the Lorde, let vs ſeke the Lor
Jerem.xxxi.a de of hoſtes, I wyl go w̃ you, yee, much peo-
ple and myghtye Heathē ſhal come and ſeke
ꝑ Lorde of hoſtes at Ieruſalem, and to pray
before the Lorde. Thus ſayeth the Lorde of
hoostes. In that time ſhal ten men (out of al
maner of language of the Gēttiles) take one
Iewe by the hemme of hys garmēt, and ſay
we wyll go wyth you, for we haue hearde, ꝑ
God is amonge you.

The.ix.Chapter.

¶ The conuerſyon of the Gentiles. The comynge of Chryſt ſittynge on an Aſſe.

A The worde of the Lorde ſhalbe recey-
ued at Adrache, & Damaſcus, ſhalbe
hys offerynge: for the eyes of all men
& of the trybes of Iſrael ſhal loke vp vnto ꝑ
Lorde. The borders of Hemah ſhalbe heard
therby, Tirus alſo and Sidon, for they are
very wyſe, *Tirus ſhal make her ſelfe ſtrō- *Ie
ge, heape vp ſyluer as the ſand, & golde as ꝑ
claye of the ſtretes. Beholde the Lorde ſhall
take her in, & haue her in poſſeſſyon: *he ſhal *Ez
ſmyte downe her powre into the ſee, and ſhe
ſhalbe conſumed with fyre. This ſhal Aſca
lon ſe, & be afrayed, *Gaza ſhalbe very ſory *Ie
ſo ſhal Accarō alſo, becauſe her hope is come
to confuſyon. For ꝑ kynge of Gaza ſhal pe- B
ryſhe: and at Aſcalon ſhal noman dwel.

Straungers ſhal dwel at Aſdod, and as
for the pryde of the Phelyſtines, I ſhal rote
it out. * Theyr bloude wyll I take awaye *Ze
from theyr mouth, & theyr abhomynacyons
from amonge theyr teth. Thus they ſhalbe
lefte for oure God, yee they ſhalbe as a pryn
ce in Juda, & Accaron lyke as a Jebuſy. And
ſo wyll I compaſe my houſe rounde aboute
w̃ my men of warre goynge to and fro: that
no oppreſſoure come vpon them any more.
For that haue I ſene nowe w̃ myne eyes.

*Reioyce thou greatly, O daughter Sy *Ze
on be glad, O daughter Ieruſalem. For lo: Mat.
thy kyng commeth vnto the, euen the rygh
teous & Sauioure, Lowly & ſymple is he, he
rydeth vpon an Aſſe, & vpon the foole of an
Aſſe. I wyl rote out ꝑ charettes frō Ephra- C
im & the horſe from Ieruſalem, ꝑ batel bow
es ſhalbe deſtroyed. He ſhal geue ꝑ doctryne
of peace vnto the Heathen, *& his domynyō *Pſa
ſhalbe from the one ſee to the other, & from ꝑ
floudes to the ende of the worlde.

Thou alſo thorow the bloude of thy co-
uenaunt, ſhalt let *thy preſoners oute of the *Ze
*pitte wherin is no water. Turne you now
to the ſtrong holde, ye ꝑ be in pryſon, & long
fore to be delyuered. And this daye I bringe
the worde, that I wyll rewarde the double
agayne. For Juda haue I bent out as a bo-
we for me, & Ephraim haue I filled, Thy ſō
nes: O Sion, wyl I rayſe vp againſt ꝑ Gre
kes & make the as a gyauntes ſwearde, the
Lorde God ſhalbe ſene aboue them, and his
dartes ſhal go furth as the lyghtnyng. The
Lorde God ſhal blow the trompet, and ſhal
come forth as a ſtorme out of the ſouth.

The Lord of hoſtes ſhal defende them, D
they ſhal conſume and deuoure, and ſubdue
them with * ſlyng ſtones. They ſhal drinch *Pſal.
& rage, as it were thorow wyne. They ſhal-
be fylled lyke the baſens, and as the hornes
of the aulter. The Lorde theyr God ſhal de-
lyuer them in the day, as ꝑ flocke of his peo-
ple. For as precyous ſtones of a diademe
they ſhalbe ſet vp ouer hys land. O how pro
ſperous and godly a thing ſhal that be! The
corne ſhall make the yonge men chearfull, &
the newe wyne the maydens.

¶ The. x. Chapter.

¶ The people is moued to requyre ꝑ doctrine of truth of the Lorde, The Lorde prompyſeth to helpe, and comforte the houſe of Iſrael.

Praye

PRaye the Lorde then by tymes to
gyue the latter rayne, * so shall the
Lord make bryght cloudes, & geue
you raygne ynough for al ý increse
of the feld. For vayne is ý answere of Idols
The sothesayers se lyes, and tel but vayne
dreames, the comforte that they geue, is no-
thyng worth. Therfore, go they astray lyke
a flocke a shepe, and are troubled, because
they haue no * shepherde. Wy wrothful dyl-
pleasure is moued at the shepheardes, and I
wyll vyslet the goates. For the Lorde of ho-
stes wyl graciously vyslet his flocke, ý house
of Juda, and holde them as a goodly fayre
horse in the battel. Out of * Juda shall come
the helmet: the nayle, the batelbowe, and all
the princes together. They shall be as the
gyaunts, whych in the battel tread downe
the myre vpon the stretes. They shal fyght,
for the Lorde shalbe wyth them, so that the
horsemen shalbe confounded.

I wyll comforte the house of Juda, and
saueme the house of Joseph. I wyll turne
them also, for I petie them: and they shalbe
lyke as they were, when I had not cast them
off. For I the Lorde am their God, and wyll
heare them. Ephraim shalbe as a gyaunt, ād
their harte shalbe chereful as thorow wyne:
yea, their children shal se it, and be glad, and
their harte shall reioyse in the Lorde. I wyll
hisse for them and gather them together,
for I wyll redeme them. They shal increase,
as they increased afore. I wyll sowe them
amonge the people, that they maye thyncke
vpon me in farre countrees, they shall lyue
wyth their chyldren, & turne agayne. I wyl
bringe them agayne also from the lande of
Egypte, and gather them oute of Assiria. I
wyll cary them into the lande of Gilead and
to Libanus and they shall wante nothynge.
He shall go vpon the see of trouble, & smyte
the wawes, so that all the depe floudes
shalbe dryed vp. The proude boastynge of
Assur shalbe cast downe, and the scepture of
Egypte shalbe taken awaye. I wyll com-
forte them in the Lord, that they may walke
in his name, sayth the Lorde.

The.xi.Chapter.

The destruction of the temple. The cure of ý sayth-
ful is committed to Christ by the father. A greuous
vysion agayne Jerusalem and Juda.

OPen thy dores, O Libanus, that
ý fire may cōsume thy Cedre trees
howle ye fyre trees for ý Cedre
is fallen: yee, al the proude are wa
sted away howle (O ye oke trees of Basaā)
for the myghty stronge wood is cut downe.
Men maye here the shepherdes mourne, for
their glorye is destroyed. Men may here the
lyons whelpes roare, for the pryde of Jor-
dan is wasted awaye.

Thus sayth the Lorde my God: Fede the
shepe of the slaughter, wyche shalbe slayne
of those that possesse them: yet they take it
for no synne, but they that sel thē, saye: The
Lord be thācked, I am rych: yee their owne
shepherdes spare them not. Therfore wyll I
nomore spare those that dwell in the lande,
(sayth the Lorde) but lo, I wyll delyuer the B
people, euery mā into his neyghbours hāde,
and into the hande of hys kynge: that they
maye smyte the lande, and out of their han-
des I wyll not delyuer them.

I my selfe fed the slaughter shepe (a poore
flock verely) and toke vnto me two staues
the one is called louyng mekenesse, the other
is called destroyer, and so kepte the shepe.
Thre shepherdes I put oute of offyce in one
moneth, for I myght not awaye with them,
neyther had they any delyte in me. Thē sayd
I: I wyll fede you nomore * the thynge that
dyeth, let it dye: and that ý wyll peryshe, let
it peryshe, and let the remnaunt eate, euerye
one the flesche of his neyghboure. I toke al-
so my louynge meke staffe, and brake it, that
I myght dysanul the couenaunte, wyche I
made wyth al people. And so it was broken
in that daye.

Then the poore symple shepe, that had a C
respecte vnto me, knewe therby, that it was
the worde of the Lorde. And I sayde vnto
them: yf ye thinke it good, bringe hyther my
wyre: yf no, then leaue. ‡ So they wayed
downe. xxx. syluer pens, ý value that I was
prysed at. And the Lord saide vnto me: caste
it vnto the potter (a goodlye pryce for me to
be valued at of them) and I toke the. xxx. syl-
uer pence, and caste them to the potter in the
house of the Lorde. Then broke I my other D
staf also (namelye destroyer) that I myghte
loose ý brotherhead betwyxt Juda & Israel.
And the Lord sayd vnto me. Take the also
the staffe of a folysh shepherde, for lo, I wyl
raise vp a shepherde in ý lande, wyych shal
not seke after the thynges ý be loste nor care
for such as go astraye, he shal not heale the
wounded, he shall not norysche ý thynge that
is whole, but he shal eate the flesh of such as
be fat, and teare their clawes in peces.

O Idols shepherde, that leaueth the flock
The swerde shall come vpon hys arme and
vpon his ryghte eye. His arme shalbe cleane
dryed vp, and hys ryghte eye shalbe soore
blynded.

The.xii.Chapter.

Of the destruccion and buyldinge agayne of Jerusalem.

THe heuy burthē which the Lorde hath I
deuysed for Israel. Thus sayeth the
Lord * which syred the heauēs abrod,
layde the foundacyon of the earth ‡ and ge-
neth man the breath of lyfe. Beholde, I
wyll make Jerusalem a cuppe of surfet, vn-
to all the people that are rounde aboute her.

* Zach. x. a
* Ezech. xxxiii. e.
‡ Mat. xxvii. e.
* Esay. x. a
* Ezech. xxxiii. e.
‡ Gen. ii. b

*Zach.xiiii.c. *Yee, Juda him selfe also shalbe in the seege agaynste Jerusalem. At the same tyme wyll I make Jerusalem an heuy stone for all people, so that all such as lyft it vp, shalbe torne and rente. and all the people of the earth shal be gathered together agaynst it.

B ‡ In that daye, sayeth the Lorde, I wyll
‡Abdi.i.c make all horses abashed, and those that ryde
Amos.i.a vpon them, to be out of their wyttes. I wyl open myne eyes vpon the house of Juda, and smyte all ye horses of the people wyth blyndnesse. And the prynces of Juda shall saye in their hertes. The inhabyters of Jerusalem shall geue me consolacyon in the Lord of hostes their God. In that tyme wyll I make ye princes of Juda lyke an hote burninge ouen wyth wood, and lyke a cresset of fier among the strawe, so that they shall consume all the people rounde aboute them, both vpon the ryght hande & the lefte. Jerusalem also shalbe inhabyted agayne: namelye, in the same
C place where Jerusalem standeth.

The Lord shall preserue the tentes of Juda like as a fore tyme, so that the glorye of ye house of Dauid: & the glorye of the cytesyns of Jerusalem, shalbe but lytle regarded, in comparyson of the glory of Juda. In ye daye shal the Lorde defende the cytesyns of Jerusalem, so that the weakest then amonge the
*ii.reg.xxii.c shalbe as *Dauid: and the house of Dauid shalbe lyke as gods house, and as the Aungel of the Lorde before them.

At the same tyme wyl I go about to destroye all such people as come agaynst Jerusalem. Moreouer, vpon the house of Dauid
*Eze.xxxvi.c and vpon the cytesyns of Jerusalem * wyll
Joel.ii.f I poure out the spryte of grace & compassyō,
Actes.ii.b. so that they shal loke vpō me, who they haue
John.xix.b. pearced, & they shall bewepe hi as mē mourne for their only begottē sōne: yee, & be sorye for him, as mē are sory for their kyrst chylde.

D * Then shall there be a greate mournynge
*Luk.xxiii.c at Jerusalem, ‡ lyke as the lamentacyon at
Apo.pa.xvi.b.c Adremnon in the kelde of Maggadon. And the lande shalbe wayle euery kynred by thē selues alone, aud their wyues by thē selues.
*ii.reg.xxi.a The kynred of the house of * Nathan them selues. The kynred of ye house of Dauid thē selues alone, and their wyues by thē selues. The kynred of the house of Leui, them selues alone, and their wyues by them selues. The kynred of the house of Semei thē selues alone, and their wyues by them selues. In lyke maner, all the other generacyōs euery chone by them selues alone, and their wyues by them selues.

¶ The.xiii.Chapter.

¶ Of the wel of grace and truth. Of the cleane ryddaunce of Idolatry, and of false prophetes.

A In that tyme shal the house of Dauid
*Eze.xxvi.a and the cytesyns of Jerusalem haue
Zachar.xiiii.b an open * well, to wasche of synne ād
John.xix.b vnclennesse. And then (sayeth the Lorde of hostes) ‡ I wyl destroye the names of ye Idoles out of the lande: so ye they shal nomore be put in remembraunce.

* As for the false prophetes also, and the vncleane spryte. I shall take them out of the lande. So that yf any of them prophecy any more, ‡ hys owne father and mother that begat him, shal say vnto hym. Thou shalt dye for thou speakest lyes vnder the name of the Lord: yee, hys owne father and mother that begat hym shall wounde hym, when he prophecyeth. And then shall those prophetes be B confoūded, euery one of hys vysion when he prophecyeth: nether shall they were sackclothes any more, to dysceaue mē withall. But he shalbe sayne to saye. * I am no prophet: I am an husbandman, for so am I taughte by ‡ Adā frō my youth vp. And yf it be sayd vnto him: howe came these woundes then in C thyne handes? He shal answere. Thus am I wounded in the house of myne owne frendes.

Aryse, O thou swerde, vpon my shepherd, and vpon the prynce of my people sayeth the the Lord of hoostes. * Smyte the shepherd, and the shepe shalbe scatred abroade, and so wyll I turne myne hande to the lytle ones. And it shall come to passe (sayeth the Lorde) that in all the lande two partes shalbe rooted out, * but the thyrd parte shal remayne therin. ‡ And the same thirde parte wyl I bringe thorowe the fyre, & wil clense thē, as ye silver is clensed, yee, & trye them lyke as gold is tried. * Then shal they cal vpon my name ād I wyll here them: I wyll saye: it is my people. And they shall saye: Lorde my God.

¶ The.xiiii.Chapter.

¶ The wastynge of the church vnder the figure of Jerusalem. Of the kyngdome of the Lorde.

B Eholde, the day of the Lord commeth that thou shalt be spoyled ād robbed, for I wyl gather together al the heathen to fyght agaynst Jerusalē: so that ye cytie shalbe wonne, ye houses spoyled, & the wemē defiled. The halfe of ye citie shal go away into captiuyte, and the resydue of ye people shall not be caryed oute of the cytie. After ye shal the Lord go forth to fight agaynst those Heathen, as men vse to fyghte in the daye of batell. Thē shall hys fete stand vpō ye moūte olyuete, that lyeth vpon ye east syde of Jerusalē. And ye moūt olyuete shall cleue in two, B eastward and westward, so ye there shall be a great valeye, and the halfe mount shall remoue toward the north, & the other towarde the south. And ye shal fle vnto the valleye of my hylles, for the valleye of the hylles shall reach vnto Asal. Yee, fle shall ye * lyke as ye fled for the earthquake in the dayes of Oslias kynge of Juda. And the Lord my God shall come, & all sayntes wī hym. In that daye shal it not

¶ The booke of the prophet Malachy.

¶ The.xxiiii.Chapter.

¶ A complaynte agaynste Israel and her prestes.

THe heuy burthē wheche the Lord cheweth agaynst Israel, by Malachy. I haue loued you, sayth ꝑ Lord, & yet ye saye: Wherin haste thou loued vs? * Was not Esau Jacobs brother, sayth the Lorde? & yet haue I loued Jacob, and hated Esau: * yee, I haue made his hylles waste, & his heritage a wilderness for dragons. And though Edō sayd: wel, we are destroyed, we wyl go buylde vp agayne the places that be wasted, yet (sayth ꝑ Lorde of hostes) * what they buylded, that drake I downe: so that it was called a cursed lande, and a people, whō the Lorde hath euer bene angry wythall.

Youre eyes haue sene it, and ye youre selues must confesse, ꝑ the Lorde hath brought ꝑ lāde of Israel to great honoure. * Shulde not a sonne honoure hys father, & a seruaunt his master? & Yf I be now a father, where is myne honoure? If I be the Lorde, where am I feared? sayeth the Lord of hostes.

Nowe to you prestes, ꝑ despyse my name. And yf ye saye: wherin haue we despised thy name? In thys, ꝑ ye offre vncleane bred vpō myne aulter. And yf ye wyl saye: wherin haue we offered any vncleane thynge vnto the? In this that ye saye: the aulter of the Lord is not to be regarded. Yf ye offre the blynde, is not that euell? And yf ye offre the lame and sycke, is not that euell? * Yee, offre it vnto thy prynce, shal he be content wyth the, or accepte thy personne, sayth the Lord of hostes?

And nowe make youre prayer before God, that he maye haue mercy vpon vs: for suche thinges haue ye done. Shal he regard youre personnes, thinke ye, sayeth the Lord of hostes? Yee, what is he amonge you, that wyl do so much as to shut the dores: or to kyndle the fyre vpon myne aulter for naught? * I haue no pleasure in you, sayeth the Lorde of hostes: and as for the meatoffrynge, I wyl not accepte it at youre hande. * For frō the rysyng vp of the sōne vnto the goyng downe of the same, my name is greate amonge the Gentiles: yee, in euery place shall there sacrifyce be done, & a cleane meatoffrynge offred vp vnto my name: for my name is greate amonge the heathen sayeth the Lorde of hostes. But ye haue vnhaloweed it, in that ye saye, the aulter of the Lorde is not to be regarded, and the thynge that is set ther vpō not worthy to be eaten.

Nowe saye ye: It is but labourte and tra-

uayle

* Gene.xxv.c
‡ Roma.ix.d
* Ioel.xxiiii.a
* Ibid.i.a
* Exo.xx.a
‡ Wis.xxxii.a
* Leui.xxii.a
ezech.xliii.c
* Gen.iiii.a
‡ Esaye.i.b,
* psal.xcviii.a

that be lyghte, other cleare or dymme.

¶ Thys shalbe that specyall daye whyche is knowne vnto ꝑ Lord, neyther day nor nighte but about the eueninge tyme it shalbe lighte.

¶ In that tyme shall there waters of lyfe come out frō Jerusalem: the halfe parte of them towarde the east see, and the other halfe towarde the vttermost see, & shall contynue both somer & wynter. * And the Lorde hym selfe shalbe kynge ouer all the earth.

At ꝑ tyme shal there be one Lord onely, & his name shalbe but one. Mē shal go aboute the whole earth, as vpō a felde frō Gibea to Rimon, & frō the south to Jerusalē. Yche shal be set vp, & inhabited in her place: frō Bē Ja mins porte, vnto ꝑ place of the fyrste porte, & vnto the corner porte: & from the tower of Hananeel, vnto the kynges wyne presses. Then shalmen dwel, & there shalbe no more curse, but Jerusalē shalbe safely inhabyted. Thys shalbe the plage, wherwyth the Lorde wyll smyte all people, ꝑ haue fought agaynst Jerusalē. Namely, theyr flesh shall consume awaye, though they stāde vpō their fete, theyr eyes shalbe corrupt in their holes, and their tunge shal cōsume in their mouth.

In that daye shall the Lord make a great feryan amōge thē, so ꝑ one man shall take another by the hande, & laye his hādes vpon the handes of hys neyghboure. * Juda shall fight also agaynst Jerusalē, & the goddes of al ꝑ heathē shalbe gathered together round about golde & syluer, & a very great multytude of clothes. And so shall thys plage goo vnto horses, mules, cameis, asses, & al the beastes that shalbe in ꝑ host, like as pōder plage was. Euery one that remayneth then of all the people, whych came agaynst Jerusalem, shal go vp yerly, to worshyppe the kynge (euen the Lorde of hostes) * and to kepe the feast of tabernacles. And loke what generacion vpon the earth goeth not to Jerusalem to worshyp the kinge (euen the Lorde of hostes) vpon the same shall come no rayne.

Yf the kinred of Egypt go not vp, and come not, it shall not rayne vpon them nether.

This shalbe ꝑ plage wherwith the Lord wyl smite al ꝑ heathē, ꝑ come not vp to kepe the feast of tabernacles: yee, this shalbe ꝑ synne plage of Egipt & the sinne plage of al people ꝑ go not vp to kepe the feast of tabernacles.

At that tyme shall the rydynge gere of the horses be holye vnto the Lorde, the ketels in the Lordes house shalbe lyke the basens before the aulter: yee, all the ketels in Jerusalem and Juda, shalbe holy vnto the Lorde of hostes: and all they that slaye offerynges, shall come & take of them, & dyghte thē there in. And at that tyme their shalbe no mo Canaanites in the house of the Lord of hostes.

¶ The ende of the prophecie of zachary.

* Gen.xlvi.a
* Ibid.xlvii.a
* Ibid.xlvii.a
* Ibid.xlvii.a
* Ibid.xlvii.a

uayle and thus haue I thought scorne at it, (sayeth the Lord of hoostes) offeryngе robbery, yee, the lame and the sycke. Ye haue brought me in a meatofferyngе, shulde I accepte it of youre hãde, sayeth the Lorde? Cursed be the dissembler, which hath in his flock one that is a male, & whē he maketh a vowe, offereth a spotted one vnto ꝑ Lorde. For I am a greate kynge (sayeth the Lorde of hoostes) and my name is fearfull amonge the Heathen.

The.ii.Chapter.

¶ Christ reproueth vnpaynst the prestes beyngе seducers of the people.

A And nowe (O ye prestes) this commaundemēt toucheth you: if ye wil not heare it, nor regard it, to geue ꝑ glory vnto my name, sayeth the Lord of hoostes. * I wyll sende a curse vpon you, and wyll curse your blessinges: yee, curse them wyll I, yf ye do not take hede. Behold, I shall corrupt youre sede, and cast donge in youre faces, euen the donge of youre solempne feastes, & it shall cleue fast vpō you. And ye shall knowe, that I haue sente thys commaundemēt vnto you: that my * couenaunt which I made wyth Leui, might stande sayeth the Lorde of hoostes.

*De.xxviii.b

*Num.xxv.c

B I made a couenaunt of lyfe & peace wyth him: this I gaue him, that he myghte stande in awe of me: and so he dyd feare me, & had my name in reuerence. The lawe of trueth was in hys mouth, & there was no wyckednesse founde in hys lyppes. He walked with me in peace and equyte, and dyd turne many one awaye frō their synnes. * For in the prestes lyppes shulde be sure knowledge, that men maye seke the lawe at hys mouth, for he is a messaunger of the Lorde of Hoostes. But as for you, ye are gone clene out of the way, and haue caused the multitude to be offended at the lawe: * ye haue broken the couenaunt of Leui, sayeth the Lord of hoostes. Therfore wyll I also make you to be despysed, and to be of no reputacyon amonge all the people: because ye haue not kepte my wayes, but haue bene parcyall in the lawe.

*Oseer.iiii,b

*De.xxxiii.b

* Ephe.iiii.a

C Izacha.lvi.b.

* Haue we not all one father? hath not one God made vs? & why doth euery one of vs thē despyse his owne brother, & so breake the couenaunt of oure fathers? Nowe hath Juda offended: yee, the abhominaciō is dōne in Israel and in Jerusalē * for Juda hath defyled the Sanctuary of the Lorde, whyche he loued, & hath kept ꝑ daughter of a straūg God. But the Lorde shall destroye the man that doeth thys: (yee, doth the master and the scoler) oute of the tabernacle of Jacob, with him that offereth vp meatofferyngе vnto ꝑ Lorde of hoostes. Nowe haue ye brought it to thys poynte agayne, ꝑ the aulter of the Lorde is couered wyth teares, weepynge and mournynge: so that I wyll nomore regarde the meatofferyngе, neyther wyll I receiue or accepte eny thynge at your handes. And yet ye saye: wherfore? Euen because that where as the Lord made a couenaunt betwyxte the and thy wyfe of thy youth, thou haste despysed. * Yet is the thyne owne companyon and marryed wyfe.

*1.Esdr.ix.a

Leuit.xxi.c

So dyd not the one, and yet had he an excellent spryte. What dyd then the one? he sought the seede promised of God. Therfore loke well to youre spryte, and let no man despyse the wyfe of hys youth. Yf ꝑ hate her, * put her away sayeth the Lord God of Israell, and geue her clothynge for the scorne, sayeth the Lord of hoostes. Loke well then to youre spryte, and despise her not. Ye greue the Lord wyth youre wordes, & yet ye saye: wherwyth al haue we greued hym? In this, that ye saye. All that do euell are good in the sight of God, & such please hym. Or els wher is the God that punysheth.

¶ The.iii.Chapter.

¶ Of the messaunger of the Lorde John Baptist. of the daye of the Lorde, and of Eliah.

B Beholde, * I wyll sende my messaunger, whyche shall prepare the waye before me: and the Lorde whom ye wolde haue: shall soone come to hys temple, yee, euen the messaunger of the couenaunt whom ye longe for.

Beholde, he commeth, sayeth the Lord of hoostes. But who may abyde the daye of hys cōming? Who shalbe able to endure, when he appeareth? For he is lyke a goldsmyths fyre, and like wallchers sope. He shall set hym downe to tryе and to clense the siluer, he shal purge the children of Leui, and purifye thē lyke as golde and syluer: that they maye bryngе meatofferyngеs vnto the Lorde in rychteousnes. Then shall the offring of Juda and Jerusalē be acceptable vnto ꝑ Lord, lyke as from the begynnyng & in the yeares afore tyme, I wyll come and punyshe you, and I my selfe wylbe a swyfte wytnes against the witches: against the aduenterers, agaynst false swaterers: yee, & agaynst those that wrongeously kepe back the hyrelinges dewty: whiche vexe the wyddowes and the fatherlesse, and oppresse the straunger and feare not me sayeth the Lorde of hoostes. For I am the Lorde that chaunge not: and ye, (O chyldren of Jacob) wyll not leaue of * ye are gone away frō myne ordynaunces, and sence ꝑ tyme of your forefathers haue ye not kepte them.

I

*Mal.iiii.a

B

*Mal.iiii.a

* Turne you nowe vnto me, and I wyll turne me vnto you, sayeth the Lorde of hoostes, ye saye: wherin shall we turne? Shulde a man vse falshed and dysceyte with God as ye vse

ye vse falshed and dysceate wyth me? yet ye say wherin vse we dysceate wyth the? * In Tithes & heauoffrynges. ‡ Therfore are ye cursed wyth penury, because ye dyssemble wyth me, all the sorte of you.

* Bringe every Tithe into my barne, that there may be meate in my house: & proue me wythal (sayeth the Lord of hostes) yf I wyll not open the wyndowes of heauē vnto you, and poure you out a blessynge wyth plentefulnesse. Yee, I shall reproue the consumer for your sakes, so that he shall not eate vp ý fruit of youre grounde, neyther shall the vyneyarde be baren in the feilde, sayeth the Lord of hoostes: In so moche that all people shall say, that ye be blessed, for ye shalbe a pleasant lande, sayeth the Lord of hostes.

Ye speake harde wordes agaynst me, sayeth the Lorde. And yet ye saye: What haue we spoken agaynst the? Ye haue sayde:

It is but lost labour, to serue God: * what profyt haue we for keppynge hys cōmaundements, and for walkynge humbly before the Lorde of hostes? * Therfore maye we saye, that ý proude are happye, & that they which worke wyth vngodlynesse, are set vp: for they tempte God, and yet escape.

But they that feare God, saye thus one to another: The Lorde consydereth and heareth it. Yee, it is before him a memorial boke wrytten for suche as feare the Lorde, and remembre hys name. And in the daye that I wyll make (sayeth the Lord of hoostes) they shalbe myne owne possessyon: and I wyll fauoure them, lyke as a man fauoureth hys owne sonne, that doth hym seruyce. Turne you therfore, and consydre what dyfference is betwixte the ryghteous and vngodly, betwyxte him that serueth God, and hym that serueth him not.

¶ The. liii. Chapter.

For * Lo, the daye commeth ý shall burne as an ouen: and all the proude, yee, and al soche as do wickednesse, shalbe strawe, and ý day that is for to come, shall burne thē vp (sayeth the Lord of hostes) so that it shal leaue them neyther rote nor braunche. * Mala. iiii. a

But vnto you that feare my name, shall that Sunne of righteousnesse arise, & health shalbe vnder hys wynges: ye shall go forth, and multiplye as ý fat calues, ye shall treade downe the vngodly: * for they shalbe lyke ý asshes vnder the soles of youre fete in ý daye ý I shall make sayeth the Lorde of hostes. * Mala. i. b

Remembre the lawe of Moses my seruaunte, * whych I commytted vnto hym in Oreb for all Israell, with the statutes and ordinaunces. Beholde: I wyll sende you * Elias the prophet: before the commynge of the daye of the greate and fearful Lord. * He shall turne the hertes of the fathers to theyr chyldren, & the hertes of their chyldren to their fathers, that I come not to smyte the earth wyth curslinge. Deu. iiii. xv. a * Math. xi. b. xvii. b * Luke. i. a

The ende of the prophecy of Malachy, and consequētly of all the prophetes.

The volume of the bokes called Hagiographa.

The thyrde boke of Esdras.
The fourth boke of Esdras.
The boke of Tobias.
The boke of Judith.
The reast of the boke of Hester.
The boke of wysdome.
Ecclesiasticus.
Baruch the prophete.
The songe of the.iii. Chyldren in the oven.
The storye of Susanna.
The storye of Bel & of ye Dragon.
The prayer of Manasseh.
The fyrst boke of the Machabees.
The seconde boke of ye Machabees.

To the Reader,

IN consyderacyon that the bokes before are founde in the Hebrue tonge, receaued of all men: & that the other folowyng, whych are called Hagiographa (because they were wont to be reade, not openly and in comen, but as it were in secret and aparte) are nether founde in the Hebrue nor in the Calde: in whych tonges they haue not of longe bene written (in lesse then it were happly the boke of Sapience) wher vpon it were now very harde to repayre & amende them: And that also they are not receaued nor taken as legyttymate & leafull, as well of the Hebrues as of ꝑ whole Churche, as S. Hierome sheweth: we haue separat them, & sett them aside, that they may the better be knowen: to thyntent that men maye knowe of whych bokes wytnes ought to be receaued, and of whych not. For the sayde S. Hierome speakynge of the boke of Judith (which is Hagiogryphe) sayth, ꝑ the auctoryte therof is not estemed worthy and sufficient to confyrme and stablysh the thynges that lyght in disputacyō. And generally of all ꝑ bokes called Hagiogrypha, he sayth, that men maye reade them to the edifyinge of the people: but not to confyrme & strengthen the doctrine of the Churche. I leaue oute here the lawe (as they call it) of Canon. c. Sancta Romana. xv. distinc. were he sheweth his iudgement. Lykewyse the Glose of. c. Canones. xvi. distin. which sayth, that men reade thē, but not in generall: as though he shulde saye, that generally and thorouly they are not alowed. And not wythout a cause: For that they haue bene corrupted and falsyfyed in many places, it appeareth suffycyently by Eusebius in his boke called Hystoria Ecclesiastica: Whych thynge is easye to be knowen euen now a dayes in certen poyntes, namely in the bokes of the Machabees: whose second boke S. Hiero. confesseth that he founde not in the Hebrue, by the meanes wherof it is become vnto vs the more suspect and the lesse receaued. In lyke maner is it of the thyrde and fourthe boke of Esdras, whych S. Hierome protesteth that he wolde not haue translated, estemyng them for dreames: where as Iosephus yet in his booke of hys Antiquities declareth ꝑ summe of ꝑ matter after the maner of a storye, as well of the boke of Machabees as of the. iii. of Esdras: all though he esteame the bokes compyled from the raygne of kynge Artaxerses vnto hys tyme, to be Hagiogrypha.

In the Prologe to the Prouer.

In the Prologe before Judith.

In the Prologe to the Prouer.

In the. iiii. boke the. xvii cap.

In the Prologe of Esdras.

In the. xi. xii & xiii. of the Antiquities.

In the Prologe upon bokes of Salomon.

In ꝑ. iii. boke against Appion.

Wherfore then, whē thou wylt maynteyne any thynge for certen, rendryng a reason of thy fayth, take heade to proceade therin by ꝑ lyuynge and pythtye Scriptures, folowynge S. Peter, whych sayeth: He ꝑ speaketh, let hym speake as thoughe he spake the worde of God. He sayeth the worde of God, as a thynge most true and certen, opened by the Prophetes and Apostles, inspyred wyth the holy goost: of whom we haue wytnesse moare cleare then the daye. Lawers hauynge greate desyre to confyrme and stablysh theyr oppynyons by the lawe of man, saye, that they shame to speake wythout lawe: How moch more feare and dreade then ought he to haue, that sayth he is a Chrystian, the whych holdeth not hym selfe, or reasteth not in ꝑ lawes of the lyuynge God: but in mennes inuencions, iudgynge of all thynges accordinge to them, and leanyng to an vncerten ymaginacyon and phantasye? Let vs therfore that are buylded on the foundacyon of the holy Prophetes and Apostles, and on the head corner stone (on whych they themselues were founded, and whych they preached, that is Iesus Christ, the sure stone) leaue the thynges that are vncerten to folowe the certē: holdynge vs and reastynge vs in them, and fastenyng oure ancre there, as in a sure place. For oure Christen fayth consysteth not in doutefull thynges, but in playne and moost certen assurauncе, and in moost true persuasyon, taken & confyrmed by infallible verite. In whych God graunte vs to walcke perpetualye, to thyntent that accordynge to it (fulfyllynge his holy wyll in vs, and settynge aside all inuencyous contrary vnto hym) we maye lyue to hys honour, and to the edyfyinge of hys Churche.

1. Pet. iiii. c.
1. Pet. i. b.
ii. Pet. i. b.

1. Cor. iii. c.
Ephe. ii. d.

Erasmus sine arg. in qui.

So be it.

¶ The thyrde boke of Eldras.

¶ The fyrste Chapter.

¶ Josias holdeth Passeouer. After his death is Jechonias his sonne made kynge in hys strede: whome the kynge of Egypte putteth out, & setteth in hys brother Joachim. Jerusalē is destroyed: & Sedechias is taken.

AND * Josias helde ꝑ feast of Easter in Jerusalem vnto ꝑ Lorde, & slewe the passeouer the.xiiii.daye of the fyrst moneth. He set the preastes also in orderе (accordyng to theyr daylye courses) beyng arayde [illegible] garmentes in the temple of the Lord [illegible] he spake vnto the Leuites the holy mynisters of Israell, that they shoulde halowe themselues vnto the Lorde, to sette the holy [illegible] of the Lorde, in the house that kynge Salomon the sonne of Dauyd had buylded, [illegible]: Ye shall no more beare the Arke vpon your shulders. Nowe serue your Lorde [illegible] the charge of hys people of Israel, [illegible] your vyllages and your trybes: accordyng as kynge Dauyd the kynge of Israel, [illegible] ordeyned, and accordyng as Salomon [illegible] hath honorablye prepared: yee, loke [illegible] all do seruyce in ꝑ temple accordynge [illegible] and distributyon of the principall men whiche are appoynted out of the [illegible], to do seruyce for the chyldren of Israel. * Kyll the Passeouer, and prepare offerynges for your brethren, and do accordyng [illegible] commaundement of the Lorde, which [illegible] vnto Moses. And vnto the people [illegible] was founde, Josias gaue.xxx.thousande of shepe, lambes, kyddes, and goates, [illegible] thousande oxen. These the kyng (of [illegible] liberalyte) gaue vnto the people, [illegible] as he had promysed: & to the Preastes ꝑ Passeouer, he gaue two.M. shepe, [illegible] hundreth oxen. Moreouer Jechonias [illegible] Samaias, & Nathanael his brethrē, and [illegible], Jehiell, and Josabad gaue them [illegible] Passeouer, fyue thousande shepe, and [illegible] hundred bullockes.

And when these thinges were brought to [illegible], the Preastes & the Leuytes stode good[illegible] theyr orderе, & had the vnleuened bread [illegible] out the tribes. And after ꝑ ordryng [illegible] principall men in the trybes, they offe[illegible] vnto the Lorde in the syght of the people [illegible] * as it is wrytten in the booke of [illegible], & so they rosted the Easter lambe as [illegible] was. As for the thankoffrynges [illegible] other, they dyght in the ketteles and [illegible], & set them before ꝑ people with good [illegible] and afterwarde before them selues and [illegible] preastes. For the Preastes offered the fat [illegible] the tyme was expyred, but ꝑ Leuytes prepared for them selues & for theyr brethren the chyldren of Aaron. The holy syngers also the chyldren of Asaph stode in theyr order accordynge as Dauyd deuysed. So dyd Asaph zachary & Iduthū, which were appoynted by the kynge. Moreouer the porters and dore kepers stode by the dores and ꝑ diligentlye, so that none went out of his standynge & seruyce: for theyr brethren (the Leuytes) prepared for them. Thus were all thynges perfourmed, that belonged to the offerynge of ꝑ Lorde. In that daye they held the Passeouer and offered thankoffrynge beside the sacrifyce of the Lorde accordynge to the cōmaundement of kyng Josias.

C So the chyldren of Israel whiche were then present helde an honourable Passeouer, and the feaste of swete breade. vii.dayes longe. Yee suche a passeouer was not kept in Israel from the tyme of ꝑ prophet Samuel. And al the kynges of Israel held not such an Easter as this which kyng Josias helde, & the Preastes, the Leuytes, ꝑ Jewes, & all Israel, of al thē ꝑ were at Jerusalē. And in the.xviii.yere of the raygne of Josias was this Passeouer kepte. And with a parfyte harte dyd kynge Josias orderе all his workes, before the lorde and the thynges that were wrytten of hym in tymes past, cōcernyng those that synned & were vngodly agaynste the Lorde before all people, & that sought not ꝑ worde of ꝑ Lorde vpon Israel. * After all these actes of kynge Josias, Pharao the kyng of Egipt went vp & came towarde Carmis by Euphrates, and Josias went to mete hym. Then sent ꝑ kyng of Egypte to Josias, sayinge: what haue I to do with the, O kynge of Juda? I am not sent of the Lord to fyght agaynst the, for my warre is vpon Euphrates, go thou thy way home agayne in all ꝑ hast. And Josias wold not turne againe vpon his charet, but vnder toke to fyght agaynste hym, & herkened not vnto the worde of the Prophete, whiche he D tolde hym out of the mouth of God, but pyt[illegible]ched battayle agaynst him in ꝑ felde of Mageddo. And the Prynces preasled to kynge Josias. Then sayde the kynge vnto his seruauntes. Cary me awaye out of the battayl, for I am sore wounded. And immediatly his seruauntes toke hym awaye out of the front of the battayle. Then sat he vp vpon the second charet, came to Jerusalem, dyed, & was buryed in his fathers sepulchre. And in al Jurye they mourned for Josias, yee: ꝑ rulers also with theyr wyues made lamentacyon for him vnto this daye. And this was done euerstyll in Israell.

* iiii.re xxiiii ii.pa. xxxv.d.

These thynges are wrytten in the boke of the storyes of the kynges of Juda, namelye, all the Actes and workes of kynge Josyas, his kynglye power and maiesty, his vnderstādyng in the lawe of God, & what he dyd, yee

thynges whiche are not wrytten in the boke
of the kynges of Israel and Juda. *And the
*iii.re.xxiii.c people toke Jechonias the sonne of Josias, & ii.par.xxvi.a.
made hym kynge in stede of Josias hys fa-
E ther, when he was. xxviii. yere olde. And he
raygned ouer Israel thre monethes. And the
kyng of Egypte put hym downe, ý he shulde
not raygne in Jerusalem, & rayled vp a taxe
of the people: namely, an. C. talentes of syl-
uer, and one talent of golde. The kynge of
Egipt also made Joachim his brother kyng
of Juda and Jerusalem. As for them of the
kynges counsell wyth the kynge hym selfe,
and zaracles hys brother, he toke them and
caryed them awaye prysoners into Egypte.
Fyue and twentie yeare olde was Joachim,
when he was made kyng in the lande of Ju-
da & Jerusalem, & he dyd euell before ý Lord.
After thys *Nabuchodonosor the kynge of *iiii.Regum xxiiii.a.
Babylon came vp, & bounde hym w̃ bandes
of yron, & caryed hym vnto Babilon. Nabu-
chodonosor also toke all the vessels ý were ha
lowed in ý temple of the Lord, & all ý ieweis,
& caryed them vnto Babylon, & brought thē
into his owne temple at Babilon. Of his vn
clennes & vngodlynes, it is wrytte in ý boke
of the actes of the kynges. And Joachim his
F sonne raygned in hys stede: He was made
kynge beynge. xviii. yeare olde, and raygned
but thre monethes and. x. dayes in Jerusalē,
& dyd euell before the Lorde. So after a yere
Nabuchodonosor sente and caused hym to be
broughte vnto Babylon with the holy ves-
sels of the Lorde, & made Sedechias his bro-
ther kyng of Juda & Jerusalē, when he was
xxi. yere olde: & he raygned. xi. yeare.

And he dyd euyll also in the syght of the
Lorde, & cared not for the wordes that were
* Jer.xxvi.a spoken vnto hym *by the prophet Jeremy at
the mouth of ý lord. And where he had made
an oth vnto kynge Nabuchodonosor, he for-
swore hym selfe, and fell from hym hauyng a
stynneck & a hert, & transgressed all the statu-
tes and ordynaunces of the Lord God of Is-
rael. The rulers also & the heades of the peo-
ple of the Lorde dyd much euel, & became vn-
godly, more then the Heathen, beynge defy-
led in all maner of abhominacyons: Yee, & de
fyled the holy temple of the lorde at Jerusalē
And the God of theyr fathers sente hys mes-
saungers vnto them, to turne thē backe: & to
G cal thē agayne frō theyr synnes: for he wold
fayne haue spared them for his holy taberna
cles sake. Neuertheles, they had his messaū-
gers in derision: & lorde what god spake vnto
thē by his prophetes, they made but a sporte
of it. This drewe on so longe tyll the Lorde
was wroth with his people for theyr vngod
lynes, & tyll he caused the kynges of the Cal-
dees to come vp, whiche slewe theyr yong mē
with the sweard, yee: euen in the compasse of
theyr holy temple, & spared no body, neyther
ponge nor olde, nether maydē nor yong man
but they were all delyuered in to the power
of the kynges of the Chaldees, and al ý holy
vessels of the Lorde and the kynges treasu-
res toke they, and caryed them vnto Babilō.
*As for the house of the Lord, they went vp *Ie
into it, and brent it, & brake downe the wal- and.
les of Jerusalem, sette fyre vpon her towres,
destroied all her noble buyldinges & brought
them to naughte, & the people that were not
slayne wyth the swearde, they caryed vnto
Babylon.

Thus became they prysoners and bonde
men of the kynge of Babylon, tyl they were
delyuered & raygned for them selues, *when *Ie
the wordes of ý Lorde were fulfylled, which and.
he promysed them, by the mouth of the Pro-
phete Jeremy, and tyll the lande had her rest:
namely, all the tyme that it laye wast, had it
rest and quyetnes. lxxvii. yeares.

¶ The.ii.Chapter.

¶ Cyrus graueth ipsere to the Jewes to returne to Je rusalem, & restoreth them the vessels of the typle. Ezra ý are there letters sent to Artharerses: which accuse ý Jewes for buyldynge of the cyte: & so is the buildyng dryuen of vntyll the seconde yere of Darius.

I NOwe *when kyng Cyrus raigned *Ie
ouer the Persians, & when ý Lorde
wolde perfourme ý worde that he
had promysed by the mouth of the
Prophete Jeremye: the Lorde rayled vp the
spryte of Cyrus, the kynge of Perseyans: so ý
he caused thys wrytynge to be proclaymed
thorowout his whole realme, sayyng: Thus
sayeth the kynge of Perseyans: The Lorde of
Israel that dye Lorde hath made me kynge
of the lande, and commaunded me to buylde
hym an house at Jerusalē in Jewry. Yf there
be any nowe of your people, ý Lorde be with
him, and go vp with him to Jerusalem. And
all they that dwell rounde aboute that place
shall helpe them, whether it be wyth golde,
with syluer, with gyftes, with horses and ne
cessary catell, and all other thynges that are
broughte with a free wyll to the house of the
Lorde at Jerusalem.

Then the principyal men out of the tribes
and vllages of Juda, and Ben Jamin stode
vp: so dyd ý prestes also & the Leuytes (whō
the Lorde had moued) to go vp, and to buyld
the house of the Lorde at Jerusalem. And
they that were aboute them helped thē with
all maner of golde, and syluer, and catel also
and with many lyberall gyftes, and this dyd
many one, whose mynde was stered vp ther-
to. *kynge Cyrus also brought forth ý ves- *Ie.
sels and ornamentes, that were halowed vn
to the Lorde (whiche Nabuchodonosor the
kynge of Babylon had caryed awaye frō Je
rusalem, and consecrated them to hys Idoll
and ymage) and delyuered them to Mithri-
datus his treasurer, and by him they were de
lyuered

ported to Salmanasar ý debyte in Jewry. And this was the nombre of thē: Two thousande & iiii. C. syluer boules. xxx. syluer basens. xxx. basens of golde. ii. M. & iiii. C. vessels of syluer, and a thousande besyde. All ý vessels of gold and syluer were. v. M. viii. c. and lx. These were nūbred vnto Salmanasar, and to them that were come againe with hym to Jerusalē out of the captiuyte of Babylon. & Nowe in the tyme of kyng Artaxerxes the kyng of Persia, these men: Balemus & Methidatus, Sabellius, Rathimus, Balthemus, Semelius the Scrybe, & other that were in Samaria and in other places vnder the dominion therof, wrote a letter vnto kyng Artaxerxes, wherein they complayned vnto the kynge of them in Jewry and Jerusalem. The letter was made after this maner.

Our thy seruauntes Rathimus the storyter, Sabellius the Scrybe, & other iudges of the courte in Celosyria and Phenyces. Let it knowen and manifest to our Lorde the kyng, ý the Jewes whiche are come vp from you into vs into the rebellyous & wycked cyte, begynne to buylde it agayne, & the walles about it, and to set vp the temple a new. Now yf this cytie & the walles therof be set vp agayne, they shall not only refuse to geue tributes and tares, but also rebell vtterlye against the kyng. And for so muche as they be ryse in hande nowe about ý temple, we thought it reason, to thynke no scorne of it, but shewe it vnto our Lorde the kyng, and admonysye hym therof: to the intent that yf it please the kyng, he maye cause it to be sought in the bokes of olde: and thou shalt fynd such thynge wrytten, & shalt vnderstande that this cytie hath alwaye bene rebellyous and disobedient, that it hath subdued kinges and rules, and that ý Jewes whiche dwell therin have euer bene a rebellious, obstynate, vnkynde, and fyghting people, for the which cause this cytie is wasted. Wherfore nowe we admonysye our Lorde the kynge, that yf this cytie be buylded and occupyed agayne, & the walles therof set vp a newe, thou canst haue no passage into Celosyria and Phenices.

Then wrote the kyng to Rathimus, the storyter, to Balthemus, to Sabellius the Scribe, & to the other offycers & dwellers in Syria and Phenyces, after this maner: I haue red the epystle which thou sentest vnto me, and haue commaunded to make dilygent serche, and haue found, ý the cytye hath euer withstood kynges, that ý same people are dysobeyent, and haue caused much warre, and that mighty kynges haue reygned in Jerusalem, whiche also haue rayse vp tares of Syria and Phenices. Wherfore I haue commaunded those people, ý they shall not buyld the Cytie, that they make no more in it, and that they procede no forther with the buyldynge: for so muche as it myght be the cause of warre and displeasure vnto kynges.

Nowe when Rathimus and Sabellius the Scrybe & the rulers in the lande had red the wrytyng of kynge Artharerses, they gat them together, & came in all the hast to Jerusalem wō an hoolte of horsemen, and wō muche people of fote, & forbad thē to buylde. And so they left of from buildyng of the temple, vnto the seconde yere of kyng Darius.

¶ The. iii. Chapter.

¶ Darius maketh a feast. The thre sentences of the thre ponge men, of whiche the first is declared A

KYnge Darius made a great feaste vnto his seruauntes, vnto all hys courte, & to al ý offycers of Medea & Persia, yee to all the debytes and rulers that were vnder hym, frō India vnto Ethiopia, an hundreth & xxvii. coūtrees. So when they had eaten and dronken beyng satisfyed, and were gone home agayne. Darius the kyng went into his chābre, layde hym downe to sleape, and so awaked.

B Then the thre ponge men, that kepte the kynges personne, and watched his body, cōmoned amonge theym selues, & spake one to another: let euery one of vs saye some thyng & loke whose sentence is wyser and more excellent then the other, vnto hym shall kynge Darius geue great gyftes, and cloth hym wō purple. He shall geue hym vesselles of golde to drynke in, clothes of golde and couerynges: he shall make hym a costely charet and a bridle of golde, he shall geue him a bonette of whyte silke, and a cheyne of golde aboute his necke: yee, he shalbe the seconde and principyall nexte vnto kyng Darius, and that because of his wysdome, and shall be called the kynges kynsman.

C So euery one wrote his meanyng, sealed it, and layde it vnder the kynges pelow, and sayde: when the kynge aryseth, we wyl geue hym oure wrytynges, and loke whose worde the kynge and hys chefe Lordes iudge to be the moste wysely spoken, the same shall haue the victory. One wrote: Wyne is a stronge thyng. The second wrote: The kyng is stronger. The thyrd wrote: Women haue yet more strength, but aboue all thynges ý truth bearetb awaye the victory. Nowe when ý kyng was rysen vp, they toke theyr wrytynges & delyuered them vnto hym, and so he red them. Then sent he forth to cal all his chefe Lordes all the debytes and rulers of the countrees of Medea and Persia. And when they were set downe in the counsayle, the wrytinges were red before thē. And he cōmaunded to call for the ponge men, that they might declare their meanynges them selues by mouth. So when they were sent for, & came in, the kyng sayde vnto thē: shewe vs & make vs to vnderstand what the thynges are that ye haue wrytten.

D Then began the fyrst (which had spoken of the strength of wyne) and sayd: O ye men
*Psalm.ii.a. * wyne is maruelous stronge, and ouercommeth thē ý drynke it: it disceaueth the mynde and dryngeth both the poore man & the kyng to dotage & vanyte. Thus doth it also with the bondmā and with the fre, with the poore and ryche: it taketh awaye theyr vnderstandynge, and maketh them carelesse and mery, so ý none of them remembreth any heynesse det or dewtye. It causeth a man to thynke also that the thynge whiche he doth is honest and good: and remembreth not that he is a kyng, nor that he is in auctoryte, and that he ought not to do such thinges. Moreouer whē men are drynkyng, they forget all frendshyp al brotherly faythfulnes & loue: but as soone as they are dronken, they draw out ý sweard and wyl fyght: & when they are layde downe from the wyne, & so rysen vp agayne, they cā not tell what they dyd: iudge ye nowe is not wyne the strongest? For who wolde els take in hand to do such thinges? And when he had spoken this, he helde his tonge

¶ The.iiii.Chapter.

¶ The declaracyon of the.ii.last sentences of thes yonge men: propounded in the Chapter before: of whiche the last that is, ý verite bearetb the victorie in all thynges is most cōmended & alowed. Darius wryteth letters to all the rulers vnder hym, that they shulde ayde zorobabel to the buyldynge of Ierusalem.

A When the seconde (which had sayd, that the kynge was stronger) began to speake, saying: O ye men, are not they the strongest & moste excellent, that conquere the lande and the see, and all that is in the see and in the earth? Nowe is the kynge Lorde of all these thynges and hath dominyon of them all and loke what he commaundeth, it is done. Yf he sende his men forthe a warfare, they go and breake downe hylles, walles and towres. They are slayne, and slaye (other men) them selues, and overpasse not the kynges worde. Yf they get the victory, they bryng the kyng al the spoyle. Lykewyse the other that medle not with warres and fyghtynge, but tyl the grounde: when they reape, they brynge trybute vnto the kynge. And yf the kyng alone do but commaunde to kyll, they kyll: Yf he commaunde to forgeue, they forgeue: Yf he commaunde to smyte, they smyte: Yf he byd dryue awaye, they dryne awaye: yf he commaunde to buylde, they buylde: Yf he commaund to breake downe, they breake downe
B Yf he cōmaunde to plant, they plante.

The comen people and the rulers are obedyent vnto hym. And the kyng in the meane season sytteth hym downe, eateth, and drynketh, & taketh his rest: then kepe they watch rounde aboute the kyng, and not one of them dare get hym out of the waye, to do his owne busynes, but must be obedyent vnto ý kynge at a worde. Iudge ye nowe, O ye men howe shulde not he go far aboue vnto whome men are thus obedyent? And when he had spoken thus, he helde his tonge. The thyrde whose name was zorobabel, whiche had spoken of wemen, and of truth began to saye after this maner: O ye men, it is not the greate kynge it is not the multytude of men, neyther is it wyne that excelleth: who is it then that hath the Lordshyppe ouer them? Haue not wemen borne the kynge, and all the people that rule those thynges? Haue not wemen borne them, and broughte them vp, that plante the vynes, whereout the wyne commeth? They make garmentes for all men, they geue honoure vnto all men, and without wemen can not men lyue. Yf they gather golde and syluer and all precyous thynges, and se a fayre wel fauoured woman, they leaue altogether and turne theyr eyes only vnto the woman & gape vpon her, & haue more desyre vnto her, then vnto the syluer and gold, or any maner of precyous thynge. * A man leaueth his father that brought hym vp, leaueth his owne natural countre, & cleaueth vnto the woman yee he ieopardeth his lyfe with the woman, & remembreth neyther father, nor mother, nor countre. By this then ye must nedes knowe that wemen haue dominyon ouer you. C *Ge ma i.ca cyb

Doth it not greue you? A man taketh his swearde, & goeth his waye to steale, to kyll, to murther, to sayle vpon the see, and seyth a Lyon, and goth in the darkenes: and when he hath stolleu, dysceaued and robbed, he bryngeth it vnto his loue. Agayne, a man loueth his wyfe better thē father or mother: yee many one there be, ý ren out of theyr wittes, and become bondmen for theyr wyues sakes: many one also haue perysched, haue bene slayne, and haue synned because of wemen. D

And nowe beleue me, I knowe a kynge, whiche is great in his power, and all landes stande in awe of hym, and no man dare laye hande vpon hym: yet dyd I se, that Apame (the daughter of the great kyng Bartacus) the kynges concubyne, sat beside the kynge vpon the ryght hande, & toke of hys crowne from his heade, & set it vpon her owne heade and smote the kynge with her lefte hande.

Moreouer, the kyng loked vpon her with open mouthe: yf she laughed vpon hym, he laughed also, but yf she toke any displeasure with hym: ý kynge was fayne to flatter her, and to geue her good wordes, tyll he had gotten her fauoure agayne.

O ye men, are not wemen then stronger? Great is the earth, & hye is the heauen. Who doth these thynges? Then ý kyng & the princes loked one vpon an other. So he began to speake of the truth: O ye men: are not wemē stronger? Great is the earth, hye is the heauen, swyft is the course of the sunne, * he compasseth the heuen round about, and fetcheth his *Ec

vnto vse agayne to hys owne place in one day. Is he not excellent that doth this? Yee great is the trueth, & stronger then all thynges. All the earth calleth vpon the truth, the heuen prayseth it, all workes shake & trēble at it, and with it is no vnryghteous thynge. Wyne is vnryghteous: the kyng is vnryghteous: women are vnryghteous: all the chyldren of men are vnryghteous, yee: all theyr workes are vnryghteous, & there is no truth in them: in theyr vnryghteousnesse also shall they be destroyed & perishe. As for the trueth it endureth, and is alwaye strong: it lyueth and conquereth for euermore: wyldē without ende.

The trueth accepteth no personnes, it maketh no difference betwyxte rych or poore betwyxte the myghtye or symple, but doth geue vnto euery man, whether they be euell or good, & all men are louyngly dealt wyth all in the workes of it. In the iudgment of it there is no vnryghteous thyng but strength kyngdome and power and maiestie for euermore. Blessed be the God of truth.

And with that he helde his tonge, and all the people cryed & sayde: Great is the truth, and above all. Then sayde the kynge vnto him: Aske what thou wylt, more then is appointed in the wrytynge, and I shall geue it the, for thou art founde wyser then thy companyons, thou shalte syt nexte me, and be my kynsman. Then sayde he vnto the kynge: Remembre thy promyse and vowe, whiche thou haste vowed and promysed (in the daye when thou cameste to the kyngdom) to buyld vp Jerusalem, & to sende agayne all ye vessels and iewelles that were taken awaye out of Jerusalem: which Cirus separated, when he vowed in Babylon, & wold sende the agayne. And thy mynde was to buylde vp the Temple, which the Edomytes brent, when Jerusalem was destroyed by the Chaldees. This (O kyng) is the thynge that I requyre of the maiesty, which I desyre and aske of the: that thou perfourme the vowe, which thou with thyne owne mouth haste made vnto the kynge of heauen.

Then Darius the kynge stode vp, and kyssed hym, * & wrote a letter vnto all ye deputies and shreues, to all the Lordes and noble, that they shulde conuey hym forth, and all them ye wolde go vp with hym. He wrote a letter also vnto all the Shreues that were in Celosyria and Phenices, and vnto Lybanus, that they shulde drawe Cedre trees frō Libanus vnto Jerusalem, to buyld the cytie vnto. Moreouer, he wrote vnto all the Jewes that were gone out of his Realme into Jury because of ye fredome, that no officer ruler, nor shreue, shulde come to theyr doores, and that all theyr lande whiche they had conquered, shuld be fre & not tributary: And that ye Edomites shulde geue ouer the cyties and vyllages of the Jewes, which they had taken in, yee: and that they shuld yerely geue xx. talentes to the buylding of ye temple, vntyl the tyme that it were finyshed, and to the dayly halowynge of the brent offrynges (as it is commaunded) ten talentes yearely also: And that all they whiche come frō Babylon to buylde the cytie, shulde haue fre lybertye, they and theyr chyldren, & all the prestes.

He wrote the greatnes also, & commaunded that ye holy garment shulde be geuen thē wherin they minystred: and wrote that commaundementes shulde be geuen to the Leuites, vntyll the daye, that the house were fynyshed, and Jerusalem buylded vp, and commaunded that all they that watched the cyte shulde haue theyr porcyons and wages.

He gaue ouer also all the vesseis that Cyrus had seperated from Babylon: & all that Cyrus had geuen in commaundemente, the same charged he also: that it shulde be done, and sent vnto Jerusalem. Nowe when thys yong man was gone forth, he turned his face towarde Jerusalem, and prayseth the kynge of heauen, and sayde: * Of the commeth the victory, of the cōmeth wysdome & clearenes & I am thy seruaūt. Blessed art thou, which haste geuen me wysdome: that wyll I prayse O Lorde thou God of our fathers.

And so he toke the letters, & wente vnto Babylon. And when he came there, he tolde this vnto all hys brethren that were at Babylon, and they prayseth the God of theyr fathers, that he had geuen them refreshynge & lybertie to go vp, & to buylde Jerusalem and the temple (wherin ye name of ye Lorde is called vpon) and they reioyced with instrumentes and gladnes seuen dayes longe.

¶ The. v. Chapter.

¶ They that returne to Jerusalē are nombred. They begynne to laye the foundacyō of the temple: but are let by the meanes of enemyes: and so is the buylding dyscuered of by the space of two yeares.

After this were ye pryncipall men of al ye vyllages chosē in the trybes & kynredes, that they shuld go wō their wiues & chyldren, wō their seruaūtes & maydens wō all their catell and substaūce. And Darius ye kyng sēt with them a. M. horsemen, to conueye them safely vnto Jerusalem: and theyre brethren were glad, playinge vpon instrumentes, and syngynge. And these are the names of the men, whiche went vp out of the vyllagies, according to the trybes. Of the Prestes, ye sonne of Phinehes, the sonne of Aaron: Jesus the sonne of Josedec, Joachim the sonne of * Zorobabel, the sonne of Salathiel (of the kynred of Dauyd, out of the kynred of Phares of the tribe of Juda) which spake wonderful

* Eccle. 16.

* Math. 1.

thynges vnder Darius the kynge of Persia in the seconde yere of his raygne in the fyrste moneth of Nisan.

These also are they of Jewry, which came vp, and turned agayne vnto Jerusalem oute of the captiuytye that Nabuchodonosor the kynge of Babylon had broughte vnto Babylon. And euery man sought his porcyon agayne in Jewry: hys cytie, they that came wyth zorobabell, and wyth Jesus, Nehemias, Saraias, Raelaias, Elimeus, Emmarius, Mardocheus, Beelserus, Mechysa, Rochor, Oliozus, Emonias, one of theyre Prynces.

B And the nombre of thē accordyng to their kynredes and rulers were. The chyldren of Phares, two thousande, an hundreth & lxxii The chyldren of Ares. iii. M. an. C. and. lvii The chyldrē of Kemo, an. C. & xlii. The sonnes of Jesus and Joabes, a. M. iii. C. & two. The sonnes of Beniu. ii. M. iiii. C. and lxx. The sonnes of Chorozba. ii. C. & v. The sonnes of Banica, an. C, and lxviii, The sonnes of Rebech. iiii. C. & thre. The sonnes of Archad. iiii. C. and, xxvii. The sonnes of Cham xxxvii. The sonnes of zorozar. ii. M. & lxvii. The sonnes of Adinu. iiii. C. & lxi. The sonnes of Adarectis, an. C. and viii. The sonnes of Ciaio and zelas an. C. and seuen. The sonnes of Azorec. iiii. C. and. xxxix. The sonnes of Jedarbone, an. C. and. xxxii. The sonnes of Hananias an. C. and. xxx. The sonnes of Asoni. xc. The sonnes of Marsor. iiii. C. and xxii. The sōnes of zabarus. xcv. The sōnes of Sepholemon an. C. and. xxiii. The sonnes of Nepopas. lv. The sonnes of Hechanatus, an. C. and. lviii. The sonnes of zebethanus an. C. and. xxxii. The sonnes of Crearpatros (which is called also Enohadies & Modias) iiii. C. and. xxiii. Of them of Gramos and Gabea an. C. and. xxi. Of them of Bellelon and Ceage. lxv. Of them of Bastarus, an C. and. xxii. Of them of Bechenobes. lv. Of the sonnes of Lyptis, there were an. C. and. lv. Of the sonnes of Labonnus. iii. C. and lvii. Of the sonnes of Sichem. iii. C. and. lxx Of the sonnes of Huadō and Elimon. iii. C and lxxviii. Of the sonnes of Ericus. ii. M. an. C. and. xlv. The sonnes of Anaas. iii. C. and. lxx.

The prestes: The sonnes of Jeddus. The sonnes of Euther: the sonnes of El Jasib. iii C. and. lxxii. The sonnes of Emerus. ii. C. and. lii. The sonnes of Fasurius. iii. C, & lvii The sonnes of Carea. ii. C. and. xxvii. The Leuytes: The sonnes of Jesus in Cadubell, and Banus, and Serebias, and Edeas, seuentye and foure.

The whole nombre of these frō. xii. yeres was. iii. M. iiii. C. and. lxii. Of the sonnes, daughters & wyues, the whole summe was iiii. M. ii. C. & xlii. The sonnes of the prestes that prayseb God in the temple: The sonnes of Asaph, of whome there were an hundred & xxviii. But the dore kepers were: the chyldren of Elmenus: the chyldren of Aser: the chyldren of Amon: the chyldren of Acuba. Topa: the chyldren of Tobi: an hundred and xxxix. in all.

The Preastes that serued in the temple The sonnes of Sell, the sonnes of Galpha, the sonnes of Tobloch, the sonnes of Caria, the sonnes of Sub, the sonnes of Helin, the sonnes of Sabana, the sonnes of Armacha, the sonnes of Acub, the sonnes of Utha, the sonnes of Cetha, the sonnes of Aggab, the sonnes of Obay, the sonnes of Anany, the sonnes of Canna, the sonnes of Geddu, the sonnes of An, the sonnes of Radin, the Sonnes of Desanon, the sonnes of Nechoba, the sonnes of Caseba, the sonnes of Goza, the sonnes of Ozull, the sonnes of Sinona, the sonnes of Atra, the sonnes of Hasten, the sonnes of Asiana, the sonnes of Manei, the sonnes of Nasisin, the sonnes of Accua, the sonnes of Agista, the sonnes of Azui, the sonnes of Kauon, the sonnes of Phasalon, the sonnes of Meeda, the sonnes of Susa, the sonnes of Cared, the sonnes of Barcus, the sonnes of Sarea, the sonnes af Coeli, ꝑ sonnes of Nasit, the sonnes of Agista, the sonnes of Pedon: Salomon hys sonnes, the sonnes of Asophot, the sonnes of Phazida, the sonnes of Celi, the sōnes of Dedon, ꝑ sonnes of Gad dahell, the sonnes of zapheus, the sonnes of Aggia, the sonnes of Sacharet, the sōnes of Sabathem, the sonnes of Saroneth, ꝑ sonnes of Hallit, the sonnes of Inia, the sōnes of Salus, the sonnes of Addus, the sōnes of Suba, the sonnes of Enra, the sōnes of Rabotis, the sonnes of Phasphat, the sonnes of Malmon. All these minystred in the Sanctuary, & were seruauntes of Salomon: euen iiii. C. lxxxii.

These folowynge are they, that went vp D from Thelmel at Thelarsa (whose Prynces were Carmelam & Careth) and mygbte not shewe forth theyr Cyties & kynredes, howe they were of Israel: The sonnes of Dalarus the sonnes of Tuben, the sonnes of Nechodaicus. Of the prestes that executed ꝑ offyce of the Prestbode, and were not founde: The sonnes of Obia, the sonnes of Achilos, the sonnes of Addin, whiche maryed one of the daughters of Phargelen, and were named after hym. The writynge of the same kynred was sought in the regyster of theyr generacyō, but it was not found: & therfore were they forbidden to execute the offyce of ꝑ prestbode. Unto thē sayde Nehemias & Attharas that they shulde haue no porcyon in the Sāctuary, tyll there rose vp an hye Preste, that were well instructe in the playne clearenesse and trueth. Of all Israel (besyde seruaunte-

tis and maydens) there were. xlii. thousand
ii. C. and. xl. Now were there of seruauntes
and maydens. vii. M. iii. C. & xxxvi: Of syn-
gynge men and syngynge women there were
two hundred & lxv. Foure hundred & xxxv.
camels. Seuen thousande, and. xxxvi. horses
Two hundred thousande and. xlv. Mules.
Four. M. and. xxv. asses.

They heedes also and the rulers in the
trybes, when they came to Jerusalem, and
wolde buylde and set vp the temple of God
agayne in his place, they gaue (after their
habylitie) vnto the temple, to the treasure, &
to the seruyce of ý Sanctuarye. xii. M. poũ-
des of golde, kyue thousand of syluer, and an
hundred prestes garmentes. And so dwelt ý
prestes and Leuytes, and the people that wẽt
out to Jerusalem, and in the countrie there a
bout, the syngers also and the porters, euery
one of Israel in his owne lande.

* So when the seuenth mooneth came:
and when the chyldren of Israel were euerye
man at his busynesse, they came all with one
assent into the courte which was before the
dore. And there stode Jesua ý sonne of
Josedec and his brethren the prestes, and zo-
robabel the sonne of Salathiel, and his bre-
thren, settynge vp an alter, to offre burnt sa-
cryfyces vpon it, as it is wrytten in the lawe
of Moses.

There came people also of other cõtries,
and the heythen out of all landes to set vp ý
alter in his place, and offred sacrifyces and
burnt offrynges vnto the Lorde in the mor-
ynge. And so they helde the feast of taber-
nacles, * as it is commaunded in the lawe.
And daylye offred they as accordynge was,
and made the sacrifyces appoynted, the of-
frynges also of the Sabbothes, and of the
newe mones, and all holy feastes. * And all
they that vowed offrynges vnto the Lorde,
began at the newe moone of the. vii. moneth
to offre vnto God, for the temple of the Lord
was not yet buylded. And they gaue vnto ý
masons and carpenters, moneye, meate, and
drynke with cherefulnesse. Unto them of Si-
don also and Tyre, they gaue carres, ý they
shulde cary Cedre trees from Lybanus to be
rafters, and beames, and that they shoulde
make shyppes in the hauen of Joppe, accor-
dynge as it was appoynted and ordeyned by
Cyrus kynge of the Persians.

And in the seconde yere, they came into
the temple of God at Jerusalem. * In the se-
conde mooneth began zorobabel the sonne of
Salathiel, and Jesua the sonne of Josedec, &
their brethren the prestes and Leuytes: and
all they that were come vnto Jerusalem out
of the captyuitie of Babylon, & layed ý foun
dacion of the temple, in the newe mone of the
seconde moneth in ý seconde yere ý they were
come into Jewry & Jerusalem. And they ap-
poynted the Leuytes (that were aboue. xx.
yere olde) vnto the seruyce of the Lord: so Je-
sua and his sonnes, and his brethren, all the
Leuytes stode together, and perfourmed the
lawe and ordinaunce in the house of ý Lorde.

And the preestes stode, and had their gar-
mentes and trompettes, and the Leuites, the
sonnes of Asaph had cymbals, gyuyng than-
kes and prayses vnto the Lorde, accordynge
*as David the kyng of Israel had ordeyned. *1. Par. xxi. b

And the songe that they dyd syngē vnto
the Lorde, was after this maner. ‡ O syngē
vnto the Lorde, for he is gracyous, and hys
goodnesse vpõ Israel endureth for euer. And
all the people blewe out with trompettes, &
sange with loude voyce praysyng the Lorde
together, in the rearynge vp of the house of
the Lorde. * There came also from amonge
the prestes and Leuites the rulers and elders
accordynge to the trybes and kynredes (such
as had sene the house afore) to the buyldyng
of this tẽple with great crye and great mour
nynge, many also with trõpettes and greate
iope: In so moche, that the trompettes might
not well be herde for the wepinge and mour-
nynge. For the cõmune people blewe goodly
vpon the trompettes.

* Then came the ennemyes of the trybes
of Juda & Ben Jamin, to knowe what that
trompetynge and noyse of shawmes mygbt
be. And they percepued ý it was they whiche
were come agayne out of captyuytie, & wold
buylde the temple vp a newe vnto the Lorde
God of Israel. So they went to zorobabell,
and Jesua, and to the rulers of the vyllages,
and sayde vnto them. Shall we buylde with
you also? For we lyke wyse haue heard your
Lorde, and we walke after the same maner,
from the dayes of Asbasareth the kynge of
Assyria, which brought vs hyther. Then zo-
robabel and Jesua, and the rulers of the vyl-
lages of Israel sayde vnto them: It is not
mete, that ye shulde buylde the temple of our
God wt vs: We oure selues alone wyll buylde
vnto the Lorde, lyke * as Cyrus the kynge of
the Persians hath commaunded vs.

But the heythen in the lande layed them
selues agaynste those that were in Jewrye,
helde vp the buyldyng frõ them, layed wayte
vpon them prinyly, stopped such as brought
any thynge to them, forbad them to buylde,
and hyndred those that made them passage,
that the buyldynge shoulde not be fynished:
and this continued so longe as kynge Cyrus
lyued: and soo they put of the buyldynge, for
the space of two yeares, vntyll the raygne of
kynge Darius.

*1. Par. xvi. b

‡ Psal. cxxxvi. a. Esay. xii. b.

G

*1. Esdr. iii. d

*1. Esr. iiii. a.

*1. Esdr. i. a.

¶ The. vi. Chapter.

¶ Aggeus and zachary prophecye. They buylde the temple without let or hynderaunce, by the commaundement of Darius.

A NOtwithstandyng, in the seconde yere
*i.Esdr.v.a. of the raygne of Darius. * Aggeus
and zachary the son of Addo prophe-
cyed vpon them in Jewrye, and Jerusalem,
*Agge.i.e. in the name of the God of Israel: * Then zo-
robabel the sonne of Salathiel, and Jesua ꝑ
sonne of Josedec stode vp, and begã to build
the house of the Lorde at Jerusalem, whẽ the
Prophetes of the Lord helped thẽ. At ꝑ same
tyme came Sisennes the vndershreue in Si-
ria and Phenices, with the landlordes, and
his companyons, and sayd vnto them: Who
hath bydden and commaunded you to buylde
the house, to make the rooke and al other thy-
ges agayne? And who are the workemen,
that buylde them? Neuertheleſſe, the elders
of the Jewes had suche grace of the Lorde, ꝑ
they wolde not be let (though they were pro-
uoked therto) but buylded on styll, vntyll the
tyme that kyng Darius were certifyed ther-
of, and an answer receyued from hym. The
letter that these men sent vnto kyng Darius
was after this maner.

Sysennes the vnder Shreue in Syria,
and Phenices, and the landlordes with theyr
companyons, whiche are heedrulers in Sy-
ria and Phenices, sende theyr salutation vn-
to Darius the kynge. We certifye the lorde
the kyng, that we came into the lande of Je-
wry and went to Jerusalem: where we foode
them buyldynge the great house of God and
B the temple, with great costly free stone, and
with goodly tymbre for ꝑ walles: yea, they
make great haste with the worke, and helpe
one an other, and it goth forth prosperously
in theyr handes, and with great dyligence &
worshyp is it made. Then asked we the el-
ders, who had commaunded them, to make
vp the house and the buyldynge, and this we
dyd, to the intent that we myght certifye the
perfectly, and wrote vnto the, the names of
those that were the rulers of the worke. So
they gaue vs this answer: we ar the seruaun
tes of the Lord, which made heauen & earth:
*iii.reg.vi.a and as for this house, *it hath bene buylded,
and set vp afore tyme by the great and migh
tye kynge of Israel. But when oure fathers
prouoked God vnto wrath, & sinned against
the God of Israel, * he gaue them ouer into
*iiii.Regum xxiii.xxv. the power of Nabuchodonozor kyng of Ba-
Je.xxxix.16. bylon the king of the Chaldees, which brake
downe the house and brente it, and caryed a-
waye the people prisoners vnto Babylon.
*i.Esdr.v.c. * Neuertheleſſe, in the fyrst yere that kynge
Cyrus raygned at Babylon, Cyrus ꝑ kyng
wrote and commaunded, to buylde vp this
house agayne: and all the ornamentes that
Nabuchodonozor caryed awaye from Jeru-
salem vnto Babylõ, and appropriated vnto
his owne temple: these brought Cyrus forth
agayne, and delyuered them to zorobabell,
and to Salmanasar the vnder shreue, com-
maundynge them, that they shoulde bryngе
those same ornamentes agayne to Jerusalẽ,
into the temple, and to begyn frõ that tyme
forthe, to buylde the temple agayne, in hys
owne place. Then Salmanasar layed the
foundacyon of the Lordes house at Jerusalẽ:
and euer syns haue they buylded, and yet is
it not ended. And therfore, O kynge, yf thou
thynkest it good, let it be sought in the Ly-
braries and rolles of kynge Cyrus. Yf it be
founde then, that it is done with the counsell
and consent of kynge Cyrus, and yf our lorde
the kynge be so mynded, let hym wrote vnto
vs therof.

* Then cõmaunded kyng Darius to seke C
in the Lybraryes: and so at Egbathanis in a *i.Esdr.
lytle cytie in Medea there was founde suche *i.Esdr.
a wryting. In the fyrst yere of the raygne of
Cyrus: the same kynge Cyrus commaunded
that ꝑ house of the Lorde at Jerusalem shuld
be buylded agayne (and odoures to be made
there cõtinually vnto ꝑ Lorde) whose heigth
shalbe.x.cubytes, and the bredth thre score cu
bytes, and foure square with thre hewen sto-
nes, with a loft of tymbre of the same coun-
trie: yea, with a newe lofte, and the expenses
therof to be gyuen of the house of kynge Cy-
rus. And the ornamentes of golde and syluer
that Nabuchodonozor toke oute of the house
of the Lorde at Jerusalem, shalbe set agayne
in the temple at Jerusalem, where they were
afore. Sisennes also the vndershreue in Sy
ria and Phenices, the princes and theyr com-
panions, and the other that be heed rulers in
Syria & Phenyces, shall not medle nor haue
any thynge to do with that place. D

I Cyrus haue cõmaunded also, that they
shall buylde the house of the Lorde hole vp,
and haue ordeyned them, to helpe those that
be come out of captiuitie: tyll the house of the
Lorde be finisshed: and out of the tribute and
tarynge that is yerlye rayled vp in Syria &
Phenices, diligẽtly to gyue them a certayne
summe of the offrynge of the Lorde: and the
same to be delyuered vnto zorobabel the offi-
cer, that he therewithall maye ordeyne oxen,
rammes, lambes, and corne, salte, wyne and
oyle, and that contynually euery yeare: after
the expenses * whiche the preaſtes that be at
Jerusalẽ, shewe to be made daylye: this shall
be gyuen vnto thẽ without delaye, that they
may offre sacrifices daylye to the hyest God,
for the kynge and for his seruauntes, and to
praye for theyr lyues. Let it be proclaymed
also on euery syde, that whosoeuer breaketh
or dispiseth this cõmaundement of the king,
shalbe hanged vpon a galowes (made of his
owne good) and all his goodes shalbe seaso-
ned vnto ꝑ kyng. The Lord therfore (whose
name is there called vpon) roote out, and de-
stroy all the kynges and people, that vnder-
take by wyolẽce to hyndre ꝑ same, or to deale
vncurte-

mentrously with the house of the Lorde at Jerusalem. Darius the kynge haue ordeyned, that these thynges shal be done with all diligence.

The.vii.Chapter.

The temple is kynisshed and dedicate: and the feast of the vnleuened breed is holden.

When Sysennes the vnder rheues in Celosyria, and Phenices, and ý other landelordes with theyr companyons, obeyed the thynges that kynge Darius had ordeyned, and were diligent in the holy workes, and were felowe helpers with the oldeniers of the Jewes. And so the worke of the Sanctuarye went forth and prosspered, whē Aggeus and zachary prophecyed. And they fulfourned all thynges thorow the commaūdemente of the Lorde God of Israel, and after the deuyce of Cyrus, Darius and Artharxerses kynges of Persia.

And thus was our house kynisshed vnto the.xiii. daye of the moneth Adder in the.vi. yere of kynge Darius. And the chyldren of Israel, the preestes and Leuites, and the other that were come out of captyuytie: and suche as were ioyned vnto them, dyd accordynge as it is wrytten in the booke of Moses. And in the dedication of the temple: they offred an hundred oxen, two hundred rāmes, foure hūdred lambes, and twelue gootes, for the synnes of all the people of Israel, after the nombre of the trybe of Israel. The preastes also and the Leuytes stode arayed in theyr prestly garmentes, after the trybes, ouer all the workes of the Lorde God of Israel, accordynge to the booke of Moses, and the porters by al the dores.

And the chyldren of Israel (with those that were come out of captyuytie) helde ý Passeouer the fouretenth daye of the fyrst moneth, when the preestes and Leuytes were sanctified. They that came out of captiuytye were not all sanctifyed togyther: but the Leuytes were all sanctifyed togyther, and so all they that came out of captyuytie, kylled ý Easter lambe for theyr brethren, for the preestes and for them selues. And the chyldren of Israell that came out of captyuytie, and escaped frō all the abhominaciōs of the heythen, sought the Lorde, and kepte the feast of ý vnleuened breed seuen dayes longe, eatynge and drynkynge and were mery before the Lorde: that the Lorde had turned the deuyce of the kynge of Assyria, & comforted theyr handes to the workes of the Lorde God of Israel.

The.viii.Chapter.

Esdras causeth the people to assemble and come togyther, and then readeth them the lawe. They kepe the feast of tabernacles.

And after hym * when Artharxerses the kynge of the Persians raygned, there wente vnto hym Esdras the sonne of Saraias, the sonne of Azarias, the sonne of Helchiach the sonne of Sallum, the sonne of Saddoch, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Boccus, the sonne of Abysu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron the fyrst preest. This Esdras wente vp from Babylon (for he had good vnderstandyng in the lawe of Moses, that was gyuen of the Lorde God of Israel, to be taught and done in deed.) And the kynge fauoured hym, and dyd hym great worthyppe and honoure, after all his desyres. There wente vp with hym also certayne of the chyldren of Israel, of the preestes, of ý Leuytes, of the syngers, porters and mynisters of the temple at Jerusalem.

In the seuenth yere of the raygne of king Artharxerses, in the fyfth moneth, that is in the seuenth yere of the raygne, they went frō Babylon in the new mone of the.v. moneth, and came the hygh waye to Jerusalem after his commaundement, lyke as the Lorde had prosspered theyr iourney. For in these Esdras gat greate instruction, that he shoulde leaue none of the thynges behynde, which ar in the lawe and commaundementes of God. And he taught hole Israel all ryghtousnesse and iudgementes.

Then came the Secretaryes of kyng Artharxerses, and delyuered the wrytinges (that were come frō Artharxerses the kynge) to Esdras the preest and reader of the lawe of the Lorde: And this is the copye of the letter: Kyng Artharxerses sendeth his gretyng vnto Esdras the preaste and reader of the lawe of the Lorde. Of frendshyppe and good wyll I haue ordeyned and charged, yf there be anye of the Jewes, of the preestes and Leuytes in my realme, whiche desyreth and is content to go with the vnto Jerusalem, that he may do it. Therfore, yf anye be mynded to beare the company, let them come togyther, & go with the (lyke as I am content and my seuen frendes, my counsaylers) to se what they do at Jerusalem and in Jewrie, and kepe the thynges accordynge as thou hast, in the lawe of the Lorde: and to brynge the gyftes vnto God ý Lorde of Israel, that I and my frendes haue promysed to Jerusalem, and all the syluer & golde that is in the countrye of Babylon, vnto the Lorde to Jerusalem, with the thynge that is gyuen for the people in the Lordes tēple at Jerusalem: Yea, that the same syluer and golde maye be gathered, and oxen, rammes, shepe and gootes, and other that belong to these thynges: and that they may offre sacrifyces vnto the Lorde, vpon ý alter of their Lorde, which is at Jerusalem.

And whatsoeuer thou and thy brethren wyll do with the syluer and golde, that do after thy mynde, accordynge to the cōmaunde-

ment

ment of the Lorde thy God, & lyke wyse with the holy vessels that are gyuen the, for ý seruyce of the house of the Lorde thy God: and other thynges whatsoeuer is necessary for ý to the worke of the temple, that shalbe gyuē the of the kynges treasure, & loke what thou with thy brethren wylt do with the gold and syluer, that do after ý wyl of the Lorde. And I kynge artharerses haue cōmaunded ý kepers of the treasures in Siria and Phenices that whatsoeuer Esdras the preast and reader of the law of the Lord doth wryte, it shal be gyuen hym: tyll an hundred talentes of syluer, and of golde in lyke maner. Of corne also an hundred measures, and tyll an hundred vessels of wyne, & other pleuteous thynges, without nombre. Let all thynges be done after the lawe of the hyest God, that the wrath of God aryse not in the realme of the kynge, and of his sonnes: I cōmaunde you also that ye requyre no tax nor trybute of the prestes, Leuytes, syngers, and mynysters of the temple, nor of the wryters: and that noman haue authorytie to medle any thynge agaynst thē. As for the (O Esdras) set thou iudges & arbytrers in the hole lande of Syria and Phenices, after the wysdome of God: and learne al suche as are ignorauunt in the lawe of God thy Lorde, and let all thē that offend agaynst the lawe, be punysshed: whether it be with death, with payne, to be condēned in money, or to be banysshed.

*i.Esd.viii.a Then sayd Esdras the wryter: *Blessed be the God of oure fathers, that hath gyuen so good a mynde and wyl into the hert of the kynge, to magnifye his house that is at Ierusalem, and hath made me to be accepted in the syght of the kynge, of hys counsayle, of hys frēdes and of his nobles. And so I was stedfast in my mynde, accordyng as the Lord my God helped me, and I chose mē out of Israel *i.Es.viii.b. to go with me. * And these are the heedes, (after theyr kynredes and houses of their fathers) that went vp with me from Babylon out of the kyngdome of Artharerses. Of the sonnes of Phares: Gersonius. Of the sonnes of Siemarith, Amenus. Of the sōnes of Dauid: Accus, the sonne of Cecilia.

Of ý sōnes of Phares, zachary: & with him there turned agayne an hundred and fyftye men. Of the sonnes of the captayne of Moabylon: zaraci, and with him. ii. C. and. l. men Of the sonnes of zachnes: Iechonias, zecholi and with hym two hundred and fyftye men. Of the sonnes of Salamaasias, Gotholye, lxx. with hym. Of the sonnes of zaphacia, zarias, Mihely: and with hym foure score. Of the sonnes of Iob: Abdias, Iehely: and with hym two hundred and twelue men. Of the sonnes of Bania, Salimoth the sōnes of Iosaphia, & with him an hundred and thre score men. Of the sonnes of Beer, zacharye, Bebei, and with hym two hundred & viii. men. Of the sonnes of Elead: Iohannes, Ezechā and with him an hundred and ten men. Of ý sonnes of Adonicam those that were the last: and these are theyr names. Eliphalam ý son of Gebel and Semeias, and with hym. lxx. men. All these called I togyther by the water Thia, where we pytched oure tente thre dayes: and there I muster̄d them.

*As for the sonnes of the prestes & Leuytes, I founde none there. Then sent I vnto Eleazar, and Eccelom, and Ualmam, and Ualobam, and Enaathan, and Samea and Iorib̄mathan, Eunagan, zachary, Wololamun (these were the leders and men of experyence) and I sente them worde, that they shoulde come vnto Loddeus, whiche was by the place of the treasurye, and commaunded them that they shulde speake vnto Loddeus and to his brethren, and to those that were in the treasury, to sende vs suche men, as might execute the preestes offyce in the house of the Lorde our God. And with the myghtie hand of our Lorde God, they brought vnto vs mē of good experience, from amonge the sonnes of Woolius, the sonne of Leui, the sonne of Israel, Sebebeiam, and the sonnes, and hys brethren Asbin & Anin, of whom there were xviii. From amonge the chyldren of the sonnes of Cananeus, and theyr sonnes were. xx. men. And of them that serued in the temple, whome Dauid had ordeyned, and the principal men that mynistred for the worke vnto the Leuytes in the temple two hundred and twentye men, whose names are all tokened vp in wrytynge.

*Then cōmaunded I a fastyng vnto the younge men before the Lorde, that I myght desyre of hym a prosperous iourneye, and a good waye for vs, yea for vs: for our childrē and for the cattell, bycause of the layingers a-wayte, and I durst not requyre of the kynge men of horse and of fote, to conuey vs safely agaynst our ennemyes, for we had sayde vnto the kynge, that the power of the Lord our God shoulde be with them, that seeke hym with theyr whole herte. And therfore, we besought God our Lorde earnestly, bycause of these thinges, and he was mercyful vnto vs, and herde our prayer. And I separated from among the rulers of the people, and from the preestes of the temple. xii. men, and Sebeia, and Asania, and ten men of theyr brethren with them. And I weyed them the golde and the syluer and all the preestly ornamentes of the house of our God, which the kynge, & his counsayle, and his princes, and whole Israel had gyuen. And whē I had weyed it, I gaue them, an hundred and fyftye talentes in syluer, and an hundred talentes of syluer vessel, an hundred talentes of golde, and of golden vessell seuen tymes twentye, and vessels of other

other metal (yea, of good metal) twelue glyttynge as the golde, and sayde vnto them: ye are holye vnto the Lorde, and the vessels are holy, and the golde and the syluer is prouyded vnto the Lorde God of oure fathers.

Be vyligent nowe, and kepe it, vntyll the tyme that ye delyuer it to the rulers of ye people, to the preestes to the Leuytes, and to the principall men of the cyties of Israel in Jerusalem, and in the chambre of the house of oure God.

*So the preestes and the Leuytes which receyued of me the golde, the syluer, and the vessell, broughte it vnto Jerusalem into the temple of the Lorde. And from the ryuer of Ysa, we brake vp the twelueth daye of the first moneth, til we came to Jerusalem. And when the thyrde daye was paste, the weyed golde and syluer was delyuered in the house of the Lord the fourth day, vnto Marimoth the sonne of Jor the preest, and with him was Eleazar the sonne of Phineas, and with thē were Jozabdus the sōnes of Jasnet, Medias and the sonne of Banus, and certayne of the Leuites to the nombre and to the weyght: & the weyght of thē was written vp the same tyme. As for those that were come out af captyuitie, they offred sacrifyce vnto the Lord the God of Israel: euen twelue oxen for al Israel. lxxvi. rammes. lxxii. shepe. xii. gootes for synne: twelue kyne for a thankoffryng al to the sacrifyce of ye Lorde. And the kynges commission delyuered they vnto the stewardes and deputies of the kynge: and to the vnderlynges in Celosyria and Phenices.

*Nowe, when those thynges were done the rulers came vnto me, and sayde: The generacyon of Israel, the princes, the preestes, and Leuytes, the straunge people & indwellers of the lande, haue not put awaye theyr vnclennesse, from the Cananites, Hethytes, Pherezites, from the Moabites, Egyptians and Edomytes. For both they and theyr sōnes haue myngled them selues wō the doughters of them, and the holy seede is mixte with the outlandish heythen, and syns the begynnynge of theyr raygne haue the rulers & heedes bene partakers of theyr wyckednesse.

*As soone as I had heardc these thynges immediatly I rent my holye garmentes, and pulled out the heere of my heed and my berde and sate me downe sorowfull and heuye. So all they that were moued thorowe the word of the God of Israel, came vnto me, & I sate syl full of heuynesse vntyll the euenyng sacrifyce. Then stode I vp from fastynge, hauynge rent clothes & the holye garment, kneled downe vpon my knees, helde out my handes vnto the Lorde, and sayd: O Lord, I am confounded and ashamed before thy face: for our synnes are become manye vpon our heades: and oure wickednesses are exalted vnto the heauen: for syns the tyme of oure fathers we are in great synne vnto this day. And for the synnes of vs and oure fathers, we wyth our brethren and with our preastes haue ben delyuered vnto the kynges of the earth: into the swerde: and into captyuitie: and became a spoyle with confusion and shame vnto this daye. And nowe O Lorde God: howe great is the mercy that we haue gotten of therin ye thou hast lefte vs a name and a roote in the place of thy Sanctuarye, to discouer oure lyght in the house of the Lorde our God, and hast gyuen vs meate at all tymes of our mynistracion. And when we were in captyuytie we were not forsaken of the Lorde our God: but he made the kynges of Persia gracyous and fauourable vnto vs: so that they gaue vs vytayles and meate: yea, & leaue to build vp the temple of oure Lorde God agayne, to repayre the wasted places of Syon: and to dwell in Jewrye and Jerusalem. And nowe O Lorde, what shall we saye: haynge all these thynges in possessyon? For we haue broken thy commaundementes, whiche thou gauest vnto vs by the handes of thy seruauntes the Prophetes, sayinge: The lande that ye go vnto and that is gyuen you for an heritage to haue in possessyon, is defyled with the vnclennesse and fylthynesse of the heathē and with theyr abhominacyon haue they poluted it altogyther. Therfore, shall ye not ioyne your doughters vnto theyr sonnes, nor G
mary youre sonnes vnto theyr doughters.
Moreouer, ye shall not seeke to make peace with them, that ye maye increse and eate the best in the lande, and that ye may deuyde the inheritaunce of the lande vnto youre chyldren for euer more. As for the thynge ye now happeneth vnto vs, it commeth all for oure wicked workes and great synnes, yet hast ye gyuen vs such a rote that we are com agayn into our owne lande, and we are so wycked, that we haue broken thy statutes and cōmaūdementes agayne: and mengled our selues wō the vnclennesse of the outlandish heythen. O Lorde, arte thou angrye with vs? wylt thou rote vs clene out? that our rote and name remayne nomore? O Lorde God of Israel thou art true: for our roote endureth yet vnto this present daye. And beholde, now ar we before the in our synnes, now can we not stande before the in them.

*And when Esdras with this prayer had knowledged the synne, weppynge, and lyinge flat vpon the grounde before ye temple, there gathered vnto hym from Jerusalem a great multitude of men and women, of yonge men and maydens: for there was a verye greate weping and mourning in the congregacyon. So when Jechonias the sonne of Jeheli one of the chyldren of Israel cryed, he sayde vnto Esdras: we haue synned agaynst the Lorde, *1. Esd. 9. a.

bycause

bycause we haue maryed outlandish women of ý heythen. Now art thow ouer all Israel We wyll sweare an othe therefore vnto the Lorde, that we shall put awaye all oure wyues. whiche we haue taken of the heythē, & theyr children: lyke as it is appoynted the by oure fore elders. Stande vp then, open thou it, & declare it playnely vnto vs, accordynge to ý lawe of the Lorde: for the matter belongeth vnto the, and we wyll helpe the, quyte thy selfe manly. So Esdras arose, and toke an othe of the rulers of the prestes, and of the Leuytes, & of Israel, to doo after these thynges: and they sware.

¶ The.ix.Chapter.

¶ After Esdras had red the lawe, the people put awaye theyr straige wyues: and then returneth euery man merrily vnto his owne dwellynge.

A Then Esdras stode vp from ý court of the temple without, and wente into the chambre of Jonathas the sonne of Nasabus, and remayned
1.Esd.9.b. there and dyd eate no meate, nor drynk drike: for the multitude of the wickednesse of ý people. And there was made a proclamation in all Jewry and at Jerusalem, for all suche as were gathered at Jerusalem out of captyuytie, that who so euer came not to Jerusalem within two or thre dayes (accordinge to the iudgemēt of the olde lordes of ý coūsayl) his goodes shulde be taken from him, and be excluded frō the congregacion of the captiuitie And in thre dayes were all they of the trybe of Juda and Ben Jamin gathered togyther at Jerusalem, the. xx. daye of the nynth moneth. And the hole multitude sate trembly ng in the courte of the temple, for it was witer. So Esdras arose vp, and sayde vnto them: ye haue done vnrygh touslye, in that ye haue taken outlandish wyues to maryage, and so to encrease the synnes of Israel. And nowe
B knowledge the same, and gyue prayse vnto the Lorde God of our fathers, and performe his wyll, departyng from the heythen of the lande, and from the outlandish wyues. Thē cryed ý hole multitude with loude voyce, and sayde: lyke as thou haste spoken, so wyll we do: but for so moche as the people are many, and the wynter here, we maye not stande withoute the house: Agayne, this worke is not a thynge, that can be fynished in a daye or two: For we be manye, that haue synned in these thynges. Ordeyne therfore that the rulers of the multitude, and they that dwell with vs, and as manye as haue outlandishe wyues, the preastes also and iudges of euery place may stande in the tyme appoynted, tyl they swage the wrathe of the Lorde in thys busynesse.

Then Jonathas the sonne of Ezely, and Ozias and Thecā receyued ý charge of this matter, and Bozoramus, and Leus, & Sabatheus helpeth them therto. After this, all they stode vp that were come out of captyuitye. And Esdras the preast chose vnto hym the principall men from amonge the fathers accordynge to theyr names, and in the newe mone of the tenth moneth they sat togyther, to exami this matter. And so the mater was a determinyng (cōcernyng the men that had outlandish wyues) vntyll the newe mone of the fyrst moneth. And of ý preastes that had C myxt them selues with outlandishe wyues, there were founde. * Of the sonnes of Jesu: 11.Esd.
the sonne of Josedec, and his brethren, Mazeas, Eleazar, Joribus, & Joadeus, whiche offred them selues to put away theyr wyues and to offre a ramme for theyr ignorance. And of the sonnes of Semmery, Walleas, & Elles, and Jeelech, Azarias. Of the sonnes of Kosera, Limosias, Hilmaen, Nathanea, Jussio, Jeddus, and Talsas. And of the Leuytes: Josabdus, Semeis, and Colnis, Caletas, Facteas, Colnas, and Elionas. Of ý syngers of the Sanctuarye, Eliarib, zachatus. Of the porters, Sallumus and Tolbanes. And of Israel, of the chyldren of Foro, Osi, aud Remias, and Geddias, and Melchias, Michelus, Eleazarus, Jemmebias, & Bannas. And the chyldren of Jolamā. Chanias, zachary, Jeizrelus, Joddius, Erimoth and Elias. And of the sonnes of Jathoim, Eliadas, Liasamus, and zochias, Larimoth, Sabdis, and Tebedias. And of the sonnes D of zebes, Johannes, Amanias, zabdias, and Emmeus. And of ý sonnes of Bannus, Olimus, Maluchus, Jeddus, Jasub, Jadus, & Jerimoth. And of the sōnes of Addin, Maatus, and Moolias and Caieus, and Kaanas Maasius, Mathathias, Besel, Bānus and Manasses.

And of the sōnes of Naue: Nones, Ideas Melchias, Sameas, Symon, Ben Jamin, Malchus and Marras. And of the sōnes of Asom: Carianeus, Mathathias, Bannus, Eliphalach, Manasses, Semei. Of the sonnes ý Bannus: Jerempe, Moodias, Abramas, Jobel, Banernas, Peliaas, Jona, Marimoth, Eliasib, Mathaneus, Eliasis, Ozias Dielus, Semedius, zambris and Joseph. Of the sonnes of Nobeus: Joelus, Mathathias, Sabadus, zecheda, Sedmi, Jesseus, and Baneas. All these had taken outlandish women to maryage, and they put thē awaye with theyr chyldren. The preastes and Leuytes, and all they that were of Israel, dweite E at Jerusalem and thorowoute all the lande, in the newe mone of the seuenth moneth, and the chyldren of Israell were in theyr dwellynges: And the whole multitude came togyther vpon the floore at the Easte syde of the holy port of the temple. And they spake vnto Esdras the hye preest and reader, ý he wolde bryngе the lawe of Moses, which was gyue of the

of the Lorde God of Israell. So Esdras the
pryest brought the lawe vnto the whole
multitude, to mã and woman and to al pre-
sent, that they mygbt heare the law, * in the
new moone of the. vii. moneth. And he red
vnto fore that is before ỳ holy porte of the
temple, from the mornynge early vnto the e-
nynge, before men and women. And they
applyed theyr mynde all vnto the lawe.

And Esdras ỳ Prest & reader of the lawe
stode vp vpon a pulpit of wood, which was
made therfore: & vpon his rygbt hande there
stode by him Mathathias, Samus, Anani-
as, Azarias, Uzias, Ozechias, and Balsa-
mus: Upon hys lefte hande stode Faldeus,
Misael, Malachias, Abuschas, Sabus, Na
thias & zachary. Then toke Esdras ỳ boke
before the whole multitude, for he was the
principal and had in moost honoure of them
al. And whan he had red out the law, they
stode al straygbt vpõ theyr fete. So Esdras
prayed the Lorde the moost hye God, ỳ Al-
mygbty God of Hoostes. And all the people
answered: Amen: and helde vp their handes,
bowne flat vpon the earth, & prayed the
Lorde. And Jesus, Beneas, Sarebias, Jad
dinus, Accubus, Sabbatheus, Calithes, A
zarias, Jozadus, Anania, and Philias the
Lauites lyfte theyr handes vpward, and bo
wed theyr faces to the grounde, and prayed
the Lorde: Those were they whych taught ỳ
law of the Lord, & red the law of the Lord,
vnto congregacion: and euery man set them
selfe that vnderstode the law. Then spake
Athrates vnto Esdras the hye Prest & rea-
der, and to the Leuites that taught the mul-
titude, sayenge: Thys daye is holy vnto the
Lorde, and all they that had herde the lawe,
wept. So Esdras sayde: * Departe youre
waye then, and eate the best, and drynke the
swetest, and sende gyftes vnto them ỳ haue
nothynge: for thys day is holy vnto ỳ Lord,
wepe not ye sorye, for the Lorde wyl brynge
you to honoure. Then went they theyr way
anywhone, and dyd eate and drynke, & were
mery and sent rewardes vnto them that had
nothynge, that they also mygbte eate wyth
gladnesse: for they were excedynge reioy-
sed, thorowe the wordes that were red
vnto them in the lawe: And so they
were all gathered together at
Jerusalem to holde the
feast, accordynge
to the coue-
naunt
of the Lorde
God of Israell.

The ende of the thyrd
booke of Esdras.

¶ The. iiij. boke of Esdras

¶ The fyrst Chapter.

¶ The people is reproued for theyr vnthankfulnes, God wyll fynde another people ỳ theyse wyll not be reformed.

THe seconde boke of the Pro-
phete * Esdras (the sonne of A
Saraias, the sõne of Azarias, the sonne of Helchia, the sonne of Sallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Achia, the sonne of Phinees the sonne of Helyi Amerias, the sonne of Azarias, the sonne of Maraioth, the sonne of Sarahias, the sonne of Uzi, the sõne of Boccus, the sonne of Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron (of the tribe of Leui) whych was prisoner in ỳ lãde of Medes, in the raygne of Artaxerses kinge of Persia. * i. Esd. vii. a iii. Esd. viii. a

* And the worde of the Lorde came vnto me, sayenge: go thy waye and shewe my people theyr synfull dedes, and theyr chyldren theyr wyckednesses, whyche they haue done agaynst me, that they may tel theyr chylders chyldren the same, for the synnes of theyr fathers are increased in them. And why they haue forgotten me, and haue offered vnto straunge goddes. Am not I euen he, that brought them out of the lande of Egypt, frõ the house of bondage? But they haue prouoked me vnto wrath, & despysed my counsels. Pull ỳ out thã the hearre of thy heade, & caste all euell ouer them, for they haue not bene obedient vnto my lawe. * Esa. lviii. a B

It is a people wythout learnynge and nourtoure. Howe longe shall I forbeare them, vnto whome I haue done so muche good? * Many kynges haue I destroyed for theyr sakes. * Pharao wyth hys seruauntes and all hys power haue I smytten downe and slayne: All the nations haue I destroyed and rooted out before them, and in ỳ East haue I brought two lãdes and people to naught, euen Tyre and Sydõ, and haue slayne all theyr enemyes. Speake thou therfore vnto them, sayenge: Thus sayeth the Lorde: * I led you thorow the see, and haue gyuen you sure stretes sence the begynnyng. * I gaue you Moses to be youre captayne, & Aaron to be the Prest: * I gaue you lyght in a pyler of fyre, and greate wonders haue I done amonge you: yet haue ye forgotten me, sayeth the Lorde. * Mat. xxi. d. Josue. viii. f. and. xxi. ‡ Exo. xiiij. g. * Exo. xiiii. e ‡ Exod. xii. b. * Mat. xvii. a Exod. xiii. a.

Thus sayeth the almygbty Lorde: I gaue you quayles to eate, and tentes for your suc-

coure:

coure: Neuertheleſſe ye murmured, and aſcri
bed not the victorye of youre enemyes vnto
my name: yee, the ſame daye do ye yet mur-
mure. Where are the benefytes, that I haue
done for you? When ye were hongrye in
*Nu.xiiii.a. the wylderneſſe, *dyd ye not crye vnto me:
Why haſt thou brought vs into this wylder
nes, to kyll vs? It had bene better for vs, to
haue ſerued the Egipcians, thē to dye in this
wylderneſſe. Then had I pytie vpon youre
mournynges, and gaue you Manna to eat.
*Sapi.xvi.e *Ye dyd eate angels foode. *When ye were
3.Num.xx.b. thyrſtye, dyd not I hewe the hard ſtone, and
cauſed water to ſtowe therout? For the heat
¶ I couered you wyth the leaues of the trees.
I good pleaſaūt fat lāde gaue I you: I caſt
out the Cananites, the Phereſites and Phi-
*Eſay.v.a. liſtines before you. * What ſhall I do more
for you, ſayeth the Lorde?

Thus ſayeth the Almygtye Lorde: *Whē
*Exod.xv.d ye were in the wylderneſſe, in ý water of the
Amorites, beynge athyrſt, and blaſpemyng
my name, I gaue you not kyne for your blaſ-
phemyes, but caſt a tree into the water, and
made the ryuer ſwete. What ſhall I do vnto
the, O Jacob? Thou Juda woldeſt not obey
*Deu.xxxii. me. * I wyll turne me to another people,
b. & vnto thoſe wyl I geue my name, that they
maye kepe my ſtatutes. Seynge ye haue for
ſaken me, I wyll forſake you alſo. When ye
deſyre me to be gracious vnto you, I ſhall
haue no mercy vpon you. * Whā ye cal vpō
*Eſay.i.d me, I wyll not heare you. For ye haue defy-
led your handes wyth blonde, and your fete
are ſwyfte to commytte manſlaughter. Ye
haue not forſaken me (in a maner) but youre
awne ſelues, ſayeth the Lorde.

Thus ſayeth the almygtye Lorde: haue I
not prayed you, as a father his ſonnes, as a
mother her doughters, & as a nurſe her yōge
babes, that ye wolde be me people, & I ſhuld
be your God: that ye wolde be me children, &
*Mat.xxiii. I ſhulde be your owne fathers? * I gathe-
b. red you together, as an henne gathereth her
chekens vnder her wynges. But now what
ſhall I do vnto you? I ſhall caſte you out fro
¶ my face? * Whan you offre vnto me, I ſhall
*Eſay.i.d.& turne my face from you: for youre ſolempne
iiii.a. feaſt dayes, your new moones, and your cir-
cumciſions haue I forſaken. I ſent vnto you
my ſeruaūtes the Prophetes, whom ye haue
taken and and ſlayne, and torne their bodies
in peces, whoſe blond I wil requyre of your
handes, ſayeth the Lorde.

Thus ſayeth the almyghty Lorde: youre
houſe muſt be deſolate. I wil caſt you out as
the wynde doth the ſtrawe: your children ſhall
not be frutefull, for they haue deſpiſed my cō
maundemente, and done the thinge that is
euell before me. Youre houſes will I geue
*Eſay.liii.a vnto a people that ſhall come, and * they
Roma.x.c. that neuer herde me, ſhal beleue in me: & they
vnto whom I neuer ſhewed token, ſhall do
the thinge that I cōmaūde them. They haue
ſene no Prophetes, yet ſhall they call their
ſinnes to remembraunce, & knowledge them.
I repore me vnto the grace, that I will do
for the people whiche is come, whoſe children
reioiſe in gladnes: and though they haue not
ſene me with bodely eyes, yet in ſpirite they
beleue the thinge that I ſaye. And now bro-
ther, beholde what greate worſhippe, and fe
the people that cōmeth from the Eaſt, vnto
whome I will geue the dukedome *of Abra
ham, Iſahac, and Jacob, of Oſeas, Amos, &
Michea, of Joel, Abdi, Jonas, Naum, and
Abacuc, of Sophony, Aggeus, Zachary, and
Malachy, whiche is called alſo an angell (or
me ſenger) of the Lorde.

¶ The.ij.Chapter.

¶ The Synagoge fyndeth feute wyth her owne
chyldren. The Gentyls are called.

THus ſayeth the Lorde: I brought
this people out of bondage, I I
them my cōmaundementes by my
ſeruauntes the prophetes, wyche
they wolde not heare, but deſpiſed my coun-
ſels. The mother that bare them, ſayeth vn-
to them: Go youre waye ye children, for I
am a wyddowe and forſakē: I brought you
vp with gladneſſe, but with ſorowe and he-
yneſſe haue I loſt you: for ye haue ſynned
before the Lorde your God, & done the thing
that is euell before him. But what ſhall I
now do vnto you? I am a wyddow and for-
ſaken: go your waye, O my children, and aſke
mercy of the Lorde. As for me, O father, I
call vpon the for a wytneſſe ouer the mother
of theſe children, whiche wolde not kepe my
couenaunt, that thou bryngе them to confu-
ſion, and their mother to a ſpoyle, that ſhe
beare no more. Let their names be ſcattered a
brode amonge the Heathen, Let them be put
out of the erth, for they haue thought ſcorne
of my couenaunt.

Wo be vnto the Aſſur, thou that hyddeſt
the vnrighteous by the. Thou wicked peo-
ple, remēber * what I dyd vnto Sodome &
Gomorre, whoſe lande is turned to pytch &
aſches. Euen ſo alſo will I do vnto all them,
that heare me not, ſayeth ý almyghty Lord.
Thus ſayeth the Lorde vnto Eſdras: tel my
people, that I will geue them the kingdome
of Jeruſalem, which I wold haue geuen vn
to Iſrael. They glorie alſo will I take vn-
to me, & geue them the euerlaſtynge taberna
cles, whiche I had prepared for thoſe.

The tree of lyfe ſhalbe vnto them a ſwete
ſmellynge oyntement: they ſhall neither la-
boure nor be weery. Go ye youre waye, and
ye ſhall receaue it. Praye for youre ſelues a
fewe dayes, that they maye dwell therin.

Now

Sone is ý kyngdom prepared for you, therfore watche. Take heuen & earth to wytnes, that I haue broken the euel in peces, and created the good, for I lyue (sayth the Lorde. Wo ye embrace thy chyldren, and bryngе them vp wyth gladnesse: make theyre fete as faste as pyller, for I haue chosen the, (sayeth the Lorde.

And those that be deade wyll I rayse vp agayne from theyr places, and bryngе them out of the graues, for I haue knowne my name in Israel. Feare not thou mother of the chyldren, for I haue chosen the, (sayeth the Lorde. And for thy helpe I shall send the my seruauntes Esaye and Jeremy, after whose counsell I haue sanctifyed and prepared for the twelue trees wyth dyuers frutes, and as many welles, flowynge wyth mylke and hony, and seuen mountaines, where vpon there growe roses and lylyes, wherein I wyll fyll my chyldren wyth ioye. Execute iustyce for the widdowe, be iudge for ý fatherless: geue vnto the poore: defende the comfortlesse: clothe the naked: heale the wounded & sycke, laugh at a lame man to scorne: defende the crepell, and let the blynde come into the lyght of my kynrnes: & where soeuer thou fyndest ý deed take them, and burye them, and I shall geue thy the kyrste place in my resurrectyon.

Holde styll (O my people) and take thy rest, for thy quyetnes is come. Kede thy chyldren, O thou good norse, stably (he theyr fete. For the seruauntes whome I haue geuen thy there shall not one of them perysshe, for I wyll seke them from thy nombre, vexe not yesselfe.

For when the daye of trouble and heuynesse commeth, other shal wepe and be sorowfull, but thou shalt be merye and plenteous. The heathen shalbe gelous, but they shalbe able to do nothynge agaynste the, (sayeth the Lorde. My handes shal couer the, so that thy chyldren shal not se the fyre euerlastyng. Be ioyfull, O thou mother wyth thy chyldren, for I wyll delyuer the (sayth the Lorde. Remembre thy deade chyldren, for I shal bryngе them out of the earth, and shewe mercy vnto them, for I am merciyfull, (sayeth the Lorde almyghtye.

Embrace thy chyldren, vntyll I come, & shewe mercye vnto them, for my wels runne ouer, & my grace shall not fayle.

Eldras receaued a charge of the Lord vpon the mount Oreb, that I shulde go vnto Israel. But whē I came vnto Israel they set me at naught, and despysed the commaundemente of the Lorde. And therfore I saye vnto you, O ye Heathen that heare and vnderstande: Loke for youre shepheard, he shall geue you euerlastynge reste, for he is nye at hande, ý shall come in the ende of the worlde: Be readye to the rewarde of the kyngdome, for the euerlastynge lyghte shall shyne vpon you for euermore. Fle the shadowe of thys worlde, receaue the ioyfulnes of youre glory I testifye my saueour openly: O receaue the gyft that is geuen you, and be glad, geuynge thankes vnto hym, that hath called you to ý heuenly kyngdome.

Aryse vp, and stande fast: beholde the nōbre of those that be sealed in the feaste of the Lorde, whiche are departed from ý shadowe of the worlde, and haue receyued glorypous garmentes of the Lorde. Take thy nombre O Sion, & shut vp thy purifyed, which haue fulfylled the lawe of the Lorde. The nombre of thy chyldren whom thou longedest for, is fulfylled, beseche the power of ý Lorde, that thy people which haue bene called from ý begynnyng, maye be halowed.

* I Eldras sawe vpon the mount Syon a great people, whome I coude not nombre, and they all prayseb the Lorde wyth songes of thankesgeuynge. And in the myddest of them there was a yonge man of an hye stature, more excellente then all they, and vpon euerye one of theyr heades he set a crowne, & was euer hygher and hygher, which I marueled at greatly. So I asked the angell, and sayde, Syr: what are these? He answered & sayde vnto me: These be they, that haue put of the mortall clothynge, and put on the immortall, and haue testifyed and knowleged the name of God. Nowe are they crowned, & receaue the rewarde.

Then sayde I vnto the Iungell: what yonge personne is it, that crowneth them, and geueth them the Palmes in theyre handes? So he answered, and sayde vnto me: It is the sonne of God, whom they haue knowleged in the worlde. Then beganne I greatly to commende them, that stode so stydy for the name of the Lorde. And so the Iungell sayde vnto me: Go thy waye, and tell my people, what manner of thynges and howe greate wonders of the Lorde thy God, thou hast sene.

¶ The. iii. Chapter.

¶ The wonderous workes which god dyd for the people are receyed. Eldras marueyleth that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

IN the thyrtie yeare of the fall of ý Cytye, I was at Babylon, & laye troubled vpon my bedde, and my thoughtes came vp ouer my hert: for I sawe the desolacyon of Syon, & the pleteous wealth of them that dweite at Babylon: and my spirete was sore moued, so that I beganne to speake fearfull wordes to the moost hiest, and sayde: O Lorde Lorde, thou spakest at the begynnynge, when thou plantedst the earth (and that thy selfe alone) and

ganest cõmaundement vnto the people, and a body: vnto Adã, which was a creature of thy handes, & hast brethed in hym the brethe of lyfe: and so he lyued before the, and thou leddest hym into Paradyse, which garden of pleasure thy ryght hand had planted, or euer the earth was made: And vnto him thou ganest cõmaundement to loue thy wayes whiche he trãsgressed, and immediatly thou appointedest death in hym, and in his generacyons. Of hym came nacyons, trybes, people, and
*Gene.vi.b. kynredes out of nombre. * And euery people walked after theyr owne wyll, and dyd nyce thynges before the: & as for thy commaundementes they despysed them.

B
*Gene.vii.b * But in processe of tyme thou broughtest the water floude, vpon those that dwelt in the world, and destroyedst them. And lyke as the deathe was in Adam, so was the water floude also in these. Neuertheleſſe one of them thou leftest: namely Noe, with his houſholde, of whome came all ryghteous men. And it happened that when they that dwelte vpon the earthe, beganne to multiplye, and had gotten many chyldren, and were a great people, they began to be more vngodly then the fyrst.

Nowe when they all lyued so wyckedly
*Ge.xii.b. before the, * thou dydst chose the a man from amonge them, whose name was Abraham. Hym thou louedst, and vnto hym onely thou shewedest thy wyll, and madeste an euerlastynge couenannte wyth hym, promysynge hym, ý thou woldest neuer forsake his sede.
* Gene.xxi.a
‡ Gene.xxv.c * And vnto hym thou ganest Isaac, ‡ vnto Isaac also thou ganest Jacob and Esau. As for Jacob thou dydest chose hym, and put backe Esau. * And so Jacob became a great
*Ge.xxxii.e. multytude.

C And it happened that when thou leddest
*Exo.xiv.a. his sede out of Egypte * thou broughtest thẽ
Deut.iiii.b. vp to the mount Syon, bowynge downe the heuens settynge fast the earth, mouynge the grounde, makynge the depthes to shake, and troublynge the worlde: And thy glory went thorowe four portes of fyre, & earthquakes: and wyndes, and colde: that thou myghtest geue the lawe vnto the sede of Jacob and dylygence vnto ý generacyon of Israel.

And yet tokest thou not awaye from thẽ that wycked hert, ý thy lawe myght bryngе forth frute in them. For the fyrst Adam bare a wycked herte, transgressed: and was ouercome, & so be all they that are borne of hym. * Thus remayned weaknes wyth the lawe:
*Rom.viii.a in the hertes of the people, w̃ the wyckednes of the rote: so that the good departed awaye and the euell abode styll. So the tymes passed awaye, and the yeares were broughte to
*1.Reg.xvi.c an ende. * Then dydest thou rayse the vp a
*1.Reg.b.a. seruaũt called Dauyd, ‡ whom thou cõmaundedst to buylde a cytie vnto thy name: and to offre vp incense and sacryfyce vnto the: therin. This was done nowe many yeares. Thẽ the inhabyters of the cytie forsoke the, and in all thynges dyd euen as Adam & all hys generacyons had done: for they also had a wycked herte.

And so thou ganest thy cytie ouer into the handes of thyne enemyes. Are they of Babylon then better and more ryghteous then thy people, that they shall therfore haue the dominyon of Syon? For when I came there D
and sawe theyr vngodlynesse, and so greate wyckednesse: that it coulde not be nombred: yee when my soule sawe so many euell doers (in the thyrtie yeare) my herte fayled me, for I sawe, howe thou suffrest them in suche vngodlynes, and sparest the wycked doers: but thyne owne people haste thou roted out, and preserued thyne enemyes, and this hast thou not shewed me.

I can not perceaue howe this happeneth Do they of Babylon then better, then they of Syon? Or is there any other people, that knoweth the, sauynge the people of Israel? Or what generacyon hath so beleued thy couenaũtes, as Jacob? And yet theyr rewarde apeareth not, & theyr laboure hath no frute. For I haue gone here and there thorowe the heathen, & I se that they be ryche & welthy. and thynke not vpon thy cõmaundementes. Weye thou therfore oure wyckednesse nowe in the balaunce, and theyrs also that dwel in the worlde, and so shal thy name be no where found but in Israel. Or where is there a people vpon earthe, that hath not synned before the? Or what people hath so kepte thy commaundementes? Thou shalt fynde that Israel by name hath kept thy preceptes, but not the other people and hethen.

C The.iiii.Chapter.

C The Angel reproueth Esdras, because he strived to entre into the profounde iudgementes of God.

And the Angel that was sẽt I
vnto me (whose name was Uryel) gaue me an answere and sayd: thy hert hath takẽ to much vpõ it in this world and thou thinkest to comprehende the waye of the hyest. Then sayde I: Yee my Lorde. And he answered me, & sayde: I am sent to shewe the thre wayes, and to set forth thre symplytudes, before the: whereof yf thou canste declare me one, I wyll shewe the also the waye, that thou desyrest to se: and I shall shewe the from whence the wycked herte commeth. And I sayde: Tell on my Lorde. Then sayde he vnto me: Go thy waye, weye me the weyghte of the fyre, or measure me the blast of the wynde, or call me

agayne

agayne the daye that is paste. Then answered I and sayde: What man borne is able to do that? why requirest thou such of me? And he sayde vnto me: Yf I shulde aske the howe dyge dwellynges are in the see? Or howe greate waterspryngges are vpon the firmament? Or howe great waterspryngges are in the begynnynge of the depe? Or whiche are the outgoyngges of Paradyse? Peraduenture thou woldest saye vnto me: I neuer wente downe yet into the depe nor hel, nether dyd I euer ymme vp into heauen. Neuertheleſſe mide haue I asked the but onely of fyre, and wynde, and of the daye, where thorowe thou hast tranayled, and frō the which thou canst not be seperated: and yet canst thou geue me no answere of them.

He sayde moreouer vnto me: Thyne owne thynges, & soche as are growen vp with the canst thou not knowe: howe shulde thy vessell then be able to comprehende the waye of the hyest, and nowe outwardly in ý corrupte worlde, to vnderstande the corrupcyon that is ydent in my syght? Then sayde I vnto him: It were better that we were not at all, then that we shulde lyue in wickednesse, and to suffre, and not to knowe wherfore. He answered me, & sayde: I wente in a woode, and the trees toke suche a deuyce, & sayd: Come let vs go, and fyghte agaynste the see, that it maye departe awaye before vs, and that we maye make vs yet more woddes.

The floudes of the see also in lyke maner toke this deuyce, and sayde: Come let vs go vp, and fyght agaynst the trees of the wood that we maye make oure lande the wyder. The thoughte and deuyce of the woode was but vayne and nothynge worth, for the fyre came and consumed the wood: The thought of the floudes of the see: came lykewyse to naught also, for the sande stode vp and stopped them.

Yf thou were iudge nowe betwyxte these two, whome woldest thou iustifye, or whom woldest thou condempne? I answered & said Verely it is a folishe thought that they both have deuysed. For the grounde is geuen vnto the wood, and the see also hath his place to bare his floudes. Then answered he me, & sayde: Thou hast geuen a ryght iudgement, why iudgest thou not thy selfe also? For lyke as the grounde is geuen vnto the wood, and the see to his floudes, euē so * they that dwell vpon earth maye vnderstande nothyng, but that which is vpon earthe: and he that dwelleth aboue the heuēs, maye only vnderstand the thynges ý are aboue the heauens. Then answered I, and sayde: I beseche ý, O Lord let me haue vnderstandynge: for it was not my mynde to be curyous of thy hye thynges, but of suche as we daylye medle withall, namely wherefore that Israel is blasphemed of the Heathen, and for what cause the people (whom thou haste euer loued) is geuen ouer, to be punysched of vngodlye natyons: & why the lawe of our fathers is brought to nought and the wrytten couenaunte come to none effecte, and we passe awaye out of the world as ý greshoppers, & oure lyfe is a very feare, and we are not worthy to optayne mercye. What wyll he do then vnto his name, which is called vpon ouer vs? Of these thynges haue I asked questyon.

Then answered he me, & sayd: The more thou searchest, the more thou shalte maruell, for the worlde hasteth faste to passe awaye, & cannot comprehende the thynges, ý are promysed for the rychteous in tyme to come for * this worlde is full of vnrychteousnes and weakness. *1.Joha.v.c

But as concernyng the thynges wherof thou askest me, I wyll tell the. The euell is sowen, but the destrucyon thereof is not yet come. Yf the euell nowe that is sowen, be not turned vpsyde downe, & yf the place where ý euell is sowen, passe not awaye, then can not the thynge come that is sowen wō good. For the corne of euell sede hath bene sowen in the hert of man from the begynnynge, and howe muche vngodlines hath be brought vp vnto this tyme? and howe much shall he yet bryng forth, vntyl he come into ý barne.

Bondre now by thy selfe, when ý corne of euell sede is cut downe, howe greate a barne shall it fyll? I answered and sayde. How and whē shal these thynges come to passe? Wherfore are our yeares few & euell? And he answered me, sayinge: Haste not thou to muche vpon the hyest, for thy hastynes to be aboue him is but vayne, thou makest to much a do. Dyd not the soules also of ý rychteous aske questyon of these thynges in theyr holynesse, sayinge: * Howe longe shall I hope of thys * Apoca.vi.c
faithyon? When commeth the frute of my barne and my rewarde? And vpon this Jeremiel the Archangel gaue them answere, & sayde: Euen when the nombre of the sedes is fylled in you, for he hathe weyed the worlde in the balaunce: in measure and nombre hath he measured the tyme, and moneth it not vntyll the same measure be fulfylled. Then answered I & sayde: O Lorde, Lorde, nowe are we all full of synne, and for oure sake peraduenture it is not, that the barne of the rychteous shall not be fylled, because of the synnes of them that dwell vpon ý earth.

So he answered me, & sayde: Go thy way to a woman with chylde, & aske of her, when she hath fulfylled her nyne monethes, yf her chyldebed maye kepe the byrth any longer wō in her. Then sayde I: No Lorde, that can she not. And he sayde vnto me: In hell the secrete places of soules are lyke the preuy chambre of a woman. For lyke as a woman that tra-

uayleth, maketh haste, when the tyme and necessytie of the byrth is at hande: Euen so doeth the haste to deliuer it that is commytted vnto her. Loke what thou desyrest to se, it shalbe shewed the from the begynnyng. Then answered I, & sayde: Yf I haue founde fauoure in thy syghte, and yf it be possyble, & yf I be mete therfore, shew me then whether ther be more to come thē is past, or more past then is for to come. What is past, I knowe but what is for to come, I knowe not.

And he sayde vnto me: Stande vp vpon the ryghte syde, and I shall expounde the symulytude vnto the. So I stode, and beholde. an whote burnynge oven wente ouer before me: and it happened that when the flamme was gone by, the smoke had the vpperhande After thys there went ouer before me a watery cloude, and sente downe muche rayne w̄ a stormme: & when the stormy rayne was past the droppes remayned styll. Then sayde he vnto me: lyke as the rayne is more then the droppes, and as the fyre exceadeth the smoke euen so the measure of the thynges that are past, hath the vpper hande. Then went the droppes and the smoke above: and I prayde and sayde: maye I lyue (thynkeste thou) vntyl that tyme? Or what shal happen in those dayes? He answered me, and sayde: As for ꝑ tokens whereof thou askest me, I maye tell the of them in parte: but as touchynge thy lyfe, I maye not shewe the, for I am not sent therfore.

¶ The.v.Chapter.

¶ Esdras and the Angell commen together.

A NEuertheles, as concernyng the tokens, marke thys: Beholde, the dayes shall come, that they which dwell vpon earth, shall be taken in a great nōbre, & the waye of the truth shalbe hyd, and the lande shall be baren from fayth: but * iniquitie shal haue the vpperhand, lyke as thou haste sene nowe, and as thou haste hearde longe ago. And the lande that thou seyst nowe to haue rule, shalt thou shortly se waste. But yf God graunt the to lyue, thou shalt se after the thyrde trompet that ꝑ sunne shall sodenly shyne agayne in the nyght, and the moone thre tymes in the daye, and blood shall droppe out of wood, and the stone shall geue his voyce, & the people shalbe vnquyet: and euen he shall rule, whome they hope not, that dwell vpon earthe, and the foules shall flyt, & the Sodomityth see shall cast out hys fysh, and make a noyse in the nyght, whiche many shall not know, but they shall all heare the voyce therof.

* mat. Fritilla

There shalbe a confusyon also in many places, & the fyre shalbe oft sent agayne, and the wylde beastes shall go theyre waye, and mēstruous wemen shal beare monstres, and salt waters shall be founde in the swete: one frend shall fyght agaynst another: then shall all wyt and vnderstandyng be hyd and put a syde vnto theyr secret places, & shalbe sought of many, and yet not be found: then shall vnrighteousnes and voluptcousnes haue ꝑ vpper hande vpon earth. One lande also shall aske another, & saye: Is ryghteousnes gone thorowe the? And it shall saye: No. At the same tyme shall men hope, but nothyng optayne: they shal labour, but their wayes shal not prosyere.

To shewe the suche tokens I haue lene and yf thou wylte praye agayne, & wepe as nowe, and fast seuen dayes, thou shalt heare yet greater thynges. Then I awaked, and a fearfulnes went thorowe all my bodye, and my mynde was feble and carefull, so that I almost soned withall. So the Aungell that was come to talke with me, helde me, cōforted me, and set me vpon my fete.

B

And in the seconde nyght it happened, ꝑ Salathiel the Captayne of the people came vnto me, saying: Where haste thou bene? and why is thy countenaunce so heuy? Knowest thou not, that Israel is commytted vnto the in the lande of theyr captiuytie? Up then and eate, & forsake vs not, as the shepeherde that leaueth hys flocke in the handes of wycked wolues. Then sayde I vnto hym: Go thy wayes fro me, and come not nye me: and he heardc it. and as I sayde: so went he his way fro me. And so I fasted seuen dayes, mournynge and weppynge, lyke as Uziel the Angell commaunded me. And after seuen dayes it happened, that the thoughtes of my herte were very greuous vnto me agayne, and my soule receaued the syrete of vnderstandynge, and I beganne to talke wyth the most hyest agayne, and sayde: O Lorde, Lorde, of every wood of the earth and of all the trees therof, thou haste chosen the one onely vyneyard: and of all landes of the whole worlde, thou haste chosen one pyt: and of all floures of the groude thou haste chosen the one lylye: and of all the depthes of the see: thou haste fylled the one ryuer: and of all buylded Cyties thou haste halowed Syon vnto thy selfe: and of al the foules that are created, thou haste named the one doue: & of all the catell that are made thou haste prouyded the one shepe: & amonge all the multytudes of folkes: thou haste gotten the one people, & vnto this people whome thou louedest, thou gauest a law, that is proued of all.

And nowe, O Lorde. why haste thou geuen this one people ouer vnto many? And vpon the one rote thou haste prepared other, and why haste thou scatered thy one only people amonge many? which tread them downe yet, whiche haue euer wythstande thy promyses, and neuer beleued thy couenauntes.

And

And thoughe thou were enemy vnto thy people, yet shuldest thou punyshe them with thyne owne handes. Now when I had spokē these wordes, ý aungell that came to me the nyght afore, was sent vnto me, and sayd vnto me: heare me, and herken to the thynge ý I saye: & I shall tell the more. And I sayde: Speake on my Lorde. Then sayde he vnto me: Thou art sore vexed & troubled for Israel sake. Louest thou that people better then hym that made thē? And I sayde: No Lorde: but of very greke & compassyon haue I spoken. For my reynes payne me euery houre, because I wolde haue experyence of the way of the most hyest, and to seke out parte of hys iudgement. And he sayde vnto me: that thou canyest not. And I sayde: wherfore Lorde? Where vnto was I borne thē? Or why was not my mothers chyldebed then my graue? Why had I not sene the mysterye and trouble of Jacob, and the trauayle of my people of Israel.

And he sayde vnto me: Nombre the thynges ý are not yet come: gather me together the droppes: that are scatered abrode, make me the floures grene agayne, that are wythered, open me the thynge that is closed: and bynge me forth the wyndes, that are shut vp, shewe me the ymage of a voyce, and then shal I declare the thyng, that thou laboureste to knowe. And I sayde: O Lorde, Lord, who maye knowe these thynges, but he that hath not his dwelling with men? As for me, I am vnwise: howe maye I then speake of these thynges wherof thou askest me?

Then sayd he vnto me: Lyke as thou canst do none of these thynges that I haue spoken of, even so canste thou not fynde oute my iudgement, or in the ende, the loue that I haue promised vnto my people. And I sayde: Behold O Lorde, yet arte thou nye vnto them that haue no ende: and what shall they doo, that haue bene before me, or we that be nowe, or ý that shall come after vs? And he sayde vnto me: I wyll lyken my iudgement vnto a ryng: Lyke as there is no slacknesse of the last, euē so is there no swyftnesse of the first. So I answered and sayde: couldest thou not make those (that haue bene made, & be nowe, and that are for to come) in one, that thou mygheste shewe thy iudgement the sooner? Then answered he me, and sayde: The creature maye not hast aboue the maker, neyther maye ý worlde holde them at once, that shalbe created.

And I sayde: Howe hast thou sayde then vnto thy seruaunte, that thou lyuynge maker, haste made the creature lyuynge at once, ý the creature bare it? euen so myght it nowe also beare them that be present, at once. And he sayde vnto me: Aske the chyldebed of a woman, and saye vnto her: Yf thou bryngest forth chyldren, why doest thou it not together, but one after an other? Praye her therfore to bryng forth ten chyldren at once. And I sayde: she can not, but must do it one after another.

Then sayde he vnto me: Euen so haue I geuen a chyldebed vnto the earth, for those ý be sowē vpō it by processe of tyme. For lyke as a ponge chylde maye not bryngе forth the thynges ý belonge to the aged: euē so haue I ordened ý worlde which I made.

And I asked and sayd: Seyng thou hast nowe geuen me awaye, I wyll speake before the: for our mother of whom thou hast tolde me, is yet ponge, and nowe she draweth nye vnto age. He answered me and sayde: Aske a woman that beareth chyldren, and she shal tell ý. Saye vnto her: wherfore are not they (whome thou hast nowe brought forth) lyke those that were before the, but les of stature? And she shall answere the: They ý be borne in the youth of strengthe, are of one fashyon, and they that are borne in the tyme of age, (when the chyldbed fayleth) are otherwyse. Consydre nowe thy selfe, howe that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye: as the creatures which nowe begyn to be olde, and haue passed ouer the strength of youth. Then sayd I: Lorde I beseche the, yf I haue founde fauoure in thy syght, shew thy seruaunt, by whom doest thou vyset thy creature?

¶ The. vi. Chapter.

¶ The Aungell instructeth Eldras, and geueth hym answere to his questyons.

And he sayd vnto me: In the beginnynge whē ý grounde was made before the worlde stod, or euer ý wyndes blew before it thōdred & lyghtned or euer ý foundacyōs of Paradyse were layde, before the fayre floures were sene, or euer ý moueable powers were stablysshed, before the innumerable multytude of Aungels were gathered together, or euer the hyghnesses of the ayre were lyfted vp, afore the measures of the firmamēt were named, or euer the chymneys in Syon were hote, and or the presente yeares were sought out, and or euer the inuencyons of them that now synne, were put aside, before they were sealed that nowe gather fayth for a treasure then dyd I consydre and pondre all these thinges, and all they were made thorow me, and thorowe none other: by me also they be ended, and by none other. Then answered I and sayde: which shall be ý partyng a sunder of the tymes? Or when shalbe the ende of the fyrst, and the begynnyng of it that foloweth? And he sayde vnto me: From Abraham vnto Isaac, when Jacob and Esau were borne

of hym, Jacobs hande helde fyrste the hele of Esau: for Esau is the ende of thys worlde, and Jacob is the begynnynge of it that followeth. The hande of man betwyxt the hele and the hande. Other questyō (Eldras) aske thou not.

I answered then, & sayd: O Lorde Lord yf I haue founde fauoure in thy syght, I beseche the, shewe thy seruaunt the ende of thy tokens, wherof thou shewedst me parte the last nyght. So he answered and sayde vnto me: Stande vp vpon thy fete, and heare the perfect voyce and sounde. There shall come a greate moeyon, but the place where thou standest shall not be moued. And therfore when thou hearest the wordes be not afrayd for of the ende shall the worde and foundacyon of the earthe be vnderstande. And why? the worde therof trembleth and quaketh, for it knoweth, that it muste be chaunged at the ende. And it happened, ý when I had heardе it, I stode vp vpon my fete: and herkened, & beholde, there was a voyce that spake, & the sounde of it was lyke ý sounde of many waters, and it sayde: Beholde, the dayes come, that I wyll begynne to drawe nye, & to vyset them that dwell vpon earth, and wyll begynne to make inquysycyon of them, what they be that haue hurt equyte with vnrygheousnes, and when the lowe estate of Syon shalbe fulfylled: and when the worlde, that shall vanyshe awaye, shalbe ouersealed, then wyll I do these tokens.

B The bokes shalbe opened before the fyrmament, and they shall se all together, & the children of a yere olde shall speake with their voyces: the wemen with chylde shall bryngе forth vntymely chyldren of thre or foure monethes olde, and they shall lyue: and be rayseд vp: and sodenly shal the sowen places appeare as the vnsowen, the full store houses shall sodenly be founde emptie, and the trompet shall geue a sound, which when euery mā
* Mich. vii. a Math. x. c. heareth, they shalbe hastely afrayde. * At ý tyme shall frēdes fyght one agaynst another lyke enemyes, & the earth shal stande in feare with them.

The spryngeс of the welles shall stande styll, and in thre houres they shall not renne. Who soeuer remayneth from all these thynges that I haue tolde the, shall escape, and se my saluacyon, and the ende of your worlde. And the men that haue receaued, shall se it, they that haue not tasted deathe from theyre byrth: and the hert of the indwellers shall be chaunged, & turned into another meanynge: for euell shalbe put out, and dysceate shall be quenched. As for fayth, it shall florysshe, corrupcyō shalbe ouercome: & the trueth, whiche hath bene so longe without frute, shalbe declared. And it happened when he talked with me, that I loked demurely vpon hym, before whom I stode, and these wordes sayde he vnto me: I am come to shewe the, the tyme of ý nyght for to come.

Yf thou wylt praye yet more, and faste seuen dayes agayne, I shall tel the more thynges, and greater then before: for thy voyce is heardе before the hyest: for why? the mygh-tye hath sene thy rygheous dealing, he hath sene also thy chastytie, whiche thou haste had euer sence thy youth: & therfore hath he sente me to shewe the all these thynges, and to say vnto the: Be of good confort, and feare not, C and haste not wyth the tymes that are paste to thynke vayne thinges, & make not haste of the latter tymes.

And it happened after this, that I wept agayne, and fasted seuen dayes in lyke maner, ý I myght fulfyll the thre wekes: which he tolde me. In the eyght nyght was my hert vexed within me agayne. And I beganne to speake before the hyest: for my spryte was greatly set on fyre, and my soule was in dystresse, & I sayde: O Lord, thou spakest vnto thy creature from the begynnynge (euen the fyrst daye) and saydst: * Let heuen and earth be made, & thy worde was a perfect worke. * a And then was there the spryte, and the darknesses were yet on euery syde, & scilence: there was no mans voyce as yet from the. Then cōmaundest thou a fayre lyght to come forth out of thy treasures, ý thy worke myght appeare and be sene.

Vpon the seconde daye thou madest the spryte of the firmament, and commaundest it to part a sunder, and to make a deuyson betwyxte the waters, that the one parte myght remayne aboue, and the other beneth. Vpon the thyrd daye thou broughtest to passe, that the waters were gathered in the seuēth part of ý earth: Syxe partes hast thou dryed vp, and kept e them, to thyntent that men myght sowe & occuppe husbandrye therin. As soone as thy worde wente forth, the worcke was made. For immediatly there were greate innumerable frute, & many dyuerse pleasures and desyres of temptacyon, floures of chaungeable coloure and smell, and this was done the thyrde daye. D

* Vpon the. iiii. daye thou commaundedst * b that the sunne shulde geue hys shyne, and the moone her lyghte: the starres dydest thou set in ordre: and gauest them a charge, to do seruyce euē vnto man, that was for to be made. Vpon the fyfte daye thou saydest vnto the seuenth parte (where the * waters were gathered) that they shulde bryng forth dyuerse * c beastes, foules and fyches. And so it came to passe, that the domme water: and wythoute soule brought forthe lyuynge beastes, at the Commaundemente of God, that all people myght prayse thy wonderouse worke. Then dydest thou preserue two soules, the one

ner thou calledest Enoche: and the other Le-
viathan, and didest seperate the one from the
other: for the seuenth parte (namely where ꝑ
water was gathered together) myghte not
hylde them bothe. Vnto Enoch thou gauest
one parte, whiche was dryed vp the thyrde
day, that he shulde dwell in the same parte,
wherein are a thousande hylles. But vnto
Leviathan thou gauest the seuenth part, na-
mely the moyst, & hast kepte hym to deuoure
what thou wylt, and when. Vpon the syxte
day thou gauest commaundement vnto the
erth, that before the, it shulde bryngc forth
beastes, catell, and all that crepe, and (besy-
des thys) Adam also, whom ꝑ madest Lorde
of all thy creatures. Of hym come we al, and
the people also, whome thou hast chosen spe-
cially vnto thy selfe. All thys haue I sayde
vnto and spoken before the, that I myghte
shewe howe that the worlde is made for our
sakes. As for the other people whiche also
come of Adã thou hast sayde that they are no
thynge, but be lyke a spytle, & haste lykened
the abundaunce of them vnto a drop (ꝑ fal-
leth) from the roke of the house.

And nowe, O Lorde: the Heathen which
have ever bene reputed as nothyng, haue be
gynne to be Lordes ouer vs, and to deuoure
vs that we thy people (whome thou hast cal-
led the fyrst borne, thy only begotte, and thy
feruente louer) are geuen into theyre handes
and power. Yf the worlde nowe be made for
our sakes, why haue we not the inherytaũce
and possession wyth the worlde? Howe longe
shall this endure?

¶ The. vii. Chapter.

¶ The Angel sheweth Esdras many thynges to come.

Andit happened after that I had spo-
ken out these wordes, there was sente
vnto me an Aungell, whiche had bene
sente also the nyghtes afore, and he sayd vn
to me: Up Esdras, & heare the wordes that
I am come to tell the. And I sayde: speake on
Lord my God. Then sayde he vnto me. The
erth is set in a wylde place, that it myghte be
large and great, but the entraunce is narowe
and small lyke a ryuer. For who wolde go
into the set, to loke vpon it, and to rule it? Yf
he went not thorowe ꝑ narow, howe myghte
he come into the brode?

Item another: A cytie is buylded and set
vpon a brode feilde, and is full of all goodes:
the entraunce is narow and sodayne, lyke as
if there were a fyre at the ryght hande, and a
large water at the left, and as if were only one
straye path betwyxte them both, so small ꝑ
there coulde but one man go there.

Yf this cytie now were geuē vnto an heire
and he neuer went thorow ꝑ parelous waye,
howe wolde he receaue his enheritaunce? And
I sayde: It is so Lorde. Then saide he: Euen
so is Israel also a porcyõ. And why? for their
sakes haue I made ꝑ worlde: & when Adam
transgressed my statutes, then was ꝑ thyng
iudged that was done. Then were the en-
traunces of the worlde made narowe, full of
sorowe & trauayle. They are but few & euel,
full of pareis and laboure. For the entraun-
ces of the fore worlde were wyde & sure, and
brought immortall frute.

Yf they nowe whiche are entred into this
worlde, maye not comprehende these strayte
and wayne thynges, much lesse maye they cõ-
prehende & vnderstande the secrete thynges:
Why disquyetest thou thyselfe then seyng ꝑ
art but a corruptyble man? And what wol-
dest thou knowe, where as ꝑ art but mortal?
And why hast thou not receaued into thyne
herte the thynge that is for to come, but that
is present?

Then sayde I: O Lorde, Lorde, *thou
haste ordeyned in thy lawe, that the rygheteous shulde inheret these thynges, but that ꝑ vnfaythfull and vngodly shulde perysh. Neuertheleſſe, the rygheteous shall suffre strayte thynges, and hope for wyde: for they ꝑ haue lyued vngodly and suffered strayte thynges, shall not se the wyde.

And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstandynge aboue the hyest. For there be many ꝑ perysh, because they despyse the lawe of God that is set before them. For God hath geuen strayte cõmaundement to such as come, that they know what they do, & howe they shuld lyue: and yf they kepte thys, they shulde not be punysched.

Neuertheles, they were not obedyent vnto hym, but spake agaynste hym: ymagyned vayne thynges, and purposed to synne, and sayde moreouer, that there was no God, and that God regarded it not. Hys wayes haue they not knowen, his lawe haue they desyysed, and denyed his promyses: in his statutes and ordynaũces haue they not bene faythful and stedfaste, and haue not perfourmed hys workes.

And therfore Esdras: vnto the ful, plenty: and to the emptye, emptynesse. Beholde, the tyme shall come, that these tokens which I haue tolde the, shall come to passe, and the bryde shall apeare, and the earthe that nowe passeth awaye, shalbe shewed: and who soe-uer is delyuered from ꝑ forsayde euels, shall se my wonders. For my sonne Iesus shalbe openly declared, with those that be with him and they ꝑ remayne, shalbe mery in foure hũ-dred yeares.

After these same yeares shall my sonne Chryst dye, and all men that haue lyke, & the worlde shalbe turned into the olde silence se-uen dayes, lyke as in the fore Iudgementes so that no man shal remayne. And after seuē

dayes, the wolde ꝑ yet awaked not, shall be
rayled vp, and shall dye corrupte. And the
earthe, shall restore those that haue slepte in
her: & so shall the dust those that dwell in sy-
lence, & the secrete places shall delyuer those
ꝑ be cõmytted vnto them. And the most hiest
shalbe openly declared vpon the seate of iud-
C gement, and all mysery shall vanysh awaye
and longe suffring shalbe gathered together
But the iudgement shal contynue, the truth
shall remayne, and fayth shall ware strong,
the worke shall folowe, & the rewarde shalbe
shewed: the ryghteousnes shall watch, and ꝑ
vnryghteousnes shall beare no rule.

*Ge.xviii.b. Then sayde I: * Abraham prayed fyrste
Esa.xxxv.d for the Sodomytes, & and Moses for the fa-
thers that synned in the wyldernes, and ye ꝑ
came after hym for Israel, in the tyme of A-
*ii.re.xxiiii.b chas & Samuel: and * Dauyd for the destruc
Ps.xcv.b.c. cyon & and Salomon for them that came in-
to the sanctuary, * and Helias for those that
*iii.re.xviii.a Iames.v.c. receaued rayne, and for the deed, ꝑ he myght
lyue, & Ezechias for the people in the tyme of
Senacherib: & dyuerse other in lyke maner,
wyth haue prayde for many.

Euen so nowe, seyng the corrupt is gro-
wen vp, & wyckednes increased, & the ryghte
ous haue prayd for ꝑ vngodly, wherfore shal
it not be so nowe also?

He answered me, and sayd: This present
worlde is not the end, there remayneth much
honoure in it, therfore haue they prayde for
the weake. But the daye of dome shall be the
ende of thys tyme, and the begynnyng of the
immortalyte for to come, wherin all corrup-
cyõ is vanysched, all voluptcousnes is lowled
all mysbelene taken awaye, ryghteousnesse
growne, and the verye sprynge vp. Then
shall no man be able to saue hym that is de-
stroyed, nor to oppresse hym that hath gotte
the victory. I answered then, & sayd: This is
my fyrste & last saying: ꝑ it had bene better,
not to haue geuen the earthe vnto Adam: or
els when it was geuen him, to kepe him that
he shulde not synne. For what profit is it for
men nowe in this present tyme to lyue in he-
uynes, & after death to loke for punyshment.
O thou Adam, what hast thou done? For
thoughe it was thou ꝑ synned, thou arte not
fallen alone, but we all that come of the. For
what profyt is it vnto vs, yf there be promy
sed vs an immortall tyme: where as we me-
dle wyth deadly workes? And that there is
promysed vs an euerlastyng hope, where as
oure selues are euell & vayne, and that there
are layde vp for vs dwellynges of helth and
fredome, where as we haue lyued euell, and ꝑ
the worshyppe of the hyest is kept to defende
them whiche haue led a pacyente lyfe, where
as we haue walcked in the mooste wycked
wayes of all? And that there shalbe shewed
a Paradyse, whose frute endureth for euer,
wherein is fredome and medecyne, where as
we shal not go in: for we haue walked in vn-
pleasaunt places: And that the faces of them
which haue abstayned, shall shyne aboue the
statres, where as oure faces shalbe blacke &
darcke: For whyle we lyued and dyd vnrigh
teously, we consydered not, that we shuld suf-
fre therfore after death. D

Then answered he me, and sayde: This
is the consyderacyon and thought of the bat-
tayle, whiche man hath vpon earthe: that yf
he be ouercome, he shall suffre as thou haste
sayde. But yf he get the vyctory, he shall re-
ceaue the thynge that I saye. For this is the
lyfe, wherof Moses spake vnto the people,
whyle he lyued: saying: * Chuse the lyfe that *Deu.xxx.a
thou mayst lyue: Neuertheles, they beleued
hym not, nether the Prophetes after hym.
No, nor me whiche haue spoken vnto them,
that heuynes shulde not reache vnto them to
theyr destructyon, lyke as tope is for to come
ouer those ꝑ haue suffred them selues to be en
fourmed in saluacyon.

I aunswered then, and sayde: I knowe
Lorde, that the hyest is merycfull, in that he
hath mercy vpon them, which are not yet in
the world, and vpon those also that walked
in his lawe: & that * he is pacyent and longe
suffeyng towarde those that haue synned in
theyr workes, and that he is lyberall to geue
where as it requyreth: and that he is of great
mercye, for he multiplyed his louyng kynd-
nesses towarde those that are present, and ꝑ
are past, and to them which are for to come.

For yf he multiplye not his merceyes, the
worlde shall not be made lyuing, wyth those
that dwell therin. He gyueth also, for yf he
gaue not of his goodnes ꝑ they whiche haue
done euell, myght be eased, from theyr wyc-
kednes, the ten thousande parte of men shuld
not be made lyuyng. And yf ꝑ iudge forgaue
not those ꝑ be healed with hys worde, & yf he
wolde destroye the multytude that stryueth,
there shulde be very fewe left in an vnnume-
rable multytude.

C The.viii.Chapter.

C Esdras prayeth God rather to loke vpon his owne mercye: then vpon the synnes of the people.

AND he answered me, saying: The I
mooste hyest made this worlde for
many, but the worlde to come for
fewe. I wyll tell the a symylytude, Esdras: As when thou al-
kest the earthe, it shall saye vnto the, ꝑ it gey-
eth much moulde, wherof earthen vessellcs
are made, but lytle of it that gold cõmeth of.
Euen so is it w̃ the worcke of this worlde. *Mat.vii.
* There be many created, but fewe shall be
preserued. Thẽ answered I & sayd: The swa
lowe vp the wyt (thou soule) and deuoure the
vnder-

understandynge, for thou art agreed to herken and to gyue eare, and wyllynge to prophesye: for thou haste no longer space gyuen me, but onelye to lyue, O Lorde, wylte thou nowe gyue thy seruaunte leaue, that we maye speake before the, and that thou mayeste gyue light vnto our hert, and buylde our vnderstãdynge, that there maye come frute of it: and that every one which is corrupt, and beareth the state and place of a man, may lyue?

For thou art alone, & we al are one workmãshyp of thy handes, lyke as thou hast sayde, & lyke as the body is fashioned now in the mothers wombe, and thou gyuest the membres and thy creature is preserued in fyre and water: and .ix. moonethes doth thy worke suffre thy creature which is fashioned in her: but thy mercye that preseruetb, and it that is preserued shal bothe be keepte togyther: and when tyme is, the womb delyuereth the thyng that is kept and growen in her.

For thou hast commaunded the brestes to gyue mylke vnto the frute, that the thynge, whiche is created and fashioned, may be nourished for a tyme: and thē thou disposest and keepest it with thy mercye, bryngest it vp wt thy rychteousnesse: nurturest it in thy lawe, and reformest it with thy vnderstandynge, mortifyest it as thy creature, and makest it lyuyng as thy worke. Seeing then that thou destroyest hym, whiche wt so great laboures is made and fashioned thorowe thy commaũdement, thou couldest lyghtly ordeyne also, that the thynge which is made myght be preserued.

And this I speake now of all men in general as thou knowest: but of thy people, for whose sake I am sorye: and of thy inheritaũce for whose cause I mourne: and of Israel, for whom I am woful: and for Jacob, for whose sake I am greued: therfore begyn I to praye before the, for my selfe and for them, for I see the fall of vs: euen of vs, that dwel vpõ erth. For I haue herde the swiftnesse of the iudgement which is to come: therfore heare my voyce, & vnderstande my wordes: and I shall speake before the.

This is the begynnynge of the wordes of Esdras, before he was receyued: O Lorde thou that dwellest in euerlastingnesse, whose eyes are lyfte vp in the ayre, whose stoole is standyng hye, whose glorye & maiestye may not be comprehended, before whome the hoostes of heauen stand with tremblyng, whose beynge is turned in wynde and fyre, whose worde is true, whose talkynge is stedfast, whose commaundemente is stronge, whose ordinaunce is fearfull, whose loke dryeth vp the depthes, whose wrath maketh the mountaynes to melte awaye, and whose truthe beareth wytnesse: O heare the prayer of thy seruaunte, and marke with thyne eares the peticyon of thy creature.

For whyle I lyue I wyll speake, and so longe as I haue vnderstandynge, I wyll answer. O loke not vpõ the synnes of thy people which serue in the truthe. Haue no respect vnto the wycked studyes of the heythen, but to the despye of those that kepe thy testimonyes wyth sorowes. Thynke not vpon those that haue walked vaynedlye before the, but vpon them, wyche wyth wyll haue knowen thy feare.

Let it not be thy wyll to destroye them, wych haue had beastly maners, but to loke vpon them that haue clearly taught thy law. Take thou no indignacion at thē, wych are worse then beastes: but loue them, that alway put theyr trust in thy rychteousnes and glorye: for we and oure fathers haue all the same sycknes and disease, but because of oure synnes thou shalt be called merciful.

For yf thou hast mercy vpõ vs, thou shalt be called merciful, where as we haue no workes of rychteousnes: for ye rychteous wych haue layed vp many good workes togyther, shal out of theyr dedes receyue rewarde. For what is man, that thou shuldest take displeasure at hym? Or what is the corruptible mortall generaciõ, that thou shuldest be so rough towarde hym? C

* For of a truthe there is noman amonge them that be borne, but he hath dealte wyckedly: and amonge the faythful there is none which hath not done amysse. For in this (O Lorde) thy rychteousnesse and thy goodnesse shalbe prayed and declared, yf thou be merciful vnto them, which are not riche in good workes. * ii. Par. vi. & i. Joan. i. b.

Then answered he me, and sayde: Some thynges hast thou spoken aryght, and accordyng vnto thy wordes it shalbe. For I wyll not verely consydre the workes of thē, which haue synned before death, before the iudgement, before destruction: but * I wyl reioyse ouer the worke and thought of the rychteous. I wyll remembre also the pylgremage, the holye makynge and the rewarde. Lyke as I haue spoken nowe, so shall it come to passe. For as the husbande man soweth moche seed vpon the grounde, and planteth many trees, and yet alwaye the thynge that is sowen or planted is not all kepte safe, neyther doeth it all take roote: Euen so is it of them that are sowen in the worlde, they shall not all be preserued. * Gen. xvi. a.

I answered then and sayde: Yf I haue founde grace, then let me speake: Lyke as the husbande mans seede perisheth, yf it receyue not rayne in due season, or yf there come to moch rayne vpon it: Euen so perisheth man also, whiche is created with thy handes, and is lyke vnto thyne owne ymage, and to thyselfe, for whose sake thou hast made all thynges, and

ges, and lykened hym vnto the husbandmãs seed. Be not wroth at vs, O Lord: but spare thy people, aad haue mercye vpõ thyne owne inheritaunce. O be mercyfull vnto thy creature.

D Then answered he me, and sayd: Thinges present are for the present, & thynges to come for suche as be to come. For thou lackest yet moche, seinge thou mayest loue my creature aboue me. I haue ofte tyme drawen nye vnto the, but neuer to the vnryghtous. In this also thou art maruaylous before the hyghest in that thou hast humbed thy selfe, as it becommeth the, and hast not regarded thyne owne selfe, that thou arte had in suche honoure amonge the ryghtous. Therfore shall greate wretchednesse and mysery come vpon them ý in the latter tyme shall dwell in the worlde, bycause they haue walked in great pryde.

But vnderstande thou for thy selfe, and seke out glory for suche as be lyke the: for vnto you is paradyse opened: the tree of lyfe is planted, the tyme to come is prepared, plentoufnesse made readye, a cytie is buylded for you, and a rest is prepared: yea, perfect goodnesse and wisdome. The roote of euyl is marked from you, the weakenesse & mothe is hyd from you, & into hell flyeth corruption in forgetfulnesse. Sorowes are vanished awaye: and in the ende is shewed the treasure of immortalitie. And therfore aske thou nomore questions concerninge the multitude of them that perish. For they haue taken lybertie, desppised the hyest, thought scorne of his lawe, and forsaken his wayes.

Moreouer, they haue troden downe his ryghtous, and *sayd in their hert, that there is no God: yea, and that wyttynglye: for they dye. For lyke as the thynge that I haue spoken of, is made ready for you: Euẽ so is thirst and payne prepared for them. For it was not his wyll that man shoulde come to nought: but they whiche be created haue defyled the name of hym that made them, and are vnthankefull vnto hym, whiche prepared lyfe for them. And therfore is my iudgemẽt nowe at hande. These thynges haue I not shewed vnto al men, but vnto fewe: namely vnto the and to suche as be lyke the.

*Psa. xiiii.a

Then answered I and sayde: Beholde, O Lorde, now thou hast shewed me the multitude of the tokens, whiche thou wylt begyn to do at the last: but at what tyme and when thou hast not shewed me.

¶ The.ix. Chapter.

¶ Esdras hath vysions shewed vnto hym.

I E answered me then, and sayde: Mersure ý the tyme dyligently in it selfe, when thou seest that one parte of the tokens come to passe, which I haue tolde the before: so shalte thou vnderstande, that it is the very same tyme wherin the hyghest wyll begynne to vysit the worlde, whiche he made. And when there shalte sene earthquake and vproore of the people in the worlde, then shalt thou well vnderstande, that the moost hyest spake of those thynges, from the dayes that were before the, euen from the begynnyng.

For lyke as all that is made in the world hath a begynnynge and ende, and the ende is manifest: Euen so ý tymes also of the hyest haue playne begynnynges in wonders, and signes, and the ende in workynge and, in tokens. And euerye one that shall be saued, and shalbe hable to escape by his workes and by fayth: wherin ye haue byleued, shalbe preserued from the sayd perylles, and shal se my sauyour in my lande, and within my borders: for I haue halowed me from the worlde. Then shal they be in carefulnesse, which now haue abused my wayes, and they ý haue cast them out dispytefully, shall dwell in paynes.

For suche as in their lyfe haue receyued benefytes, and haue not knowẽ me, and they that haue abhorred my lawe, whyle they had yet fredome, and when they had yet open leysure of amedement and conuersyon, and vnderstode not, but desppised it: the same muste knowe it after death in payne. And therfore be thou nomore carefull, howe the vngodlye shalbe punished, and how the ryghtous shal be saued, and whose the worlde is: & for whõ the world is: and when it is. Then answered I, and sayd: * I haue talked before, and now I speake, and wyll speake also herafter, that where be many moo of them which perishe, then shalbe saued, lyke as the floude is greater then the droppes. *iii.a

And he answered me, sayeng: lyke as the felde is, so is also the seede: as the floures be, so are the coloures also: suche as the workeman is, suche is also the worke: and as the husbandman is hym selfe, so is his husbandrye also: for it was the tyme of the worlde. E

And when I prepared for them that are nowe, or euer the worlde was made, wherein they shoulde dwell, then was there noman that withstode me. Nowe when euery one was, and the maker also in the worlde which is nowe prepared, and the mooneth that craseth not, and the lawe which is vnsearchable: their maners were corrupte. So I consydered the worlde, and beholde, there was peryll, bycause of the thoughtes, that were come in to it. And I sawe, and spared them greatlye, and haue kepte me a wynebery of the grapes, and a plante from amonge many generacyons. Let the multitude perysshe then, whiche are growen vp in vayne: and let my grape and wynebery be keepte: euen my plante, for wyth greate laboure haue I made it vp.

Neuertheleſſe,

Nevertheleſſe, yf thou wylt take vp the yet ſeuen dayes mo (but thou ſhalt not faſt in them) go thy waye then into the felde of flouers, where no houſe is buylded: and eate onelye of the floures of the felde, taſte no fleſhe, drynke noo wyne, but eate floures onelye. Praye vnto the hygheſt continually: ſo wyll I come, and talke with the.

So I went my waye and came into the felde which is called Ardath (lyke as he commanded me) and there I ſat amonge ý floures, and dyd eate of the herbes of the felde, & the meate of the ſame ſatiſfyed me. After ſeuen dayes I ſat vpon the graſſe, and my hert was vexed within me lyke as afore: and I opened my mouth, and began to talke before the hygheſt, and ſayde: O Lorde, thou that dyſcouerest thy ſelfe vnto vs, * thou haſt declared and opened, thy ſelfe vnto oure fathers, in the wylderneſſe, in a place where no man dwelleth, in a barren place, when they came out of Egipt, and thou ſpakeſt, ſayig: Heare me O Iſrael, and marke my wordes ý ſeede of Iacob. Beholde, I ſowe my lawe in you, it ſhall bryngе frute in you, & ye ſhalbe honored in it for euer. For our fathers whiche receyued the lawe, kepte it not, and obſerued not thy ordynaunces and ſtatutes, and the frute of thy lawe was not declared: for it ought not: for why? it was thyne. * For they that receyued it, perylſhed byeauſe they kept not the thynge that was ſowen in them.

It is a cuſtome when the grounde receyueth ſeed: or the ſee a ſhyp, or a veſſell meate and drynke, that when it perylſheth or is broken wherin a thynge is ſowen, or wherein any thyng is put: the thynges alſo perylſh and are broken: whiche are ſowen or put therein. But vnto vs it hath not happened ſo: for we that haue receyued the lawe, perylſh in ſynne: and our herte whiche alſo receyued the lawe: notwithſtandyng, * the lawe perylſheth not: but remayneth in his labour.

And when I conſydered theſe thynges in my herte after this maner, I loked about me with myne eyes, and vpon the ryghte ſyde, * I ſawe a woman, whiche mourned ſore, made great lamentation, & wept with loude voyce: her clothes were rent in peces, and ſhe had aſhes vpon her heed.

Then let I my thoughtes go, that I was in, and turned me vnto her, and ſayde: wherfore wepeſt thou? Why art thou ſo ſorye and diſcomforted? And ſhe ſayde vnto me: Syr, let me bewayle my ſelfe, and take yet more vpon me: for I am ſore vexed in my mynde, and brought verye lowe. And I ſayde vnto her: What ayleth the? Or who hath done any thyng to the? tell me: She ſayde: I haue bene barrenfull and barren, and haue had an husbande thyrtye yeres. And theſe thyrtie yeres I doo nothynge els daye and nyght, and all houres: but make my prayer to the hygheſt. After thyrtye yeres God herde me thy handmayden, loked vpon my myſerye, conſydered my trouble, and gaue me a ſonne, and I was glad of him, ſo was my husbande alſo and all my neyghbours, and we gaue great honoure vnto the myghtye. And I nourilſhed hym with great trauayle. So when he grewe vp, and came to the tyme, that he ſhoulde haue a wyfe, I made a feaſt.

The.x.Chapter.

Eldras and the woman that appeareth vnto hym, commune together.

And it happened, that when my ſonne went into his chambre, he fell downe, and dyed: then ouerthrewe we all the lyghtes, and all my neyghbours roſe vp to comforte me. Then toke I my reſt vntyll the ſeconde daye at nyght: and when they had al reſted, that they myght comfort me, I reſted and alſo roſe vp by nyght, and fled, and am come hyther into this felde, as thou ſeeſt: and am purpoſed not to come in the cytye, but to remayne here: and neither to eate nor drynke, but contynuallye to mourne and to faſt, vntyll I dye.

Then let I my meditatiõs and thoughtes fall that I was in, & ſpake to her in diſpleaſure: Thou foolyſh woman: ſeeſt thou not oure heynneſſe and mournynge, and what happeneth vnto vs? howe Syon our mother is all wofull and ſory? & how ſhe is cleane brought downe and in myſerye? ſeinge we be all now in heuineſſe, and make our mone (for we be al ſorowful.) As for the heynneſſe that thou takeſt: it is but for one ſonne. Demaũde ý earth and ſhe ſhal tel the: that it is ſhe which ought (by reaſon) to mourne, for the fall of ſo many that growe vpon her.

For from ý begynnyng all men are borne of her, and other ſhall come: and beholde, they walke almooſt al into deſtruction, and many of them ſhall be rooted out.

Who ſhoulde then (by reaſon) make more mournyng then ſhe, that hath loſt ſo great a multitude? and not thou which art ſorye: but for one. But yf thou woldeſt ſaye vnto me: Myne mournynge is not lyke the mournynge of the earth: for I haue loſt the frute of my body, whiche I bare w̃ heynneſſe: but the earth is accordynge to the maner of the earth, and the preſent multitude goeth agayne into her as it is come to paſſe. Then ſayde I vnto the: lyke as thou haſt borne, w̃ trauayle and ſorowe, euẽ ſo the earth alſo frõ the begynnyng gyueth her frute vnto mã, for him that made her. And therfore withholde thy ſorowe and heynneſſe by thy ſelfe, * and looke what happeneth vnto the, beare it ſtronglye. For yf thou indgeſt the marke and ende of God, to

* Deut.xii.a.

be rypghtous and good, & receyuest his counsayl in tyme, ꝑ shalt be cõmended therin. Go thy waye then into the cytie to thy husband.

B And she sayde vnto me: that wyll I not do: I wyll not go into the cytie: but here wyl I dye. So I communed more with her, and sayde: Doo not so, but be counsayled, and folowe me: for howe many falles hath Syon? Be of good comfort bycause of the sorowe of Ierusalem. For thou seest that our Sanctuarye is layed waste, oure aultare broken, oure temple destroyed, our playing of instrumentes and syngynge layed downe, the thankesgyuynge put to silence, our myrth is vanished awaye, the lyght of our candelstycke is quenched, the Arke of the couenaunt is taken from vs, all oure holye thynges are defyled, and the name that is called vpon ouer vs, is dishonoured: oure chyldren are put to shame: our preastes are brent: oure Leuytes are caryed awaye into captyuytye: our virgins are defyled, and our wyues rauished: our rythgteous men spoyled: and oure chyldren destroyed: our younge men are brought in bondage and our stronge worthyes are become weke: and Syon (which seale is the greatest of all) is loosed vp from her worshyppe: for she is delyuered in to the handes of them that hate vs.

And therfore shake of thy great heuynesse and put awaye the multitude of sorowes: ꝑ the myghtye may be mercyfull vnto the: and that the hyghest may gyue the rest from thy labour and trauayle. And it happened, that when I was talkynge with her, her face dyd shyne & glystre, so that I was afrayed of her and muled what it myght be. And immediatly she cast out a great voyce, very fearful, so that the earth shoke at the noyse of ꝑ woman: and I loked, and beholde, the woman appeared vnto me nomore: but there was a cytie buylded, and a place was shewed from the grounde and foundacion.

C Then was I afrayed, and cryed, with loude voyce, and sayde: Where is Uriel the Angel, *which came to me at the fyrst? For he hath caused me to come in many consyderacions and hygh thoughtes, and myne ende is tourned into corruption: and my prayer to rebuke. And as I was speakynge these wordes, he came vnto me, and looked vpon me: & I laye as one that had ben deed, and myne vnderstandynge was altered, and he tooke me by the right hand, and comforted me, and set me vpon my feete, and sayde vnto me: what ayleth the? and why is thyne vnderstanding vered? and the vnderstandynge of thy herte? and wherfore arte thou sorye? And I sayde: Bycause thou hast forsaken me: and I haue done *according vnto thy wordes, I wente into the felde, and there haue I sene thynges that I am not hable to expresse. He sayde vnto me: Stande vp, and be manly, and I shall gyue the exhortation.

*iiii.pr.iiii.a

*iii.pr.iv.a

Then sayde I: speake vnto me my lord: forsake me not, lest I dye i vayne: for I haue sene that I knewe not, and herde that I doo not knowe. Or shall my vnderstandynge be deceyued, and my mynde? But nowe I besecche the, that thou wylt shewe thy seruaunt of this wõdre. He answered me then, & sayd: heare me, and I shall enfourme the, and tell the wherfore thou art afrayed, for the hyest hath opened many secrete thynges vnto the.

He hath sene that thy waye is rypght, and that thou takest sorowe continually for thy people: and makest greate lamentation for Syon: and therfore vnderstande the vysion, which thou sawest a lytle whyle a goo after this maner: Thou sawest a woman mournynge, and thou hast comforted her: Neuertheleſſe, now seest thou the lykenesse of ꝑ woman nomore, but thou thoughtest there was a cytie buylded: and lyke as she tolde the of ꝑ fall of her sonne: so this is the answere. The woman whome thou sawest is Syon: and where as she tolde the, that she hath ben thirtye yeares vnfrutefull and barren, those are the.xxx. yeres wherin there was no offrynge made in her.

But after.xxx. yeres Salomon buylded her, & offred, and then bare the barren a sonne And where as she tolde the: ꝑ she norysshed hym with laboure, that was the dwellynge of Ierusalem. But where as she told the that her sonne dyed when she came into her chambre, that is the fall of Ierusalem. And thou sawest her likenesse, how she mourned for her sonne: & what els happened vnto her, I haue shewed the. And now God seeth, that thou art sorye in thy mynde, and suffrest from thy herte for her, & so hath he shewed the her clearnesse, and the fayrnesse of her beautye.

D

And therfore I bad the remayne in ꝑ felde where no house is buylded. For I knew that the hyghest wolde shewe this vnto the: therfore I commaunded the to go in to the felde, where no foundacyon nor buyldynge is. For in the place where the hyghest wyl shewe his cytie, there shal be nomans buyldynge. And therefore feare not, and let not thyne hert be afrayed, but go thy waye in, and se the gloryous fayre buyldynge, and howe great it is and howe greate thou thynkest it, after the measure of thyne eyes, and then shalte thou heare as moche as thyne eares maye comprehend. For thou art blessed aboue many other and art called with the hyghest as the fewe. But tomorowe at nyght thou shalte remayne here: and so shall the hyghest shewe the the vysyons of hyghe thynges, whiche he wyll do vnto them, that dwell vpon earthe, in the laste dayes. Soo I slepte the same nyght, lyke as he commaunded me.

¶ The.xi.Chapter.

¶ In this Chapter and in the two nert ensuyng he entreateth of certayne vesions, and of the interpretacions therof.

Then sawe I a dreame: and behold there came vp from the see an Aegle, whiche had.xii.wynges, and thre heedes: And I sawe, and beholde, he spreede his wynges ouer all the earth, and all the wyndes of the ayre blew in them, and so they were put togyther agayne. And I beheld, and out of his fethers there grewe other lytle contrarye fethers, the heedes rested, the heed in the middest was greater then the other, yet rested it with the rydme.

Moreouer I sawe, that the Aegle flewe with his wynges, and raygned vpon earth, and ouer all them that dwel vpon the earth: And I sawe that all thynges vnder heauen were subiect vnto hym, and noman spake agenst hym: no not one creature vpon earth. I sawe also that the Aegle stode vp vpō his clawes, and gaue a sounde with his fethers, and a voyce sayng after this maner: watche ye all togyther, slepe euery man in his owne place, and wath: for a tyme, but let the heedes be preserued at the last. Neuertheleslle, I sawe, that the voyce went not out of his heedes, but from the myddest of his bodye. And I numbred his contrary fethers, and behold, there were eyght of them. And I loked, and beholde, vpon the ryght syde there arose one feder: and raygned ouer all the earth. And it happened, that when it raygned, the ende of it came, and the place thereof appeared nomore. So the nerte folowynge stode vp, and raygned, and had a great tyme: and it happened, that when it raygned, the ende of it came also lyke as the fyrste, soo that it appered nomore.

Then there came a voyce vnto it, & sayd: Heare thou ý hast kept in the earth so longe, thus I saye vnto the: before thou begynnest to appeare nomore. There shall none after ý attayne vnto thy tyme. Then arose ý thyrde and raygned as the other afore, and appeared nomore also. So went it with all the residue one after an other, so that euery one raygned, and then appeared nomore. Then I loked, and beholde: in processe of tyme the fethers that folowed were set vp vpon ý right syde, that they myght rule also: and some of them ruled, but within a whyle they appeared nomore: for some of them were set vp, but ruled not. After this I loked, and behold the.xii. fethers appeared nomore, and ý two wynges: and there was nomore vpon the Aegles bodye, but two heedes that rested, and syx fethers. Then sawe I also, that the syxe fethers were parted in two, and remayned vnder the heed, that was vpō the ryght syde, ý the foure continued in theyr place. So I loked, and beholde, they that were vnder the wynges, thought to set vp them selues, and to haue the rule. Then was there one set vp, but shortly it appeared nomore, & the seconde was sooner awaye then the fyrst. And I beheide, & lo, the two thought also by thē selues to raygne: and whē they so thought, behold, ther awaked one of the heedes that were at rest: namelye, it that was in the myddest, for that was the greater of the two heedes. And thē I sawe, that the two heedes were fylled with hym, and the heed was turned with thē, that were by hym, and did eate vp the two vnder wynges that wolde haue raygned. ¶

But this heed put the hole earth in feare, and bare rule in it, ouer all those that dwelte vpon earth with moche laboure, and he had the gouernaunce of the worlde, ouer all the soules that haue ben. After this I loked, and beholde, the heede that was in the myddest, sodaynly appeared nomore, like as ý wynges then came the two heedes, which ruled vpon earth, & ouer those that dwelt therin. And I beheide, & lo, the heed vpon the ryght syde denoured that was vpon the lefte syde. And I herde a voyce which sayde vnto me: loke before the, and consyder the thynge that thou seest. Then I sawe, and beholde, as it were a Lyon that roareth, rennyge hastelye oute of the wood, and he sēt out a mans voyce vnto the Aegle, and sayd: Heare thou: I wyl talke with the, and the hyest shal saye vnto the: Is it not thou that hast the vyctorie of the foure beastes, whom I made to raygne vpon earth and in my worlde, and that the ende of theyr tymes myght come thorowe them? ¶

And the fourth came, and ouerranne all the beastes that were past, & had power ouer the worlde with great fearfulnesse, and ouer the hole compasse of the earth with the moost wycked labour, and so longe tyme dwelte he vpon the earth with discryte, & the earth hast thou iudged not with truthe. For thou hast troubled the mete: thou hast hurt the peaceable and quyet: thou hast loued lyers, and destroyed the dwellinges of them that brought forthe frute: and hast cast downe the walles of suche as did the no harme. Therfore is thy wrongfull dealynge and blasphempe come vp vnto the hyghest: and thy pryde vnto the myghtye. The hyghest also hath loked vpon the proud tymes: and beholde, they are ended and theyr abhominacions are fulfylled. And therfore appeare nomore, thou Aegle, & thy horryble wynges, and thy wycked fethers, & thy vngracyous heedes, and thy synfull clawes, and all thy vayne bodye: that the earth maye be refreshed, and come agayne to her selfe: when she is delyuered from thy violēce: and that she maye hope for ý iudgement and mercy of hym that made her.

¶ The.xii.Chapter.

And it

A And it happened whē ý lion spake
these wordes vnto the Aegle, I
sawe, and beholde, the heed that
afore had the vpper hande, ap-
peared nomore: neyther dyd the
foure wiges appeare any more, that came to
hym and were set vp to raygne: and theyr
kyngdome was small and full of vproore.
And I sawe, and beholde, they appeared no-
more, and the whole bodye of the Aegle was
brent, and the earth was in great feare. Thē
awaked I out of the traunce of my mynde, &
from great feare, and sayde vnto my spyrite:
Lo, this hast thou gyuē me in that thou sear-
chest out the wayes of the hyghest: lo, yet am
I wery in my mynde, and very weake in my
spyrite, and lytle strength is there in me, for
the great feare that I receyued this nyght.
Therfore wyl I now beseche the hyest, that
he wil, comfort me vnto the ende: and I sayd
Lorde, Lorde, yf I haue founde grace before
thy syght, and yf I am iustifyed with the be-
fore manye other, and yf my prayer be come
vp before thy face, cōfort me then, and shewe
me thy seruaunt the interpretation & playne
difference of this horryble syght, that thou
mayest perfectly comforte my soule: for thou
hast iudged me worthy, to shewe me the last
of tymes.

And he sayde vnto me: this is the inter-
pretation of this syght. The Aegle whome
thou sawest come vp from the see, is the king
dome * whiche was sene in the vysion of thy
B brother Danyel, but it was not expounded
vnto him, for nowe I declare it vnto the. Be
holde, the dayes come, that there shal ryse vp
a kyngdome vpon earth, and it shalbe feared
above all the kyngdomes that were before it
In the same kyngdome shall twelue kynges
raygne, one after an other. For the seconde
shall begynne to raygne and shall haue more
tyme then the other twelue: and this do the
twelue wynges signifye, which thou sawest.
As for the voyce that spake, and that thou
sawest go out from the heedes, but not from
the body: it betokeneth, that after the tyme
of the kyngdome there shall aryse grete stry-
uynges, and it shal stande in peryll of fallig:
neuertheleſſe, it shall not yet fall, but shalbe
set into his begynnynge. And the eyght vn-
der wiges which ý sawest hange vnto ý win
ges of hym, betoken, that in hym there shall
aryse eyght kynges, whose tyme shall be but
small, and theyr yeres swyft, and two of thē
shall beare. But when the myddest tyme cō-
meth, there shall be foure kepte in the tyme,
when hys tyme begynneth to come, that it
maye be ended, but two shall be kepte vnto
the ende.

C And where as thou sawest thre heedes re-
stynge: this is the interpretation. In his last
shal the hyest rayse vp thre kyngdomes, and
call many agayne in to them, and they shall
haue the dominion of the earth, and of those
that dwell therin, with moche labour above
al those that were before them. Therfore are
they called ý hedes of the Aegle: for it is they
that shall bryngе forthe his wyckednesse a-
gayne, and that shall perfourme and finisshe
his last. And where as thou sawest, that the
greate heed appeared nomore, it signifyeth,
that one of them shall dye vpon his bed, and
yet with payne, for ý two that remayne shall
be slayne with the swerde. For the swerde of
the one shall deuoure the other, but at ý last,
shall he fall thorowe the swerde hym selfe.

And where as thou sawest two vnder-
wynges vpon the heed that is on the ryghte-
syde, it signifyeth that it is they, whome the
hyghest hath kepte vnto theyr ende: this is a
small kyngdome, & full of trouble. The lyon
whome thou sawest rysynge vp, oute of the
wood, and roryngе and speakynge vnto the
Aegle, and rebukynge hym for his vnrygh-
tousnesse, is the wynde which the hyest hath
kepte for them and for theyr wyckednesse vn
to the ende: he shall reproue them, and rente
them a sundre before them. For he shall set
them lyuyng before the iudgement, and shall D
rebuke them: for the residu of my people shall
he delyuer with trouble, those that be preser-
ued ouer myne endes: and he shall make them
ioyfull, vntyll the commynge of the daye of
iudgement: whereof I haue spoken vnto the
from the begynnynge. This is the dreame ý
thou sawest: and this is the interpretation.
Thou onely hast ben meete to knowe the se-
crete of the hyghest.

Therfore, wryte all these thynges ý thou
hast sene in a booke, and hyde them, and teche
them the wyse in ý people, whose hertes thou
knowest maye comprehende and keepe these
secretes. But wayte ý here thy selfe yet seuen
dayes mo, that it maye be shewed the, what-
soeuer it pleaseth the hyghest to declare vnto
the: and with that he went his waye.

And when all the people perceyued, that
the seuen dayes were past, and I not come a-
gayne into the cytie, they gathered them all
togyther, from the leest vnto the moost, and
came vnto me, and sayde, what haue we offe-
ded the? and what euyl haue we done against
the, that thou forsakest vs, and syttest here in
this place? For of all people, thou onely arte
left vs, as a grape of the vyne, and as a cādle
in a darke place, and as an hauen and shyppe
preserued from the tempest. Haue we not es
aduersityе ynough, but ý must forsake vs?
Were it not better for vs, that we had bene
brent with Syon? For we are not better thē
they that dyed there: and they wepte with
loude voyce. Then answered I them, & sayd:
Be of good comforte, O Israel, and be not
heuy thou house of Jacob: for the hyest hath
you in

* Dani. vii. c.

you in remembraunce, and the mypghtie hath not forgotten you in temptation. As for me, I have not forsaken you, neypther am I depar ted from you: but am come into this place to praye, byecause of the mysterye of Israel, that I mypght seeke mercye for the lowe estate of your Sanctuarye. And nowe go your waye home every man, and after these dayes wyll I come vnto you. So the people wente theyr waye into the cytie, lyke as I commaunded them: but I remayned styll in the felde seuen dayes, as the Iungell bad me, and dyd eate mayne of the floures of the felde, and had my meate of the herbes in those dayes.

The.xiii.Chapter.

And it happened after the seuen dayes, that I dreamed a dreame by nypght. And beholde, there arose a wynde from the see, that it moued all the floudes thereof. And I loked, & beholde, the man was strong, and mereased with the cloudes of heauen: & when he tourned his countenaunce to consyder all the thynges trembled that were seene under hym: and when the voyce went out of his mouth, all they brente that hearde hym, lyke as the earth when it feleth the fyre.

After these I saw, and beholde, there was gathered togypther a multitude of men out of number, from the foure wyndes of the heauen, to fyght agaynst the man that came out from the see. And I loked, and behold, he graue vnto hym selfe a great mountayne, and flewe vp vpon it. But I wolde haue seene the bordes or place, whereout the hyll was grauen, and I coulde not.

I sawe after these, that all they whiche came to fyght agaynst hym, were sore afraid yet they durst fyght. Neuertheleſſe, whē he sawe ý fearcenesse and violence of ý people togypther lyft vp his hande nor held a swerd or any weapon: but onely (as I sawe) he sēt out of his mouth as it had ben a blast of fyre and out of his lippes the wynde of the flame: and out of his tonge he cast out sparkes and flammes, and they were all mixt togypther: the blast of fyre, the wynde of the flammes, and the great storme, and fell with a rushe vpon the people, which was prepared to fight, and burnt them vp euerychone: so that of the innumerable multitude there was nothyng seene, but onely dust and smoke. When I saw this, I was afrayed.

Afterwarde, sawe I the same man come down from the mountayne, and callynge vnto hym an other peaceable people, & there came mych people vnto him: some were glad some were sorye, some of them were bounde, some that they were caryed and brought forth.

Then was I sycke thorowe great feare, and I awaked, and sayde: thou hast shewed thy seruaunte all thy wonders, from the begynnyng, and hast counted me worthy, that thou mypghtest receyue my prayer: shewe me nowe yet the interpretacion of this dreame. For thus I consydre in my vnderstandynge: wo vnto thē that shalbe lefte in those dayes, and moche more wo vnto them ý are not left behynde: for they that were not lefte, were in heuynesse.

Nowe vnderstande I the thynges ý are layed vp in the latter dayes which shall happen vnto them, and to those that are not lefte behynde. Therfore are they come into greate perylles, and many necessities, lyke as these dreames declare. Yet is it easyer, ý he whiche suffereth hurte, come in these, then to passe awaye as a cloude out of the worlde, and now to se the thynges ý shall happen in the last.

Then answered he me, and sayd: The interpretation of the sygnt shall I shewe the, and I wyl open vnto the, ý thynge that thou hast requyred. For thou hast spoken of them that are lefte behynde, and this is the interpretation. He that taketh awaye the peryll in that tyme, hath kept hym selfe. They that be fallen into harme, are suche as haue workes and fayth vnto the most mightie. Know this therfore, that they which be left behind are more blessed then they that be deed. This is the meanynge of the vysion. Where as thow sawest a man commynge vp from the depe of the see, the same is he whom God the hyghest hath kept a greate season: whiche by his owne selfe shall delyuer his creature, and he shal ordre them that are left behynde. And where as thou sawest, that out of his mouth there came a blast of wynde, fyre and storme: and how that he lyfte vp neypther swerde nor weapon, but that the rushynge in of hym destroyed ý hole multitude, that came to fyght agaynste hym: it sygnifyeth, that the dayes come, when God wyll delyuer them that are vpon earth, and in a traunce of mynde shall he come vpon them, that dwell in the earth. And one shall vndertake to fyght agaynste an other, one citie against an other, one place agaynst an other, * one people agaynst an other, and one realme agaynst an other. Whē this commeth to passe, then shall the tokens come, that I shewed the before: and then shal my son be declared, whom thou sawest clyme vp as a man. And when all the people heare hys voyce, euerye man shall in theyr owne lande leaue the battayle that they haue, one agaynst an other, and an innumerable multitude shall be gathered togypther, as they that be wyllyng to come, and to ouercome him by fyghtynge. But he shall stande vpon the top of the mounte Syon. Neuertheleſſe, Syon shall come, and shall be shewed, beynge prepared and buylded for all men, lyke as thou sawest the hyl grauen forth without any hādes.

C

Mat. xxiiii.a

des. But my sonne shall rebuke the people, that are come: for their wyckednesse, with the tempest: and for their euil ymaginaciõs: and their paynes wherewith they shalbe punished, are lykened vnto the flame: and without any labour, shal he destroy them, euen by the lawe, which is compared vnto the fyre.

And where as thou sawest, that he gathered an other peaceable people vnto hi: those are the ten trybes whiche were caryed away prisoners oute of their owne lande, * in the tyme of Oseas the kynge whom Salmanasar the kyng of Assyria toke prisoner, and caryed them ouer the water, and so came they into an other lande.

*4.reg.xvii.a

But they gaue them this counsayle that they shoulde leaue the multitude of the Heythen, and to go forth into a farther countrie, where neuer mankynde dwelte: that they myght there kepe their statutes, which they neuer kepte in their owne lande. And so they entred in at the narowe passages of the water of Euphrates, and so God shewed tokens for them, * and heide styll the floude tyll they were passed ouer, for thorowe the countrye, there was a great waye namelye of a yeare, and a halfe iourneye, for the same regyon is called Asareth. Then dwelt they there vntyl the latter tyme: and when they come forthe agayne, the hygheste shall holde styl the springes of the streame agayne, that they may go thorow, therfore sawest thou the multitude with peace. And they that be left behynde of thy people, are those that be founde within my bordre. Now when he destroyeth the multitude that is gathered togyther, he shall defende his people that remayne, and then shall he shewe them great wonders.

D
Deuter.xxi.c
Iosu.iii.a

Then sayd I: O Lorde, Lorde, shewe me this, wherfore haue I sene the man cõmynge vp from the deepe of the see? And he sayde vnto me: Lyke as thou cannest neyther seke oute nor knowe these thynges that are in the depe of the see, euen so mayest thou not se my sonne, or those that be with hym, but in the tyme of the daye. This is the interpretacyon of the dreame whiche thou sawest, therefore thou onely arte yet lyghtened, for thou hast forsaken thyne owne lawe, and applyed thy dylygence vnto myne, and sought it. * Thy lyfe hast thou ordred in wysdome, and ‡ hast called vnderstandynge thy mother, and therfore haue I shewed the, the treasure of the Hygheit. After thre dayes, I wyll shewe the more, and talke with the at more large: yea, heuy and wonderous thynges wyl I declare vnto the.

*4.reg.iii.a
‡Prou.iii.a

Then wẽt I forth vnto the felde, gyuing prayse and thankes greatlye vnto God, bycause of this wonders which he dyd in tyme and bycause he gouerneth the same, and suche as is in tyme, and there I sat thre dayes.

¶ The.xiiii.Chapter.

¶ God appeareth to Esdras in the bush, and sheweth hym what he shall do.

Upon the thyrde daye I sate vnder an oke tree, then came there a voyce vnto me out of the bush, and sayde: Esdras Esdras? And I sayde: here am I Lorde, and stode vp vpon my feete. Then spake he vnto me: * in the bush dyd I appeare vnto Moses and talked with him when my people serued in Egypt. And I sent hym, and led my people out of Egypt, and brought him vpon the mounte Syon, where I helde hym by me a longe season, and tolde hym my wonderous workes, and shewed hym the secretes of the tymes and the ende, and commaunded hym, sayinge: These wordes shalte thou declare, and not hyde them: And nowe I saye vnto the: that thou laye vp in thyne hert the dreames that thou hast seene, and the interpretacyõs which I haue shewed the: for thou shalt be recepued of all, thou shalt be tourned, and remayne with my counsayle, and with suche as be lyke the, vntyl the tymes be ended. For the world hath lost his youth, and the tymes begynne to waxe olde. For the tyme is deuyded into twelue partes, and ten partes of it are goone al redye, and halfe of the tenthe parte, yet remayneth there that which is after the halfe of the tenth parte.

1
*

Therefore, prepare and ordre thy house, & reforme thy people: comfort suche of them as be in trouble: and tell nowe of the destruction: let go from the, mortall thoughtes: cast a waye the burthens of man: put of the weake nature: laye vp in some places the thoughtes that are moost heuye vnto the, and haste the to flye from these tymes: for suche euell and wyckednesse as thou hast sene nowe happen, shall they doo yet moche worse. * For the weaker that the worlde and the tyme is, the more shall synne and wyckednesse increase, in them that dwel vpon earth. For ý truth is fled farre awaye, and lesynge is harde at hãd. For nowe haseth the vysion to come, that ý hast sene.

3
*

Then answered I before the, and sayde: Beholde Lorde, I wyll go as thou hast commaunded me, and reformme the people which are present. But they that shalbe borne after warde, who wyll exhorte or rebuke them? Thus ý world is set in darknesse: and they ý dwell therein are without lyght: for thy law is kyndled, bycause noman knowetb the thynges that are done of the, or that shal be done. Yf I haue founde grace before the, sende the holye ghost into me, & I shall wrote all that hath ben done in the worlde syns the beginnynge, which was wrytten in thy lawe, that men maye fynde the path, and ý they whiche wyll lyue in the latter dayes, maye lyue.

And

And he answered me, sayinge: Go thy
way, gather the people together, and saye
unto them: that they seke the not for fourtye
dayes, but loke thou gather the many bore
kynde, & take with the Sarea, Dabria, Sele
mia, Ecanus, and Asiel, these fyue, which are
redy to wryte swyftly, and come hyther, & I
shal lyghte a candle of vnderstādyng in thine
harte, whiche shall not be put out, tyll ý thyn-
ges be performed whiche thou shalt begyn
to wryte. And then shalt thou declare some
thynges openly vnto the perfect, & some thin
ges shalt thou shewe secretly vnto the wyse.
Tomorowe thys houre shalt thou begynne
to wryte.

Then went I forthe (as he commaunt-
ded me) and gathered all the people together
and sayde: Heare these wordes, O Israel:
Your fathers at the begynnyng were straun-
gers in Egypte, from whence they were de-
liuered, and receaued the law of lyfe * which
they kept not, which ye also haue transgres-
sed after them. Then was this lande, and
the lande of Sion parted amonge you by lot
vnpitefully. But youre fathers and ye your
selues also haue done vnrygyteousnesse, and
haue not kept the wayes which the hyest cō-
manded you. And for so much as he is a
rygyteous Judge, he toke from you in tyme
the thyng that he had geuen you. And nowe
are ye here and your brethren amonge you.
Therfore yf so be that ye wyll subdue youre
owne vnderstandyng, & refourme your hert
ye shalbe kept alyue, and after death shall ye
fynde mercye. For after death shall ý iud-
gement come, when we shall lyue agayne: &
then shall the names of the rygyteous be ma
nifest, and the workes of the vngodly shalbe
declared. Let no man therfore come now vn-
to me, nor aske any questyon at me these four
dayes.

So I toke the fyue men (as he cōmaunt-
ded me) and we wente into the felde, and re-
mayned there. The nexte daye a voyce called
me sayinge: Esdras * open thy mouthe, and
drynke that I geue the. Then opened I my
mouth, and beholde: he reached me a full cup
whiche was full as it were with water, but
the colour of it was lyke fyre. And I toke it
and dranke. And when I had dronken it, my
harte had vnderstanding and wysdome grew
in my brest: for my spirite was kept in remē-
brance, and my mouth was opened and shut
no more. The hyest gaue vnderstandynge
vnto the fyue men, ý they wrote the hye thyn
ges of the nyght, which they vnderstode not
for in ý nyght they dyd eat bread: as for me
I spake in the daye & helde not my tonge by
nyght. In xl. dayes, they wrote xii. hundred &
four bookes.

And it happened when the fourty dayes
were fulfylled, that the hyest spake, sayinge:
The fyrst ý thou hast wrytten speake openly
that the worthy & vnworthy maye reade it.
But kepe the lxx. last, that ý mayst shewe it
only to suche as be wyse amonge thy people.
For in them is the spryng of vnderstandyng
the fountayne of wysdom, and the streame of
knowledge. And I dyd so.

¶ The. xv. Chapter.

¶ The punyshment that euyll people shall haue: which God commaundeth Esdras to shewe vnto them.

Beholde, speake thou in the
eares of my people ý wordes
of prophecy which I wil put
in thy mouth, sayth ý Lord:
and cause them to be wrytte
in a letter, for it is the truth.
Feare not the ymaginacions agaynst ý. Let
not the vnfaythfulnesse of them trouble the,
that speake agaynst ý. For all the vnfayth-
ful shal dye in theyr vnfaythfulnes. Beyold
sayth the Lorde, I wyl bryng plages vpon ý
worlde, the swearde, hunger, death, & destru-
ctyon, for wyckednes hath the vpperhande
in all the earth, & theyr shameful workes are
fulfylled.

Therfore sayth the Lorde: I wyll holde
my tonge nomore vnto theyre wyckednesse,
which they do so vngodly: nether wyl I suf-
fre them in ý thynges, that they deale wal so
wyckedly. Beholde * the innocent bloud of ý
troubled cryeth vnto me, and the soules of ý
rygyteous cōplayne contynually: & therfore
(sayth the Lord) I will surely auenge: and re
ceaue vnto me all the innocent bloud from a-
monge them.

* Apoc. i. b. and. xix. a.

* Beholde, my people is led as as flocke
of shepe to be slayne. I wyll not suffre them
nowe to dwel in Egypte but wyll bryng the
out with a myghty hande and a stretched out
arme, and smyte it w̄ plages as afore and wil
destroye all ý lande of it. Egypt shal mourne
and the foundacyons of it shal be smytten w̄
the plage and punyshment ý God shal bryng
vpon it.

* Esa. xliiii. e Roma. viii. c. i. Cor. xiii. b.

They that tyll the grounde shall mourne
for theyr sedes shalbe destroyed thorowe the
blastyng and hayle, and an horryble starre.
Wo worth the worlde and them that dwell
therin, for the swearde and theyr destruccion
draweth nye, and one people shall stande vp
to fyght agaynst another, & swerdes in their
handes. For men shalbe vnstedfast, & some
shall do vyolence vnto other: they shal not re
garde theyr kynge and prynces, the wayes
of theyr doynges and handelynges in theyre
power. A man shall desyre to go in the Cytie
and shall not be able. For beause of theyr
pryde the cyties shal be brought in feare, the
houses shall shake, and men shalbe afrayde:
A man shall haue no pyte vpon his neygh-

boure, but one shall prouoke an other vnto
batayle to spoyle theyr goodes, because of ý
honger of breade, and because of the greate
trouble.

D Beholde, I gather and call together all
the kynges of the earth, whiche are from the
vprysyng, from the South, from the East, &
Lybanus to turne vnto them, and restore the
thynges that they haue geuen them. Lyke as
they do yet this daye vnto my chosen, so wyl
I do also, and recōpense thē in theyr bosome.
Thus sayth the Lorde God: My ryght hand
shall not spare the synners, & my swerde shall
not cease ouer them ý shed the innocent bluod
vpon earth. The feare is gone out from hys
wrath, and hath consumed the foundacyons
of the earth, and the synners lyke the strawe
that is kyndled. Wo worth them ý synne, &
kepe not my commaundementes, sayeth the
Lorde: I wyl not spare them. Go pour waye
ye chyldren from violence defyle not my san-
ctuary: for the Lorde knoweth all them that
synne agaynste hym, and therfore delyuereth
he them vnto death and destruccyon: For
nowe are the plages come vpon the worlde,
and ye shall remayne in them. For God shal
not delyuer you, because ye haue synned a-
gaynst hym.

E Beholde, an horryble vysyon commeth
from the Easte, where generacyons of Dra-
gons shal come out, and the people of ý Ara-
bies with many charets, and the multytude
of them shalbe as the wynde vpon earth that
all they whiche heare them ragynge in theyr
wrathe, maye feare and be afrayde, and as
the wylde Bores out of the woode, so shall
they go oute, and wyth greate power shall
they come, and stande fyghtyng wyth them:
and shall waste the porcyon of the lande of ý
Assyrians.

And then shal ý Dragons haue the vpper
hande, not remembrynge theyr byrth, & shall
turne aboute swearyng together in great po
wer, to persecute them. But these shalbe a-
frayde, and kepe sylence at theyr power, and
shall fle: and one out of the lande of the Assy-
rians shall besege them, & consume one of thē
and in theyr host shalbe feare and drede, and
stryke amonge theyr kynges.

F Behold, cloudes from the East, and from
the Northe vnto the Southe, and they are
very horryble to loke vpon, ful of wrath and
storme. They shall smyte one vpon an other:
and they shall smyte at the great starre vpon
earthe and theyr starre, and the bloude shall
be from the swearde vnto the belye: and the
smoke of man vnto the Cameis lytter: And
there shalde great fearfulnes and tremblyng
vpon earth, and they that se the wrath, shall
be afraide, and a tremblyng shal come vpon
them.

And then shall there come greate raynes
from the South, and from the North, & part
from the West, and from the stormy wynde
from the East, and shall shut thē vp agayne,
and the cloude which he rayled vp in wrath,
and the starre to cause feare toward the East
and West wind shalbe destroyed: & the great
cloudes shalbe lyft vp, and the mighty clou-
des full of wrath, and the starre ý they maye
make all the earth afrayd, and them ý dwell
therin, and that they maye poure out ouer all
places an horrible starre, fyre, and hayle and
flyenge swerdes, and many waters: that al
feldes maye be full, and all ryuers, and they
shall breake downe the Cyties and walles,
mountaynes and hylles, all trees, wood, and
the grasse of the medowes, & all theyr frute.
And they shall go stedfaste vnto Babylon, &
make her afrayde, they shall come to her and
besege her: the starre and all wrath shall they
poure out vpon her.

G Then shall the dust & smoke go vp vnto
the heauen, and all they that be aboute her
shal bewayle her: and they that remayne vn-
der her shall do seruyce vnto them that haue
put her in feare. And thou Asia ý comforest
thy selfe also vpon the hope of Babylon, and
art a worshyp of her personne: Wo be vnto
the thou wretche, because thou hast made thy
selfe lyke vnto her, and hast decte thy daugh-
ters in whordom, that they mygte tryumph
and please thy louers, whiche haue alwaye
desyred to commyt whordom with the: thou
haste folowed the abhomynable Cytie in all
her workes and inuencyons.

Therfore sayth God: I wyll send plages
vpon ý wyddowhode, pouerte, hunger, war-
res, and pestylence, to wast thy houses wyth
destruccyon and deathe, and the glory of thy
power shalbe dryed vp as a floure, when the
heat rysyth ý is sent ouer the: Thou shalt be
sycke as a poore wyfe that is plaged & beat
of wemen: so that the mygthy and louer shall
not be able to receaue the. Wolde I so hate
the sayth the Lorde? Yf thou haddest not al-
waye slayne my chosen, exaltynge the stroke
of thy handes, and sayde ouer theyr deathe,
when thou wast dronken: set forth ý bewtye
of thy countenaunce.

The rewarde of thy whordom shalbe re-
compensed the in thy bosome, therfore shalt ý
receaue rewarde.

Lyke as thou hast done vnto my chosen,
(sayth the Lorde) euen so shall God do vnto
the, and shal delyuer the into the plage. Thy
chyldren shall dye of hunger, and thou shalt
fall thorowe the swearde. Thy cyties shalbe
broken downe, & all thyne shall perysche wyth
the swearde in the felde. They that be in the
mountaynes shall dye of hunger, and eate
theyr owne flesh, & drynke theyr owne bloud
for very hunger of bred and thyrst of water.
Thou vnhappye shalt come thorowe the se

and

and receaue plages agayne.

In the passage they shall caste downe the
layne Cytie, and shall rote oute one parte of
thy lande, and consume the pozcyon of glo-
ryre. They shall treade the downe lyke stub-
ble, and they shall be thy fyre, and shall con-
sume the: thy cyties and thy lande, thy wood
and thy frutefull trees shall they burne vp w̄
the fyre. Thy chyldren shall they cary awaye
captyue, & loke what ꝑ halt, they shall spoyle
it, and marre the bewtye of thy face.

¶ The.xvi.Chapter.

¶ The heathen shalde punyshed.

1 WO be vnto the Babylon &
Asia, wo be vnto ꝑ Egipt
and Syria: gyrde your sel
ues w̄ clothes of sacke and
heare, & mourne your chil-
drē, be sorry for your destru
ccion is at hand. A sweard
is sent vpon you, & who wyll turne it backe?
A fyre is kyndled amonge you, and who wyl
quench it? Plages are sent vnto you, & what
is he that wyl dryue them awaye? Wayle any
man dryue awaye an hongry lyon in ꝑ wood
Or wayle any man quench the fyre in stubble
when it hath begunne to burne? Wayle one
man agayne the arowe, ꝑ is shot of a stroge
archer: The myghty Lorde sendeth the pla-
ges, and what is he that wyll dryue them a-
waye? The fyre is kyndled and gone forth in
his wrath, & what is he that wyll quench it?
He shal caste lyghtenynges, and who shal not
feare? he shall thonder, & who shall not be a-
frayde: The Lorde shall threaten, and who
shall not vtterly be beaten to poulder at hys
presence? The earth quaketh, and the founda
cyons therof: the see aryseth vp with waues
from the depe, & the floudes of it are vnquyet
and the fyshes therof also before the Lorde, &
before the glory of his power. For stronge is
his ryght hande that holdeth the bowe, hys
arowes that he shoteth are sharpe, and shall
not mysse, when they begynne to be shote in-
to the endes of the worlde.

Beholde, the plages are sent, and shal not
2 turne againe, tyl they come vpon earth. The
fyre is kyndled, and shall not be put out, tyll
it consume ꝑ foundacyons of the earth. Lyke
as an arowe which is shot of a myghtye ar-
cher, returneth not backewarde: euen so the
plages that shall be sente vpon earthe, shall
not turne agayne. Wo is me, wo is me, who
wyll delyuer me in those dayes? The begyn-
nynge of sorowes and great mournynge: the
begynnynge of derth and greate deathe, the
begynnynge of warres, and the powers shal
stande in feare: the begynnynge of euelles, and
they shall tremble euery one. What shall I
do in these thynges, when the plages come?
Beholde, hunger, and plage, trouble and an-
guysh are sent, as scourges for amendement.
But for all these thinges they shal not turne
from theyr wyckednes, nor be alwaye mynd
full of the scourges.

Beholde, vytayles shalbe so good cheape ¶
vpon earth, that they shall thynke thē selues
to be in good case, & euen then shall mysche-
fe grow vpon earth, warres, dearth, and great
disquyetnes. For many of them that dwell
vpon earthe shall perysche of hunger, and the
other that escape the hunger, shal the sweard
destroye: & the deade shalbe cast out as donge
and there shalbe no man to confort them. For
the earth shalbe wasted, and the cyties shal-
be cast downe: there shalbe no man left to tyl
the earth and to sowe it. The trees shal geue
frute, & who shall plucke them of and gather
them? The grapes shalbe rype, & who shall
treade them? For all places shalbe desolate
of men, so that one man shall desyre to se an-
other, or to heare hys voyce. For of one
whole cytie there shalbe ten lefte, and two in
the felde, which shall hyde them selues in the
thycke bushes, and in the clyffes of stones:
lyke as when there remayne thre or four olyu-
es vpon the olyue tree, or as whena vyne-
yarde is gathered, there are left some grapes
of them that dilygently sought thorowe the
vyneyarde.

Euen so in those dayes there shall be thre D
or foure left for them ꝑ searche theyr houses
with the sweard. And the earth shalbe lefte
waste, and the feldes therof shall ware olde:
and her wayes and all her pathes shal grow
full of thornes, because no man shal trauayle
there thorow. The daughters shall mourne,
hauyng no brydegroms: ꝑ wemen shal make
lamentacyon, hauynge no husbandes, theyr
daughters shall mourne, hauyng no helpe of
theyr brydegrome. In the warres shall they
be destroyed, and theyr husbandes shall pe-
rysh of hunger. Ye seruauntes of the Lord
heare these thynges, and marke them. Be-
holde, the worde of the Lorde, O receaue it:
beholde, the plages drawe nye, and are not
slacke in tarynge. Lyke as a trauaylynge
woman which after the .ix. moneth bringeth
forth a sonne, when the houre of the byrth is
come, an houre two or thre afore that the pay
nes come vpon her body, and when the chyld
cōmeth to the byrth, they tary not the twyn-
kelynge of an eye: Euen so shall not the pla-
ges be slack to come vpon earth, & the world
shall mourne, and sorowes shall come vpon
it on euery syde.

O my people, heare my worde, make E
you ready to the battayle: and in all euell be
euen as pylgrems vpon earth. *He that sel- *1.Cor.vii.B
leth, let hym be as he that flyeth hys waye: &
he that byeth as one that wyll lease.

Who so occuppeth marchaundyse, as he that wynneth not: & he that buyldeth, as he that shal not dwell therin: he that soweth, as one that shal not reape: he that twysteth ý vyneyarde, as he that shall not gather the grapes, they that mary, as they that shall get no chyldren: and they that marye not: as the wyddowes, and therfore * they that laboure, laboure in vayne. For straungers shall reape theyr frutes, and spoyle theyr goodes, ouerthrow theyr houses, and take theyr chyldren captyue, for in captyuyte & honger shall they get chyldren. And they ý occuppe their marchaundyse with robbery, howe longe decke they theyr cyties, theyr houses, theyr possessyons, and persons: the more wyll I punyshe them for theyr synnes, sayeth the Lord. Lyke as an whore enuieth an honest womã, so shal ryghteousnes hate iniquyte, whẽ she decketh her selfe, and shall accuse her to her face, whẽ he cõmeth that defendeth, whiche shall make inquisicion for all synne vpõ earth. And therfore be not ye lyke thervnto, nor to ý workes therof: for or euer it be longe, iniquite shalbe takẽ awaye out of the earth: & ryghteousnes shal raygne amonge you.

* pr. ezr. dti. a. Prouer. x. c. Eccle. xi. d.

F Let not the synner saye, that he hath not synned: for coles of fyre shall burne vpon his heade, which sayth before the Lord God and hys glorye: I haue not synned. Beholde, the Lorde knoweth all the workes of men, theyr ymaginacyons, theyr thoughtes, and theyr hertes. * For he spake but the worde: let the earth be made, and it was made: let the heauen be made, and it was made. In his worde were the starres made, and he knoweth the nombre of them. He searcheth the ground of the depe, & the treasures therof: he hath measured the see, and what it cõteyneth. He hath shut the see in the myddest of the waters, and with his worde hath he hãged the earth vpõ the waters. He spredeth out the heauen lyke a vawte, vpon ý waters hath he founded it: In the deserte and drye wyldernesse hath he made spryngeſ of water, and poles vpon the toppe of the mountaynes, that the floudes myght poure downe frome the stony rockes to water the earth. He made man, & put hys herte in the myddest of the bodye, and gaue hym breth, lyfe and vnderstaudyng, yee, and the spryte of the almighty God, which made all thyngeſ, and hath searched the ground of

* Gene. i. a.

all the secretes of the earth.

He knoweth your ymaginacyõs and inuencyons, & what ye thyncke when ye synne and wolde hyde your synnes. Therfore hath the Lorde searched and sought out all youre workes, and he shall bewraye you all. And whẽ your synes are brought forth, ye shalbe ashamed before men, and your owne synnes shalbe your accusers in that day. What wyl ye do (Or howe wyl ye hyde your synnes before God and hys Aungelles (Beholde, God hym selfe is the iudge, feare hym, leaue of frõ your synnes, and forget your vnryghteousnesses, and medle nomore wyth them: so shal God leade you forth, and delyuer you frõ all trouble. For beholde, ý heate of a great multytude is kyndled ouer you, & they shall take awaye certayne of you, & fede the ydle wyth Idols: and they that cõsent vnto thẽ, shalbe had in dirisyon, laughed to scorne, and trodẽ vnder fote.

For vnto the places there shalbe a place, and in the nexte cyties a greate insurrecyon vpon those that feare the Lorde. They shall be lyke mad men, they shal spare no mã: they shall spoyle & waste suche as feare the Lord, theyr goodes shall they take from them, and shutte them out of theyr houses. Thẽ shall it be knowen who are my chosen, & they shalbe tryed as the golde in the fyre. Heare, O ye my beloued, sayeth the Lorde: beholde, the dayes of trouble are at hand, but I wyl deliuer you from the same. Be not ye afrayed, dispayre not, for God is your captayne.

Who so kepeth my commaundementes and preceptes (sayth the Lorde God) let not youre synnes waye you downe, and let not your vnryghteousnesse be lyfte vp. Wo be vnto them that are subdued vnto theyr synnes, and tangled in theyr wyckednesse: lyke as a felde is hedged in wyth bushes, and the path therof couered with thornes, that no man maye trauayle thorow: and so is he taken, and cast in the fyre, and brent.

The ende of the fourth boke of Esdras.

The boke of Tobias.

¶ The fyrst Chapter.

¶ Tobias beynge taken prysoner, forsaketh not the lore of truth. The mercy and charyte of Tobias: and the maners of hym in his youth. He taketh Hannah to wyfe: by whome he hath a sonne named Tobias. He recouereth Gabel with money. He and his are fayne to flye, but after the death of Sennaherib they returne agayne.

1 Obias was of the trybe & cytie of Nephtali, which lieth in ý hie coũtrees of Galile aboue Naason the wayes toward ý west hauing ý Cytie of Sephet vpon ý left syde.

Thoughe he was taken prysoner in the dayes of Salmanasar kyng of the Assiryãs nevertheles beynge in captyuitie, he forsoke not the wayes of truth: In so much that what soever he myghte get, he parted it daylye w̃ his felow prysoners and brethren, that were of his kynred. And though he were yonger then all in the trybe of Nephtaly, yet dyd not he behaue hym selfe chyldeshlye in hys worke. And when all the other went to ý golden calues, whiche Jeroboam the kynge of Israell had made, he hym selfe alone fled all theyr companies, and gat hym to Jerusalem into the temple of the Lorde, and there worshyped the Lorde God of Israel, faythfully offerynge of all his fyrst frutes and tythes so that in the thyrde yere he mynistred all the tythes vnto the straungers aud conuertes. These and such lyke thynges dyd he obserue according to the lawe of God, when he was yet but yonge.

2 But when he was a man, he toke out of hys owne trybe a wyfe called Anna, and of her he begat a sonne, whome he called after hys owne name, and taughte hym from hys youth vp, to feare God, and to refraine from all synne.

Nowe when he with his wyfe, his sonne and with all his kynred was come in captynite vnto the cytie of Niniue, what tyme as they all dyd eate of the meates of the heathẽ he kepte hys soule, and was neuer defyled in theyr meates. And for so muche as he was mydefull of the Lorde in all his herte, God gaue hym fauoure in the syght of Salmanasar the kyng, whiche gaue hym power to go where he woulde, and so had he lybertye to do what soever hym lyst.

3 Do went Tobias vnto all them ý were in prysion, and confortedthem, and gaue thẽ wholsome exhortacyons. And when he came to Rages, a cytie of the Medes, hauyng ten talentes of syluer (of the thynges wherwith the kyng had honoured hym) & saw amonge a greate companye of people of hys kynred, yet Gabelus (which was of his owne tribe) beynge in necessytye, he gaue hym the sayde weyght of syluer vnder an handwrityng.

After a longe season when Salmanasar the kyng was deade, and Sennaherib hys sonne reygned in his steade, which hated the chyldren of Israel. Tobias went dayly thorowe out all his kynred, and confortedthem and gaue of his goodes to euery one of them as much as he myght: he fed the hungry clothed the naked, & buryed the deed and slayne: and that dilygently.

4 And when Sennaherib the kynge came agayne and fled oute of Jewry (what tyme as God punyshed hym for hys blasphemy) & in his wrathe slewe many of the chyldren of Israel. Tobias buryed theyr bodyes. But when it was tolde the kynge, he cõmaanded to slaye hym, and toke awaye all his goodes Neuertheleſſe, Tobias with hys sonne and wyth his wyfe fled hys waye, and was hyd naked, for there were many that loued hym. But after. xiv. dayes the kynge was slayne of his owne sonnes. Then came Tobias agayne to his houſe, and all hys goodes were restored vnto hym.

¶ The. ii. Chapter.

¶ Tobias bydeth such of his frendes as feare god to a banquet or feast. He is reproued of his frendes. He feareth God more then the kyng. He becõmeth dyrne by the permission and sufferaunce of god. His kynsfolkes-mocke hym.

1 After those thynges vpon a solẽpne daye of the Lorde, Tobias made a good feast in hys houſe, & sayd vnto his sonne: Go thy way and bryngе hyther some of oure trybe, suche as feare God, that they maye make merye with vs. And when he was gone, he came agayne, and tolde hys father, that one of the chyldren of Israel laye slayne vpon ý streete. And immediatly he leapt from his table left the feast, came fastynge to the deade coarse, toke hym & bare hym preuely into his houſe, that when ý Sunne was downe, he myght safely burye hym. And when he had byd the coarse, he dyd eate his meate with mourning and feare, remembrynge the wordes, that the Lorde sayde by the Prophete Amos: poure hye feastes shall be turned to sorowe and heuynesse.

5 But when the Sunne was downe, he went his waye & buryed hym. Then all his neyghboures reproued him, saying: It is not longe, sens it was commaunded to slaye the: because of this matter, and haste scarce escaped the daunger of death, & buryest thou the deed agayne? Neuertheles, Tobias fearyng God more then ý kyng, toke the bodyes of ý slayne, & byd them in hys houſe, and buryed them at mydnyght.

It happened vpon a daye, that he had buryed the deed, & was wery, came home, & layd

hym downe by the wal and slept. And whyle he was a slepe, there fel downe vpon his eyes warme dunge out of the swalowes nest, so ý he was blynde. This temptacyon dyd God suffre to happen vnto hym, that they whiche came after, myghte haue an example of hys pacience lyke as of holy Job. For in so much as he euer feared God from hys youth vp, & kepte his cõmaundementes, he grudged not agaynst God, ý the plage of blyndnes chaunsed vnto hym, but remayned stedfaste in the feare of God, and thanked God all the daies of his lyfe.

D For lyke as blessed Job was had in deryspon of kynges, euen so was he laughed to scorne of hys elders and kynsfolkes, whiche sayde vnto hym: where is thy hope, for the which thou hast done almes, and buryed the dead? But Tobias rebuked them, and spake Saye not so, for we are the chyldren of holy men, and loke for the lyfe, whiche God shall geue vnto them, ý neuer turne theyre beleue from hym. Anna his wyfe went daylp to the weauyng worke: and loke what lyuynge she could get with the laboure of her handes she brought it. And it happened ý she toke a kyd and brought it home.

And when her husbande heard it crye, he sayd: loke ý it be not stollen, restore it agayne to the owners: for it is not lawfull for vs to eate or to touch any thynge of theftes. Then was his wife angry: and sayde: Nowe is thy hope become vayne openlye, and thy almes dedes are manyfest. With these & such lyke wordes dyd she cast hym in the teth.

¶ The. iii. Chapter.

¶ The prayer of Tobias. Sara the daughter of Raguel is sclaundred of her fathers seruaunt. The prayer & fastynge of Sara. And also the innocency and chastyte of her. The prayers of Tobias & of Sara are heard.

A Then Tobias toke it heuelye, and wyth teares: began to make hys prayer sayinge: O Lorde, thou art ryghteous, and all thy iudgementes are true, yee, all thy wayes are mercye, faythfulnesse and iudgement. And nowe O Lorde: be myndefull of me, and take no vengeaunce of my synnes, nether remembre my myslydedes, nether the myslydedes of my elders. For we haue not bene obedyent vnto thy commaundemẽtes, therfore are we spoyled, brought into captiuytie, into death, into deryspon, and shame vnto all nacyons, amonge whome thou haste scatered vs. And nowe O Lorde, thy iudgementes are greate for we haue not done accordynge to thy commaundementes, nether haue we walked innocently before ý. And nowe O Lord, deale wyth me accordynge to thy wyll, and commaunde my spirite to be receaued in peace, for more expedyent were it for me to dye, then to lyue.

B At the same tyme it happened that Sara the daughter of Raguel at Rages a cytye of the Medes was sclaundered of one of her fathers handmaydes: namely, that she shulde haue had seuen husbandes, whiche as soone as they were gone in vnto her, were slayne of the deuell called Asmodeus. Therfore, when she reproued the maydẽ for her faute, she answered her, sayinge: God let vs neuer se sonne nor daughter of the more vpon earthe, thou kyller of thy husbandes. Wylt thou slay me also, as thou hast slayne seuen men? At this voyce wẽt Sara into an hye chamber of her house, and thre dayes & thre nyghtes she nether eate nor dranke, but cõtynued in prayer and besought God ẃ teares, that he wold deliuer her from this rebuke.

Upon the thyrd daye it chaunced, ý when C she had made an ende of prayer, she praysed the Lorde, sayinge: Blessed be thy name, O God of oure fathers, whiche when thou arte wroth: shewest mercye, & in tyme of trouble thou forgeuest the synnes of them, that call vpon the. Vnto the O Lord turne I my face vnto the lyfte I vp myne eyes. I beseche the O Lorde, lose me out of the bondes of this rebuke, or elles take me vtterly awaye frome of the earth. Thou knowest Lorde, that I neuer had desyre vnto man, & that I haue kept my soule cleane from all vnclely lust, I haue not kepte companye wyth those that passe theyr tyme in sporte, nether haue I made my self partaker with them that walke in lyghe behauoure. Neuertheleſſe an husbande haue I consented to take, not for my pleasure, but in thy feare.

Now peradventure ether I haue bene vn D worthy of them, or els were they vnmete for me, for thou happly hast kept me to another husbande. For why? thy councel is not in the power of man. But whosoeuer loueth the & seruetb the a ryghte, is sure of thys, that yf hys lyfe be tempted and proued, it standeth in the trynge, and yf he endure in pacyence, he shall haue a reward and be hyly crowned: and yf he be in trouble, that God (no doubt) shall deliuer hym: and yf hys lyfe be in chastenynge, ý he shall haue leane to come vnto thy mercy.

For thou hast no pleasure in oure dampnacion: and why? after a storme thou makest the wether fayre and styl: after weepyng & heuynes thou geuest great ioye. Thy name, O God of Israel, be praysed for euer. At ý same tyme were both their prayers heard in ý sight of the maiesty of the hyest God. And Raphael the holy Aungell of the Lorde was sent to helpe them both, whose prayers came at one tyme together before God.

¶ The. iiii. Chapter.

¶ Tobias chydyng to dye gruch a godly exhortacyon and monysyng to his sonne.

1 SO when Tobias thought his prayer to be heard, that he myght dye, he called vnto hym his sonne Tobias and sayde vnto hym: My sonne, hyde ye wordes of my mouth, & laye them in your herte as a foundacyon. When God taketh awaye my soule, bury thou my body and holde thy mother in honoure all ye dayes of her lyfe. For ye oughtest to remembre, what and how great pareis she suffred for ye in her wombe. And when she also hath fulfylled ye dayes of her lyfe, burye her beside me. Haue God in thy thought all ye dayes of thy lyfe, & beware, lest at any tyme ye consent vnto syn and leste thou let slyp the cõmaundentes of ye Lorde our God.

Geue almes of thy goodes, and turne neyther face from the poore: & so shall it come to passe, that the face of the Lord shall not be turned awaye from the. Be mercyfull after thy power. Yf thou haue muche, geue plentyfully: yf thou haue lytle, do thy dilygence, 5 gladly to geue of that lytle. For so gatherest thou thy selfe a good rewarde in the daye of necessyte. For mercy delyuereth frõ all synne and from death, and suffreth not the soule to come in darknes. A great comfort is mercyfulness before the hye God, vnto all them that doe it.

My sonne, kepe the well from all whoredome, and (beside thy wyfe) se that no laute be knowen of ye. Let neuer pryde haue rule in thy mynde nor in thy worde, for in pryde begynne all destruccyon.

Whosoeuer worketh any thynge for the, immediatly geue him his hyre, and loke that thy hired seruantes wages remayne not by the nyght. Loke that thou neuer do vnto another man, the thynge that thou woldest not another man shulde do vnto the. Eate thy breade with the hongrye and poore, and cloth the naked with thy clothes. Set thy bread & wyne vpon the burynall of the rygheous, and do not thou eate and drynke therewith the synners. Aske euer counsel at the wyse.

Be alwaye thankfull vnto God, and beseche hym, that he wyll ordre thy wayes, and that what soeuer thou deuyseste or takeste in hande, it maye remayne in hym. I certifye ye also my sonne, that (when thou wast yet but a babe) I delyuered ten talentes of syluer vnto Gabelus, at Rages a cytie of the Medes, and his bande wrytynge haue I by me. And therefore seke some meanes, howe thou mayst come by hym, and receaue of hym the sayde moneye of syluer, & geue hym his bande wrytyng agayne.

My sonne, be not afrayde: trueth it is, we lyue here a poore lyfe: but greate good shall we haue, yf we feare God, and departe from all synne and do well.

The. v. Chapter.

The obedience of ponge Tobias to his father, which is sent into Rages. An Aungel accompanieth with him in his iourney.

THen answered Tobias hys father, 3 and sayde: father, all that thou hast cõmaunded me, wyll I do and that dylygently. But howe I shall requyre this money I can not tell. Neyther doth he knowe me, nor I hym. What token shall I geue hym? And as for the wayes thyther, I neuer knewe it. Then his father answered hym, and sayde: I haue his hand wrytynge by me, which when thou shewest him immediatly he shall paye the. But go thy waye nowe, and get the some faythfull man to go with the for an hyre, that thou mayest receaue the money, whyle I am yet lyuynge. Then went Tobias out, and vpon the strete he founde a fayre ponge man standynge, gyrded vp, and as it were one ready to take his iourney. And he knewe not that it was an Angel of God, but saluted him and sayde Frome whence arte thou, thou good ponge man? He answered: Of the chyldren of Israel.

And Tobias sayde vnto hym, knowest ye 4 the waye ye leadeth vnto the countre of ye Medes? He answered: I knowe it wel, & all those stretes haue I gone olde tymes, and haue lodged with our brother Gabelus, ye dwelleth in Rages a cytie of ye Medes, whiche lyeth vpõ the mount Egbathanis: Tobias sayd vnto hym, I praye the tary for me, tyl I haue told my father these thynges. Then went Tobias in, and tolde his father all. At the whiche his father marueled, and prayde, ye he wolde come in vnto hym.

Now when the angell came in, he saluted hym, and sayd: Iope be with ye for euermore. And olde Tobias sayd: what iope cã I haue that syt here in darknes, & se not the lyght of heuen? The ponge man sayde vnto hym: Be of good chere. God shall helpe the shortly.

And Tobias sayde vnto hym: Canst ye 5 bring my sonne to Gabelus, vnto the cytie of Rages in Medea? And when ye cõmest agayne, I shall paye the thy hyre. And the Aungell sayde vnto hym: I shall leade thy sonne, and bryng hym to the agayne. Then Tobias answered hym: tel me I praye ye, of what house or of what trybe art thou? The aungell Raphael sayde vnto hym: Asketest thou after the kinred of an hyreling, or seketest thou a guyde for thy sonne to go with hym? But that I make ye not carefull, I am Azarias the sonne of great Hananias. And Tobias answered: thou art come of a great kynred: but I praye the, be not displeased, that I desired to know thy kynred. The Aungell sayde vnto hym: thy sonne shal I leade forth safely, & bryngе hym whole to the agayne.

D Then answered Tobias and sayde: well go on youre waye, and God be in your tourney, and his Angel beare you company. So when they hadde prepared all thynges, that they wolde take with them in theyr tourney, Tobias bad hys father and his mother fare well, and they went on theyr waye both together. Nowe when they were gone, his mother beganne to wepe, and sayde: The staf of our age hast thou taken awaye, and sent him from vs.

Wolde God that money had neuer bene, for the whiche thou hast sent hym awaye. Yf we had bene content with our pouertie, this had bene great ryches vnto vs, that we saw oure sonne here. Then said Tobias vnto her wepe not, our sonne shall come to vs agayne safe and sounde, and thyne eyes shall se hym. For I truste, that the good Aungell of God shall beare hym company, and ordre well all the thynges that he doth: so ꝓ he shal come to vs agayne ẅ ioye. At these wordes his mother left of from weppyng, & helde her tonge.

¶ The. vi. Chapter.

¶ Yonge Tobias is deliuered from the fysh, by the Angell. The Angell exhorteth Tobias to take Sara to his wyfe.

A SO Tobias wente on his waye, and a dogge followed hym, and the fyrst nyghte they abode by the water of Tigris. Then went he out to wash his fete, and beholde, there came forth an horyble fyshe to deuore hym. Of whome Tobias was afrayde, and cryed wyth a loude voyce, saying: Lorde, he cõmeth vpon me. And the Angel sayde vnto hym: Take hym by the gyll, and draw him to the. And he dyd so, and drew hym vpon the lande. And ꝓ fysh beganne to leape at his fete.

Then sayde the Aungell vnto hym: take
B out the bowels of this fyshe, and as for the herte, the gall & the lyuer, kepe them by the. For these thinges are necessary and good for medcyne. Tobias dyd so, & rosted the fysh, & they toke hym wyth them in theyre iourney: the relydue they salted, as muche as was suf fycyent for them, tyll they came to Rages a cytie of the Medes. Then Tobias asked the aungel, & sayde vnto hym: I praye ꝓ brother Azaria tell me, where to are these thynges good of ꝓ fysh that ꝓ hast bydden me kepe.

The Aungell answered hym, and sayde: Yf thou layst a pece of the herte vpon the coales, the smoke therof dryueth awaye all maner of euell spyrites, whether it be frõ man or from womã, so ꝓ from thenceforth the same shal come nomore vnto thẽ. The gal is good to anoynt or to stryke ꝓ eyes with all, where as there is any blemysh in them, so that they shalbe whole.

C And Tobias sayd vnto hym, where wilt thou ꝓ we remayne? The Aungell answered and sayd: Here is a nye kinsmã of thyne, one Raguell by name, whiche hath a daughter called Sara, & hath nether sonne nor daughter but her. All his good belongeth vnto the and thou must mary her, and therfore delyre her of her father, and he shall geue her the to wyfe. Then aunswered Tobias and sayde: As I vnderstãde, she hath ben maryed vnto seuen husbandes, and they all are dead: and I haue herde saye, that the deuell slewe thẽ. I am afrayed therfore, lest such thynges happen vnto me also: whych yf it came to passe (seynge I am the onely sonne of my father & my mother) I shulde bryngẽ thẽ in theyr age wyth sorowe to theyr graues.

Then sayd ꝓ Aungell Raphael vnto him: D
Heare me, & I wyll tell the what they be, of whom the deuell hath power. Namely, they that receaue mariage of such a fashion, that they shut God out from thẽ, & krõ theyr herte & geue thẽ selues to theyr owne lust, euen as it were an horse & Mule, wych haue no vnderstandynge: vpon suche hath the deuel power. But when thou takest her, & arte come into the chãber, wytholde thy selfe from her thre dayes, and geue thy dyligence vnto nothynge but vnto prayer wyth her.

And in the fyrst nyght, roste the liuer of ꝓ fysh, & the deuell shalbe dryuen awaye. The seconde nyght shalt thou be receaued into the company of the holy patriarckes. The thyrd nyght shalt thou opteyne ꝓ blessyng of God so that whole chyldren shalbe borne of you. After ꝓ thyrde nyght take the mayden in the feare of God, and more for the delyre of chyldren, then for any fleshly lust: that in the sede of Abraham thou mayest optayne the blessynge in chyldren.

¶ The. vii. Chapter.

¶ Yong Tobias and the Aũgell come to the house of Raguel. He requireth Raguels doughter to wyfe, and obtaynetb her.

Then wente they into Raguell, A
which receaued thẽ toyfully. And whẽ Raguell loked vpõ Tobias he sayde vnto Anna hys wyfe. Howe lyke is thys yonge man vnto my systers sonne? And when he had spoken this he sayd: whence be ye good brethrẽ? They sayd Of the trybe of Nephtaly, out of the captyuyte of Niniue. Then sayde Raguell vnto them: knowe ye my brother Tobias? They sayde: yee, we knowe hym wel. And when he had spoken much good of hym, ꝓ angel sayde vnto Raguel: Tobias of whome ꝓ asketh, is this yonge mans father.

Then Raguell bowed hym selfe downe: and wepte, toke hym aboute the necke, and kysled hym, and sayde: Gods blessynge bane thou my sonne, for thou arte the sonne of a

good vertuous man. And Anna his wyfe, & Sara his doughter wept also.

5 Now when they had talked togyther, Raguel bad kyll a wether, and to make a feast: And whē he prayed them to syt downe to dynner, Tobias sayde: I wyll neyther eate nor drynke here this day, except thou fyrst graūt me my petition, and promysse me to gyue me thy doughter Sara. Whē Raguel herd this, he was astonyyed: for he knewe, what had happened vnto the other seuen men, that wēt in vnto her, and he began to feare, ý it shulde chance vnto hym also in lyke maner.

And whyle he stode so in doubt, and gaue the ponge man no answere, the aungel sayde vnto hym: Feare not to gyue him thy doughter, for vnto this man that feareth God, belongeth thy doughter to wyfe, therfore myght none other haue her.

Then sayde Raguel: I doubte not, but God hath accepted my prayers and teares in his syght: and I trust he caused you to come vnto me for the same intent, that this doughter of myne, myghte be maryed in her owne kynred, accordynge to the lawe of Moses. And nowe doubte thou not, but I wyll gyue her vnto the: So he toke the ryght hande of his doughter, and gaue her in to the ryghte hande of Tobias, and sayde: The God of Abraham, the God of Isaac, and the God of Jacob be with you, ioyne you togyther, and fulfyll his blessynge in you. And they toke a letter and made a wrytynge of the mariage: And then made they mery and prayed God.

And Raguel called Anna his wyfe vnto hym, and bad her prepare an other chambre, and thyther he brought Sara his doughter, and she wept. Then sayde he vnto her: Be of good chere my doughter, the Lorde of heauen gyue the ioye, for the heuinesse that thou hast suffred.

¶ The.viii.Chapter.

¶ The Aungell bynderh the deuyll. Tobias exhorteth his wyfe to prayer: and they prayed thre dayes before they lye togyther.

NOwe, after that they had supped, they brought the younge man into her. Then thought Tobias vpon ý wordes of the Aungel: and toke out of his bag, a pece of the leuer of the fyshe, and layed it vpon the hote coles. So the Aungell Raphael toke holde of the deuyll, and sente hym awaye, and bounde hym in the wyldernesse of the hyer Egipt. Then spake Tobias vnto the virgin, and sayde: Up Sara, let vs make our prayer vnto God today, tomorow and thermorow: for these thre nyghtes wyll we commonsyle our selues with God: and when the thyrde holye nyght is past, we shal ioyne togyther in the dutye of maryage. For we are the chyldren of holy men, and we may not come togyther, as the heythen, that knowe not God.

Then stode they vp both togyther, and besought God earnestlye, that he wolde preserue them. And Tobias sayde: O Lord God of our fathers, praysed be thou of heauen and earth, of the see, welles and floudes, and of al thy creatures that be therein. Thou madest Adam of ý *moulde of the earth, and gauest hym Eua for an helper. And now Lord thou knowest that it is not bycause of voluptuousnesse, that I take this syster of myne to wyfe but onely for the loue of chyldren, in whome thy name be blessed for euer. And Sara sayd: haue mercy vpon vs (O Lorde) haue mercye vpon vs: and let vs both come hole & sounde togyther to a good age. *Gene. ii.

And about the cocke crowynge it happened, that Raguel called his seruauntes, and they went with him to make a graue. For he sayd: it is chaunced nowe vnto hym peradūture, as it dyd vnto the other seuen men, that went in vnto her. Now when they had made the graue, Raguel came agayne to his wyfe, and sayd vnto her: sende one of thy maydens, to loke yf he be deed, that I maye burye hym afore the lyght day: So she sent a mayden to se: whiche when she came in to the chambre, founde them hole and sounde, slepynge togyther. And so she came agayne, and brought good tydynges. Then Raguel and Anna his wyfe prayled the Lorde, and sayde: Prayled be thou, O Lorde God of Israel, for it is not happened vnto vs, as we thought. For thou hast dealt merciyfully with vs, and put away from vs the ennemye that persecuted vs, and haste shewed mercye vnto yonder two beloued. O Lorde cause them to magnifye the more perfectlye, and to offre the sacrifyce of thy prayse, and of their health: that all people may knowe, that thou onely art God in al the earth.

And immediatly, Raguel commaunded his seruauntes, to fil the graue, that they had made, with earth afore it was light, and bad his wyfe prepare a feaste, and to make redye all thynges that were necessarye for meate, to suche as went by the waye. He caused two fat kyne also, and foure wethers to be slayne and meates to be prepared for all his neyghbours and frendes. And Raguel charged Tobias to remayne with hym two wekes. As for all the good that he had, he gaue Tobias the halfe of it, and made this wrytynge, that the halfe which remayned, shulde fall vnto Tobias after their death.

¶ The.ix.Chapter.

¶ The Aungell goeth to Gabelus at the desyre of Tobias: whiche delyuereth the letter and receyueth the moneye.

A Then Tobias called vnto hym the Aungel whom he thought to haue ben a mã, and sayd vnto hym: Bro ther Azarias, I pray the herkẽ vn to my wordes: Yf I shulde gyue my self to be thy seruant, I shall not deserue thy prouidẽce Neuertheleſſe, I beſeche the, that thou wylte takt the beastes & the seruauntes, & go vnto Gabelus in Rages the cytie of Medes, and delyuer hym his hande wrytynge, & receyue
B the moneye of hym, and praye hym to come to my marryage. For thou knowest thy self, that my father doth nombre the dayes: and if I tarye one daye to longe, he wyll be sorye in his mynde. Nowe seest thou howe earneſtly Raguel hath requyred me, so that I cannot saye hym naye.

Then toke Raphael foure of Raguels seruauntes, and two camels, and went vnto Rages the cytie of the Medes: and when he had founde Gabelus, he gaue hym his hande wrytynge, and receyued all the moneye. He
C tolde hym also of Tobias the sonne of Tobi howe all thynges had happened, and caused hym to come with hym to the marryage. Now when he came in to the house of Raguel, he founde Tobias syttynge at the table: and he leaped vp, and they kyſſed one an other, and Gabelus wepte, and prayſed God, and sayd: the bleſſynge of the God of Israel haue thou for thou arte the sonne of a ryght vertuous and iust man, and of one that feareth God, & gyueth great almes. And bleſſynge haue thy
D wyfe and your elders, that ye maye se youre chyldren, and youre chyldres chyldren, vnto the thyrde and fourth generacion, and youre seede be bleſſed of the God of Israel, whiche raygneth worlde without ende. And when they all had sayd Amen: they went to ꝑ feast, but wityh the feare of the Lorde held they the feast of the maryage.

¶ The.x. Chapter.

¶ Tobias and his wyfe are sad for the tarynge of their sonne. Raguel chideth against Tobias with his wyfe.

A Nowe whyle yonge Tobias made longe tarying by reson of the maryage, his father was full of care & heuineſſe, and thought: what shuld be the cause, that my sonne tarryeth so longe? Or why shulde he be kept so long there? Per aduenture Gabelus is deed, and noman wyll gyue hym the moneye. Thus began he to be very sorowfull, he and Anna his wyfe, with hym, and began to wepe bothe togyther, by-
B cause their sonne was not come agayne vnto them at the daye appoynted. As for hys mother, she wepte with discomfortable teares and sayd: Wo is me, my sonne: Oh what ayled vs to sende the awaye into a straunge countrye, thou lyght of our eyes, thou staffe of our age, thou cõfort of our lyfe, thou hope of our generacyon? Seinge all the thynges ꝑ we haue are onely in the, we shoulde not haue sent the awaye from vs.

Then Tobias comforted her, and sayde: holde thy tonge, and be not discomforted, our sonne is whole and sounde: the man that we sent hym withall is faythful ynough. Neuertheleſſe, she myght in no wyſe be comforted: but daylye went out, loked about, and went about all the stretes, wherebye she thought he shulde come agayne: that (yf it were possyble) she myght se hym comynynge afarre of.

But Raguel sayd vnto his sonne in lawe: ¶ O tary here, and I shal sende a messenger vnto thy father Tobias, to tell hym that thou art in good health. Tobias sayde vnto hym: I am sure, that my father, and my mother counte euerye daye, and that their hertes are sorye.

So when Raguel prayed Tobias with manye wordes, and wolde in no wyſe heare hym, he delyuered Sara vnto hym, and the halfe parte of all his good, in seruauntes and handemaydens, in sheepe, in Camels, and in kyne, and moche money, & so sent hym awaye from hym with peace and iope, and sayde: The holy aungel of the Lorde be with you in
D your iourney, and bryngye you forth safe and sound, that ye maye fynde al thynges in good ease with youre elders, and that myne eyes maye se your chyldren afore I dye. So the elders embraced their doughter, kyſſed her, and let her go, exhortynge her to honoure her father and mother in lawe, to loue her husbande, to rule well her houſholde, to kepe her house in good order, and to shewe her self lauteſſe.

¶ The.xi. Chapter.

¶ Yonge Tobias leuyng his wyfe and houſholde in the mydwaye, commeth before with the Aungel. The dreame of his mother lokynge after her sonne. He is ioyfully receyued of his father and mother. Sara commeth fourth dayes after.

A So they now were goinge homewarde agayne, vpon the. xi. daye, they came to Charra, whyche lyeth in the halfe waye towade Ninive. And the Aungel sayd: Brother Tobias, thou knowest howe thou hast lefte thy father: therfore yf it please the, we two wyll go before, and let the houſholde with thy wyfe and the cattell come ſofte and ſayre after vs. And when Tobias was content that they shoulde goo before, Raphael sayde vnto hym: Take of the gaule of the
B fyſche with the, for it shalbe necessarye. So Tobias tooke of the gaule, and they went their waye. But Anna the mother of Tobias sat daylye by the waye syde vpon the top of an hyll, from whence she myght se farre aboute her. And whyle she was waytynge

there,

there for his commynge, she looked a farre of
and anon she perceyued her sonne commyng,
and ranne and tolde her husbande, sayinge:
Beholde, thy sonne commeth. And Raphael
sayd vnto Tobias: As soone as thou cõmest
into the house, immediatly worship the Lord
thy God, and gyue thankes vnto him: thẽ go
to thy father, and kysse hym, and stryke hys
eyes once with the gall of the fysh, that thou
hast brought with the. For be sure, that hys
eyes shall straygbt waye be opened, and thy
father shall se the lyght of heauen, and shall
reioyse at the lyght of the. Then the dog that
had ben with them in theyr iourney, ranne be
fore, and came as a messenger, and wagged
his tayle for gladnesse.

So the blynde father arose, and began
to run and stombled with his feete, and gaue
a seruant his hãde, ran to mete his sonne, re
ceyued hym, and kysled hym, he and his wyfe
and they beganne to wepe for ioye.

Now when they had worshipped & thanked
God, they satdowne. Then toke Tobyas of
his fathers gall, & anoynted hys fathers eyes:
and taryed halfe an houre, and then began ꝑ
blemish to goo out of his eyes, lyke as it had
ben the whyte skyn of an egge: which Tobi-
as toke, and drewe from his eyes: and imme-
datly he receyued his lyght.

Then they prayled God, he and his wyfe
and al they that knewe hym. And Tobias
sayd: O Lord God of Israel, I gyue ꝑ prayse
and thankes, for thou hast chastened me, and
made me hole. And lo, nowe do I se my sonne
Tobias. After seuen dayes came Sara hys
sonnes wyfe also hole and sounde with al the
houshelde and cattell, with cameis & moche
moneye of his wyues, and with the moneye
that he had receyued of Gabelus, and he told
his father and his mother all the benefytes,
which God had done for hym, by the mã that
had hym. Achior also and Nabath Tobias sy-
ster sonnes came, and were glad, and reioyled
with hym, by reason of al the good that God
had shewed vnto him. And so for the space of
seuen dayes they made mery, and were syghtfull
vnto al euerychone.

¶ The.xii.Chapter.

¶ Thay Tobias reckened vp vnto his father the pera-
ferres that the Aungell dyd hym. He offred vnto the
Aungel halfe the goodes that he brought with him.

Then Tobias called his sonne vn-
to him and sayd: What may we
gyue this holye man, that went
with the? Tobias answered his
father, and sayde: Father, what
reward shall we gyue hym? Or what thing
can deserue his benefytes? He hath bene my
guyde, and brought me safe agayne: he recey-
ued the moneye frõ Gabelus, he caused me to
get my wyfe, he drone ꝑ euyl spyrite from her
he hath ben an occasyon of gladnesse to her fa
ther and mother: he deliuered me, that I was
not deuoured of the fysh, he hath made the to
se the lyght of heauen, yea, we all haue recey-
ued great good of hym. How shulde we wor-
thely deserue these thinges vnto hym? But
I pray the my father, that thou wylte desyre
hym, ꝑ haply he wyl vouchsafe, to take with
hym the halfe of all that we haue brouht.

So the father and the sonne called hym,
toke hym aside, and beganne to praye hym,
that he wold be cõtent to take in good worth
the halfe parte of all that they had brought.
Then sayde he secretly vnto them. Praysse ye
the God of heauen, and gyne thankes vnto
hym before all men lyuynge, for he hath she-
wed his mercy vnto vs. It is good to hyde ꝑ
kynges secrete, but to shewe and to praysse ꝑ
workes of God, it is an honourable thynge.
Prayer is good with fastynge, and mercy is
better then to hoorde vp treasures of golde.
For mercy delyuereth frõ death, cleanseth syn,
and causeth to lynde euerlastynge lyfe. But
they that do synne and vnrygbtousnesse, are
the ennemyes of theyr owne soule.

Wherfore I tell you the truthe, and wyl
hyde nothynge from you. When thou praye-
dest with teares, and burydest the deed, and
leftest thy dyner, and hyddest the deed in thy
house vpon the daye tyme, that thou mygh-
test bury thẽ in the night: I offred thy prayer
before the Lorde. And bycause thou wast ac-
cepte and beloued of God, it was necessarye,
that temptation shoulde trye the. And nowe
hath the Lorde sent me to heale the and to de-
lyuer Sara thy sonnes wyfe from the euyll
spyrite. For I am Raphael an Aungell, one
of the seuen that stande before God.

When they herde this, they were sore a-
fraied, and trembled, and fell downe vpon
theyr faces vnto the grounde. Then sayde ꝑ
Angel: Peace be wyth you, feare not. Where
as I haue bene wyth you, it is the wyll of
God: geue prayse and thankes vnto hym.

You thought that I dyd * eat and drinke
wyth you, but I vse meate that is inuisible,
and drinke that can not be sene of men.

Nowe therfore is the tyme that I must
turne agayne vnto hym, that sent me: but be
ye thankefull vnto God, and tell out all hys
wonderous workes.

And when he had spoken those wordes,
he was taken awaye out of theyr syghte, so
that they sawe hym nomore. Then fell they
downe flat vpon theyr faces, by the space of
thre houres, and prayled God: when they a-
rose vp, they tolde all hys wonderous wor-
kes.

* Ge.xviii.C. Iudic.13.a.

¶ The.xiii.Chapter.

¶ Tobias the elder geueth thankes vnto God.

Then

A THe olde Tobias opened his mouth, & prayled the Lorde, and sayde: Greate arte thou, O Lorde for euermor, and thy kyngdome world without ende: for thou scourgest and healest, thou leadest vnto hell, and bryngest oute agayne: and there is none that maye escape thyne hande. O gyue thankes vnto the Lord, ye chyldren of Israel, and prayse hym in the syght of the heythen. For amonge the Heythen which knowe hym not hath he scatred you, to thyntent that ye shuld shewe forth his maruaylous workes, & cause them for to knowe, that there is none other God almyghtye but he. He that chasteneth vs for our myldedes, and for his owne mercy sake shall he saue vs.

B Consydre then, how he hath dealte with you, and prayse hym with feare and drede, & magnifye the euerlastynge kynge in youre workes. I wyll prayse hym euen in the lande of my captyuytie, for he hath shewed his maiestye vnto a synfull people. Turne you therfore O ye synners, and do rygheteousnesse before God, and be ye sure, that he wyll shewe his mercye vpon you. As for me, & my soule, we wyll reioyse in God. O prayse the Lorde all ye his chosen, holde ꝑ dayes of gladnesse, and be thankful vnto him. O Ierusalē thou cytie of God, the Lord hath punished the for the workes of thyne owne handes. O prayse the Lorde in thy good thynges, & gyue thankes to the euerlastynge God, that he maye buylde vp his tabernacle agayne in the, that he maye call agayne vnto the, all suche as be in captyuitie, and that thou mayest haue iope for euermore. With a fayre lyght shalt thou shyne, and all the endes of the world shal honour the. The people shall come vnto the frō farre, they shall brynge gyftes, and worshyp the Lorde in the, and thy land shal they haue for a Sanctuarye, for they shal call vpon the great name in the.

C Cursed shall they be that despyse the, and all that blaspheme ꝑ, shalbe condempned: but blessed shall they be ꝑ buylde the vp. As for the, thou shalt reioyse in thy chyldrē, for they all shalbe blessed, and gathered togyther vnto the Lord. Blessed are they all that loue the and that be glad of thy peace. Prayse thou the Lorde, O my soule, for ꝑ Lorde oure God hath delyuered his cytie Ierusalem from all her troubles. I wyll counte my selfe happye, yf my seed remayne to se the clearnesse of Ierusalem.

The gates of Ierusalem shalbe buylded with Saphyre, and Smaragde, and all the compasse of her walles with precious stones. All her stretes shalbe paued with whyte marble stoone, and in all stretes shall Alleuya be songe. Prayled be the Lorde, which hath exalted her, that his kyngdome maye be vpon her for euermore. Amen. And so Tobias made an ende of his talkynge.

¶ The. xiiii. Chapter.

¶ Tobias prophesyeth the destruction of Niniue. His sonne returneth to Ragueli after the decesse of his father and mother.

A ND after that Tobias had gotten his syght agyne, he lyued. xlii. yeares, and sawe his chyldres chyldren. Now whē he was, C. and. ii. yere olde, he dyed: and was buryed honourably in Niniue. For when he was syxe and fyftye yeares of age he lost the syght of his eyes, and when he was thre score yeare olde, he gat his syght agayne. The resydue of his lyfe led he in iope, and increased well in ꝑ feare of God, and departed in peace. A

But in the houre of his death he called vnto hym his sonne Tobias, and seuen younge syryngaldes his sonnes chyldren, and sayde vnto them: The destruction of Niniue is at hande, for ꝑ worde of the Lord cannot fayle: and oure brethren that are scatred out of the lande of Israel, shall come thyther agayne. And the hole lande of it that hath ben waste, shalbe fylled: and the house of God that was brent in it, shalbe buylded agayne: & al suche as feare God, shall returne thyther: the heythen also shall forsake their ydols, and come to Ierusalem, & dwell there, and all the kynges of the earth shalbe glad of her, and worshyp the Lorde God of Israel. B

And therfore my chyldren, heare your father: Serue the Lorde in the truthe, seeke after his wyll, and do the thynge that pleaseth hym. Commaund your chyldren that they do ryght: gyue almes: be myndfyll of God, and euer to be thankful vnto hym in truthe, and with all theyr power: Heare me nowe therfore my chyldren, and abyde not here: but in what daye so euer ye haue buryed youre mother beside me, get you from hence. For I se that the wyckednesse of it shall brynge it to destruction and ende. C

After the death of his mother, Tobias departed awaye from Niniue, with his wyfe & chyldren, and with his chyldres chyldren, & came agayne to his father & mother in lawe, and founde them hole and in a good age, and toke the care of thē. And he closed their eyes, and was heyr vnto Ragueis goodes, & sawe the fyfth generacō, and his chyldres chyldrē. And when he was. xcix. yeare of age, he dyed in the feare of the Lorde, and his kynsfolkes buryed hym. And all his posteritie continued in a good lyfe, and holy conuersacyon: so that they were loued and accepted bothe of God, and men: and of all the people of the lande. D

¶ The ende of the booke of Tobias.

¶ The booke of Judith.

¶ The fyrst Chapter.

¶ The buyldynge of Egbathanis. The victorye of Nabuchodonozor agaynst Arpharat. The messengers of Nabuchodonozor are despyled.

1 Arpharat the kynge of the Medes subdued manye people vnto his dominyon, & buylded a noble stronge cytye, which he called Egbathanis: The walles of it made he of free stone, foure squared, seuentie cubytes hye, & thyrtye cubytes brode. He made tures there vpon an hundred cubytes hye. And vpon the foure corners euery syde was twenty fote brode. He made the portes in the wyndes, lyke as the towres. This kyng trusted in his mygthye hoolste, and in his glorye and charrettes.

2 So in the twelueth yere of his raygne, it happened, that Nabuchodonozor the kynge of the Assyrians (which raigned in the great cyte of Niniue) fought agaynste arpharat, and ouercame hym in the greate felde called Ragi, beside Euphrates and Tigris, and Idaspes in the felde of Erioth the kynge of the Elymes.

Then was the kyngdome of Nabuchodonozor exalted, and his hert was lyfte vp: and he sent vnto all them that dwelte in Celicea, to Damascus, in Libanus, and vnto the heyghes that dwelt in Carmel and Cedar, and to suche as dwelt in Galile in the great felde of Esdrelon, to all them that dwelt in Samaria, and beyonde the water of Jordane vnto Jerusalem and the hole lande of Jesse, vnto the mountaynes of Ethiopia. Vnto all these wrote Nabuchodonozor the kyng of the Assyrians sende messengers. But they all w one cõsent wolde not agree vnto hym, and sent the messengers agayne emptye, and put them away without honour. Then Nabuchodonozor the kynge toke indignacion at all those lãdes, and sware by his trone, and by his kingdome, that he wolde be auenged of all those countreyes.

¶ The.ii. Chapter.

¶ Holofernes is sent of Nabuchodonozor to subdue all the world. The preparacion and pursute of Holofernes.

1 IN the thyrtenth yere of king Nabuchodonozor, vpõ the.xii. day of the fyrst mooneth, it was deuyled in the court of Nabuchodonozor ý kynge of the Assyrians, that he wold defende hym selfe. So he called vnto hym all the elders, all his captaynes, and men of war, and showed them his secrete counsayle, and tolde them that his purpose was, to bryng the hole earth vnder his dominion. Nowe when they were all content with this saying, Nabuchodonozor the kynge called Holofernes ý chefe captayne of his warres, and sayd vnto hym: Go thy waye forth agaynst all the kyngdomes of the west, and specyally agaynst those that haue despyled my cõmaũdement. Thou shalt spare no realme, all stronge cyties shalt thou bryngе in subiection vnto me.

Then Holofernes called togyther all the captaynes and rulers of all the power in Assiria, & mustred the souldyers vnto the hoost (lyke as the kyng commaunded hym) namely an hundred and twentye thousande fyghtinge men vpon foote, and twelue thousande archers vpon horsbacke. All his ordinaunce sente he before with an innumerable multitude of camels, so that the hoost was wel prouyded for with oxen, and small cattell, and ý without nombre. He caused corne to be prepared out of all Syria for his hoost. Moche golde and syluer also toke he out of the kynges house. So he toke his iourney, he and all his hoost with charrettes, horsemen, and archers, of whõ there were so manye, that they couered the ground of the lande, lyke the gres hoppers.

And when he was gone past the borders of the Assyrians, he came towarde the greate mountaynes of Ange, which lye vpon ý lefte syde of Celicia: & so he went vp into all theyr castels, and wanne euery stronge holde. As for the welthie citie of Melothus, he brake it downe, and spoyled all the chyldren of Thatis and the Ismaelites, whiche laye towarde the wyldernesse, and vpon the South syde of the lande of Chelon. He wẽt ouer Euphrates also, and cam into Mesopotamia, and brake downe all the hye cyties that were there, frõ the broke of Wambre tyll a man come to the see: and he tooke the borders in from Celicia, vnto ý coostes of Japhet towarde ý South: He caryed awaye all the Madianites, & spoyled all theyr goodes, & whosoeuer withstode hym, he slewe them with the swerde. After this he went downe into the felde of Damascus in the tyme of harnest, and brent vp all ý corne and all the trees, and caused the vynes to be cut downe. And the feare of hym fel vpõ all them that dwelt in the earth.

¶ The.iii. Chapter.

¶ Kynges become wyllynsly subiect to Holofernes. The tyrannye and cruelte of hym.

1 SO the kynges and princes of all cyties and landes sent theyr Embasadours: namelye they of Syria, and Mesopotamia, Syria, Sobal: and Lybia and Celicia, whiche came to Holofernes, and sayd: Let thy wrath ceasse towarde vs: It

vs: It is better for vs to serue ý great kynge Nabuchodonozor with oure lyues, and to be subiecte vnto the then that we shoulde dye, & be slayne: and receyue great hurte. All oure cytyes and possessyons, all mountaynes and hylles, all feldes, great and smal cattel, shepe gootes, horses and camels, all our goodes & householdes, be in thy power, vnder thy subiection be it altogyther. We our selues also & oure chyldren wyll be thyn owne, come vnto vs a peaceable lord, and vse our seruice at thy pleasure.

B Then came Holofernes downe from the mountaynes with horsemen, and greate power, and cõquered all stronge defenced cities and all that dwelt in the lande. And out of al cyties he toke strõge men, and suche as were mete for the warre, to helpe hym. Ther came suche a feare also vpon those countries, that the indwellers of all the cyties, the princes & rulers, and the people togyther went forth to mete hym as he came, and receyued hym honourably with garlandes and torches, with daunces, tabrettes and pypes.

C Neuertheleſſe, though they dyd this, yet myght they not swage his rigorous stomak: but he destroyed theyr cities, & hewed downe theyr wooddes. For Nabuchodonozor the kynge had commaunded hym that he shulde roote oute all the goddes of the lande: to the intent that he onelye myght be called and taken for the god of the nacions whiche Holofernes with his power brought vnder hym. So wẽt he thorow Syria Sobal, & thorow all Appamia, and all Mesopotamia, & came to the Idumeans, in the lande of Gabaa, and Septopoly, and toke theyr cyties aad remayned there thyrtye dayes, wherin he caused all the hole multitude of his hoosse to be gathered togyter.

C The.iiii.Chapter.

C Israel requyreth helpe of God, agayns Holofernes. They fast and prayse.

A When the chyldren of Israel ý dwelt in Jewry herd this, they were sore afrayed of hym. There came suche tremblyng also and feare vpon thẽ that they sorowed he shulde doo vnto the cytie of Jerusalẽ, and the tẽple of the Lorde, as he had done to other cyties and theyr tẽples. So they sent into all Samaria round about vnto Jericho, toke in and occuppyed all ý toppes of ý mountaynes, & made fast the townes with walles, and prepared corne for them agaynst the battayle.

Eliachim also the preeste wrote vnto all them that dwelt towarde Esdrelon (whiche lyeth ouer agaynst ý greate felde by Dothaim) and vnto al those by whome men myght haue passage vnto them, ý they shoulde take in the wayes of the mountaynes, wherby there myght be any waye and passage to Jerusalem. and that they shoulde holde diligent watche where any strayte was betwyxte the mountaynes. And the chyldren of Israel dyd as Eliachim the preest of the Lord had commaunded them. And all the people cryed earnestly, and hũbled theyr soules with fastynges and prayers, they and theyr wyues. The preestes put on heerye clothes, and layed the yonge babes before the temple of the Lorde, and couered the aulter of the Lorde with an heerye cloth. And w̃ one accorde they cryed vnto the Lorde God of Israel, that their chil B dren shulde not be gyuen into a pray, & theyr wyues into a spoyle, that theyr cyties shulde not be layed waste, & that theyr Sanctuarye shulde not be vnhaloweed, and so they to be a shame and rebuke vnto the Heythen.

Thẽ Eliachim the hye preest of the Lorde went rounde about all Israel: and spake vnto them, sayinge: Be ye sure, that the Lorde wyll heare your petitions, yf ye cõtynue sted fast in fastynges and prayers in the syght of the Lorde. Remembre Moses ý seruaunt of the Lorde, which ouerthrewe the Amalechites (that trusted in theyr myght and power, in theyr hoost, in theyr shyldes, in theyr charettes and horsemen) not with weapons, but with holy prayers. Euen so shal all the enemyes of Israel be, yf ye cõtinue in this work that ye haue begon. So vpon this exhortacion they cõtinued in prayer before the Lord: In so moche that they which offred burnt sacrifyces vnto the Lorde, offred the offringes vnto the Lorde, beinge arayed in heerye clothes, and had asshes vpon theyr heedes. And they all besought God from theyr hole hert, that he wold vysite his people of Israel.

C The.v.Chapter.

C Holofernes is discontent with the Jewes. Achior sheweth vnto Holofernes the marueis of God done vnto the Jewes: for whiche thyng the rulers vnder Holofernes were very angrye with hym.

And worde came to Holofernes ý A prynce of the warre of the Assyrians, that the chyldrẽ of Israel prepared them selues to makere lystaunce, & how they had stopped the wayes betwixte the mountaynes. Then was he exceedyng wroth, and called all the prices of Moab, and ý captaynes of Ammon, & sayd vnto them. Tel me, what people is this, that keyeth in the mountaynes? Or what maner of cytis are they? What is their power? Or what maner of hoost haue they? Who is theyr captayne? And why doo they desyre vs (more then all those that dwell in the East) and come not forth to mete vs, that they myght receyue vs with peace? Then Achior the capitayne of all the Ammonites answered, and sayde: Syr, yf it please the to heare

hate, I wyll tell the truthe before the, con-
cerning this people that dwell in the moun-
taynes, and there shall no lye goo oute of my
mouth.

This people is of the generacyon of the
Caldees, they dwelt fyrst in Mesopotamia,
for they wold not folow the goddes of they
fathers that were in ý lande of the Caldees,
and so forsoke they the custome of they fore
fathers (which had many goddes) and wor-
shyped one God, that made heauen & earth:
which also cõmaunded them, that they shuld
go from thence, and dwell at Haran. Nowe,
when there came a death into the hole lande,
they went downe to Egypte, and there they
dwelt * foure hundred yeares, in the whiche
they multiplyed greatlye, that they hoolte
nygte not be nombred. And when the kynge
of Egypt oppressed them, and subdued them
in bayldyng of bisryties with makynge of
stye and brycke, they cryed vnto God they
Lade, which punished ý hole land of Egipt
with dyuers plages.

Now when the kynge of Egypt let them
go they wape, and the plage ceassed, and thē
followed after them, to take them & to bryng
them agayne into his seruyce, while they were
fledge a wape, the God of heauen opened ý
sea, so that the waters stode fast vpon bothe
the sydes as a wall, and these went thorowe
the bottome of the see drye shod. In the which
place when an innumerable people of ý Egi-
pians folowed vpō them, they were so ouer-
whelmed with the waters: that there remay
not one to tell them that came after, how
it happened. So when this people was pas-
sed thorowe the red see, they came into ý wil-
dernesse of mount Synai, where neuer man
mygte dwell afore, and where the son of mā
had neuer rested. There were the bytter wa-
ters made swete for them, that they mygte
drynke, and forty yeres had they meate frō
heuen. Whereloeuer they went (withoute
bowe and arow, without buckler or swerd)
they God fought for them, and caused them
to haue the vyctorye. Yea, noman was hable
to hurte this people, except it were, that they
departed vnfaythfully from the worshippig
of the Lorde they god. But as ofte as they
worshypped any other beside they God, he
gaue them ouer to be spoyled, to be slayne, &
to be put to confusion. Neuertheleslye, as ofte
as they were sorye for they departynge from
the worshyp of they God, the same God of
heauen gaue them power and strength to wi-
stande they ennemyes.

Moreouer, they slue the kynge of the
Canaanytes, Jebusytes, Pheresytes, Hethy-
tes, Euytes, and Amorites, & all the mygte
in Heshebon, and tooke they landes and
cyties in possessyon: and so longe as they syn-
ned not in the sight of their God, it went wel
with them, for their God hateth vnrygtoul
nesse. For in tymes past when they went out
of the wape which God had gyuen thē, that
they shoulde walke in it, they were destroyed
in dyuers battayles of many naciōs: and ma
ny of them were caryed awape prisoners vn-
to a straunge countrye. But now lately they
haue turned thē selues agayne vnto ý Lorde
they God, and are come togyther agayne,
out of the countryes where they were scatred
abroode: and thus haue they conquered these
mountaynes, and dwell therin: and as for Je
rusalem where the Sanctuarye is, they haue
it agayne in possessyon.

And therfore my lorde, make diligent in-
quisition, yf this people haue doone wycked-
nesse in the sygte of they God, then let vs go
vp agaynste them, for doubtlesse they God
shall delyuer them into thy handes, and sub-
due them vnto thy power: But if this people
haue not displeased they God, we shal not be
hable to withstand them, for they God shal
defende them: and so shal we be a shame to al
the worlde.

Nowe when Achior had spoken out these
wordes, all the great mē of Holoferne were
wroth, and thought to slaye hym, and sayde
one to an other: What is he this, which dare
saye, that the childrē of Israel are hable to wi-
stande Nabuchodonosor the kynge, and his
hoolte, where as they are an vnweapened peo
ple without strength, or vnderstandynge of
the feates of warre? That Achior therfore
maye knowe that he hath discepued vs, we
wyll goo vp into the mountaynes: when the
mygtye men of them are taken, he also shall
be stycke with the swerde, that all people
maye knowe, that Nabuchodonosor is the
god of the earth, and that there is none other
without hym.

¶ The. vi. Chapter.

¶ Achior is commytted into the handes of the Jewes by Holoferne. He is tyed to a tree, but is loosed of the Jewes. The prayer of the people. Achior is cō-forted of the Jewes.

So when they had left of speakyng
Holoferne toke sore indignacion,
and sayd vnto Achior: Forsomoch
as thou hast prophecyed vnto vs,
sayynge: that the people of Israel shall be de-
fended of they God, I wyll shewe the, that
there is no god but Nabuchodonosor. Yea,
when we slaye them all as one man, thou al-
so shalt perish with them thorowe the swerde
of the Assyrians, & al Israel shalbe destroyed
with the, and thē thou shalt fele, that Nabu-
chodonosor is the lorde of the whole earth.
Then shall the swerde of my knygthode go
thorowe thy sydes, and thou shalt fal downe
stycke amonge the wounded of Israel, and
shalt

shalt not come to thy selfe agayne, but be vtterly destroyed with them. But yf thou thinkest thy prophecye to be true, why doest thou then chaunge thy coloure? why arte thou afrayed? Thynkest thou that my wordes are not able to be perfourmed? But that thou mayest know that thou shalt fele these thynges with them, beholde, frō this houre forth wyll I sende the vnto yonder people, ý when the punishmente of my swerde (whiche they haue worthely deserued) falleth vpon them, thou mayest be punished with them.

B So Holofernes commaunded his seruaun tes to take Achior, & to carye hym vnto Bethulia, and to delyuer hym into the handes of the chyldren of Israel. Then Holofernes seruaūtes toke hym, and went thorow ý playne feilde. But when they drewe nyghe vnto the mountaynes, the slynge casters came out agaynst them. Neuertheleſſe, they gat them awaye by the syde of the moūtayne, and boūd Achior hande and foote to a tree, and so lefte hym bounde with wythes, & tourned agayne vnto their lorde.

Notwithstandyng, the chyldren of Israel went downe from Bethulia came vnto him loosed hym, brought hym into Bethulia, set hym in the myddest of the people, and asked hym what the matter was, that the Assyrians had left hym bounde.

Osias the sonne of Micha of the trybe of C Symeon, & Charmim (whiche is also called Gothoniel) were the principall rulers at the same tyme. Nowe when Achior stode in the myddest of the Senatours, and before them all he tolde them, what answere he gaue Holofernes to the thynge that he asked him, and howe Holofernes people wolde haue slayne hym for so sayinge: and how Holofernes him selfe was wroth, and commaunded hym for the same cause to be delyuered vnto the Israelytes: that when he ouercame the chyldrē of Israel, he myght commaunde Achior also to be put to death with dyuers tormentes, bycause he sayde: the God of heauen is their defender. And whē Achior had playnely told out all these thynges, all ý people fell downe D vpon their faces, praysynge the Lorde, and poured out their prayers togyther vnto the Lorde; with a generall complaynte and weppynge, and sayd: O Lorde God of heauē and of earth, behold their pryde: & loke vpon our lowlynesse, & consydre how it standeth with thy saynctes, and make it to be knowen, that thou forsakest not those, whiche holde them fast by the, and how that thou bringest them lowe that presume of them selues, and make their boost of their owne strength. So whē the weppyng and prayer of the people (which they had made the hole dayes longe) was ended, they comforted Achior, sayinge: The God of our fathers, whose power & strength thou hast praysed, shall so rewarde the, that thou shalt rather se their destruction. When the Lord our God then shal gyue his seruaūtes this lybertie: God be also w̄ the amongst vs: so that yf it please ý, thou with all thyne mayest dwell with vs.

Now when Osias had ended the coūsayle he toke hym into his house, and made a great supper, called the elders to it: and so they refresshed them selues after the fastynge. And afterwarde was all ý people called togyther which made their prayers al the nyght long in the congregacyon, and besought the God of Israel for helpe.

C The. vii. Chapter.

C Bethulia is besieged of Holofernes. The people requyreth helpe of God. They of Bethulia wolde gyue ther cytie for want of water. The prayer of ý people with teares and lamentacion.

The next daye Holofernes cōmaū I ded his hoost to go vp agaynste Bethulia. There was an hundred and twenty thousand fighting men on fote. & xxii. M. horse men, besyde the preparyng of them that wer wonne: and came to them on euery syde out of the countrye and cyties which he had taken. All these prepared them selues vnto the battayle agaynste ý Israelytes, and came on by the hyll syde, vnto the toppe that looketh ouer against Dothaim, from the place which is called Belma, vnto Chelmō that lyeth towarde Esdrelon.

Now, when the chyldren of Israel sawe II so great a multitude of the Assyriās, they fel downe flat vpon the ground, strawed ashes vpō their heedes, and prayed w̄ one accorde, that the God of Israel wolde shewe his mercye vpon his people. And so they toke their weapens, and sat betwirte the mountaynes in the narowe place, and kept the waye daye and nyght. But whyle Holofernes was goinge aboute, he founde the water sprynge, whiche from the South syde was conueyed into the cytie by a condyte: this commaūded he to be directe an other waye, & to cut their cōdyte in sondre. There were welles also not farre from the walles, whiche they vsed secretely, more for pleasure then for necessitie.

Thē went the Ammonites and the Mob C bites vnto Holofernes, & sayde: The chyldrē of Israel truste neyther in speare nor arowe, but haue taken in, and kepe the mountaynes and hylles. That ý mayest ouercome them, therfore without ý strykyng of any battayl, set men to kepe the welles, that they drawe no water out of them: so shalte thou destroye thē without swerde, or at the leest they shall be so feeble, that they must be fayne to gyue ouer the cytie, whiche they thynke not hable to be wonne: for so moche, as it lyeth in the

mountaynes

mastaynes. These wordes pleased Holoferne wel & all his men of warre, and he set an hundreth at every wel round about.

And when this watch had endured twety dayes, ye Cisternes & all that had water, fayled them ye dwelt in the cytie of Bethulia, so that in the whole Cytie they had not drynke ynough for one daye, for ye people had water geuen them daylye in a measure. Then came the men and wemen, ponge personnes & chyldren all vnto Ozias, & sayd all w one voyce: God be iudge betwyxte vs and the, for thou hast dealt euell wyth vs: thou woldeste not make peaceably with the kynge of the Assyrians, therfore hath God solde vs in theyr handes, & there is no man to helpe vs where we are brought downe before theyr eyes with shame and great destruccion. Therfore gaddre nowe together all the people that be in ye cyte, that we maye all yelde our selues wyllingly vnto ye people of Holofernes, for better is that we be captyue and prayse the lorde wyth our lyues, then to be slayne and spoyled, and to be laughed to scorne & shamed of every man, when we se our wyues & chyldren before our eyes. We take heauen & erthe this daye to record, and the God of our fathers (which punysheth vs according to our synnes) and geue you warnynge, ye geue vp the cytie nowe into the handes of Holofernes hoste, that our ende maye be shorte with the swearde, whiche els shall endure longe, for wante of water and thyrst.

When they had spoken out these wordes, there was a great weppyng & howlyng in the whole congregacyon, and ye of every man, & they cryed an whole houre longe vnto god w one voyce, sayyng: we haue synned w our fathers we haue done amysse, we haue delt wicked. Thou ye art gracyous, haue mercy vpon vs, punysh our vnrygheteousnesse, wyth your swete scourge, and geue not those ouer vnto knowledge the vnto a people which know the not, lest they saye amonge the heathen: where is theyr God.

And when they were so wery wyth this crynge and weppynge, that they helde theyr tonges, Ozias stode vp wyth watrye eyes, and sayde: O take good hertes vnto you, (mye brethren) and be of good cheare, and let us wayte yet these fyue dayes for mercye of the Lorde: peradauenture he shal put away his wrathe, and geue glorye vnto hys name. But yf he helpe vs not when these fyue dayes are paste, we shall do as ye haue sayde.

¶ The. viii. Chapter.

¶ Of the vertuous woman Judith: whiche reproued the rulers because they tempted the Lorde. She also moueth to encourage & harten the people, and sheweth her mynde against the enemyes of the Jewes.

And it happened when these wordes came to the eares of Judith a wyddowe, which was the doughter of Merari, the sonne of Idox, the sonne of Joseph, the sonne of Osia, the sonne of Elai, the sonne of Jammor, the sonne of Jedeon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchia, the sonne of Euam, ye sonne of Nathania, the sonne of Salathiel, the sonne of Symeon, the sonne of Ruben. And her husbande was called Manasses, whiche dyed in the dayes of the barly harueste. For whyle he was buyldyng the sheues together in ye felde the heate came vpon hys heade, and he dyed at Bethulia his cytie, and there was he buryed beyde his fathers.

Nowe was Judith his desololate wyddowe thre yeares & syxe monethes. And in the hyer partes of her house, she made her selfe a preuy chambre, where she dwelte, beynge closed in w her maydens. She ware a smock of heare and fasted all the dayes of her lyfe, except the Sabbothes, and newe moones: and the solempne dayes that the people of Israel kept. She was a very fayre and bewtyful person. Her husbande also had left her great ryches, a plenteous houshelde, greate vnmoueable possessyons and many catell. This Judith was a woman of a very good reporte wyth every one, for she feared the Lorde greatlye, and there was no body ye spake an euel word of her.

When this Judith heardc, howe Ozias had promysed the people, that after the fyfte daye he wolde geue vp the cytie vnto the Assyrians, she sent for the elders Chambri and Charmy, and whē they came to her, she sayd what thyng is this, wherin Ozias hath consented, that yf God helpe not wythin fyue dayes, he wyll geue ouer the Cytie to the Assyrians? What are ye, that ye tempte the Lorde? This deuyce oryayneth no mercye of God, but prouoketh hym to wrath and displeasure. Wyll ye set the mercye of the Lord a tyme, and appoynte hym a daye after your wyll?

Neuertheleffe, for so much as the Lord is patyent, let vs rather repente, pouryngc out teares, and beseeching hym of grace. For god threatcneth not as a man, neyther wyll he be prouoked vnto wrath as the children of men. And therfore lette vs hertely fall downe before hym, and serue hym with a meke spryte, and with weping eyes saye vnto the Lorde, that he deale wyth vs according to hys owne wyll and mercye: that lyke as our hert is nowe vexed, and brought lowe thorowe the pryde of the, it maye be so comforted thorowe his grace: in so much as we folowe not the synnes of oure fathers, whiche forsoke theyre God, and worshypped other goddes:

for the whiche synne they perysshed wyth the sweard, were spoyled and brought to shame of all theyr enemyes. As for vs we knowe none other God but only hym, for whose cõforte let vs tary with mekenesse. He shall requyre and make inquisycion for oure bloude, from the vexacyons of our enemyes: he shall bryng downe all the heathen, that ryse vp against vs, & put them to dishonoure, euen the Lorde our God.

D Therfore deare brethren, seyng ye are the honorable and elders in ý people of God, vnto whome all the people haue respect, & vpon whom the lyfe of the people standeth, lyft vp theyr hertes wyth your exhortacyõ that they maye call to remẽbraunce. howe our fathers also in tymes paste were tempted, that they myght be proued, ýt they worshypped theyr God a ryght. They ought to remẽbre, howe

* Gen. xxii. a * our father Abraham beynge tempted, and tryed thorow many tribulacyons, was foũd a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God, being tryed thorow many troubles, were founde stedfast in fayth. Agayne, they that receaued not theyr temptacions wt the feare of God, but put them selues forthe with vnpatyency and murmuryng agaynst God, perysshed of the destroier, & were slayne of serpentes. And therfore shulde not we vndertake to be auenged, for the thyng ý is don vnto vs, but consydre, that all these punysshementes are farre lesse then our synnes and myslydedes. Beleuynge also that this correcyon commeth vnto vs (as to the seruauntes of God) for amendement, and not for our destruccyon.

E Then sayde Olias & the elders vnto Judith: All that thou speakest, is true, and no man can reproue thy wordes. Praye thou for vs nowe therfore vnto God, for thou art an holy woman, and feareste God. And Judith sayde vnto them: Seyng, ye knowe that my wordes are of God, then proue my councel & deuyce, ýt it be of God: & beseth god ý he wyll bryng my councel to good ende.

Thus haue I deuysed: Ye shal stand this nyght before the porte, and I wyll go forthe wyth Abra my mayden. Praye ye therfore vnto God, that he wyll gracyously remembre hys people of Israel wythin fyue dayes, as ye haue sayde. As for the thyng that I go inhande withall, aske ye no questyons of it, tyl I open it vnto you my selfe: do ye nothing else but praye vnto the Lorde your God for me. Then Olias the Prynce of the people of Juda sayd vnto her: Go thy way in peace the Lorde be with the, that we maye be auenged of our enemyes. And so they went from her agayne.

¶ The.xi. Chapter.

¶ The prayer of Judith for the victory.

NOwe when they were gone I theyr waye, Judith went into her closet, put on an heary smocke, strewed ashes vpon her heade, fell downe before the Lorde, and cryed vnto hym, sayng: O Lorde God of my father * Symeon, whiche gauest hym a swearde for a defence agaynst the enemyes that vsed vyolence and wylfulnesse, and that rauysshed the vyrgyne, and put her to dyshonestye. Thou that gauest theyr wyues into a praye, and theyr doughters into captyuytie, and all theyre praye for a spoyle vnto thy seruauntes, which bare a zele vnto the: helpe me wyddowe, O Lorde my God, I beseche the. For thou haste done all thynges from the begynnynge: and loke what thou haste taken in hande & deuysed, it came euer to passe. For all thy wayes are prepared, & thy iudgmentes are doone in thy euerlastynge fore knowelege. O looke nowe vpon the armyes of the Assyryans, lyke as it was thy pleasure sometyme to loke vpon ý hoost of the Egyptyans, when they beynge weapened, persecuted thy seruauntes, and put theyre trust in theyre charettes, horsmen, & in the multitude of theyr mẽ of war. But thou lokedest vpon theyr hoost, castyng a thyck darcknes before them: and when they came in to the depe, the waters ouerwhelmed them:

Euen so Lorde let it go with these, that trust in the power & multytude of theyr men of war, in theyre charettes, arowes and speres, and knowe not that thou only arte oure God, whiche destroyest warres from the begynnynge, and that thou arte the Lorde. O lyft vp thyne arme nowe, lyke as euer from the begynnynge, and in thy power bryng theyr power to nought: cause theyr myght to fall in thy wrath. They make theyr hoost, ý they wyl vnhalowe & defyle thy Sanctuary and to wast the Tabernacle of thy name, & to cast downe ý horne of thyne aulter wythe theyr swerde. Bryngе to passe (O Lorde) ý the pryde of the enemye maye be cutte downe with his owne swerde, that he maye be taken with the snare of hys eyes in me, and that ý mayest smyte hym wt the lyppes of my loue. O geue me a stedfast mynde, that I maye despyse hym and his strength, & that I may destroye hym.

Thys shall bryngе thy name an euerlastyng remẽbraunce, ýt the hand of a woman ouerthrowe hym. For thy power (O Lorde) standeth not in the power of men, nether hath ý any pleasure in ý strength of horses. There was neuer proud personne ý pleased the, but in the prayer of the humble & meke hath thy pleasure bene euermore.

O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare

hear me poore woman, callyng vpon the, & layeng my trust in thy mercye. Remembre thy couenaunt, O Lorde, and minyster wordes in my mouth, and stablyth this deuyce in my hert, that thy house may contynue styl in Israelle, and ý all the heathen maye know that thou arte God, and that there is none other but thou.

¶ The.x. Chapter.

¶ Judith decked her selfe to go to Holofernes. The holyng that the elders gaue Judith. Holofernes is ill pleased with Judith.

AND when she had left of cryng vnto the Lord, she rose vp from the place where she had lyē flat before the Lorde, and called her mayden, wente downe into her house, layd the heary cloth from her, put of ý garmentes of her wyddowhode, washed her body, anoynted her selfe with precious thinges, of swete sauoure, broyded & platted her hare: set an houe vpō her head & put on such apparel as belōgeth vnto gladnes, slyppers vpon her fete, armelets, spanges, earynges, fingeryngs, & decked her selfe with all her bewtie maye.

The Lorde gaue her also a specyal bewtie and fayrenes (for all this deckyng of her selfe was not done for any voluptuousnesse & pleasure of the flesh, but of a ryght discrecyon and vertue, therfore dyd ý Lorde increase her bewtie) so ý she was exceeding ampable and well fauoured in al mens eyes. She gaue her maydē also a bottel of wyne, a pot wyth oyle, pottage, cakebread and chese, and went her waye.

Nowe when she came to the porte of the cyte, she founde Ozias and the elders of the cyte wayting there. Which when they saw her, they were astonyed, & maruelled greatly at her bewtie. Neuertheless, they asked her questyō at her, but let her go, sayeng: The God of oure fathers geue the hys grace, and wyth his power perfourme all the deuyce of thy harte, that Jerusalem maye reioyse ouer the, and that thy name maye be in the nombre of the holy and rygheteous. And all they that were there, sayde wyth one voyce: so be it, so be it. Judith made her prayer vnto the Lorde, and wente out at the port, she and her mayde.

And as she was goynge downe ý mountayne, it happened that aboute the spryngē of the daye, the spyes of the Assyrians mette with her, and toke her, sayenge: whence comest thou? Or whither goest thou? She answered: I am a doughter of ý Hebrues, and am fled from thē, for I knowe ý they shalbe given vnto you to be spoyled: because they thought scorne to yelde thē selues vnto you, that they myght fynde mercy in your syght. Therfore, haue I deuysed by my selfe after this maner: I wyll go before the Prince Holofernes, and tell hym all theyr secretes, and wyl shewe hym, how he maye come by them and winne them, so ý not one man of his host shal perysche.

And when these men had heard her wordes, and consydered her fayre face they were astonyed (for they wondered at her excellent bewty) & sayd vnto her: Thou hast saued thy lyfe by fyndyng out this deuyce, ý thou woldest come downe to oure Lorde: and be thou sure, that when thou commest vnto hym, he shall intreate the well, and thou shalt please hym at the herte: So they brought her into Holofernes pauylyon, and tolde hym of her. Nowe when she came in before hym, immedyatly he was ouercome and taken wyth her bewty. Then sayd his seruautes: who wold despise the people of the Jewes, that haue so fayre wemen? Should we not by reasō fyght agaynst thē for these? So when Judith saw Holofernes syttynge in a canapy, that was wrought of purple, sylke, golde, Smaragde and precyous stones, she loked fast vpō hym & fel downe vpon the earth. And Holofernes seruautes toke her vp agayne, at their lordes cōmaundement.

¶ The.xi. Chapter.

¶ Holofernes requyred of Judith the cause of her cōmyng: which geueth hym a suttel answer.

THen said Holofernes vnto her: Be of good chere, & feare not in thyne hert, for I neuer hurt man ý wold serue Nabuchodonosor the kynge As for thy people, yē they had not despyled me, I shulde not haue lyfte vp my speare agaynst the. But tel me now, what is ý cause that ý arte departed from them, & wherfore art thou come vnto vs.

And Judith sayde vnto hym: Syr, vnderstand the wordes of thy handmayden: for yē ý wylt do after ý wordes of thy handmayden, the Lord shal bryng thy matter to a prosperous effect. As truly as Nabuchodonosor a lorde of the lande lyueth, & as truly as his power lyueth, which is in the to the punyshment of all men ý go wronge, al men shal not only be subdued vnto hym thorowe the, but all the beastes also of ý felde. For all people speake of thy prudent actiuytie: and it hath euer bene reported, how ý only art good and mygheie in all his kingdome, & thy discrecyon is cōmended in all landes.

The thyng is manifest also, that Achior spake, and it is well knowen, what thou cōmaundest to do vnto hym. For this is playne and of a suretye, that oure God is so wrathe wyth vs (by the reason of oure synnes) that he hath shewed by hys Prophetes vnto the people, howe that for theyr synnes he wyl de liuer them ouer vnto the enemye. And for

so much as the chyldren of Israel know that they haue so displeased theyr God, they are sore afrayde of the.

They suffre greate hunger also, and for wante of water, they are deed nowe in a maner. Moreouer, they are apoynted to slaye all theyr catell, that they maye drynke ꝑ blonde of them, and are purposed to spende all ꝑ holy ornamentes of theyr God (whiche he hath forbydden thē to touch) for corne, wyne, and oyle. Seynge nowe, that they do these thynges, it is a playne case, that they muste nedes be destroyed. Which whē I thy handmaiden perceaued, I fled from them, and the Lorde hath sent me vnto the, to shewe the these thinges. For I thy handemayden worshyp God euen here nowe beside the, & thy handmaiden shall go forthe, and I wyll make my prayer vnto God, & he shall tell me when he wyll reworde them theyr synne: then shall I come & shewe the and bryngе the thorowe ꝑ mydde of Ierusalem, so that thou shalte haue all the people of Israel, as the shepe without a shepheard: there shall not so much as one dogge barck agaynst the, for these thynges are shewed me by the prouydence of God: and for so muche as God is displeased w̄ them, he hath sent me to tell the ꝑ same.

These wordes pleased Holofernes & all hys seruauntes, which marueled at the wysdome of her, and sayde one to another: there is not such a woman vpon earth, in beautie & discrecyon of wordes. And Holofernes sayde vnto her: God hath done well, ꝑ he hath sent ꝑ hether before thy people that ꝑ mayst geue them into our hādes. And for so much as thy promise is good, ꝑ thy God perfourme it vnto me, he shalbe my God also, & thou shalt be excellent and great in the courte of Nabucho donosor, and thy name shalbe spoken of in al the lande.

¶ The.xii.Chapter.

¶ Holofernes cōmaunded that Judith be well intreated. She desyreth leyser to go out in the nyght season to praye, and obtayneth it. Vagao is sent vnto her, to moue her to come into Holofernes to a banchet, & she cōmeth. Holofernes is dronken.

Then commaunded he her to go in where his treasure laye, and charged that she shulde haue her dwellyng there, and appoynted what shulde be geuen her from his table. Judith answered hym, and sayde: As for the meate that thou haste commaunded to geue me, I maye not eate of it as nowe (leste I displease my God) but wyll eate of suche as I haue brought with me. Then sayd Holofernes vnto her: ꝑ these thynges ꝑ thou hast brought w̄ the fayle, what shall we do vnto the? And Judith sayde: As truly as ꝑ lyuest my Lorde thy handemayden shall not spende all thys, tyll God haue brought to passe in my hande, the thynges that I haue deuysed.

So hys seruauntes brought her into the tent, where as he had appoynted. And as she was goynge in, she desyred that she myghte haue leue to go forth by nyght & before daye to her prayer and to make intercessyon vnto the Lorde. Then commaunded Holofernes hys chamberlaynes, that she shulde go out & in at her pleasure, to praye vnto God those thre dayes.

And so in the nyght season she went forth into the valley of Bethulia, and washed her selfe in the well water. Then wente she vp and besought the Lorde God of Israel, that he wolde prospere her waye, for the deliuerauncе of his people. And so she went in, and remayned cleane in her tent, tyll she toke her meate in the euenyng.

Upon the fourth daye it happened, that Holofernes made a supper vnto his seruauntes, & sayde vnto Vagao his chamberlayne: Go thy waye, and councell thys Hebrwesse, that she maye be wyllyng to consent to kepe company with me. For it were a shame vnto all the Assyrians, that a woman shulde so laugh a man to scorne, ꝑ she were come from hym vnmedled with al.

Then went Vagao vnto Judith, & sayd: Let not ꝑ good doughter be afrayde, to come in to my Lorde, that she maye be honoured before hym, that she maye eate and drynke wyne, and be mery with hym. Unto whome Judith answered: Who am I, that I shulde saye my Lorde naye? what soeuer is good before his eyes, I shall do it: and loke what is his pleasure, that shal I thynke wel done, as longe as I lyue.

So she stode vp, and deckt her selfe with her apparell, and wente in, and stode before hym. And Holofernes herte was whole moued, so that he brent in desyre towarde her. And Holofernes sayde vnto her: drynke now and sytte downe, and be mery, for thou haste founde fauoure before me. Then sayde Judith: Syr, I wyll drynke, for my mynde is merier to day, then euer it was in all my lyfe. And she toke, and dyd eate, and drancke before hym, the thynges that her mayden had prepared for her. And Holofernes was mery with her, and drancke more wyne, then euer he dyd afore in his lyfe.

¶ The.xiii.Chapter.

¶ Holofernes sleapeth for very dronkennes, and Judith cutteth of his heade: and goeth therwith o der owne people of whom she is receaued with ioye. They geue thanks vnto God, for theyr deliueraunce. Judith speaketh vnto Achior, Which maruelleth at her feat done to Holofernes.

Nowe when it was late in the nyght hys seruauntes made haste euery man to his lodgynge. And Vagao shut the chamber dores, and wente hys

his waye, for they were all ouerladen wyth wyne. So was Judith alone in ý chamber.

As for Holofernes he laye vpon the bed all dronken, and of very dronkennes fel a sleape.

Then commaunded Judith her mayden to stande without before the dore, & to wayte. And Judith stode before the bed, makynge her prayer with teares, and moued her lyppes secretly, and sayde: Strengthen me, O Lorde God of Israel, and haue a respect vnto the workes of my handes in thys houre, that thou mayste set vp thy cytie of Jerusalem, lyke as thou hast promysed: O graunte that by the I maye perfourme the thynge, whyche I haue deuysed thorowe the beleue, that I haue in the.

And when she had spoken this, she wente to the bedsteade, and lowsed the swerde that hanged vpon it, and drewe it out. Then toke she holde of the hearye lockes of hys heade, and sayde: Strengthen me, O Lorde God in this houre, and withe that she gaue hym two strokes vpon the neck, and smote of hys heade. Then toke she the canapy awaye, and toke the dead body alyde. Immediatly she went forth, and delyuered the head of Holofernes vnto her mayden, and bad her put it in her wallet.

And so these two went forthe together after theyr custome, as thoughe they wolde praye, and so passed by the Hoostе, and came throughe the valley vnto the porte of ý cytie. And Judith cryed a farre of vnto the watchmen vpon the walles: Open the gates (sayd she) for God is with vs, which hath shewed his power in Israel. And when they hearde her voyce, they called the elders of the cytie together. And they came all to mete her lytle and great, ponge & olde for they thought not that she shuld haue come so soone. So they lyghted candels, & gathered about her euery one: but she went vp into an hye place and made silence to be proclamed.

When euery man nowe helde hys tonge, she sayde: O praysse the Lorde oure God that he hath not despysed, nor forsaken them, that put their trust in hym, & in me his handmayde he hath perfourmed his mercy, which he promysed vnto the house of Israel: yee, in my handes this same nyght hath he slayne the enemy of his people.

And with that she toke forth the heade of Holofernes out of the wallet, & shewed it the people: Beholde, the heade of Holofernes the captayne of the Assyrians, & this is the canapy wherin he laye in his dronkennes: where the Lord oure God hath slayne hym by ý hand of a woman.

But as truly as the Lorde lyueth, his angel hath kepte me goynge thyther, remaynynge there, & cõmynge hyther agayne from thence. And the Lord hath not suffred me his handmayden to be defyled, but without any fylthynes of syn hath he brought me agayne vnto you: & that w̃ great victory, so ý I am escaped, & ye deliuered. O geue thankes vnto hym euerychone, for he is gracious & his mercy endureth for euer.

So they praysed the Lorde al together, & gaue thãkes vnto hym. And to her they sayd The Lorde hath blessed the in his power, for thorowe the he hath brought oure enemyes to naught. And Ozias the chefe ruler of ý people of Israel, sayd vnto her: Blessed art thou of the Lorde the hye God, aboue all wemen vpon earth.

D Blessed be the Lord, ý maker of heuen and earth. which hath guyded ý a ryght to wound and to smyte of ý head of the captayne of oure enemyes. For this daye he hathe made thy name so honorable, ý thy praysse shall neuer come out of ý mouth of men, whiche shall alwaye remẽber the power of the Lorde, seing thou hast not spared thyne owne selfe, but put the in iopardy, consyderyng the anguysshe & trouble of thy people, & so haste helped theyr fall before God our Lord. And all the people sayde: Amen, Amen.

E Achior also was called, & he came. Then sayde Judith vnto hym: The God of Israel vnto whom thou gauest wytnes, ý he wolde be auenged of his enemyes, euen he hath this nyght thorowe my hande smytten of the head of all the vnfaythfull. And that thou mayste se that it is so, beholde this is the head of Holofernes, which in hys presumptuous pryde, despised the God of the people of Israel, and threatened the wyth destruction, saytynge: when the people of Israell is taken, I shall cause the also to be stycke with the swearde. When Achior sawe Holofernes heade, he fel downe vpon hys face to the grounde, for very anguish and feare, so that he sowned withall. But after that he was come agayne to hym selfe, he fell downe before her, & praysed her, sayinge: Blessed art thou of thy God, in all the tabernacles of Jacob: for al the people that heare of thy name, shall praysse the God of Israel bycause of the.

¶ The. xiiii. Chapter.

¶ The counsayle of Judith. Achior beinge an Heythen man turneth to God. The Assyrians are afrayed of the Jewes.

F Judith sayde vnto all the people: Brethren, heare me. Stick vp this heed vpon oure walles, and when the sunne aryseth, take euery man his weapon, and fall oute vpolentye: not as thoughe ye wold go besyde them, but to runne vpon them with vpolence. When the lyppes in the tentes se this, they shall of necessytie be compelled to flye backwarde, and to rayse vp theyr raytayne to the battayle. So whẽ their captaynes come in to Holofernes pauylyon, and fynde the deed body wrapped in ý blood,

 fearfulnesse

fearfulnes shall fall vpon them: and when ye perceaue that they flye, folow them without all care, for God shall deliuer them vnto you to be destroyed.

Then Achior seynge the power of God, whiche he had shewed vnto the people of Israel, fel of from his hethenish belefe, and put his truste in God, and let hym selfe be circumcysed: and so was he nombred amonge ꝑ people of Israel, he and all hys posterytie vnto this daye.

B Nowe as sone as it was daye, they stycke vp Holofernes heade vpon the walles, and euery man toke his weapen, and so they wēt out with an horryble crye. When the spyes sawe that, they ranne vnto Holofernes tent. And they that were within the tent, came be fore his chamber, and made a great rushyng to wake hym vp, because they thought with the noyse to haue rayled hym. For there durst not one of the Assiryans knocke, go in, or open.

But when the captaynes and Prynces: & all the chefe in the kyng of ꝑ Assiryans host came together, they sayde vnto the Chāberlaines: Go your way in, & wake him vp for ꝑ myse are crept out of theyr holes, & dare prouoke vs vnto battayle.

C Then went Bagao into his chāber, stode before the bedde, and clapped with hys handes, for he thought he had bene sleepyng with Judith.

But when he had herkened perfectly with his eares, and coulde perceaue no steryng, he went nyer to the bed, and lyft it vp, and then saw he ꝑ deed body of Holofernes lyng there without a hed, weltred in his blonde vpon ꝑ earth. Then cryed he vp loude voyce, & with weepyng rent his clothes, and went into Iudiths tent, and founde her not: And so he kept out vnto the people and sayde: one woman of the Iewes, hath brought all Nabuchodonosors people to shame. For lo, Holofernes lyeth vpon the grounde and hath no heade.

When the chefe of the Assiryans hoost heard that, they rent theyr clothes, and there fell an intollerable feare and tremblynge vpon them, so ꝑ theyr mindes were sore afrayed. And there was an exceadyng great crye in the whole host.

¶ The.xv. Chapter.

¶ The flyght of the Assyrians. The pursute of Israel after them. Israel becommeth ryche: by the spoyles of the Assyrians. Judith is prayed of Joachim: and of the people.

A NOwe when all the host herd ꝑ Holofernes was headed, theyr mynde and councel fell from them, & such a feare come vpon them, that they vndertoke to defende them selues by flyynge away: one spake not to another, but hanged downe theyr heades, lefte all behynde them, and made haste to escape from the Hebrues: for they heardc, that they were hastynge to come after wyth theyr weapons, and so they fled by the wayes of the feldes, & thorowe al the lote pathes of ꝑ dales.

And when the chyldren of Israel sawe that they fled, they folowed vpon them, and went downe with trompets, blowyng & makyng a great crye after them. As for the Assyrians, they had no order, and kept not them selues together, but fled theyr waye. Neuertheles, the chyldren of Israel fell vpon them with one company and order, & discomfyted as many as they myght get. And Ostias sent messaungers vnto all the cyties & countrees of Israel.

B So all the regyons and euery cytie sente out theyr best men after them in harnes, and smote them with the swearde, tyll they came to the vttermost part of theyr borders. And the other that were in Bethulia came in to the tentes of the Assiryans, and toke all that they which were fled had left behynde them, and so they founde greate good. And they that came agayne to Bethulia frō the battayle, toke with them suche thynges as had bene theyrs, there was no nombre of the catell, and of all costely Jewelles, so that from the lowest vnto the hyest, they were al made ryche of the spoyles of them. And Joachim the hye Preaste at Jerusalem, came to Bethulia with all the elders, that they myght se Judith.

Nowe when she came out vnto thē, they begaune all to prayse her wyth one voyce, C sayynge: thou worthyyye of the Cytie of Jerusalem, thou ioye of Israel, thou honoure of oure people, thou haste done manly, and thy herte is comforted, because thou haste loued cleanynesse and chastyte, and hast knowen no man but thyne owne husbande: therfore hath the hande of the Lorde comforted the: & blessed shalt thou be for euer. And al people sayd so be it, so be it.

In thyrtye dayes coulde the people of Israel scarce gather vp the spoyles of the Assiryans. But all that belonged vnto Holofernes, and had bene hys specyally (whether it were of gold, of syluer, precyous stones, clothyng, and all ornamentes) they gaue it vnto Judith. And all the people retoyced, both women, maydes, and yonge people, with pypes and harpes.

¶ The.xvi. Chapter.

¶ The songe of Judith for the victory. After the victory optayned the people commeth to Jerusalem to worshyp and prayse God.

Then

3 Then songe Judith thys songe vnto
the Lorde: Begynne vnto the Lord
vpon the tabrettes, synge vnto the
Lorde vpon the cymbales. O synge
vnto hym a newe songe of thankesgeuynge,
be ioyfull and call vpon his name. It is the
Lord that destroyeth warres: euen the Lord
is his name. Which hath pytched his tentes
in the myddest of his people, that he myghte
deliuer vs from ye hand of all oure enemyes.
Sennacherib came out of ye mountaynes of ye Northe
in the multytude of his strength. His people
dryed the water brokes, & theyr horses co-
uered the valleys. He purposed to haue brent
vp my lande, & to slaye my yonge men with
the swearde.
4 He wolde haue caryed away my chyldre
and wyues into captyuyte, but ye almygh-
ty Lorde hyndred hym, and delyuered hym
into the handes of a woman, which brought
him to confusyon. For theyr myghtye was
not destroyed of the yonge men. It was not
the sonnes of Titan that sle we hym, nether
were the greate Gyauntes set them selues a-
gayne hym: but Judith ye doughter of Me-
rary with her fayre bewty hath discomfyted
them, and brought hym to nought. For she
put away her wyddowes garmente, and
put on the apparell of gladnesse to the reioy-
synge of the chyldren of Israel. She annoyn
ted her face, and bounde vp her heare in an
attire to begyle hym. Her slyppers rauysched
his eyes, her bewtye captiuated hys mynde,
and the swearde smote she of his neck. The
Persians were astonyed at her stedfastnes,
and the Medes at her boldenes. Then how-
lede the armyes of the Assyrians, when my
lorde appeared, drye of thyrst. The sonnes
of the doughters haue pearced them thorowe
and layne them as fugytyue chyldren: they
perysched in the battayle, for the very feare of
the Lorde my God. Let vs synge a songe of
thankesgeuyng vnto the Lorde, a newe songe
of praise wyl we syng vnto our God: Lorde
Lorde, thou arte a greate God, myghtye in
power, whō no man maye ouercome. All thy
creatures shulde serue ye: for thou spakest but
the worde, and they were made: thou sentest
thy spyrte, and they were created, & no man
can withstande thy voyce. The mountaynes
shall moue frome the foundacyons wyth the
waters, the stony rockes shall melte before ye
lyke waxe. But they that feare the: shall be
great with the in all thynges. Wo vnto the
people that ryse vp agaynst my generacyon,
for the almyghtye Lorde wyll auenge hym
selfe of them, and in the daye of indgemente
wyll he vyset them. For he shall geue fyre &
wormes into theyr flesh, ye they maye burne
and fele it for euermore.

After thys it happened, that after the
victory, all the people came to Ierusalem, to
geue prayse and thankes vnto the Lorde.
And when they were purifyed, they offred al
theyr brent sacrifyces, & theyr promysed of-
frynges. And Judith offred all Holofernes
weapens, and all the Jewels that the people
had geuen her, and the canapy that she toke
from his bed, & hanged them vp vnto ye Lord
The people was ioyfull, as the vse is: & this
ioye by reason of the victory, wch Judith, endu
red thre monethes.

So after these dayes, euery man wente
home agayne, and Judith was in greate re-
putacyon at Bethulia, and vyght honorably
taken in all the lande of Israel. Unto her
vertue also was chastytie ioyned, so that af-
ter her husbande Manasses dyed, she neuer
knewe man all the dayes of her lyfe. Upon
the hye solempne dayes she wente out wyth
great worshyppe. She dwelt in her husban-
des house an hundred and fyue yere, and left
her handmayden fre, and dyed: and was bu-
ryed besyde her husbande in Bethulia. And
all the people mourned for her seuen dayes.
So longe as she lyued, there was none that
troubled Israel, and many yeares also after
her death.

The daye wherin this victory was got-
ten, was solemply holden, and rekened of
the Jewes in the nombre of the holy
dayes, & it is yet greatly holden
of the Jewes euer sence,
vnto this daye.

¶ The ende of the
boke of Judith.

¶ The reast of the Chapters of the boke of Esther which are nether founde in the Hebrue, nor in the Chalde.

¶ The.xi. Chapter, after the Latyn.

¶ The dreame of Mardocheus.

A MArdocheus the sōne of Jair, the sonne of Semei, ꝑ sonne of Cisei of the trybe of Ben Jamin, a Jewe: whiche had his dwellynge in the cytie of Susis, a man of great reputacion, and excellent among all them ꝑ were in the kinges court. (Neuertheles, he was one of the prysoners, whome Nabuchodonosor the kyng of Babylon had carped awaye from Jerusalem vnto Babylon with Jechonias the kynge of Juda.) In the seconde yere of the raygne of great Artarerses in the fyrst daye of the moneth, Nisan, had thys Mardocheus suche a dreame: He thought he hearde a greate tempest, horrydle thōderclappes, erthquakes, & great vproure in the land, & that he sawe two great dragōs redy to fyght one agaynst another.

Their crye was great. At the which roaryng & crye all the Hethen were vp to fyghte
B agaynst the ryghteous people. And the same daye was full of darcknes and very vnclere full of trouble & anguysh, yee, a greate fearfulnes was there in all the lande. The ryghteous were amased, for they feared the plage and euel that was deuysed ouer them, & were at a poynt wyth themselues to dye. So they cried vnto God: and whyle they were crying the lytle wel grewe into a great ryuer and into many waters. And with that it was daye and the sunne rose vp agayne. And the lowlye were exalted, and deuoured the glorypus and proude.

Nowe when Mardocheus had sene thys dreame, he awoke, & mused stedfastly in hys herte, what God wolde do: and so he desyred to know all the matter, & his mynd was ther vpon vntyl the nyght.

¶ The.xii. Chapter.

¶ Mardocheus detereth the treason deuysed agaynste the kyng, and is therfore rewarded of hym.

A AT the same time dwelt Mardocheus with Bagatha and Tares in the kynges courte, the kynges Chamberlaynes and porters of the palace. But when he hearde theyr deuyce, and had delygently considered theyr ymaginacyons, he perceaued that they wente aboute, to laye theyr cruell handes vpon the kynge Artarerses: and so he certifyed the kyng therof. Then caused ꝑ kynge to examen the two gelded wyth tormentes. And when they had graunte it, they were put to death.

Thys the kyng caused to be put in the Cronycles for an euerlastyng remembrance, and Mardocheus wrote vp the same matter. So the kyng commaunded that Mardocheus shulde remayne in the courte, and for thys kaythfulnesse of hys, he gaue hym a reward. But Aman the sonne of Amadathu the Agagite, which was holden in great honoure and reputacyon in ꝑ kynges court vndertoke to hurte Mardocheus and his people because of the two Chamberlaynes ꝑ were put to death.

¶ The.xiii. Chapter.

¶ The copy of the letters of Artarerses agaynst ꝑ Jewes. The prayer of Mardocheus.

THe great kyng Artarerses whiche A
raygneth frō India vnto Ethiopia, ouer an hundred and seuē and twentye landes, sendeth his frendly salutacyon vnto all the prynces & debytes of the countrees, which be subiect vnto hys dominyon. Whē I was made Lord ouer many people, and had subdued the whole earth vnto my dominyon, my mynd was not with cruelty e and wronge to exalt my selfe by the reason of my power: but purposed with equite alwaye and gentylnes, to gouerne those ꝑ be vnder my iurysdiccyon, and wholy to set them in a peaceable lyfe, and therby to bring my kyngdome vnto tranquilytie, that men mygh t safely go thorowe on euery syde, and to renue peace agayne, which all men desyre.

Nowe when I asked my councelers howe B
these thynges mygh t be broughte to a good ende, there was one by vs, excellent in wysdō whole good wyl, truth and kaythfulnes hath oft bene shewed & proued (which was also ꝑ pryncipal and next vnto the kyng) Aman by name: which certifyed vs, howe ꝑ in all landes there was scatered abroode a rebellyous folke, that made statutes and lawes against all other people: and haue alwaye desyred ꝑ proclamed cōmaundementes of kynges: and howe that for this cause it were not to be suffred that suche rule shulde contynue by you & not to be put downe.

Seing, now we perceaue the same, ꝑ this C
people alone are contrary vnto euery man, vsyng straung and other maner of lawes, and withstand our statutes and doynges, & go about to stablysh shrewed matters, that oure kyngdome shulde neuer come to good estate and stedfastnesse: Therfore haue we commaunded, that all they that are appoynted in wrytyng and shewed vnto you by Aman (whiche is ordeyned and sette ouer all oure landes) and the moste pryncypall nexte vnto the kynge, and in maner as a father, shall with theyre wyues and chyldren be destroyed and roted oute wyth the swearde of theyre enemyes

mies and aduersaryes, and that there shalde no mercy shewed, and no man spared. And this shalde done the.xiiii. daye of the moneth (called Adar) of this yere, that they which of olde (and nowe also) haue euer ben rebellions maye in one daye wyolence be thrust downe into the hell, to thintent that after this maner our empyre maye haue peace and tranquyllyte.

D But Mardocheus thought vpon al the workes and noble actes of the Lorde, & made his prayer vnto hym, saying: O Lorde, Lord thou valyaunt and almyghtye kynge (for all kynges are in thy power) and yf thou wylte helpe and delyuer Israel, there is noman that can withstande or let the: for thou hast made heauen and earth, and what wonderous thig so euer is vnder the heauen: thou art Lorde of al thinges, and there is noman that can resist thy maiestye (O Lorde.) Thou knowest all thinges, thou wotest Lorde that it was neither of malyce, nor of presumption, nor for a desyre of glorye, that I wolde not bowe vnto my selfe, nor worshyp yonder proude presumptuous Aman (for I wolde haue bene content, and that with good wyll, yf it might haue done Israel any good, to haue kyst euen his fote steppes) but that I dyd it, bycause I wolde not set the honour of a man in the stede of the glorye of God: & bycause I wold worshyp none but onelye the my Lorde. And this I done in no pryde nor presumption.

And therfore O Lord thou God and kyng, haue mercy vpō thy people, for they ymagin how they maye bryngе vs to nought: yea, they mynde and desyre is to destroye, and to cast awaye thy people, that hath euer bene thyne enheritaunce of olde. O despyse not thy portion, which thou hast delyuered & brought out of Egypt for thyne owne selfe. Heare my prayer, and be mercyful vnto thy people whō thou hast chosen for an heritage vnto thy self. Turne our complaynt and sorowe into ioye, that we maye lyue, O Lorde, and prayse thy name. O Lorde, suffre not the mouthes of thē that prayse the to be destroyed.

All the people of Israel in lyke maner, cried as earnestly as they coulde vnto ꝑ Lord: for their deathe and destruction stode before their eyes.

¶ The.xiiii. Chapter.

¶ The prayer of Esther for the delyuerauncе of her and her people.

1 Uene Esther also beinge in the battayle of death, resorted vnto the Lorde, layed awaye her glorious apparel, and put on ꝑ garmentes that serued for syghynge and mourning. In the stede of precious oyntment, she scatred asshes and donge vpon her heed: and as for her body, she humbled it with fastynge, and brought it verye lowe. All the places where she was wont to haue ioy afore those fylled she with the heere that she pluckt of her selfe. Ohe prayed also vnto the Lorde God of Israel with these wordes.

O my Lorde, thou onely art oure kynge, helpe me desolate woman, which haue no helper but the, for my mysterie and destruction is harde at my hande. Fro my youth vp I haue heardе out of the kynred of my father, that ꝑ tokest Israel from amonge all people (and so haue our fathers of their forefelders) that they shoulde be thy perpetual enheritaunce, & loke what thou dyddest promysse them, thou hast made it good vnto them.

Nowe Lorde, we haue synned before the, therfore hast thou gyuē vs into the handes of our enemyes. bycause we worshypped theyr goddes. Lorde, thou art ryghtous. Neuertheless, it satisfyed them not, that we are in bytter and heuy captyuitie and oppressed among them, but thou hast layed theyr handes vpon the handes of their goddes: so that they begyn to take awaye the thynge that thou with thy mouth hast ordeyned & appoynted, to destroy thyne enherytaunce, to shutte and stoppe the mouthes of them that prayse the, to quenche the glorye and worshyppe of thy house, and thyne aulter, and to open the mouthes of the Heythen, that they maye prayse the power & vertue of the goddes, and to magnify ꝑ fleshlye kynge for euer.

O Lorde, gyue not thy sceptre vnto them that be nothinge, lest they laugh vs to scorne in our mysterye and fal: but turne theyr deuyse vpon them selues, and punish hym, that hath begonne the same ouer vs, and set hym to an example. Thynke vpon vs O Lorde, & shew thy selfe vnto vs in the tyme of oure distresse, and of our trouble. Strēgth me O thou king of goddes, thou Lorde of all power, gyue me an eloquent & a pleasaunt speache in my mouth before the Lyon. Turne his herte in the hate of our enemyes, to destroye hym, and al suche as consent vnto hym. But delyuer vs with thyne hande, and helpe me thy handemayde, which haue no defēce nor helper but onely the Lorde, thou knowest al thinges, thou wotest that I loue not the glorye and worshyp of the vnryghtous, and that I hate and abhorre the bedde of the vncircumcysed, and of all Heythen.

Thou knowest my necessytie, that I hate the token of my preeminence and worshippe whiche I beare vpon myne heed, what tyme as I must shewe my self and be seene, and that I abhorre it as an vncleane cloth, and that I weare it not when I am quiete and aloone by my selfe. Thou knowest also, that I thy handemayden haue not eaten at Amans table, and that I haue had no pleasure nor de-

lyte in the kinges feast, that I haue not drõk the wyne of the drynkoffrynges, and that I thy handmayden haue no iope syns the daye that I was brought hyther, vntyl this daye, but onely in the Lorde. O thou God of Abraham, O thou myghty God aboue all, heare ꝑ voyce of them, that haue none other hope, & delyuer vs out of the hande of the wycked, & delyuer me out of my feare.

¶ The.xv. Chapter.

¶ Mardocheus moueth Esther to go into the kynge & make intercession for her people: and he perfourmeth his request.

A MArdocheus also bad Esther goo in vnto the kynge, and praye for her people, and for her countrye. Remembre (layth he) the dayes of thy lowe estate, howe ꝑ wast norissched vnder my hande: For Aman which is nerte vnto the kynge, hath gyuen sentence of death agayns vs. Call thou therfore vpõ the Lorde, and speake for vs vnto the kynge, and delyuer vs from death. And vpõ ꝑ thirde daye it happened, that Esther layed awaye ꝑ mournyng garmentes, and put on her glorypous apparel, and deckt her selfe goodly (after ter that she had called vpon God, whiche is the beholder and Sauyoure of all thynges) toke two maydens with her: vpon the one she leaned her selfe, as one that was tendre: the other folowed her, & bare the trayne of her vesture. The shyne of her beautye made her face rose coloured. The similitude of her face was chearfull and amyable, but her herte was sorowfull for great feare. She went in thorow all the dores, and stode before the kynge. The kynge sat vpon the throne of his kyngdome, and was clothed in his goodlye arayе, all of golde, and set with precious stones, & he was very terrible. He lift vp his face, that shone in the clearnesse, and looked grymlye vpon her. Thẽ fel the Quene downe, was pale & faynt leaned her selfe vpon the heed of the mayde, that went withe her.

B Neuertheleſſe, God tourned the kynges mynde that he was gentle, that he leaped out of his seat for feare, and gat her in his armes, & helde her vp tyl she came to her self agayne. He gaue her louynge wordes also, and sayde vnto her: Esther, what is the matter? I am thy brother, be of good cheare, thou shalt not dye: for our commaundement toucheth the cõmons and not the. Come nye. And with that he helde vp his golden rod, and layed it vpon her necke, and embraced her frendly, and sayd talke with me. Then sayde she: * I sawe the (O lorde) as an Aungel of God, and my hert was troubled, for feare of thy maiestye and clearnesse. For excellent and wondrefull arte thou (O lorde) and thy face is full of Amytie. But as she was thus speakynge vnto hym, she fell downe agayne for fayntnesse: for the wyche cause the kynge was afrayed, and all his seruauntes comforted her.

*Ge.xxxiii.d

¶ The.xvi. Chapter.

¶ The copye of the letters of Artharerses, wherby he reuoketh those which he first sent forth.

C THe greate kynge Artharerses, which raygneth from India vnto Ethiopia, ouer an hundred & xxvii. landes, sendeth vnto the Princes, and rulers of the same landes, suche as loue hym his frendly salutacyon. There be many that for the sondrye frendshyppes and benefytes whiche are dyuersly done vnto them for theyr worthyppe, be euer the more proude and hye mynded, and vndertake not onely to hurte theyr subiectes (for plenteous benefytes may they not suffre, and begynne to ymagin some thynge against those that do them good, and take not onelye all vnthankefulnesse awaye from men) but in pryde and presumption (as they that be vnmyndfull and vnthankefull for the good dedes) they go aboute to escape the iudgemente of God, that seith all thynges, whiche iudgement hateth and punisheth all wyckednesse. It happeneth ofte also that they which be set in offyce by the hyer power, and vnto whome the busynesse and causes of the subiectes are commytted to be handled, ware proude, and defyle them selues wyth sheaddynge of innocent bloude, whiche bryngeth them to intollerable hurte. Which also with false and disceytfull wordes, and with lyinge tales, disceyue and betraye the innocent goodnesse of Princes.

Nowe is it profytable and good, that we take hede, make searche thereafter, and consider, not onely what hath happened vnto vs of olde: but the shamefull, vnhonest, and noysome thynges, that the debytyes haue nowe taken in hande before oure eyes, and thereby to beware in tym to come, that we may make the kyngdome quyet and peaceable for al mẽ: and that we mygbt sometyme drawe it to a chaunge: and as for the thynge that nowe is present before our eyes, to withstande it, and to put it downe, after ꝑ moost frendly maner.

What tyme nowe as Aman the sonne of Amadathu the Macedonian (a straunger verelye of the Persians bloude, and farre from our goodnesse) was come in amonge vs as an aleaunte, and had optayned the frendshyppe that we beare to warde all people, so that he was called oure father, and had in hygbe honour af euery man, as the next and principall vnto the kynge, he coulde not forbeare hym selfe from his pryde, hathe vndertaken, not onely to robbe vs of the kyngdom, but of our lyfe.

C With manyfolde disceyt also hath he desyred to destroye Mardocheus oure helper and preserue

ſeruer, which hath done vs good in al thi-
ngs: and innocent Esther the lyke partaker
of our kyngdome, with al her people. For his
ſynde was (when he had taken them oute of
the waye, and robbed vs of them) by this
meanes to translate the kyngdome of the Per
ſians vnto them of Macedonia. But we finde
that the Jewes (whiche were accused of the
wicked, that they might be destroyed) are no
euil doers, but vse reasonable & right lawes
and that they be the chyldren of the mooſt hye
liuynge God: by whom the kyngdome of vs
and our progenitours haue bene well ordred
hitherto. Wherfore, as for the letters and cō
mandementes that were put forth by Amā
the sonne of Amadathu, ye shal do well, yf ye
make them of none effecte: for he that set thē
vp and inuented them, hangeth at Sulis be-
fore the porte, with all his kynred: and God,
(whiche hath all thynges in his power) hath
rewarded hym after his deserynge.

And vpon this ye shall publyſhe and set
vp the copye of this lettre in all places, that
the Jewes may freely and without hinderaūce
vse them selues after their owne statutes,
and that they maye be helped, and that vpon
the xiii. daye of the xii. mooneth Adar, they
maye be auenged of them, which in the tyme
of their anguyſh and trouble, wolde haue op-
pressed them. For the God that gouerneth all
thynges, hath turned to iope the day, wherin
his chosen people shoulde haue perisshed.

Moreouer, among the hye solempne dayes
that ye haue, ye shal hold this daye also with
gladnesse, that nowe and in tyme to come,
this daye maye be a remembraunce to good,
and such as loue the prosperitie of ye Per-
sians: but a remembraunce of destruction to
such that be seditious vnto vs.

All cyties and landes that do not this, shal
vtterly perysshe and be destroyed with the
sworde and fyre, and shall not onely be
nomore inhabited of men, but be
abhorred also of the wylde
beastes and
foules.

The ende of the xeast of the booke of Esther.

¶ The booke of wyſdome.

¶ The fyrst Chapter.

¶ How we ought to searche and enquyre after God, and who be those that fynde hym. Of the holy ghost. We ought to fye from backbytyng and murmurynge. &c.

A Set your affectiō vpon righ-
tousnesse, ye that be Judges
of the earth. Haue a good o-
pinyon of the Lorde, and seke
him in the singlenesse of hert.
For he wyll be founde of thē
that tempe hym not, and ap-
peareth vnto suche as put their trust in hym.
B For froward thoughtes, they separate frō
God: but vertue (if it be alowed) reproueth
the vnwyse. And why? wyſdome shall not
entre into a frowarde soule, nor dwell in the
bodye that is subdued vnto synne. For the
holye ghoost abhorreth fayned nurture, and
withdraweth hym selfe from the thoughtes
that are without vnderstandyng: and where
wyckednesse hath the vpper hande, he flyeth
from thence, for the spyrite of wyſdome is lo-
uynge, gentle and gracyous, and wyl haue no
pleasure in hym that speaketh euyll with his
lyppes. For God is a wytnesse of his reynes,
a true searcher out of his herte, and an hearer
of his tonge. For the spyrite of the Lorde fyl-
leth the rounde compasse of the worlde: and
ye same that vpholdeth all thynges, hath kno-
wledge also of the voyce.

C Therfore, he that speaketh vnrygh-
thynges, can not be hyd: neyther maye he es-
scape the iudgement of reproke. And why? in-
quysition shall be made for the thoughtes of
the vngodlye, and the reporte of his wordes
shal come vnto God, so that this wickednesse
shalbe punysshed. For the eare of greiouly hea
reth all thynges, and the noyse of the grudgin
ges shal not be hyd. Therfore beware of mur
murynge, whiche is nothyng worth: and re-
strayne your tunge from sclaundre. For there
is no worde so darke and secrete, that it shall
go for nought, and the mouthe that speaketh
lyes, slayeth the soule.

D Seke not your owne death in the errour
of your lyfe: destroye not your selues thorow
the workes of youre owne handes. For God
hath not made death, neither hath he pleasure
in the destruction of the lyuynge. For he
created all thynges, that they myghte haue
their beinge: yea, all the people of the earthe
hath he made that they shoulde haue health,
that there shoulde be no destruction in them,
and that the kyngdome of hell shoulde not be
vpon earth (for rygh tousnesse is euerlastyng
and immortall, but vnrygh tousnesse bryn-
geth death.) Neuertheleſſe, the vngodlye call
her

her vnto thē both with wordes and workes: and whyle they thynk to haue a frende of her they com to nought: for the vngodly that are confederate with her and take her parte, are worthye of death.

¶ The.ii.Chapter.

¶ The ymaginacions and desyres of the wycked, and their counsayle agaynst the faythfull.

1 FOr the vngodly talke and ymagin thus amōg them selues (but not rycht:) The tyme of our life is but short & tedious: and when a man is ones gone, he hath nomore ioye nor pleasure, neyther knowe we any mā ꝑ turneth agayne frō death: for we are borne of nought, and we shalbe hereafter as though we had neuer bene. For our breath is as a smoke i our nostrelles, and the wordes as a sparke to moue our hert. As for our bodye, it shalbe verye asches that are quenched, and our soule shall vanysh as the softe ayre. Our lyfe shall passe away as the trace of a cloude, and come to noughte as the mist that is dryuen awaye with the beames of the Sunne, & put downe with the heate therof. Our name also shalbe forgotten by lytle and lytle, and no man shall haue oure workes in remembraunce.

15 For our tyme is a verye shadowe that passeth awaye. and after our ende there is no returnynge, for it is fast sealed: so that no mā cōmeth agayne. Come on therfore, let vs enioye ꝑ pleasures that ther are, and let vs sone vse the creature lyke as in youth. Let vs fyll our selues wꝗ good wyne and oyntment, and let there no floure of the tyme go by vs. Let vs crowne our selues with roses afore they be wythered. Let ther be no fayre medowe, but our lust go thorow it. Let euery one of you be partaker of our voluptcousnesse. Let vs leue some token of our pleasure in euery place, for that is our porcyon, els get we nothyng. Let vs oppresse the poore rycht eous, let vs not spare the wydowe nor olde man: let vs not regarde the heedes that are grayne for age. Let the lawe of vnrycht eousnesse be our auctorytye, for the thynge that is feble is nothyng worth. Therfore let vs defraude the rycht eous: and wyth he is not for our profyt: yea, he
¶ is cleane contrarye to our doinges. He checketh vs for offendyng agaynst the lawe, and sclaundereth vs as transgressours of all nurture. He maketh his boost to haue the knowledge of God: yea, he calleth him selfe Gods sonne. He is the bewrayer of our thoughtes: It greueth vs also to loke vpon hym, for his lyfe is not lyke other mens, his wayes are of another fashyon. He counteth vs but vayne persons, he withdrawyeth him selfe from oure wayes as from fylthynesse: he commendeth greatly the later ende of the iust, and maketh his boost that God is his father. Let vs se then yf his wordes be true, let vs proue what shal come vpon hym: so shal we knowe what ende he shall haue. For yf he be the true sonne of God, he wyll receyue him: and delyuer him from the handes of his enemyes. Let vs examin hym with despytefull rebuke and torment ynge, that we maye knowe his dignytie, and proue his pacyence. Let vs condempne hym with the moost shamefull deathe: for lyke as he hath spoken, so shall he be rewarded. 19

Suche thynges do the vngodly ymagin, and go astraye, for their owne wyckednesse hath blynded them. As for the mysteries of God, they vnderstande thē not: they neyther hope for the rewarde of rycht eousnesse, nor regarde the worship that holy soules shal haue. For God created man to be vndestroyed: yea after the *ymage of his owne lykenesse made he hym. Neuertheleſſe, thorowe enuye of the deuyll, came death into the worlde: and they that holde of his syde do as he doth.

¶ The.iii.Chapter.

¶ The conservacion and assurance of the rycht eous. The rewarde of the faythfull.

1 BUt the soules of the rycht eous are in the hande of God, and the payne of death shall not toutche them. In the syght of the vnwyse they appeared to dye, and their ende is take for very destruction. The way of the rycht eous is iudged to be vtter destruction, but they are in rest. And thoughe they suffre payne before men, yet is their hope full of immortalitie. They are punysched but in fewe thynges, neuertheleſſe, in many thynges shall they be wel rewarded. For God proueth them, and findeth thē mete for hym selfe: yea, as the golde in the fornace, doeth he tryye them: and receyueth them as a burnt offrynge, and when the tyme cōmeth, they shalbe loked vpon.

The rycht eous shall shyne as the sparkes that runne thorowe the red bush. They shall 15 iudge the nacyons, and haue dominion ouer the people, and their Lorde shall raygne for euer. They that put their trust in hym, shall vnderstand the truthe, and suche as be faythfull, wyll agree vnto him in loue: for his chosen shall haue grace and peace. But the vngodly shalbe punysched accordynge to their owne ymaginacions: for they haue despysed the rycht eous, and forsaken the Lorde.

Whoso despyseth wysdome and nurture, he is vnhappie: and as for the hope of suche, it is but vayne: their labours vnfrutefull, and their workes vnprofytable. Their wynes are vndiscrete, and their chyldren moost vngodlye. Their creature is cursed. Blessed is rather the barren and vndefyled, which hath not knowen the synfull bedde: she shall haue

frute

frute in the rewarde of the holy soules. And
blessed is the gelded, whiche with his handes
hath wrought no vnryghtousnesse, nor ima-
gined wycked thynges agaynste God. For
vnto hym shal be gyuen the specyall gyfte of
faythe, and the most acceptable porcyon in the
temple of God. For glorious is the frute of
good labour, and the roote of wysdome shall
never fade awaye. As for the chyldren of ad-
olterers, they shall come to an ende, and the
seed of an vnryghtous bed shalbe rooted out.
And though they lyue longe, yet shall they be
nothyng regarded, and their last age shalbe
without honoure. Yf they dye hastelye, they
have no hope, neyther shall they be spoken to
in the daye of knowledge. For horryble is ý
death and ende of the vnryghtous.

¶ The.iiii.Chapter.

¶ Of the chaste generacion of the faythfull, and of
their felicitie. Of the death of the ryghtous, and
of the condempnacion of the vnfaythfull.

How fayre is a chaste generacyon
with vertue? The memorial ther-
of is immortall, for it is knowen
with God and with men. When it
is present, men take example therat, and yf it
go awaye, yet they desyre it. It is alway cro-
wned and holden in honour, and winneth the
rewarde of the vndefyled battayle. But the
multitude of vngodlye chyldren is vnprofy-
table and the thynges that are planted with
whoredome shall take no depe roote, nor laye
any fast foundacyon. Though they be grene
in braunches for a tyme, yet they shalbe sha-
ken with the winde: for they stãd not fast, and
throwe the vehemencye of the wynde they
shall be rooted out. For the vnperfect braun-
ches shalbe broken, their frute shalbe vnpro-
fytable and sowre to eate: yea, meete for no-
thynge. And why? all the chyldren that are
begote of the wycked, must beare recorde of ý
wyckednesse against their fathers & mothers
when they be asked. But though the ryghte-
ous be ouertaken with death, yet shall he be
at rest.

Age is an horryble thynge: neuertheless,
it standeth not onelye in the lengthe of tyme,
nor in the multitude of yeres: but a mans wil
is the graye heere, and an vndefyled life
is the olde age. He pleased God, and was be-
loued of hym: so ý where as he lyued amonge
sinners, he translated hym. * Yea sodeynlye
was he taken awaye, to the intent that wyc-
kednesse shoulde not alter his vnderstanding
and that hypocrysye shoulde not begyle his
soule. For the craftye bewitchynge of lyes
darke good thiges darke, the vnstedfastnesse
and wyckednesse of volupteous desyre,
turne aside the vnderstanding of the symple.
Thoughe he was soone deed, yet fulfylled he
mochetyme. For his soule pleased God: ther-
fore hasted he to take hym awaye frõ among
the wycked. This ý people se, and vnderstãd
it not: they laye not vp suche thynges in their
hertes: how that the louynge fauour and mer-
cye of God is vpon his saynctes, and that he
hath respect vnto his chosen.

Thus the ryghtous that is deed, condẽ- C
neth the vngodlye whiche are lyuynge: and ý
youth that is soone brought to an ende ý long
lyfe of the vnryghteous. For they se the ende
of the wyse, but they vnderstande not what
God hath deuysed for hym, and wherfore the
Lorde hath taken hym awaye. And why? they
se hym and despyse hym, therfore shall God
also laugh them to scorne: So that they them
selues shall dye hereafter (but without ho-
nour) yea in shame amonge the deed for euer-
more. For without anye voyce shall he burst
those that be pukt vp, and remoue them from
the foundacions, soo that they shall be laye
waste vnto the hyghest. They shall mourne,
and their memorial shall perish. So they be-
inge afrayed, shall remembre their synnes:
and their owne wyckednesse shall bewraye
them.

¶ The.v.Chapter.

¶ The constauntnesse of the ryghtous before their per-
secuters. The hope of the vnfaythful is vnsurable and
vayne. The disseuerance of the saynctes and godlye.

Then shal the ryghtous stande in A
great stedfastnesse agaynst such
as haue dealt extremely w̃ them,
and taken away their labours.
When they se it, they shalbe ve-
red with horryble feare, and shal wondre at ý
hastynesse of the sodayne health: gronyng for
very distresse of mynde, and shall saye within
them selues, hauynge inwarde sorowe, and
mournynge for very anguysh of mynde.

These are they, whome we sometyme had
in derision, & iested vpon. We fooles thought
their lyfe very madnesse: and their ende to be
without honour. But lo, howe they are coun
ted amonge the chyldren of God, and their
porcyon is amonge the saynctes. Therfore
we haue erred frõ the way of truthe, ý lyght
of ryghteousnesse hath not shyned vnto vs, &
Sunne of vnderstandynge rose not vp vpon
vs. We haue weryed oure selues in the waye
of wyckednesse and destruction. Tedyous
wayes haue we gone: but as for the waye of
the Lorde we haue not knowen it. B

What good hath oure pryde done vnto
vs? Or what profyte hathe the pompe of ry-
chesse brought vs? All those thinges are pas-
sed awaye lyke a shadowe, and as a messen-
ger remynge before: as a shyppe that passeth
ouer the waues of the water, whiche when it
is gone by, the trace therof cannot be founde,
neyther the path of it in the floudes. Or as a
byrde

byrde that flyeth thorowe in the ayre, and no man can se any token where she is flowē, but onely heareth the noyse of her wynges, beatynge the light wynde, partyng the ayre thorowe the vehemencye of her gounge, and flyeth on shakynge her wynges, where as afterwarde no token of her waye can be founde.

Or lyke as when an arowe is shot at a mark it parteth the ayre, whiche immediatly commeth togyther agayne, so that a man cannot knowe where it went thorowe. Euen so we in lyke maner as soone as we were borne, beganne immediatly to drawe to our ende, and haue shewed no token of vertue, but are consumed in our owne wyckednesse.

C Suche wordes shall they that haue synned speake in the hell: for the hope of the vngodly is lyke a dryye thystle floure (or duste) that is blowen awaye with the wynde: lyke a thyn scom that is scatred abrode with the storme: like as the smoke which is dispersed here and there with the wynde, and as the remēbrauce of a straunger, that taryeth for a daye, and then departeth. But the rygheteous shall lyue for euermore: their rewarde also is with the Lorde: and their remēbraunce with the hyest Therfore shall they receyue a glorious kyngdome, and a beautyfull crowne of the Lordes hande: for with his ryght hande shall he couer them: and with his owne holye arme, shall he defende them. His geloulye also shall take awaye the harnesse, and he shall weapō the creature to be auenged of the ennemyes. He shall put on rygheousnesse for a brestplate and take sure iudgement in stede of an helmet The inuincible shylde of equitie shal he take, his cruell wrath shal he sharpen for a speare, and the whole compasse of the worlde, shall fyght with hym agaynst the vnwyse.

D Then shall the thondre boltes go out of the lyghteninges, and come out of the raynebowe of the cloudes to the place appoynted: out of the harde stony indignacion. there shal fall thycke hayles, and the water of the see shalbe wroth agaynst them, and the floudes shall runne roughly togyther. Yea, a mighty wynde shall stande vp agaynste them, and a storme shall scatre them abrode. Thus the vnrygheous dealynge of them shall bryngeall the lande to a wildernesse, & wickednesse shal ouerthrowe the dwellynges of the myghtye.

¶ The vi. Chapter.

¶ The callynge of kynges, Prynces and Iudges: which are also exhorted to searche wysdome.

A WYsdome is better then strength, & a man of vnderstandynge is more worth thē one that is strōg. Heare therfore (O ye kynges) and vnderstande: O learne ye that be Iudges of the endes of the earth. Gyue care ye that rule the multitudes, and delyte in moche people. For the power is gyuen you of the Lorde, and the strength from the hyghest: whiche shall trye your workes, and searthe out your imaginacions: Howe ye ye beinge officers of his kyndome, haue not executed true iudgemēt, haue B not kept the lawe of rygheousnesse, nor walked after the wyl of God. Horryblye, and that rygheoone shall he appeare vnto you: for an harde iudgemente shall they haue that beare rule. Mercye is graunted vnto the symple, but they that be in auctoryte shalbe sore punished. For God which is Lorde ouer all, shall except nomans person, neyther shall he stande in awe of any mans greatnesse. For he hath made the small and great, and careth for al alyke. But the myghtye shall haue the sorer punishment.

Unto you therfore (O ye kynges) do I speake, that ye maye learne wysdome, and not go amysse. For they that kepe his rygheousnesse, shalbe rightously iudged, and they that are learned in rygheous thynges, shall fynde to make answere. Wherfore, let youre lust vpon my wordes, and loue them, so shall ye come by nurtour. Wisdom is a noble thing and neuer fadeth awaye: yea, she is easelye seene of them that loue her, and founde of such as seke her. She preuenteth them that desire her, that she maye fyrste shewe her selfe vnto them. Who so awaketh vnto her bytymes, C shal haue no great trauayle, for he shal fynde her syttynge readye at his dores. To thynke vpon her, is perfect vnderstanding: and who so watcheth for her, shall be safe: and that soone. For she goeth about, sekynge suche as are mete for her, sheweth her selfe cherefullye vnto them in their goiges, and meteth them with all dylygence. For the vnfayned desyre of reformacion is her begynnyng: to care for nurtoure is loue, and loue is the keppynge of her lawes. Nowe the keppynge of the lawe is perfection, and an vncorrupt lyfe: and an vncorrupte lyfe maketh a man familier wyth God. And so the desyre of wysdome leadeth to the kyngdome euerlastynge. Yf youre de- D lyte be then in royall seates and sceptres (O ye kynges of the people) set youre lust vpon wysdome, that ye may rayngne for euermore. O loue the lyght of wysdome, all ye that be rulers of the people. As for wysdome, what she is, and how she came vp, I wyl tel you: & wyll not hyde the mysteryes of God frō you: but wyll seeke her out from the begynnynge of the natyuytie, and bryngeth the knowledge of her into lyght, and wyl not kepe backe the truthe: Neither wyl I haue to do with consumynge enuye, for suche a man shal not be partaker of wysdome. But the multitude of the wyse is the welfare of the worlde, and a wyse kynge is the vpholdynge of the people. O receyue nurtour then thorowe my wordes, and it shall doo you good.

The

¶ The.vii.Chapter.

Wysdome ought to be preferred above all thynges.

I MYy selfe am also a mortall man, lyke as all other, and am come of ye earthy generacyō of him that was fyrst made, & in my mothers wōbe was I fashyoned to be fleth: In ye tyme of ten monethes was I brought togyther in bloud thorowe the seed of man, and the cōmodyous appetyte of slepe. When I was borne, I receyved lyke ayre as other men, and fell vpon the earth (whiche is my nature) crynge and weepynge at the fyrst as all other do. I was wrapped in swadlynge clothes, and brought vp with great cares. For there is no kynge ye had any other begynnynge of byrth. All men then haue one entraūce vnto lyfe, and one goinge out in lyke maner.

Therfore I desyred, and vnderstandyng was gyuen me: I called, & the spyrite of wysdome came vnto me. I set more by her thē by kyngdomes and royall seates, and cōputed rychesse nothynge in comparyson of her. Ys for precious stoone, I compared it not vnto her: for all golde is but gravell vnto her, and sylver shalbe counted but claye before her syght. I loued her aboue welfare and beautye, and purposed to take her for my lyghte, for her lyght cannot be quenched. All good thynges came to me with her, and inumerable richesse thorowe her handes. I was glad in them all, for this wysdome went before me, & I knew not that she is the mother of all good thinges. Lowe as I my selfe learned vnfaynedlye, so do I make other men partakers of her, and lyke her rychesse from noman: for she is an infynite treasure vnto men, which who so vse, become partakers of the loue and frendeshyp of God, and are accepted vnto hym for ye gyftes of wysdome.

God hath graunted me to talke wysely, and conueniently to handle the thynges that he hath graciouslye lent me. For it is he, that leadeth vnto wysdome, and teacheth to vse wysdome aryght. In his hande are bothe we and oure wordes: yea, all our wysdome, oure vnderstandynge and knowledge of all oure workes. For he hath gyuen me the true science of these thynges: so that I knowe, how the worlde was made, and the powers of the elementes: the begynnynge, endyng, and mydde of the tymes: how the tymes alter, how one goeth after an other, and howe they are fulfylled, the course of the yere: the ordinaunces of the starres: the nature and kyndes of beastes: the furyousnesse of beastes: the power of the wyndes: the ymagynacyons of men: the diuersities of ponge plantes: the vertues of rootes, and all such thynges as are secrete and not loked for, haue I learned: For the workemaster of all thynges hath taught me wysdome. In her is the spyrite of vnderstandynge whiche is holye, manyfolde, one onely, subtyll, curteous, discrete, quycke, vndefyled, playne, swete, louyng the thyng that is good, sharpe, which forbyddeth not ty doo well, gentle, kynde, stedfast, sure free, hauing all vertues circumspect in all thynges: receyuynge all spyrites of vnderstandynge, being cleane and sharpe. For wysdome is nymbler then all nymble thynges: she goeth thorowe and attayneth to all thynges, bycause of her cleannesse. For she is the breath of the power of God, and a pure cleane expressynge of the clearnesse of almyghtye God. Therfore can no vndefyled thynge come vnto her: for she is the brynghtnesse of the euerlystynge lyghte, the vndefyled myrrour of the maiesty of God and the ymage of his goodnesse. And for so moche as she is one, she maye do all thynges, and beinge stedfast her selfe, she renueth all: and amonge the people conueyeth she her self into the holy soules. She maketh Gods frēdes and prophetes: for God loueth noma, but hym in whom wysdome dwelleth. For she is more beautyfull then the Sunne, and gyueth more lyght then the starres, and the daye is not to be cōpared vnto her: for vpon the daye commeth nyght. But wyckednesse cannot ouercome wysdom: and foolishnesse maye not be with her.

¶ The.viii.Chapter.

¶ The effectes of wysdome.

WYsdome reacheth frome one ende to an other mightely, & louynglye doth she ordre all thinges. I haue loued her, & laboured for her, euen fro my youth vp: I did my diligence to mary my selfe w̄ her, such loue had I vnto her beautie. Who so hath ye cōpanye of God, cōmendeth her nobylitie: yea, the Lorde of all thinges him self loueth her. For she is ye schole mastresse of the nurtoure of God, & the choser out of his workes. Yf a man wolde desyre rychesse in this lyfe, what is rycher then wisdō, that worketh all thynges? Thou wylt saye: vnderstanding worketh. What is it amonge all thiges, that worketh more thē wysdome? Yf a man loue vertue and ryghteousnesse, let hym labour for wysdome, for she hath great vertues. And why? she teacheth sobernesse & prudence, ryghteousnesse and strength, which are suche thynges as men can haue nothynge more profytable in theyr lyfe. Yf a mā desire moche knowledge, she can tell the thynges ye are past, and discerne thynges for to come: she knoweth the subtelteyes of wordes, and can expounde darke sentences. She can tell of tokens, and wonderous thynges, or euer they come to passe, and ye endes of all tymes, and

and ages. So I purposed after this maner: I wyll take her vnto my company, and comune louyngly with her: no doubte, she shall gyue me good counsayle, & speake comfortably vnto me in my carefulnesse and greefe. For her sake shall I be well & honestly taken amonge the cõmens & lordes of the cõsayl. Though I be yonge, yet shall I haue sharpe vnderstãdyng, so that I shalbe maruaylous in ỳ sight of greate men, and the faces of Princes shall wondre at me. When I holde my tonge, they shall abyde my leysure: when I speake, they shal loke vpon me, and yf I talke moche, they shall lay their handes vpon their mouthe.

Moreouer, by the meanes of her I shal obtayne immortalitie, and leaue behynde me an euerlastynge memoryall amonge them that come after me. I shall set the people in ordre, and the nacyõs shalbe subdued vnto me. Horyble tyrauntes shalbe afrayed when they do but heare of me: among the multitude I shal be counted good, and myghtye in battayle. When I come home, I shall fynde rest with her: for her company hath no bytternesse, and her felowship hath no tediousnesse, but mirth and iope.

Nowe when I consydred these thynges by my selfe, and pondered them in my herte, howe that to be ioyned vnto wysdome is immortalitye, and greate pleasure to haue her frendshyp, how that in the workes of her handes are infinite rychesse: how that, who so kepeth companye with her shall be wyse: & that he whiche talketh with her, shall come to honour: I went about seekynge, to gather vnto me: For I was a lad of a rype wyt, and had a good vnderstandynge.

But when I grewe to more vnderstandynge, I came to an vndefyled body. Neuertheleſſe, when I perceyued that I coulde not kepe my selfe chaste, excepte God gaue it me, (and that was a poynte of wysdome also, to know whose gyft it was) I stepped vnto the Lorde, and besought hym, and with my hole herte I sayde after this maner.

The.ix.Chapter.

A prayer of Salomon to obtayne wysdome.

O God of my fathers, and Lorde of mercyes (thou that hast made all thynges with thy worde, and ordeyned man thorow thy wisdome: that he woulde haue *dominion ouer the creature whiche thou hast made: that he shoulde ordre the worlde accordynge to equytye and ryghtousnesse, and execute iudgement with a true herte) gyue me wysdome, whiche is euer about thy seate, and put me not oute from amonge thy chyldren: for I thy seruaunte and sonne of thy handemayden am a feble person, of a shorte tyme, and to younge to the vnderstandynge of iudgement and the lawes. And though a man be neuer so perfect amonge the chyldren of men, yet yf thy wysdome be not with hym, he shalbe nothyng regarded. But thou haste chosen me, to be a kynge vnto the people, and the iudge of thy sõnes and doughters.

*Gene.i.d.

Thou hast commaunded me to buylde a temple vpon thy holy mounte, and an aulter in the cytie wherin thou dwellest: a lyeknesse of thy holy tabernacle whiche thou hast prepared from the begynnynge, and thy wysdome with the, whiche knoweth thy workes which also was with the, when thou madest the worlde, and knewe what was acceptable in thy syght, and ryght in thy commaundementes. O sende her out of thy holy heauens, and from the throne of thy maiestie, that she maye be with me, and labour with me: that I may knowe what is acceptable in thy syght. For she knoweth and vnderstandeth al thynges: and she shall leade me soberly in my workes, and preserue me in her power. So shall my workes be acceptable, and thẽ shal I gouerne thy people ryghtously, and be worthye to syt in my fathers seate. For what man is he, that maye knowe the counsayle of God? Or who can thynk what the wyl of God is? For the thoughtes of mortall men are mesurable, and our forecastes are but vncertayne. And why? a mortall and corrypptible bodye is heuye vnto the soule, and the earthly mansyon kepeth downe that vnderstandyng that museth vpon many thynges. Very hardly cã we decerne the thinges that are vpon earth, & great labour haue we, or we can finde the thynges whiche are before our eyes: who wyl thẽ seke out the grounde of the thynges that are done in heauẽ? Oh Lord, who can haue knowledge of thy vnderstandynge and meaning except thou gyue him wysdome, and send thy holy ghoostе from aboue? that the wayes of them whiche are vpon earth, may be reformed: that men maye learne the thynges that are pleasaunt vnto the, and be preserued thorowe wysdome.

The.x.Chapter.

The deliueraunce of the ryghtous commeth thorough wysdome.

WYsdome preserued the fyrste man, whome God made a father of the worlde, whẽ he was created alone, brought him out of his offẽce, toke hym out of the * moulde of the earth, & gaue hym power to rule all thynges. ‡ When the vnryghtous went awaye in his wrath from this wisdome, ỳ brotherhed perished thorow the wrath of murther. Agayne, when ỳ * water destroyed the hole worlde, wysdome preserued the ryghteous thorowe a poore tree, wherof she was gouernour her selfe. Moreouer, when wickednesse had gotten the vpperhande,

made so ꝓ the naciõs were pukte vp w̃ pryde
and wrowe the rygteous, preserued him faut-
full vnto God, and layed vp sure mercye of
his children. She preserued the rygheteous,
when he fled frõ the vngodly that perysched,
and the tyme as the fyre fell downe vpon ꝓ. v.
cities: Lyke as yet thys daye ꝓ vnfrutefull
pondes and smokynge land geueth testimony
of their wyckednes: yee, the vnryye & vnty-
mely frutes that growe vpon the trees.

And for a token of a remembraunce of the
vnbelyeffull soule, there standeth a pyler of
salt. For all such as regarded not wysdome
ꝓ not onely thys hurt, that they knew not
the thynges whych were good, but also lefte
behynde thẽ vnto men, a memorial of their
foolysnes: so that in ꝓ thynges wherin they
offended, they coulde not be hyd. But as for
such as take hede vnto wysdome, she shal de-
liver them from sorowe.

*When the rygheteous fled because of his
brothers wrath, wysdome led him the rygh
waye, shewed hym the kyngdome of God,
gave hym knowledge of holy thinges, made
him riche in his laboures, & brought to passe
the thynges that he went aboute. In the dis-
honestynes of such as defrauded hi, she stode
by him, and made him riche. She saued hym
from the enemies, & defended hym frome the
spoylers. She made hym stronge in bat-
tayle, & gave him the victory, that he myght
knowe, how that wysdome is stronger then
all thynges. *When ꝓ rygheteous was sold,
she forsoke hym not, but delyuered hym frõ
synnes. She wente downe wyth hym into
the dungeon, and kayled hym not in the ban-
dys, tyl she hadde brought hym the scepter
of the realme, and power agaynst those that
oppressed him. As for them that had accused
him, she declared them to be lyers, & brought
him to perpetuall worshyppe.

*She delyuered the rygheteous people &
blameless sede, from the nacyõs that oppressed
them. She entred into the soule of the ser-
vant of God, and stode vp hym in wonders
and tokens agaynst the horrible kyng. She
gave the rygheteous the reward of their la-
boures, & let them forth a marueloys waye:
in the daye tyme she was a shadowe vnto
them, and a lyght of starres in the nyght sea
sonne. *She brought them thorow ꝓ red see, &
conueyed them thorowe the greate water. She
drowned their enemies in the see, & brought
them out of the depe. So the rygheteous toke
the spoyles of the vngodly, *& prayled thy
holy name. O Lorde, & magnified thy victo-
rious hande w̃ one accorde. * For wysdome
opened the mouthe of the domme, maketh
the tonges of babes to speake.

¶ The.xi. Chapyter.

¶ The wyckedes done to Israel. The vengeaunce of
Egypte. The great power and mercy of God

She ordred their workes in ꝓ hãdes
of the holy prophet: *so ꝓ they wẽte
thorow ꝓ wyldernes that was not
inhabited, & pitched their tẽtes in ꝓ
wast deserte. They stode agaynst their ene-
myes, & were auenged of their aduersaries.
*When they were thyrsty, they called vpõ
the, & water was gevẽ thẽ out of ꝓ moost hye
rock & their thyrst was quenched out of the
hard stone. For by ꝓ thynges wher thorowe
their enemies were punysched, were ꝓ childrẽ
of Israel helped in their nede, to their cõfort.
For vnto the enemyes ꝓ gauest mãs bloude
in stede of lyuynge water. And where as
they had scarnesse in the rebuke, whẽ ꝓ chyl-
dren were slayne, thou gauest vnto thyne
owne a plenteous water vnloked for: decla-
rynge by the thyrste that was at that tyme,
how thou woldest bryngе thyne owne vnto
honoure, and slaye their aduersaries.

*For when they were tryed & noytured
with fatherly mercy, they knowledged how
the vngodly were iudged, and punished tho-
row the wrath of God. These hast thou ex-
horted as a father, and proued thẽ: but vnto
the other thou hast bene a boystrous kyng,
layed harde to their charge, & condẽned thẽ.
Whether they were absent or present, they
punysh mẽt was a lyke. For their grete was
double: namely, mournynge, and the remem
braunce of thynges past. But whẽ they per-
ceaued ꝓ their punyshmentes dyd thẽ good,
they thoughte vpon the Lorde, and wonde-
red at ꝓ ende. For at the last they helde much
of him, of whõ in ꝓ out casting they thought
scorne, as of an abiecte. Neuertheles, the
righteous dyd not so when they were thyr-
stye: but euẽ lyke as ꝓ thoughtes of ꝓ folyshe
were, so was also their wickednes. *Where
as certayne men nowe (thorow error out) dyd
worship dõme serpentes and vayne beastes
thou sendest a multytude of domme beastes
vpõ thẽ for a vengeaunce: that they myght
knowe, that loke where wythall a man syn-
neth, by the same also shall he be punysched.
*For vnto thy almyghtye hande, ꝓ made ꝓ
world of naught, it was not vnpossyble, to
sende amonge them an heape of Beares, or
wood lyons, or cruell beastes of a straunge
kynde, such as are vnknowen, or spout fyre,
or cast out a smokynge breth, or shote horri-
ble sparkes out of their eyes, which myghte
not onely destroye them with hurtynge, but
also kyll thẽ with their horrible syghte. Yee
wythout these beastes myght they have ben
slayne wyth one wynde, beynge persecuted
of their awne workes, and scatered a broade
thorowe the breth of thy power.

Neuertheles, thou hast ordred all thinges
in measure, nõbre & weyght. For ꝓ hast euer
had great strength & myght, & who maye w̃
stande the power of thyne arme? And why?

See lyke as

*Exod.xvi.a
*Exo.xvii.a
Numer.xx.a.
*Deu.viii.a
*Sapi.xii.a.
Roma.i.c.
*Leu.xxvi.d
Sapien.xvi.a
Nu.xii.c.

lyke as ꝑ small thynge ꝑ the balaũce weyeth so is the worlde before ꝑ: yee, as a droppe of ꝑ mornynge dewe, that falleth downe vpon the earth. Thou hast mercy vpõ all, for thou hast power of all thynges: * & makest the as thoughe thou sawest not the synnes of men, because they shuld amende. For thou louest all the thynges that are, and hatest none of them whom ꝑ hast made: nether dydest thou ordeyne or make any thynge, of euell wyll.

* Roma.ii.a.

How myght any thynge endure yf it were not thy wyll? Or how coulde any thynge be preserued, except it were called of the? But thou sparest all, for all are thyne (O Lorde) thou louer of soules.

¶ The.xii.Chapter.

¶ The mercye of God towarde synners, the workes of God are vnreprouable. God geueth leysure to repẽt vs

O Lorde, how gracyous and swete is the spirite in all thynges: Therfore chastenest thou them measurably ꝑ go wronge, & warnest thẽ concernynge the thinges wherin they offende: thou speakest vnto thẽ (O Lorde) & exhortest thẽ to leaue their wyckednes, and to put their trust in the. * As for those olde inhabiters of thy holy lande, thou myghtest not awaye wꝯ thẽ, for they cõmitted abhominable workes agaynst the: as witchcraft, sorcery and Idolatry, they slewe their owne, chyldren without mercy: they dyd eate vp mens bowels, & deuoured the blonde: yee, because of such abhominacyõs, myscheues & offeringes, thou sleweste the fathers of the desolate soules by the handes of oure fathers: ꝑ the land whych thou louest aboue al other, myght be a dwellynge for the chyldren of God.

* Deut.xx.a. xii.d.xviii.c.

Neuertheles, thou sparedest them also (as men) & sendedest ꝑ forerũners of thyne hoste euenhornettes to destroye them out by lytle and lytle. Not that ꝑ wast vnable to subdue the vngodly vnto ꝑ rygheteous in battayle, or wꝯ cruell beastes, or with one rough worde to destroye thẽ together: * But thy mynde was to dryue them out by lytle and litle, geuynge thẽ tyme & place to amende: knowing well, that it was an vnrygheteous nacyon & wicked of nature, and ꝑ their thought myght neuer be altered. For it was a cursed sede frõ the begynnynge, & feared no man. Yet haste thou pardoned their synnes. For who wyll sayde vnto the: why hast thou done that? Or who wyll stande agaynst thy iudgemẽt? Or who wyll come before thy face, an auenger of vnrygheteous men? Or who wyll blame the, yf the people perysche, whome thou haste made? For there is none other God but thou that careest for al thynges: that thou mayest declare howe that thy iudgement is not vnryght. There darre nether kyng, nor tyrãt in thy syght require accomptes of thẽ whom thou haste destroyed

* Exo.xxiii.d Deut.vii.a.

For so much then as thou art rygheteous thy selfe, ꝑ ordrest all thynges rygheteously * & punyshest euem hym that hath not deserued to be punyshed, & takest hym for a straũger and an aleaũt in the lande of thy power. For thy power is the begynnynge of rygheteousnes: and because thou arte Lorde of all thinges, therfore art thou gracious vnto al. * Iob

When men thynke the not to be of a full strenght thou declarest thy power: & boldly delyuerest thou them ouer that knowe ꝑ not. But thou Lorde of power iudgest quietly, & ordrest vs with greate worshyppe, for thou mayest do as thou wylt:

By suche workes now hast thou taught thy people, that a man also shuld be iust and louynge: and hast made thy chyldren to be of a good hope: for euen whẽ thou iudgest, thou geuest rowme to amende from synnes. D

For in so much as thou hast punyshed, and wyth such diligẽce delyuered the enemyes of thy seruauntes, wyche were worthy to dye (where thorowe thou gauest them tyme and place of amendement that they myght turne frõ their wyckednes) with howe great dilygence then punyshest ꝑ thyne awne chyldren vnto whose fathers ꝑ hast sworne and made couenauntes of good promyses? So where as thou doest but chasten vs, thou punyshest our enemyes diuerse wayes, to ꝑ intent that when we punyshe, we shulde remembre thy goodnesse: & whẽ we our selues are punyshed to put our trust in thy mercy.

E

Wherfore, where as men haue lyued ignorãtly & vnrygheteously, thou haste punished thẽ sore, euen thorowe ꝑ same thinges ꝑ they worshypped. * For they wente astraye very longe in the wayes of errour, & helde ꝑ beastes (wych euẽ their enemyes despysed) for goddes, lyuynge as children of no vnderstandyng. Therfore haste thou sent a scorneful punyshment amonge thẽ, as amonge the chyldren of ignorãnce. As for such as wold not be reformed by those scornes and rebukes, they felt the worthy punyshmẽt of God For the thynges that they suffred they bare them vnpacyently, beyng not content in thẽ but vnwyllynge. And when they perysched by the same thynges that they toke for goddes, they knowledged then, that there was, but one true God, whome afore they wolde not knowe: therfore came the ende of their damnacion vpon them. * Sap. xii.

¶ The.xiii.Chapter.

¶ All thynges be vayne, except the knowledge of God. Idolaters and Idols are mocked.

VAyne are all men, which haue not knowledge of God: as were they that out of ꝑ good thinges wych are sene, knewe not hym, ꝑ of hym selfe is euerlastynge. Nether toke they so much regarde of the workes that are made, as to

I

to know, who was the craftesmā of thē
some toke the fyre, some the wynde or
some the course of the starres, some the
water, some toke Sūne and Moone, or the
gyders of heauen wyych rule the earth, for
godes. But though they had such pleasure
they bewty, ý they thought thē to haue
gyr goddes: yet shulde they haue knowen,
much more fayrer he is that made thē.
For the maker of bewty hath ordened all
thynges. Or yf they marueled at the
ower & workes of them, they shulde haue
ceaned therby, that he which made these
ynges, is mygbtyer then they.
For by the greatnesse & bewty of the cre
ure, the maker therof maye playnlye be
ownen. Notwythstandynge they are the
ss to be blamed, that seke God, and wold
ynde hym, and yet mysse. And why? for so
ache as they go about in hys workes and
ke after them, it is a token, ý they regarde
holde much of his workes that are sene
ye be it they are not wholy to be excused.
ye they vnderstandynge & knowledge
so great, that they can diserne the world
the creatures, why do they not rather
ynde out the Lorde therof?
But vnhappy are they, and amonge the
ead is they hope, that call them Goddes
ych are but the workes of mens handes:
ylde, syluer, and the thynge that is founde
by connynge, the similitude of beastes,
any bayne stone that hath bene made by
ynde of olde. * Or as when a carpenter cut
ith downe a tree out of the woode, and pa-
ith of the barke of it cōnyngly: and so with
e part maketh a vessel to be vsed, and
ketb meate wyth the resydue. As for the
er parte that is left, wyych is profitable
thynge (for it is a croked pece of wood
full of knobbes) he carueth it diligently
owe hys vanite, and accordynge to the
uledge of hys cōnyng, he geueth it some
ypacion, fashioneth it after the symili-
de of a man, or maketh it lyke some beast
ketb it ouer with red, and paynteth it, &
ke what foule spot is in it he casteth some
ture vpon it.
Then maketh he a cōuenient tabernacle
it, letteth it in the wall, & maketh it fast
ych pyon, prouidyng so for it, lest it happē
fall: for it is well knowen, that it can not
lpe it self: And why? it is but an ymage, &
ust of necessite be helped.
Thē goeth he & offreth of hys goodes vn
e, for hys chyldren and for his wyfe: he se
ch helpe at it, he asketh councell at it: he is
ashamed to speake vnto it that hath no
ke for health, he maketh his peticiō vnto
that is sycke: for lyfe, he prayeth vnto
ý is dead: he calleth vpon hym for helpe
is not able to helpe hym self: & to sende
hym a good iourney, he prayeth hym ý may
not go. And in al the thynges that he taketh
in hāde (whether it be to obtayne any thyng
or to worke) he prayeth vnto hym, that can
do no maner of good.

¶ The.xiiii.Chapter.

¶ The detestacion and abhominacion of ymages.
A curse of them, & of hym that maketh them. The
euelles that come of ydolatrye.

A Gayne, another man purposyng
to sayle, and begynnyng to take
hys iourney thorow the ragyng
see, calleth for helpe vnto a stock
that is farre weaker thē the tree
that beareth him. For as for it, couetousnes
of money hath foūde it out, and the cra ftel-
man made it wyth hys connynge.
But thy prouidēce, O father gouerneth,
all thynges frō the begynnynge: * For thou
hast made a waye in the see, and a sure path
in the myddes of ý waues: declarynge ther-
by that thou hast power to helpe in al thyn-
ges, yea, though a mā wente to the see with
out shyp. Neuertheleſſe, that the workes of
thy wysedome shulde not be vayne, * thou
hast caused an arke to be made: and therfore
do men commytte their lyues to a sma pece
of wood, passynge ouer the see in a shyp, and
are saued.
* For in the old tyme also whē the proud
giauntes perished, he (in whom ý hope was
lefte to increase the worlde) wente into the
shyppe, wyche was gouerned thorowe thy
hande, & so lefte sede behynde hym vnto the
worlde. For happy is ý tree where thorowe
rygbteousnes commeth: but cursed is ý ydol
that is made wyth hādes, * yea, both it & he
that made it. He, because he made it: and it,
because it was called god, where as it is but
a fraple thynge. * For the vngodly and hys
vngodlynes are both lyke abhominable vn
to God. Euē so the worke and he that made
it also, shalbe punyshed together. Therfore
shall there a plage come vpon the ydoles of
the Heathen: for oute of the creature of God
they are become an abhomination, a tempta
cion vnto the soules of men, and a snare for
the fete of the vnwyse. And why? the sekyng
out of ydoles is the begynnynge of whore-
dome, and the bryngynge vp of them is the
destruccion of lyfe. For they were not from
the begynnynge, nether shall they continue
for euer. The welthy ydelnes of men hath
founde them oute vpon earth, therfore shall
they come shortly to an ende. When a father
mourned for hys sonne that was taken a-
waye from hym, he made hym an ymage (in
al the haste) of hys dead sonne: & so begāne to
worship him as god, which was but a dead
man, & ordened his seruauntes to offre vnto
hym. Thus by proces of tyme & thorowe an
vngracious custome, this errour was kept:

A

* Ero.xiiii.b

B

* Gene.vi.b.

* Ge.vii.b

* Psa.cxb.a. and.cxxb.c. Baruch. vi.b

* Psa.vii.b

as a lawe, and tyrañtes compelled men by
vyolence to honoure ymages. As for those
that were so farre of that men myghte not
worshyp them presently, they pycture was
brought frō farre (lyke the ymage of a kyng
whom they woldē honoure) to ý intent that
wyth great diligence they myght worshyp
hym whiche was farre of, as though he had
bene present. Agayne the synguler cōynge
of the craftesman gaue the ignorant also a
great occasion to worshyp ymages. For the
workman wyllynge to do hym a pleasure ý
set hym a worke, laboured wyth al his con-
nynge to make ý ymage of the best fashion.
D And so (thorow the bewty of the worke) the
comē people was discayued, in so much that
they toke him now for a God, which a lytle
afore was but honored as a man. And thys
was ý errour of mans lyfe, whē mē (ether
for to serue theyr owne affeccion, or to do
some pleasure vnto kiges) ascribed vnto sto
nes & stockes the name of god, which ought
to be geuen vnto no man.

Moreouer, thys was not ynough for thē
that they erred in the knowlege of God: but
where as they lyued in the great warres of
ignorauncе, those many and greate plages
called they peace. For ether *they slue theyr
owne chyldren, and offered them, or dyd sacri
fice in the nyght season, or els helde vnreaso
nable watches: so that they kept nether like
mariage cleane: but ether one slue ano-
ther to death maliciously, or els greued hys
neighboure with aduoutry. And thus were
E al thynges myxt together, bloud, mārlaugh
ter, theft, dissimulation, corrupciō, vnkayth
fulnesse, sedicion, periury, disquietynge of
good men, vnthākfulnesse, defylynge of sou
les, chaungynge of byrth, vnstedfastnes of
mariage, myslorder of aduoutrye and vncle-
nesse. And why? the honourynge of abhomi
nable ymages is the cause, the begynnynge
and ende of all euell. For they that worshyp
Idols, ether they are mad when they be me-
ry, or prophecye lyes, or lyue vngodly, or els
lyghtly forsweare them selues: For in so
muche as theyr trust is in the Idols (whiche
haue nether soule nor vnderstādīng) though
they sweare falsely yet they thynke it shall
not hurte them.

Therfore commeth a greate plage vpon
them, and that worthelye: for they haue an
euell oppinyon of God, geuynge hede vnto
Idols, swearynge vnmistly to dysceaue, and
despylynge rygbteousnes. For theyr swea-
rynge is no vertue, but a plage of them that
synne, and goeth euer with the offence of the
vngodlye.

*deu. xviii.b
Jere. vii.b
and. xix.a

¶ The. xv. Chapter.

¶ The hope of the faythfull, praysynge the mercy of God, for whose graces sake they serue not Idols.

BUt thou (O our God) arte swete A
longe suffrynge, and true, and in
mercye ordrest thou al thynges.
Though we synne, yet are we
thine, for we knowe thy strength. Yf we syn
not, thē are we sure, that thou regardest vs.
For to knowe the, is parfyte rygbteousnes.
Yea, to knowe thy rigbteousnes and power
is the rote of immortalite. As for the thyng
that men haue founde out thorow theyr euel
science, it hath not disceaued vs: as the pain
tyng of ý picture (an vnprofitable labour)
and carued ymage, wyth dyuers colours,
whose syght entyeth the ignorant: so that
he honoureth and loueth the pycture of a
deade ymage that hath no soule.

Neuertheleſſe, they that loue suche euell B
thynges, are worthye of death: they ý truste
in them, they that make thē, they that loue
them, and they that honoure them. The pot-
ter also taketh and tempereth softe earth, la
boureth it, and geueth it the fashiō of a ves-
sell, what soeuer serueth for oure vse: and so
of one pece of claye he maketh some cleane
vessell for seruice, and some contrarye. But
where to euery vessel serueth, that knoweth
the potter hym selfe. So wyth hys vayne la
boure he maketh a God of the same claye:
thys doth euen he, whyche a lytle afore was
made of earth hym selfe, and wythin a lytle
whyle after (whē he dyeth) turneth to earth
agayne.

Notwithstanding, he careth not the more C
because he shal laboure, nor because his lyfe
is short: but stryueth to excel goldsmythes,
the syluersmythes and copersmythes, & ta-
keth it for an honoure to make vayne thyn-
ges. For his herte is asshes, hys hope is but
vayne erth, & his lyfe is more vyle thē claye
for so much as he knowethnot his owne ma
ker, that gaue hym hys soule to worke, and
brethed in hym the breth of lyfe. They cōt
oure lyfe but a pastyme, and oure conuersa-
cion to be but a market, and that men shulde
euer be gettynge, and that by euell meanes.
Now he that of earth maketh fraile vesseis
and ymages, knoweth hymselfe to offende
aboue all other.

All the enemyes of thy people & that hold
thē in subiecciō, are vnwyse, vnhappy, and
exceedynge proude vnto theyr owne soules:
for they iudge all the Idols of the heathen
to be goddes, whych nether haue eye syght
to se, nor noses to smell, nor eares to heare,
nor fyngers or handes for to grope: & as for
theyr fete, they are to slowe to go. For man
made thē, & he ý hath but a borowed spryte,
fashioned them. But no mā can make a God
lyke vnto hym: for seynge he is but mortall
hym selfe, it is but mortall that he maketh
wyth vnrygbteous handes. He hym selfe is
better then they whom he worshyppeth, for
he lyued

hurd though he was mortall, so dyd neither they. Yea, they worshyppe beastes also, which are most miserable: for compare thin[illegible] that can not fele vnto thē, and they are [illegible] thē those. Yet is there not one of these beastes, that with hys syght can behold any good thynge, neither haue they geuen prayse nor thankes vnto God.

¶The.xvi.Chapter.

¶The punyshment of Idolatrers, and the benefites done vnto the faythfull.

For these and suche other thynges haue they suffred worthye punyshmēt & thorow the multitude of beastes are they rotted out. In stede of the wyche punyshmentes thou hast graciously ordred thyne owne people, and gyuen them ye desyre ꝑ they longed for: a new & straynge taist, *preparyng thē quayles to be their meate: to the intent that (by the thynges which were shewed and sente vnto thē) they that were so gredy of meate, myght be withdrawen euen from the desyre that was necessary. But these within short time were brought vnto pouerte, and tasted a newe meate. For it was requisite ꝑ (without any [illegible]) destruccyon shulde come vpon those which vsed tyrannye, & to shewe only vnto [illegible], howe their enemyes were destroied. *For when the cruell woodnesse of the beastes came vpon them, they perysched thorowe the stynges of the cruel serpentes.

Howbeit not endynge, thy wrath endured not perpetually, but they were put in feare for a lytle season, that they myght be refourmed, hauynge a token of saluacion, to remēbre the commaundement of thy lawe. For he that conuerted, was not healed by the thing [illegible] sawe, but by the, O sauioure of all. Thus thys thou shewedst thyne enemyes, ꝑ thou, wyche delyuerest from al euel. As for *when they were bytten wō gresshoppes & flyes, they died, for they were worthy to perysh by such: But nether the teth of dragons nor of venemous wormes ouercame thy children, for thy mercy was euer by thē and healed thē. Therfore were they punysched remember thy wordes, but haslily were they healed agayn, lest they shuld fal into so depe forgetfulnesse, that they myght not vse thy helpe. It was nether herbe nor playster that healed thē to helth, but thy word (o Lord) which healeth al thynges. It is ꝑ (o Lorde) that hast the power of lyfe and death: *thou leadest vnto deathes dooze, and bryngest vp again. But mā thorow wickednes slayeth his owne soule, and when hys spryete goeth forth, it turneth not agayne, nether may he fetche agayne the soule that is taken away. It is not possible to escape thy hande. For the vngodlye that wolde not knowe the, were punysched by ꝑ strength of thyne arme: wyth strange waters, hayles and raynes were they persecuted, and thorowe fyre were they consumed. For it was a wonderous thinge that fyre myght do more then water whych quencheth all thynges: but the worlde is the auenger of the rygheous. Some tyme was the fyre so tame, that ꝑ beastes whych were sent to punysh the vngodly, brente not: and that because they shulde se and knowe, that they were persecuted with the punyshmente of God. And somtyme brente the fyre in the water on euery syde, that it myght destroye the vnrygheous nacio of ꝑ earth. *Againe thou hast fed thyne owne people with Aungels fode, & sent thē bread redy from heauen (wythout theyr laboure) beynge very pleasaunt and of good tast. And to shewe thy ryches & swetnesse vnto thy chyldren, thou gauest euery one theyr desyre, so ꝑ euerye man myght take what lyked hym best. But the snowe and yse abode the violēce of the fyre and melted not: ꝑ they myght knowe, that the fyre burnyng in the hayle and rayne, destroyed the frute of the enemyes, ꝑ fyre also forgat hys strength agayne: that the rygheous myght be norysched. For the creature that serueth the (wyche arte the maker) is fearse in punyshyng ꝑ vnrygheous, but is easy & gentle to do good, vnto suche as put theyr trust in the. Therfore dyd all thynges alter at ꝑ same time, & were al obedient vnto thy grace, which is the norse of al thynges, according to the desyre of them that had nede therof: ꝑ thy chyldrē (O Lorde) whom thou louest, myght knowe, *that it is not ꝑ nature and the growynge of frutes that fedeth men, but that it is thy worde, wyche preserueth them that put theyr trust in the. For loke what might not be destroied with the fyre, as soone as it was warmed with a lytle Sūne beame, it melted: ꝑ al mē myght knowe, that thankes ought to be geuē vnto the before the Sunne ryse, & that thou ought test to be worshypped before ꝑ dayes springe. For the hope of the vnthankfull shall melte awaye as the wynter yse, and perish as water, that is not necessarye.

¶The.xvii.Chapter.

¶The iudgementes of God vpon the Egypcians.

Great are *thy iudgementes (O Lorde) and thy councels cā not be expressed: therfore men do erre, ꝑ wyl not be refourmed wō thy wyldome. *For whē the vnrygheous thought to haue thy holy people in subiecion, they were bounde wyth the bandes of darknes & longe nyght, shut vnder the rofe, thynkyng to escape the euerlastynge wysedome. And whyle they thought to be hyd in ꝑ darknes of theyr synnes, they were scatred abrode in the very myddest of the darcke couerynge of forgetfulnes, put to horrible feare and wondrously

*Exod.xvi.a

*Deu.viii.a
Mach iiii.a.

*Rome.xi.c.

*Exod.x.a

deroullye vexed: for the corner where they
mypght not kepe them from feare (because ꝑ
sounde came downe and vexed them) yea,
many terrible and straunge vyslyons made
them afrayed.

B No power of the fyre mypghte geue them
lyghte, nether mypght the cleare flammes of
ꝑ starres lighten ꝑ horrible nypght. For ther
appeared vnto them a sodayne fyre, verye
dredfull: At the whych (whē they sawe no-
thing) they were so afrayed, ꝑ they thought
the thynge whych they sawe, to be the more
fearful. * As for the sorcery & enchauntemēt
that they vsed, it came to derysyon, and the
proude wysedome was brought to shame.
For they that promysed to dryue awaye the
fearfulnes and drede from the weake soules
were sycke for feare them selues, and that w̄
scorne. And though none of the wōders fea-
red them, yet were they afrayed at the bea-
stes whych came vpon thē, & at the hyssinge
of the serpentes. In so much that wyth trem
blynge they sowned, and said they sawe not
the ayre, whych no man yet maye escape.

C For it is an heuye thynge, when a mans
owne conscience beareth recorde of his wyc
kednes and condempneth hym. And why? a
vexed and wounded conscience, taketh euer
cruell thynges in hande. * Fearfulnesse is no
thinge else, but a declaryng that a mā seketh
helpe and defence, to answere for hym selfe.
And loke how much lesse the hope is within
the more is the vncerteynte of the mater, for
the which he is punished. But they that cam
in the mypghty nypght, slept the slepe that fell
vpō them from vnder and from aboue: som-
tyme were they afrayed thorow the feare of
the wonders, and sometyme they were so
weake that they sowned wythal: for an ha-
stye and sodayne fearfulnes came vpon thē.
Afterwarde, yf any of them had fallē, he
was kepte and shut in prison, but wythonte
chaynes. But yf any dwelte in a vyllage, yf
he had ben an hearde or hus bandmā he suffe
red intollerable necessyte: for they were all
bounde wyth one chayne of darkenesse.
Whether it were a blasynge wynde, or a
D swete songe of the bydes amōge the thycke
braunches of the trees, or the vehemency of
hastye runnynge water, or great noyse of ꝑ
fallynge downe of stones, or the playenge &
runnynge of beastes whome they sawe not,
or the mypghtye noyse of roarynge beastes,
or the sounde that answereth agayne in the
hye mountaynes: it made thē sowne for ve-
rye feare. For all the earth shyned w̄ cleare
lyght, and no man was hyndered in hys la-
boure. Onely vpon them there fell an heuye
nypght, an ymage of darkenesse that was to
come vpon them. Yea, they were vnto them
selues the moost heuye & horrible darkenes.

* Exod. xvi. d

* Psa. xxvii. a

¶ The. xviii. Chapter.

¶ The fyre tyrde that the Israelites had in Egypt. The persecucion of the lapthful. The Lorde smote all the fyrst borne of Egypte. The synne of the people in the wyldernesse. Aaron stode betwyxt the lyue and the deade, wyth hys censoure.

N Euertheleſſe, thy saynctes A
had a very great light (and
ꝑ enemyes herd their voyce
but they sawe not ꝑ fygure
of them.) And because they
suffred not ꝑ same thynges
they magnifyed the: & they
that were vexed afore (because they were
not hurte nowe) thanked the, and besought
the (o God) that there mypght be a dyfference
* Therfore had they a burning pyler of fyre
to leade them in the vnknowen waye, and
thou gauest them the Sunne for a fre gyfte
without any hurt. Reason it was that they
shulde want lyght, and be put in the prison
of darknes, whych kept thy chyldren in cap
tiuite, by whom the vncorrupt lyght of the
lawe of the worlde was for to be geuen.
* When they thought to slaye the babes of B
the rychteous (one beynge layed out, & pre-
serued to be leader vnto the other,) * thou
broughtest out the whole multytude of the
chyldren, and destroydest these in the mygh-
tye water. Of that nypght were our fathers
certyfyed afore, that they knowynge vnto
what othes they had geuen credence, might
be of good cheare. Thus thy people receiued
the health of the righteous, but the vngodly
were destroyed. For lyke as thou hast hurte
our enemies, so hast thou promoted vs whō
thou calledest afore. For the rychteous chyl
dren of the good men offred secretly, and or-
dered the lawe of rychteousnes vnto vnite:
that the iust shulde receaue good and euel in
lyke maner, syngynge prayses vnto the fa-
ther of all men. Agayne, there was herde an
vnconuenient voyce of the enemyes, and a
pyteous crye for chyldren that were beway-
led. The master and the seruaunt were pu-
nysched in lyke maner. For they altogether
had innumerable that dyed one death.
* Nether were ꝑ lyuynge sufficient to du C
rye ꝑ deed, for in ꝑ twinckynge of an eye, ꝑ
noblest nacion of thē was destroyed. As oft
as God helped them afore, yet wolde it not
make thē beleue: but in the destruccīō of the
fyrst borne they knowleged, that it was the
people of God. For whyle all thynges were
styll & whē the nypght was in the myddest of
her course, thy almyghty worde (O Lorde)
leapt downe from heauen out of thy royall
throne, as a rough mā of warre, in the myd-
dest of the lāde ꝑ was destroied: & the sharpe
swerde perfourmed they? strayt cōmaunde-
ment, standynge & fyllynge al thynges with
death: yea, it stode vpon the earth and rea-
ched vnto the heauen. Then the syght of the
euel dreames vexed them sodenly, and fear-
fulnesse

* Exod. xiii. d

* Sapi. xviii. a

hastilye came vpon them vnawares.

Then laye there one here, another there, halfe herd, halfe quycke, and shewed ꝑ cause of his death. For the visions that vexed thē shewed thē these thinges afore: so that they were not ignorant, wherfore they perished.

The tyrannye of death touched the righteous also, and amonge the multitude in the wilderness there was insurrection, but thy wrath endured not longe. For the blameles man wente in all the hast, and toke the batayle vpon hym, brought forth ꝑ weapen of his ministracyon: euen prayer and the censers of reconsilinge: set hym selfe agaynst the wrath, and so brought the miserye to an end: declarynge therby that he was thy seruante. For he ouercame not the multitude wyth bodelye power, nor wyth weapens of wyght: but wyth the worde he subdued hym that vexed hym, puttynge them in remembrance of the othe and couenaunt made vnto the fathers. For when the dead were fallen downe by heapes one vpon an other, he stode in the middest, pacified the wrath, and parted the waye vnto lyuynge. * And why? his longe garment was all the bewty, & on the foure rowes of the stones was ꝑ glorye of the fathers grauen, and thy maiestye was wrytten in the crowne of hys heade. Vnto these ꝑ destroyer gaue place and was afrayed of them: for it was onely a temptacion worthy of wrath.

¶ The.xix.Chapter.

¶ The death of the Egypcians, and the great loye of the Hebrues. The meat that was geuen at the desyre of the people. The elementes serue not only to the wyll of God, but also to the wyll of man.

AS for the vngodlye, the wrath came vpon them without mercy vnto the ende. For he knewe before what shulde happē vnto them, how that (when they had repented to let thē go, & had sent out wyth great diligence) they wold repente, & folow vpon them. * For when they were yet mournynge and makynge lamētacion by the graues of the deade, they deuised another folysh rage: so that they persecuted them in theyr fyrynge, whome they had caste out afore wyth prayer. Worthy necessitie also brought thē vnto thys ende, for they had cleane forgotten the thynges that happened vnto them a fore. But the thynges that was wantynge of theyr punyshment, was requisite so to be ministred vpon them wyth tormentes, that thy people mygbte haue a maruelous passage thorow, and that these mygbt fynde a strange death.

Then was euery creature fashioned agayne of new, accordynge to ꝑ wyl of theyr maker, obeyinge thy cōmaundementes that thy chyldren mygbt be kept without hurte. For the cloude ouershadowed theyr tentes, & the drye earth appeared, where afore was water: so that in ꝑ red see there was a waye wythout impediment: and the great depe became a grene felde: where thorow al ꝑ people went that were defended with thy hāde seynge thy wonderous and maruelous workes. For as the horses, so were they fed, and leaped lyke lambes, prayseynge ꝑ (O Lord) which haddest delyuered them: & why? they were yet myndfull of thy thinges that happened whyle they dwelt in the lande: how ꝑ grounde brought forth flyes in steade of catell: & howe the ryuer scrauled with the multitude of frogges in steade of fyshes. ¶ * Exod. xvi. c. Numc. xi. g

* But at the last they sawe a newe creacion of byrdes, what tyme as they were desiraeued ꝓ lust, and desyred dilicate meates. For when they were speakynge of theyr appetite, the quayles came vp vnto them frō the see, and punyshmentes came vpon ꝑ synners, not wythout the tokens wyche he came to passe afore by ꝑ vehemency of ꝑ streames for they suffered worthelye accordynge to theyr wyckednesses, they dealte so abhomynablye and churlysbly ꝓ straungers. Some receaued no vnknowē gestes, some brought the straungers into bondage that dyd them good. Welyde all these thynges there were some, that not onely receyued no straungers wyth theyr wylles, but persecuted those also, * and dyd them much euell, that receaued them gladly. Therfore were they punyshed wyth * blyndnes, lyke as they that were couered wyth sodayne darkenesse at the dores of the ryghteous, so that euery one sought the entraunce of hys dore. * III. Iohn. d. * Gene. xix. c.

Thus the elemētes turned into them selues, lyke as when one tune is chaūged vpon an instrument of musyke, and yet all the resydue kepe theyr melodye, wyche mape easely be perceyued, by the syght of the thynges that are come to passe. The drye lande was turned into a watery, & the thinge that afore swamme in the water, wente nowe vpon the drye groūde. The fyer had power in the water (contrary to his owne vertue) & the water forgat his owne kinde to quēch. Agayne, the flammes of noysome beastes hurte not the flesbe of them that went wyth them, nether melted they the yse, which eis meiteth lightly. In al thynges hast thou promoted thy people (o Lorde) and brought thē to honour: ꝑ hast not dispised thē, but alway, & in al places hast thou stande by them.

¶ The ende of the booke of wysedome.

¶ The booke of Jesus the sonne of Syrach/ whych is called in latin Ecclesiasticus.

The prologue of Jesus the sonne of Syrach vnto hys booke.

MAny and great mē haue declared wysdome vnto vs out of the lawe, out of the Prophetes, and out of other that folowed them. In the whych thinges Israel ought to be commended, by the reason of doctryne and wysedome: Therfore, they that haue it and reade it, shald not only thē selues be wyse there thorowe, but serue other also wyth teachynge and wrytynge.

After that my graundfather Jesus had geuen diligent labour to reade the lawe, the Prophetes and other bokes that were left vs of our fathers, & had wel exercised hym selfe therin: he purposed also to wryte some thynge of wysdome and good maners, to the intent that they whiche were willynge to learne & to be wyse, myght haue the more vnderstandynge, and be the more apte to leade a good conuersacion.

Wherfore, I exhorte you to receaue it louingly, to reade it with diligence, and to take it in good worth, though oure wordes be not so eloquent as the famous oratours. For the thynge that is wrytten in the Hebrue tonge, soundeth not so wel when it is translated into another speche. Not onely thys booke of myne, but also the lawe, the Prophetes and other bokes sounde farre otherwyse, then they do, whē they are spoken in theyr owne language.

Nowe in the .xxxviii. yeare when I came into Egypte in the tyme of Ptolomy Euergetes: and continued there all my lyfe, I gat lybertie to reade and wryte many good thynges. Wherfore, I thought it good and necessarie, to bestowe my diligence and trauayle to interprete thys boke. And consyderynge that I had tyme, I laboured and dyd my best to perfourme thys boke, and to brynge it vnto lyghte: that the straungers also whych are dysposed to learne, myght applye them selues vnto good maners and lyue accordynge to the lawe of the Lorde.

¶ Ecclesiasticus.

¶ The fyrst Chapter.

¶ Wysdome prayseth and commeth of God. & prayse of the feare of God. Rygheteousnes is a degree to come by wysdome.

ALl wysdome * cōmeth of God ꝑ Lorde, & hath ben euer with him, and is before al tyme. Who hath nombred ꝑ sande of ꝑ see the droppes of ꝑ rayne, & the dayes of tyme? Who hath measured ꝑ heyght of heauen, the bredth of ꝑ earth, & ꝑ depenes of ꝑ see? who hath sought out the groude of Godes wysdome which hath ben before all thynges? * Wysdome hath ben before al thinges, & the vnderstandynge of prudence from euerlastyng. (Gods worde in ꝑ heygth is ꝑ wel of wysdome, & the euerlastynge cōmaūdementes are the entraunce of her.)

Unto whom hath the roote of wysdome ben declared? Or who hath knowē her wit? Unto whom hath the doctrine of wysdome ben discouered & shewed? & who hath vnderstande the manyfolde entraunce of her?

There is one: euen the hyest, ꝑ maker of all thynges, the Almyghty, the kynge, & power (of whom men ought to stande greatly in awe) which sytteth wpō hys trone beinge a God of dominion: he hath created her thorow the holy goost: he hath sene her, nōbred her, & measured her: he hath poured her oute vpon al his workes, and vpon all flesche, accordyng to his gyfte: he geueth her rycheyse vnto them ꝑ loue hym: The feare of ꝑ Lorde is worshyppe and triumphe, gladnes and a ioyfull crowne: The feare of the Lorde maketh a mery herte, geueth gladnesse, iope and longe lyfe. Who so feareth the Lorde, it shall go wel wyth hym at the last, and in the daye of hys death he shalbe blessed.

The loue of God is honorable wysdome: ¶ loke vnto whome it appeareth, they loue it for they se what wōderous thinges it doth. * The feare of the Lorde is the begynnynge of wysdome, & was made with the faythfull in the mothers wombe: it shall go wyth the chosen women, and shall be knowen of the rygheteous and faythfull. The feare of the Lorde is the rygheteousnes, that preseruyth

A *Psal. xc. cxl. b and. cxlv. b Job. xxviii. c Jacobi. i. a

* Roma. xi. c.

* Psal. xc. Prouer. ix. a

fourth and iustifyeth the herte, and geueth
wyth ꝯ gladnesse. Who so feareth the Lord
shalbe happye, and whan he hath nede of cõ-
forte, he shalbe blessed. To feare God is the
wysdome that maketh ryche, ꝯ bringeth all
good with her. She fylleth the whole house
wyth her gyftes, and the garners wyth her
treasure. The feare of ꝑ Lord is the crowne
of wysdome, and gyueth plenteous peace ꝯ
health. he hath sene her ꝯ nõbred her: (both
these are the gyftes of God) knowlege and
understandynge of wysedome hath he pou-
red out as rayne, ꝯ them that helde her fast,
hath he brought vnto honoure.

The feare of the Lord is the roote of wys-
dome, and her braunches are longe lyke. In
the treasures of wysedome is vnderstãding
and deuocion of knowlege, but wysedom is
abhorred of synners. The feare of the Lorde
driueth out synne, for he ꝑ is wythout feare
can not be made rygheteous, and his wylfull
hardnes is his owne destruccyon. A pacient
man wyll suffre vnto ꝑ tyme, and then shall
he haue the rewarde of iope. A good vnder-
standyng wyll hyde his wordes for a tyme,
ꝯ many mẽs lyppes shall speake of hys wis-
dome. In the treasures of wysdome is ꝑ de-
clarynge of doctrine, but ꝑ synner abhorreth
the worshyp of God. My sonne, yf thou de-
syre wysedome, kepe the commaundement,
and God shall gyue her vnto the: for ꝑ feare
of the Lorde is wysedome and nurtoure, he
hath pleasure in fayth ꝯ louynge mekenes,
and he shal fyll the treasures therof. Be not
obstinate and vnfaythful to the feare of the
Lorde, and come not vnto hym wyth a dou-
ble herte. Be not an ypocrite in the sighte of
men, and take good hede what thou speakest
Marke well these thinges, lest thou happen
to fall and bryngе thy soule to dishonoure, ꝯ
God discouer thy secretes, ꝯ cast ꝑ downe
in the myddest of the congregacion: because
thou woldest not receaue the feare of God,
and because thy herte is full of fayntednes ꝯ
deceate.

¶ The.ii. Chapter.

The exhorteth the seruaunte of God to rygheteoustnes, iustice, understandynge, and pacience, and exhorteth hym that feareth god, to believe, to hope, ꝯ to loue, because god neither confoundeth nor forsaketh them that trust in hym. A curse vpon the sorefil, fearfe, and impacient otherwise.

My sone, * yf thou wilt come into ꝑ
seruice of God, stãd fast in righ-
teousnes ꝯ feare, ꝯ arme thy soule
to temptaciõ: settle thyn hert ꝯ be
ready, bow down thyne eare, receaue ꝑ wor-
des of understandynge, and shrynke not a-
ware, whan thou arte entysed. Hold the fast
vnto God, ioyne thy selfe vnto him, and suf-
fre that thy lyfe maye encrease at the laste.
What soeuer happeneth vnto ꝑ, receaue it:
suffre in heuynesse, and be pacient in thy trou
ble. * For lyke as golde and syluer are tryed
in the fyre, euen so are acceptable men in the
fornace of aduersitie. Beleue in God, and he
shal help the: ordre thy wayes a rygheteously, ꝯ put
thy trust in hym. Hold fast his feare ꝯ grow
therin. O ye that feare the Lorde take sure
holde of his mercy: shrynke not a wayes from
hym, that ye fall not. O ye that feare the
Lorde, beleue hym, and your rewarde shall
not be emptye. O ye that feare ꝑ Lorde, put
your trust in hym, and mercy shall come vn-
to you for pleasure. O ye that feare ꝑ Lorde
set your loue vpon hym, ꝯ your hertes shall
be lyghtened.

* Sapi.iii.a. Prou.xvii.a.

Consider the olde generacions of mẽ (O
ye chyldren) ꝯ marke thẽ well: * was there
euer any one confounded, that put his truste
in ꝑ Lorde? Who euer cõtinued in his feare,
and was forsaken? Or whome dyd he euer
despyse, that called faythfully vpon hym?
For God is gracious ꝯ merciful, he forgy-
ueth synnes in the tyme of trouble, and is a
defender for all thẽ ꝑ seke hym in the truthe.
Woo be vnto hym, ꝑ hath a double harte,
wycked lyppes ꝯ euell occupied handes, ꝯ to
the synner that goeth two maner of wayes.
Woo be vnto thẽ ꝑ are loose of herte, which
put not their trust in God, and therfore shall
they not be defended of hym. Woo be vnto
thẽ that haue lost pacience, forsaken ꝑ rygh te
wayes, and are turned backe into frowarde
wayes. What wyll they do whan the Lord
shall begynne to vyset them?

B * Psal.xxxi.a. Esay.xxvi.b.

They that feare the Lorde wyl not mys-
trust hys worde, ꝯ they that * loue him, wyll
kepe his commaundement. They that feare
the Lord, wyll seke out the thinges that are
pleasaunt vnto him, * ꝯ they that loue him,
shall fulfyll hys lawe. They that feare the
Lorde wyll prepare theyr hertes, and hum-
ble their soules in hys syght. They that fear
the Lorde, kepe his commaundementes, and
will be pacient tyll they se him self. Superge:
* better it is for vs to fall into the handes of
the Lorde, then into the handes of men: for
hys mercy is as great as hym selfe.

C * Joh.xiiii.c

* Rom.xiii.c.

* ii.re.xxiiii.a Esdra.b.

¶ The.iii. Chapter.

¶ To our father ꝯ mother ought we to geue double honoure. Of the blessynge and curse of the father and mother. No man ought ouer curiously to searche out the secretes of God.

The chyldren of wysedome are a con-
gregacyon of the rygheteous, ꝯ their
exercyse is obedyence ꝯ loue. Heare
me your father (O my beare chyldren) and
do therafter that ye maye be safe. * For the
Lorde wyll haue the father honoured of the
chyldren: and loue what a mother com-
maundeth her chyldren to do, he wyll haue it
kepte. Who so honoureth his father, his syn
nes shalbe forgyuen hym: * and he that ho-

D

* Exo.xx.b. Deute.v.b. Ephe.vi.a.

* Ephe.vi.a.

Ecc ii noureth

noureth hys mother is lyke one ꝑ gatherethꝑ treasure together. Who so honoureth his father, shall haue iope of hys owne chyldren, & when he maketh his prayer he shalbe herde. He ꝑ honoureth his father, shall haue a lõge lyfe: and he that is obedient for the Lordes sake, hys mother shall haue iope of hym.

B He that feareth the Lorde, honoureth hys father & mother, and doth them seruice, as it were vnto the Lord hym selfe. Honoure thy father in dede, in word & in all pacience, that thou mayest haue goddes blessynge, and his blessynge shall abyde wyth the at the last.

*Ec.xxvii.d. * The blessynge of ꝑ father buyldeth vp the houses of the chyldren, but the mothers curse roteth out ꝑ foundacyõs. Reioyse not whẽ thy father is reproued, for it is not honoure vnto the, but ashame. For the worship of a mans father is hys owne worship, & where the father is wythout honoure, it is the dishonestye of ꝑ sonne. My sonne, make muche of thy father in hys age, & greue hym not as longe as he lyueth. And yẽ his vnderstandynge fayle, haue pacience wyth hym, & despyse hym not in thy strength. For ꝑ good dede that thou shewest vnto thy father, shal not be forgotten, & whã thou thy self wantest it shalbe rewarded the (and for thy mothers offence thou shalt be recõpensed wyth good, yee, it shalbe founded for the in rygheteousnes) and in the daye of trouble thou shalt be remembred: thy synnes also shall melte awaye, lyke as the yse in the fayre warme wether.

C He that forsaketh hys father, shall come to shame: and he that defyeth his mother, is cursed of God. My sonne, perfourme thy workes wyth louing mekenes, so shalt thou be loued aboue other mẽ. The greater thou arte, ꝑ more humble thy self (in all thinges) and thou shalt fynde fauoure in the syght of God. For great power belõgeth only vnto God, and he is honoured of the lowlye.

*Ecc.xxxvi.a. Prou.xxv.b. Roma.xii.a. * Seke not out ꝑ thynges that are aboue thy capacite, and searche not the groundes of suche thinges as are to myghtye for the: but loke what God hath cõmanded the, thinke vpõ that alwaye, & be not curious in many of his workes. For it is not nedefull for the to se wyth thyne eyes the thinges that are secrete. Make not thou to much searche in superfluous thinges, and be not curious in many of his workes: for many thinges are shewed vnto ꝑ aleadi, which be aboue ꝑ capacitie of men. The medlyng wꝯ such hath begyled many a man, & tangled they wyttes in vanitie. Rowe he that loueth paryll shall perysse therin.

D An harde herte shall feare euell at ꝑ last: (and he that loueth daunger, shall perysse therin) an herte that goeth two wayes, shal not prospere: and he that is froward of hert wyll euer be worse and worse. A wycked herte shalbe laden with sorowes, and ꝑ vngodly synner wyll heape one synne vpon an other. The conseil of ꝑ proud hath no health for the plante of synne shalbe rooted out in them, and not knowen. The herte of hym ꝑ hath vnderstandyng shal perceaue hye thinges, and a good eare wyl gladly herken vnto wysdome. An hert that is wyse and hath vnderstandyng, wyll abstayne frõ synnes, & increase in the workes of rygheteousnes. Water quencheth burnynge fyre, & ꝑ mercy reconcyleth synnes. God hath respect vnto hym that is thankfull: he thinketh vpõ hym agaynst the tyme to come: so ꝑ when he falleth, he shall fynde a stronge holde. Ecc.xxxv.a.

¶ The.iiii.Chapter.

¶ Almes must be done wyth all mekenes. The dutye of wysdom & her frute. A iudge oughte to be merciful. An exhortacyon to eschue euell and to do good.

MY sonne, * defraude not the poore of hys almes, & turne not awaye thine eyes from hym ꝑ hath nede. Despyse not an hongrye soule, & defye not ꝑ poore in his nedefulnes: greue not ꝑ herte of hym ꝑ is helpelesse, & wythdrawe not ꝑ gyfte frõ ꝑ nedefull. Refuse not ꝑ prayer of one ꝑ is in trouble, turne not awaye thy face from the nedy. Cast not thyne eyes aside frõ the poore, for any euell wyll, that ꝑ geue hym not occasion to speake euell of ꝑ. For yẽ he cõplayne of ꝑ in the bytternes of his soule, hys prayer shalbe herde: euen he ꝑ made him shall heare hym. Be curteous vnto ꝑ cõpany of ꝑ poore, humble thy soule vnto ꝑ elder, & bow downe thy hand to a man of worshyppe. Let it not greue the to bowe downe thyne eare vnto the poore, but paye thy dette, and geue hym a frendely answere, & that wyth mekenesse. A Ecc.xxxv.a.

* Delyuer hym that suffereth wronge from the hand of the oppressour, and be not fayntharted whan thou syttest in iudgement. Be merycfull vnto the fatherlesse as a father, & be in stede of an husbande vnto they mother: so shalt thou be as an obedient sonne of the Hyest: and he shall lone ꝑ more then thy mother doth. Wysdome hyeth hyr vnto her chyldren, receaueth them that seke her, & will go before thẽ in the waye of rygheteousnes. He that loueth her, loueth lyfe: and they that seke her diligentlye, shall haue great iope. They that kepe her, shall haue the pouertage of lyfe: for where she entereth in, there is the blessynge of God. They that honoure her, shall be the seruauntes of the holy one: and they that loue her, are beloued of God. Who so geueth eare vnto her, shall iudge ꝑ heathen: and he that hath respect vnto her, shall dwell safely.

he that beleueth her, shal haue her in possession, and his generacion shall endure: for vnto he falleth, she doth go wyth him, and chseth hym amōge the best. Feare, drede, & temptacyon shall she bringe vpon hym, and tye him in her doctrine, tyl she haue so proued hym in hys thoughtes, that he commyt his soule vnto her. Then shall she stablyshe hym, bringe ý ryght waye vnto him, make him a glad man, shewe him her secretes, and powre vpon him the treasures of knowlege, vnderstandynge of ryghteousnes. But yf he go wronge, she shall forsake hym, & geue him euer into the handes of hys enemye.

My sonne, make much of ý tyme, eschue the thynge that is euell, & for thy lyke shame not to saye the trueth. For there is a shame that bringeth synne, & ther is a shame that bringeth worshyp and fauoure: * Accept no person after thyne owne wyll, that thou be not confounded to thyne owne decaye. Be not ashamed of thy neyghbour in his aduersite, and kepe not backe thy coūcell whā it maye do good, neyther hyde thy wysedome in her bewty. For in the tonge is wysedome knowen, so is vnderstandynge knowlege & learninge in the talkynge of the wyse, & ited holynesse in the workes of ryghteousnes: In no wyse speake agaynst the word of trueth, but be ashamed of the lyes of thyne owne ignorauncе. Shame not co confesse thyne errour, and submytte not thy self vnto euery man decause of synne. Wythstande not the face of the myghty, & strue thou not against the streame. But for righteousnes take pay nes withal thy soule, & for the trueth strue thou vnto death, and God shall fyght for ý against thyne enemyes. Be not hasty in thy tonge, neyther slacke & negligēt in thy workes. Be not as a Lion in thyne owne house, destropeng thy houshold folkes, and oppressynge them ý are vnder the. * Let not thyne hande be stretched out to receaue, and shutte when thou shuldest geue.

¶ The. v. Chapter.

Charyche sse may we not put any confydence. The vengeaunce of God ought to be feared and to repent euer maye we not be slowe.

TRust not vnto thy ryches, * & say not: tush, I haue ynough for my lyf. (For it shall not help in ý tyme of vengeaunce and temptacion.) Followe not the lust of thyne owne herte in thy strenght, and saye not: tush, how haue I had strength, or who will bryngе me vnder decause of my workes: for doutles God shal auenge it. And saye not: I haue synned, and what euell hath happened me? For the almyghty is a pacient rewarder.

* Decause thy synne is forgeuen the, be not forlore wythout feare, neyther heape one synne vpon another. * And say not tush, the mercy of the Lorde is great, he shall forgeue me my synnes, be thy neuer so many. * For lyke as he is mercyfull, so goeth wrath frō hym also, & hys indignacyon cōmeth downe vpon syners.

Make no taryenge to turne vnto ý Lord and put not of from daye to daye: for sodenly shall hys wrath come, and in the tyme of vengeaūce he shall destroye the. * Trust not in wycked ryches for they shal not helpe the in the daye of punyshement and wrath. Be not caryed about to euery wynde, & go not into euery waye: for so dothe the synner that hath a double tonge. Stāde fast in the way of ý Lord, be stedfast in thy vnderstandyng, abyde by the worde, and folowe ý worde of peace and ryghteousnes. Be gentle to heare the worde of God, that thou mayest vnderstande it, & make a true answere with wysedome. * Be swyfte to heare, but slowe & pacient in gyuynge answere. If thou hast vnderstandynge, shape thy neyghboure an answere: If no lay thyne hāde vpō thy mouth lest thou be trapped in an vndiscrete word, and so cōfounded. Honoure and worshyppe is in a mans wise talkinge, but the tonge of the vndiscrete is his owne destruccion. * Be not a preuy accuser as longe as thou lyuest, and vse no sclaunder wyth thy tonge. For shame and sorowe goeth ouer the chefe, & an euell name ouer him that is double tonged: but he ý is a preuy accuser of other mē, shall be hated, enuyed and cōfounded. Se that ý instifye the small and great a lyke.

* Eccle. xxi. a

* Eccle. xvi. b

* Prouer. x. a and. xi. a. Ezech. xiii. b. Sopho. i. c.

* Iames. i. c.

* Leui. xix. b.

¶ The. vi. Chapter.

¶ It is the propertie of a synner to be euell tonged. The doctrine & good counsel of the wyse is to be embraced wysedome shulde be searched for. The prosyte therof.

SE not thy neyghbours enemye for thy frendes sake, for who so is euel, shalbe the heyre of rebuke and dishonoure, and whosoeuer beareth enuye and a double tonge offendeth. * Be not proude in the deuice of thyne owne vnderstādīng (lest thy strēght be hurte by foolyshnes, and) lest thy leaues wyther, & thy frute be destroyed, and so thou be lefte as a dryе tree (in ý wyldernes.) For a wicked soule destroyeth hym that hathe it, maketh hym to be laughed to scorne of hys enemyes, (and bringeth hym to the porcyon of the vngodly.) * A swete word, multiplieth frendes, & pacifieth them that be at variaunce, and a thankfull tonge wyll be plentyous in a good man. Hold fred ship wyth many, neuertheleſſe haue but one counceler of a thousande.

Yf thou gettest a frēde, * proue him fyrst, and be not hastye to geue him credence. For some man is a frende, but for a tyme, & wyll not abyde in the daye of trouble. And there is some

* Rom. xii. b. Phil. ii. a.

* Eccle. xx. b.

* Deut. xiii. b and. xxviii. a. Eccle. b. iii. a Math. x. c.

is some frende that turneth to enemitie, and taketh parte agaynst ý: & yf he knowe any hurt by the, he telleth it out. * Agayne some frende is but a companion at the table, and in the daye of nede he continueth not. But a sure frende wyll be vnto the euen as thyne owne selfe, & dealefaithfully wyth thy houholde folke. Yf thou suffre trouble and aduersitie, he is wyth the, & hydeth not hymselfe from ý. Departe from thyne enemyes, yee, and beware of thy frendes.

*ecc.xxvii.a

¶ A faytfull frende is a stronge defence, who so fyndeth such one, findeth a treasure. A faythfull frende hath no peare, ý weyght of golde and syluer is not to be compared to the goodnes of his fayth. A faythfull frende is a medycine of lyfe, & they ý feare ý Lorde shal fynde hym. Who so feareth ý Lord shal prospere wyth frendes: & as he is hym selfe, so shal his frende be also. My sonne, receaue doctrine from thy youth vp, so shalt ý fynde wysedome tyll thou be old. Go to her as one that ploweth and soweth, and wayte paciently for her good frutes. For thou shalt haue but lytle laboure in hir worke, but thou shall eate of hir frutes ryght sone. O howe exceadynge sharpe is wysedom to vnlerned men: an vnstedfast bodye will not remayne in her. Vnto suche, she is as it were a touche stone, and he casteth her from hym in all the hast, for wysedom is with hym but in name there be but few that haue knowlege of her. (But wyth them ý knowe her, she abydeth euen vnto the appearynge of God.)

Geue eare (my sonne) receaue my doctrine, and refuse not my counsell. Put thy foote into her lynkes, * & take her yocke vpon thy necke: bowe downe thy shoulder vnder her, beare her paciently, and be not weery of her bãdes. Come vnto her with thy whole hert, & kepe her wayes with all thy power. Seke after her, and she shalbe shewed the: & when thou hast her, forsake her not. For at the last thou shalte fynde rest in her, and that shalbe turned to thy great iope. Then shall her fetters be a strõge defense for ý, and her yocke a glorious rayment. For the bewtye of lyfe is in her, and her bandes are ý couplyng together of saluacion. Yee, a glorious raymẽt is it, thou shalte put it on, & ý same crowne of iope shalt thou weare.

*matth.xi.d.

D

My sonne, yf thou wylte take hede, thou shalt haue vnderstandynge, & yf thou wylte applye thy mynde, ý shalte be wyse. If thou wilt bowe downe thyne eare, thou shalt receaue doctrine, & yf thou delyte in hearyng, thou shalt be wyse. Stande with the multitude of such elders as haue vnderstandinge, and consent vnto their wisdome with thyne herte: * that thou mayest heare all godly sermons, and ý the worthy sentẽces escape the not. And yf thou seyst a man of discrete vnderstandynge, get the soone vnto hym, & let thy foote treade vpon the steppes of his dores. * Let thy minde be vpon the commaundementes of God, and be earnestly occupied in hys lawes: so shall he stablysh thy herte, & geue the wysedome at thyne owne desyre.

*ecc.viii.a

*De

¶ The. vii. Chapter.

¶ We must forsake euell, and yet not iustifye our selues. The behauiour of the wyse towarde his wyfe, his frend hys chyldren, hys seruantes, hys father and mother the prestes, &c.

DO no euell, so shall there no harme happen vnto the. Departe awaye from the thynge that is wycked, & no my sfortune shall medle with ý: My sonne, sowe no euell thynges in the forowes of vnrygheousnes, so shalt thou not reape thẽ seuẽ folde. Laboure not vnto man for any lordship, neyther vnto ý kynge for the seat of honoure. * Justifie not thy selfe before God, (for he knoweth the hert) and desyre not to be reputed wyse in the presence of ý kyng. Make no labour to be made a iudge except it so were, that thou couldest myghtely put downe wyckednes: for yf ý shuldest stande in awe of the presence yf the myghty, thou shuldest fayle in geuynge sentẽce. Offende not in the multitude of the cytie, & put not thy self amonge the people. * Binde not two synnes together, for in one synne shalte thou not be vnpunysched. Saye not: tushe, God wyll loke vpon the multitude of my ablacions, & whan I offre to the Hyest God he wyll accepte it.

A

*pro. 25.
Ecc. 8.
Iohan. 5.
Luke.

*Ecc.

Be not faynt harted whan thou makest thy prayer, nether slacke in gyuing of almes. Laughe no man to scorne in ý heuynesse of his soule, for God (which seyth all thinges) is he * that can bryngе downe, and set vp agayne. Accepte not lesyng agaynste thy brother, nether do the same agaynst thy frende. Vse not to make any maner of lye, for the customes therof is not good. Make not many wordes, when thou art amõge ý elders: * & whẽ thou prayest, make not much bablyng. * Let no laborious worke be tedious vnto the, nether ý houlbandrye which ý almyghty hath created. Make not thy boast in the multitude of thy wyckednes, but hũble thy selfe euen from thyne hert: and remember ý the wrath shall not be longe in tarryeng, and that the vengeaunce of the flesche of the vngodly is a very fyre and worme. Geue not ouer thy frende for any good, nor thy faythfull brother for the best gold.

B

*1.Ma.

*pro.

*Luke.

Departe not from a discrette and good woman, ý is fallen vnto ý for thy porcpõ in the feare of the Lord, for the gyft of her honesty is aboue golde. * Where as thy seruaunte worketh truly, intreate hym not euell, nor the hyrelynge ý is faythfull vnto the. Loue a dyscrete seruaunte as thyne owne soule: defraude

C

withstande him not of hys libertie, nether lea-
ne hym a poore man. * If thou haue catell,
take well to the: and yf they be for thy pro-
fyte, kepe the. * If thou haue sonnes, bringe
them vp in nourture and learnynge, & holde
them in awe from theyr youth vp. If thou
haue doughters, kepe theyr body, & shewe
not thy face cherefull towarde the. Marye
thy doughter, and so shalt thou perfourme
a weyghtie matter: but geue her to a mã of
understandynge. If thou haue a wyfe after
thyne owne mynde, forsake her not. (but cõ
mite not thy selfe to the hatefull.)

* Honoure thy father frõ thy whole hert:
forget not ỳ sorowfull trauayle that thy
mother had wyth ỳ: remember that ỳ wast
borne thorow the, and howe canst thou re-
compense them the thynges that they haue
done for the? Feare the Lorde wyth all thy
soule, and honoure hys ministers. Loue thy
maker wyth all thy strenght, * and forsake
not hys seruanntes. Feare the Lorde wyth
all thy soule, & honoure hys prestes. * Geue
the their porcion of ỳ first frutes & increase
of the earth, lyke as it is cõmaunded the: (&
examyne thy selfe of thy negligence wyth ỳ
fyre flesche) geue the the shoulders, & theyr
appointed offrynges & fyrstlynges: Reach
forth hande vnto ỳ poore, that God maye
blesse ỳ with plenteousnes. * Be lyberal vn
to all men lyuyng, & yet let not but do good
even to them that are deade.

* Let not them that wepe, be without cõ-
fort, but mourne wỳ suche as mourne. * Let
not greue the to vysite the sycke, for that
shal make ỳ to be beloued. Whatsoeuer thou
takest in hãde, remember the ende, and thou
shalt neuer do amysse.

¶ The.viii.Chapter.

¶ Drayne thy better is no stryuyng. Of ỳ death of
thyne enemye mayest thou not reioyce, nor despyse
thy neyghbours, nor the wordes of the wyse.

Stryue not wyth a myghtye man,
lest thou chaũce to fall into his hã-
des. * Make no variaunce wyth
a rych man, lest he happen to bring
vp an harde quarel agaynst ỳ. * For golde
and syluer hath vndone many a mã, yee, euẽ
the hertes of kynges hath it made to fall.
Stryue not with a man that is full of wor-
des: and laye no styckes vpõ hys fyre. Kepe
no company wyth the vnlerned, lest he geue
thy kyned an euell reporte. * Despise not a
man that turneth hym selfe awaye frõ synne,
and cast hym not in the teeth withall, but re
member that we are frayle euerychone.

* Thynke scorne of no mã in his olde age,
forwe wayre old also. Be not glad of ỳ death
of thine enemy, but remember that we must
dye all the sorte of vs (and fayne wolde we
come into ioye.) * Despyse not the sermons
of such elders as haue vnderstandynge, but
acquaynte thy selfe with the wyse sentences
of the, for of them thou shalt lerne wysdome
and the doctrine of vnderstanding, and how
to serue great men without cõplaynte.

Go not from ỳ doctrine of the elders: for
they haue lerned it of theyr fathers. For of B
them thou shalte learne vnderstandynge, so
that thou mayest make answere in ỳ tyme
of nede. Kyndle not the coales of synners,
(whan thou rebukest them) lest ỳ be brent
in the fyrie flammes of theyr synnes. Resyst
not the face of the blasphemer, that the lay
not wayte for thy mouth. * Lende not vnto * Eccl.xxix.a
him that is myghtier then thy selfe: If thou
lendest hym, coũte it but lost. Be not suertie
aboue thy power: yf thou be, then thynke su
rely to paye it. Go not to law with ỳ iudge:
for he will iudge accordinge to his owne ho
noure. * Trauayle not by ỳ way wyth hym *Gene.iiii.d
that is brayneless, lest he do the euell: for he
foloweth his owne wylfulnes, and so shalt
thou perysche thorowe hys foly. * Prou.xii.d

* Stryue not wyth him that is angrye & Esay.iii.a.
cruell, and go not wyth hym into ỳ wylder-
des: for bloude is nothynge in hys syght, & C
where there is no helpe, he shall murther ỳ.
* Take no coũcel at fooles, for they loue no * Eccl.xix.c.
thynge but ỳ thynges that please them sel- xxxvii.a.
ues. Make no coũcell before a straũger, for
thou canst not tel what wil come of it. Opẽ
not thyne herte vnto euery mã, lest he be vn
thankfull to the, and put the to reproke.

¶ The.ix.Chapter.

¶ The leopardyes of chastenesse are to be esteymed. An
olde frende is to be preferred before a new. The glorye
and rychesse of synners. Ryghtcrous mẽ shuld be bydde
to geet. Labour is the chefe thynge in a workman, and
wysdome in a prynce.

Se not gelous ouer the wyfe of thy A
bosome, that she shew not some thye
wed poynt of wicked doctrine vpõ
the. * Geue not the power of thy lyfe vnto a *Pro.c.d.d.
woman, lest she come in thy strenght, and so a.and.vii.a.
thou be cõfounded. Loke not vpõ a woman
that is desyrous of many men, lest thou fall
into her snares. Use not the cõpany of a wo-
mã ỳ is a player & a daũser, & heare her not,
lest thou perysh thorow her entysynge. Be-
hold not a mayden, that thou be not hurt in
her bewty. * Cast not thy mynde vpon har- *Prou.v.a.
lottes in any manr of thynge, lest thou de-
stroye both thy selfe and thyne heritage. Go
not aboute gaynge in euery lane of ỳ cytie
nether wander thou abrode in ỳ stretes ther *Ecch.v.c.
of. * Turne awaye thy face frõ a beawty-
full woman, and loke not vpon the fayrnes
of other. B

* Many a man hath perysched thorowe ỳ *Ge.xxxviii.a
be wtye of women, for thorowe it the desyre ii.Reg.xi.a.
is kyndled as it were a fyre. In aduoute- Iud.x.xi.xii.
rous woman shalbe trodden vnder fote as
myre,

myre, of euery one that goeth by the waye. Many a man wonderynge at ý bewtye of a straunge woman, hath ben cast out, for her wordes kyndle as a fyre. Sit not wyth an other mans wyfe by any meanes, lye not w̃ her vpon the bed, make no wordes with her at ý wyne, lest thyne hert consent vnto her & so thou wyth thy blonde fall into destruccyon. Forsake not an olde frende, for ý new shall not be lyke hym.

A new frēde is new wyne: let hym be olde and thou shalt drynke hym wyth pleasure. Delyre not the honoure and riches of a synner, for thou knowest not what destruccion is for to come vpon him. Delyte not thou in the thynge that the vngodlye haue pleasure in, beyng sure, that the vngodly shal not be accepted vntyll theyr graue.

Kepe the from the man that hath power to slaye, so nedest thou not to be afrayed of death. And yf thou cōmest vnto hym make no faute, leste he happen to take a waye thy lyfe. Remember that thou goest in the mydest of snares, and vpon the bulwarckes of thy citie. Beware of thy neyghbour as nye as thou canst. * and medle wyth suche as be wyse and haue vnderstanding. Lest iust mē be thy gestes, let thy myrth be in the feare of God, let the remembraunce of God be in thy mynde, * and let all thy talkynge be in ý cōmaundementes of the Hyest. In the handes of craftesmen shal the warckes be commended, * so shall the princes of the people in the wysedome of theyr talkynge. A man full of wordes is perelous in hys cytie: and he that is rashe in hys talkynge, shalbe abhorred.

* Eccle. viii. c and. xxxvii. a.
* Deut. vi. b. and. xi. c
* iii. Re. iii. c

The. x. Chapter.

Of kynges & iudges. Pryde and couetousnes are to be abhorred. Labour is prayseed.

A Wyse iudge wyll ordre hys people w̃ discrecio: and where a man of vnderstandynge beareth rule, there goeth it well. * As the iudge of ý people is hym selfe, euen so are hys officers: & loke what maner of man ý ruler of the cytye is, suche are they that dwell therin also. * In vnwyse kynge destroyeth hys people: but where they that be in authoritie are men of vnderstandyng, there the cytie prospereth.

The power of the earth is in the hande of God (and al iniquitie of ý people is to be abhorred) and whan hys tyme is, he shall set a profytable ruler vpon it. In the hande of God is the power of man, and vpon ý scribes shall he laye his honoure. * Remember no wronge of thy neyghbour. & medle thou wyth no vnryghteous warckes. Pryde is hatefull before God and man, and all wickednes of ý heathē is to be abhorred. * Because of vnryghteous dealynge, wrong, blasphemies and diuerse discreates, a realme shall be translated from one people to another.

* Pro. xxix. a
* iii. Re. xii. a
* Pro. xxviii. b and. xxix. a
* Leui. xix. d.
* Jer. xxvii. a Dani. iiii. c

There is nothinge worse thē a couetous mā. Why arte thou proude, O thou earth & asshes? There is not a more wicked thinge, then to loue money. And why? such one hath hys soule to sell, yet is he but fylthye donge whyle he lyueth. B

And though ý phisicion shewe his helpe neuer so longe, yet in conclusion it goeth after thys maner, to daye a kynge, to morowe dead. For whan a man dyeth, he is ý heyre of serpentes, beastes, and wormes. The begynnyng of mans pryde, is to fall away frō God: and why? his herte is gone frō his maker, for pryde is the originall of all synne. Who so taketh hold therof, shalbe fylled w̃ cursynges, and at ý last it shall ouerthrowe hym. Therfore hath the Lorde brought the congregacyons of ý wycked to dishonoure, and destroyed them to the ende. C

* God hath destroyed the seates of proude princes, and set vp the meke in theyr stede: God hath wythered the rootes of the proude heathen, & planted the lowly amonge them. * God hath ouerthrowen ý landes of ý heathen, and destroyed them vnto the grounde. He hath caused thē to wither away, he hath brought them to nought, and made the memoriall of thē to cease, frō out of the earth. (God hath destroyed ý name of the proude, and left the name of the humble of mynde.) Pryde was not made for mā, nether wroth fulnesse for mens chyldren. The sede of men ý feareth God, shalbe brought to honour, but ý sede wych transgresseth the cōmaundementes of the Lorde, shalbe shamed. He that is the ruler amonge brethren, is holden in honoure amonge thē, & he that regardeth such as feare the Lord. The glory of ý ryche of the honorable, and of the poore is ý feare of God.

* Ecc. xxxiii. a
* Job. v. a
* Pro. xxi. a

Delyse not thou the iust poore man, and magnifye not he ryche vngodly. Great is ý iudge & mygthy in honour, yet is there none greater, then he that feareth God. * Vnto ý seruaunt that is discrete, shall ý free do seruice. * He that is wyse and well nurtoured, wyll not grudge when he is reformed, and an ignorant body shall not come to honour. Be not proud to do thy work, and dispayre not in the tyme of aduersitie. * Better is he that laboureth, and hath plenteousnes of al thinges, thē he that is gorgeous, and wanteth breade. D

* Pro. xxi. a
* Pro. xxi. a

Wy sonne, kepe thy soule in meknes, and geue her her due honoure. Who shal iustifie hym, that synneth agaynst hym selfe? Who wyll honoure hym, that dishonoureth hys owne soule? The poore is honoured for hys kaythfulnes and trueth but the ryche is had in reputacio̅ because of hys goodes. He that ordereth E

ordeth hym selfe honestly in pouertie, howe much more shal he behaue hym selfe honestly in ryches? And who so ordreth hym selfe vnhonestly in ryches, howe much more shall he behaue hym selfe vnhonestly in pouertie?

¶ The. xi. Chapter.

¶ The praise of humilitie. After the outwarde appearance ought we not to iudge. Of headye and rashe iudgement. The ryche is not wythout offence. All thynges come of God. All men are not to be brought into thyne house.

The wysdome of hym that is brought lowe, shall lyft vp hys heade and shal make hym to syt amonge great men. Commende not thou a man in hys bewtye, neyther despise a mã in his vtter appearaũce. The Bee is but a small beast amonge ẏ fowls, yet is her frute exceadynge swete. Be not proude of thy rayment, * and exalte not thy selfe in the day of thy honoure: for ẏ workes of the Hyest onely are wonderfull: yee, glorious, secrete, & vnknowen are hys workes. Many tyrauntes haue ben fayne to syt vpon the earth, * and the vnlykelye hath worne the crowne. Many mygbty mẽ haue ben brought lowe, and the honorable haue bene delyuered into other mens hãdes. Condemne no mã before thou haue tryed out the matter, and whan thou hast made inquisicion, thẽ rekourme ryghteously. * Geue no mete, before thou hast herde the cause, but lyft let men tell out theyr tales.

Stryue not for a matter ẏ toucheth not thy selfe, and stande not in the iudgement of sinners. Thy sonne, medle not wyth many matters: * and yf thou wylte be ryche, thou shalte not get it: and though thou rũnest thy mary afore, yet shalt thou not escape. * There is some man that laboureth, and ẏ more he prouideth hym selfe, ẏ lesse he hath. Againe, some man is slouthfull, hath nede of helpe, wanteth strength, and hath great pouertie, but Gods eye loketh vpon hym to good, set hym vp from hys lowe state, * and lyfteth vp hys heade: so that many mẽ maruel at hym, and gyue honoure vnto God.

* Prosperitie & aduersitie, lyfe and deth, pouerte and rychesse come all of the Lorde. Wysdome, nurtoure, and knowloge of the law, are wyth God, loue and the wayes of good are wyth hym. Errour and darkenes are made for synners (and they that exalte them selues in euel, waxe olde in euel.) The ryche of God remayneth for the ryghteous, and hys good wyll shall geue prosperitie for euer. Some mã is rych by lyuynge vngardely, and that is the porcion of hys rewarde, wherfore he sayeth: * now haue I gottẽ rest, & now wyll I eate and drynke of my goodes my selfe alone. And yet he considereth not, ẏ the tyme drawetheneye (& death approcheth) ẏ he must leaue al these thynges vnto other men, and dye hym selfe. Stande thou fast in thy couenaunt, and exercise thy selfe therin, and remaine in the worke vnto thy age. Cõtinue not in the workes of synners, but put thy trust in God, & byde in thyne estate, for it is but an ealy thynge in the syght of God, to make a poore man ryche, and that sodẽlo The blessynge of God hasteth to ẏ reward of the ryghteous, & maketh hys frutes sone to florysche & prospere. Saye not: what helpeth it me? & what shall I haue the whyle? Agayne, saye not: I haue ynough, how can I wante? * When thou arte in welfare, forget not aduersitie, & when it goeth not well wyth ẏ, haue a good hope, that it shalbe better. For it is but a small thynge vnto God, in the daye of death to rewarde euery mã according to his wayes. The aduersitie of an houre maketh one to forget al pleasure: and when a man dyeth, hys workes are discouered. Prayse no body before hys death, for a man shalbe knowen in hys chyldren.

Bryngе not euery mã into thyne house, for the disceytfull layeth wayte dyuerslye. Lyke as a partrych in a maũde, so is ẏ herte of the proude: & lyke as a spye, that loketh vpon the fall of hys neyghbour. For he turneth good vnto euel, and slaundreth the chosen. Of one sparke is made a great fyre (and of one disceatful mã, is bloude encreased) & an vngodly man layeth wayte for bloude. Beware of the disceatful, for he ymagineth wycked thynges, to bryngе the into a perpetual shame. Yf thou takest an aleaunt vnto the, he shall destroye the in vnquietnes, and dryue the from thyne owne wayes.

¶ The. xii. Chapter.

¶ Vnto whome we ought to do good. Enemyes ought to be eschued.

When thou wylte do good, knowe to whome thou doest it, & so shalt thou be greatlye thanked for thy benefytes. * Do good vnto the ryghteous, and thou shalte fynde great rewarde, thoughe not of hym, yet (no doubt) the Lorde hym selfe shall rewarde the. He standeth not in a good case that is alwaye occupied in euell, & geueth no almes, for the Hyest hateth the synners, & hath mercy vpõ them that shewe the workes of repentaũce. Geue thou vnto suche as feare God, and receaue not a synner. As for ẏ vngodly & synners, he shall recõpense vengeaũce vnto the & kepe them to the day of wrath. Geue thou vnto the good, and receaue not the synner: do well vnto hym ẏ is lowly, but gene not to ẏ vngodly. Let not ẏ bread be gene hym, that he be not mightier then thy self therin. For so shalt ẏ receaue twyse as much euell, in al ẏ good that thou doest vnto hym. And why

why? the hyghest hateth synners, and shall
rewarde vengeaunce to the vngodly.
In prosperitie, a frende shal not be knowē
and in aduersitie an enemie shall not be hyd.
For whā a man is in wealth, it greueth hys
enempes: but in heuynes and trouble a man
shall knowe hys frende. Trust neuer thyne
enempe, for lyke as an pron rusteth, so doth
B his wickednes. And though he make moche
crouchinge and kneelynge, yet kepe well thy
mynde and beware of hym. Set hym not by
the nether let hym syt at thy ryght hāde: lest
he turne hym, get into thy place, take thy
rowme and seke thy seate, and so thou at the
last remember my wordes, and be pricked at
my sayenges.

* Eccle.viii.a and.xxi.a. * Bynde not two synnes together, for
there shall not one be vnpunyshed. Who wil
haue pytie of the charmer, that is stynged of
the serpent, or of all such as come nye ý bea-
stes? Euen so is it wyth hym that kepeth cō-
pany wyth a wicked mā, & lappeth him selfe
C in his synnes. For a season wil he byde with
‡ Jere.xii.b. the, but yf thou stomble, he tarieth not. ‡ An
enemy is swete in hys lyppes, he can make
many wordes & speake many good thynges:
Yee, he can wepe wyth hys eyes, but in hys
herte he ymagineth, how to throwe the into
ý pyt: & yf he may fynde opportunytie, he wyl
not be satisfyed wyth bloude. If aduersytie
come vpon the, thou shalte fynde hym there
fyrst and thought he pretēde to do the helpe,
yet shall he vndermyne ý. He shall shake his
heade, and clappe hys handes ouer the for ve
ry gladnes: & whyle he maketh many word-
des, he shall dysguyse hys countenaunce.

¶ The.xiii. Chapter.

¶ The companyes of the proude & of the ryche are to be eschewed. The loue of God: lyke do company wyth their lyke.

A Who so toucheth pytch, shalbe fyled
withall: and he that is familiar wyth
the proude, shall cloth hym selfe wyth
pryde. He taketh a burthen vpon hym, that
accompanyeth a more honorable man than
hym selfe. Therfore kepe no familiaritie wō
one that is rycher then thy selfe. Howe agre
the ketell and ý pot together? for yf the one
be smytten agaynst the other, it shalbe broke.
The rych dealeth vnrygheouslly, & threa
teneth withall: but the poore beynge oppres-
sed and wrongeously dealte wythall, suffe-
reth scarcenes, and geueth fayre wordes. Yf
thou be for hys profyte, he vseth the: but yf
thou haue not hinge, he shall forsake the. As
lōge as thou hast any thynge of thine owne,
he shalbe a good felowe wyth ý: yee, he shall
make the a bare man, and not be sory for the.
Yf he haue nede of the, he shall defraude the:
and (wyth a preuy mocke) shall he put the in
an hope, and geue the al good wordes, & say:
what wantest thou? Thus shall he shame
the in his meate, vntyl he haue suyt ý cleane
vp twyse or thryse, and at the laste shall he
laugh ý to scorne. Afterward, when he seyth
that thou hast nothinge, he shall forsake the,
and shake hys heade at the. (Submytte
thy selfe vnto God, and wayte vpon hys
hande.)

Beware, that thou be not disceaued and
brought downe in thy symplenes. Be not to B
humble in thy wysedome: lest whā thou art
brought lowe, ý be disceaued thorowe foo-
lyshnes. If thou be called of a myghtye mā,
absent thy selfe, so shall he call ý to hym the
more ofte. Preasse not thou vnto hym, that
thou be not shut out: but go not ý farre of,
lest he forget the. Withdraw not thy selfe frō
hys speech, but beleue not his many wordes.
For wyth much cōmunicaciō shall he tempt
ý, & (wyth a preuy mocke) shall he question
the of thy secretes. The vnmercyfull mynde
of hys shall marke thy wordes, he shall not
spare to do the hurte, & to put the in prison.
Beware and take good hede to thy selfe, for
thou walkest in parel of thy ouerthrowing.

Nowe whā thou hearest hys wordes, ma
ke the as though thou werest in a dreame, &
wake vp. Loue God all thy lyke longe, and
call vpō hym in thy nede. Euery beast loueth C
hys lyke, euē so let euery mā lone hys neyh-
boure. Al fleth wil resorte to their lyke, and
euery man will kepe company wyth such as
he is hym selfe. But as the wolfe agreeth wō
the lambe, so doth ý vngodly wyth the rych
teous. * What felowshyp shuld an holy mā
haue with a dogge? How can the ryche & the
poore agre together? The wylde Asse is the
lyons praye in the wyldernesse, euen so are
poore men the meate of the rich. Lyke as the
proude may not a waye with lowlines, euen
so doth ý ryche abhorre the poore: If a ryche
man fall, his frēdes set hym vp agayne: but
whan the poore falleth, hys acquaynttaunce
forsake hym. If a ryche man fall into an er-
roure, he hathe many helpers: he speaketh
proude wordes, and yet men iustifye hym.

But yf a poore man go wronge, he is pu D
nyshed: yee, though he speake wysely, yet cā
it haue no place. Whan the ryche man spea-
keth, euery body holdeth his tonge: and loke
what he sayeth, they prayse it vnto the clou
des. But yf the poore man speake, they saye:
What felowe is thys? and yf he do amysse,
they shall destroye hym. Riches are good vn
to hym that hath no synne in hys conscience,
& pouertie is a wicked thynge in the mouthe
of ý vngodly: The herte of a man chaunge
hys countenaunce, whether it be in good or
euell. A chearfull countenaunce is a token of
a good herte, for eis it is an harde thynge to
knowe the thought.

¶ The

¶ The.xiiii.Chapter.

¶ The offence of the tongue. Man is but a payne thyng lyue in he that contynueth in wysdome.

BLesed is the man *that hath not fal
len with the worde of his mouthe, & is not prycked wyth the conscyence of synne. Happye is he that hath no sorowe in his mynde, and is not fallen from his hope. It becommeth not a couetous man to spyarde to be ryche: and what shulde a wrecke do with golde? He that with all hys mydlines heapeth together vnryghteously gaderyth for other folkes, and another man shall make good there with his goodes. He ꝑ is wycked vnto hym selfe, howe shulde he be good vnto other men? How can such one haue pleasure of his goodes: There is nothing worse then when one disfauoureth hym selfe and this is a reward of his wyckedness. Yf he do any good, he doth it not knowynge of it, and agaynst his wyll, and at the last declareth his vngracyousnes. A spyarde hath a wycked eye, he turneth a way his face, and despyseth his owne soule. *A couetous mans eye hath neuer ynough in the porcyon of wyckedness, vntyl the tyme that he wither away, & haue lost his owne soule.

A wycked eye spareth bread, and there is scarcenes vpon his table. Oy sonne, do good vnto thy self of that ꝑ hast, and geue the Lorde hys offrynges. Remembre that death tarieth not, and howe that the couenaunt of ꝑ graue is shewed vnto the: for the couenaunt of this worlde shal dye the death. *Do good vnto thy frende before thou dye, and accordynge to thy abilytie reache out thyne hande and geue vnto the poore. Be not disapoynted of the good daye, and let not the porcyon of the good daye ouerpasse the. Shalt thou not leue thy trauayles and labours vnto other? In the deuydynge of the heritage and take and sanctify thy soule. Worke ryghteousnesse before thy deathe, for in the hell there is no meat to fynde. ‡All flesche shall wyte away lyke grasse, and lyke a florishynge leafe in a grene tree. Some growe, some cast downe: euen so is the generacyon of flesche and bloude: one cōmeth to an end and other is borne.

All transytory thynges shall fayle at the last, and the worker therof shall go withal. Gode chosen worke shalbe instifyed, and he that worked withal, shal haue honoure therof. Blessed is the man ꝑ kepeth hym in wysdome, and exercyseth hym selfe in vnderstandynge, and with discrecyon shall he thynke vpon the kyngdome of God, which consyderyth the wayes of wysdome in hys herte and vnderstandynge in her secretes, goeth after her (as one that seketh her out) and consyderyth in her wayes. He loketh in at her wyndowes, and herkeneth at her dores. He taketh hys reste besyde her house, and fasteneth his stake in her walles. He shall pytche hys tent nye vnto her hande, and in his tente shal good thynges rest for euermore. He shal set his chyldren vnder her keuering, and shal dwel vnder her braunches. Vnder her couerynge shall he be defended from the heate, & in her glory shall he rest.

¶ The.xv.Chapter.

¶ The goodnes that folowyth hym which feareth god. God reiecteth & casteth of the synner. God is not the author of euell.

A

SE that feareth god, wil do good and whoso kepeth the law, shal optayne wisdom. As an honorable mother shall she mete hym, & as a virgyn shal she receue him.

*With the bread of lyfe and vnderstandyng shall she fede hym, ‡and geue hym the water of wholsome wysdome to dryncke. Yf he be constante in her, he shall not be moued: and if he holde hym fast by her, he shal not come to confusyon. Sohe shall bryng hym to honoure amonge his neyghbours, and in the myddest of the congregacyon shal she ope his mouth. With the Spryte of wysdome and vnderstandynge shall she fyll hym, and cloth hym with the garment of glory. Sohe shall heape the treasure of myrth and toye vpon hym, & geue hym an euerlastyng name to heritage. Folyshe men wyll not take holde vpon her: but suche as haue vnderstandyng, wyl mete her. (Folyshe men shall not se her) for she is farre from pryde and dysceate. Men that go about with lyes, wyl not remembre her: but men of trueth shalbe founde in her, and shall prospere euen vnto the beholdynge of God. Prayse is not semely in ꝑ mouth of ꝑ vngodly, for he is not sent of the Lorde. For of god cōmeth wysdome, and the prayse shal stande by the wysdome of God, & shalbe plenteous in a faythful mouth, and the Lorde shal geue her vnto hym.

B

Saye not thou, it is the Lordes fante ꝑ I am gone by, for thou shalt not do ꝑ thyng that God hateth. Saye not thou: he hath caused me to do wronge, for he hath no nede of ꝑ vngodly. God hateth all abhominacyon of errour & they that feare God wyll loue none suche. ‡God made man from the beginnyng & left hym in the hand of his councel. He gaue his cōmaundementes & preceptes: yf ꝑ wylte obserue the cōmaundementes, & kepe acceptable faythfulnes for euer, they shall preserue ꝑ *He hath set water and fire before the, reach out thyne hand vnto which thou wylt. Before man is lyfe and death, good & euell: loke what hym lyketh, shalbe geuen hym. For the wysdome of God is great and mighty in power and beholdeth all men continually: The eyes of the Lorde are vpon them that feare

* Mat.xiii.a
‡ Eccl.xiii.a.
* Gene.i.b.
* Deut.xxi.b.

hym & he knoweth all the wozkes of man. He hath cõmaunded no man to do vngodly: neither hath he geuen any man space to synne.

¶ The.xvi. Chapter.

¶ Of vnhappy & wycked chyldzen. No man can hyde hym selfe from God. An exhozcacyon to the receauynge of instructyon.

A DElyte not thou in the multitude of vngodlye chyldzen, & haue no pleasure in them, yf they feare not God. Truste not thou to theyr lyfe, and regarde not theyr labours: foz one sõne ꝑ feareth god, is better, then a.M. vngodly. And better it is foz a man to dye without chyldzen, then to leaue behynde hym such chyldzen as are vngodly. Foz by one that hath vnderstandyng, may a whole cytie be vpholden, but though the vngodly be many, yet shal it be wasted thozow thē. Many suche thinges hath myne eye sene and greater thynges thē these haue I herd with myne eares. * In the congregacyon of ꝑ vngodly shall a fyze burne, & amonge vnfaythfull people shal the wzath be kyndled.

* Eccle.xvi.d

B * The olde gyauntes optayned no grace foz theyr synnes, which were destroyed, trustyng to theyr owne strength. Nether spared he them amonge whom Loth whiche was a *straunger, but smote them & abhozred thē: because of the pryde of their wozdes. He had no pyte vpon them, but destroyed all ꝑ people, that were so stoute in synne. * And foz so much as he ouerlawe not the.vi. hundzeth thousande, that gathered them selues together in the hardenesse of theyze herte: it were maruel if one being hardnecked, shuld be fre. * Foz mercye and wzathe is with hym: he is both mycghtye to fozgeue and to powze out displeasure. Lyke as his mercy is great, euen so is his punyshement also, he iudgeth a man accozdyng to his wozkes. The vngodly shal not escape in his spoyle, and the longe pacyence of hym ꝑ sheweth mercy, shall not byde behynde. All mercy shall make place vnto euerye man accozdynge to the wozthynes of his wozkes, and after the vnderstandyng of his pylgremage.

* Gene.vi.a.
* Gene.xix.c
* Nu.xiiii.c. and.xxvi.f.
* Eccle.v.a.

C Sayne not thou: I wyll hyde my selfe frõ God, foz who wyll thynke vpon me from aboue? I shall not be knowen in so greate an heape of people, foz what is my soule among so many creatures? Beholde, the heuen, yea, the Heuen of heuens, the depe, the earth, and all that therein is, shall be moued at his presence, the mountaynes, the hylles, and ꝑ foundacyons of the earthe shall shake foz feare, when God visyteth them. These thynges doth no herte vnderstande, but he vnderstandeth euery hert, and who vnderstandeth his wayes? No man seyth his stozmes, and the moste parte of his wozkes are secrete. Who wyll declare the wozkes of hys rycghteousnes? Oz who shall be able to abyde thē? Foz the couenaunt is farre from some, and trying out of men is in the ende. He that is humble of herte, thynketh vpon such thynges: but an vnwyse & erronious man casteth hys mynde vnto folyshe thynges.

Wy sonne, herken thou vnto me, & learne vnderstanding, and marke my wozdes with thyne herte, I wyll geue the a sure doctryne, and playnely shall I instructe the (marke my wozdes then in thyne herte: foz in rycghteousnes of the spzete do I speake of the wonders that God hathe shewed amonge his wozkes from the begynnynge. And in the truth do I shewe the knowledge of hym) God hath set his wozkes in good ozdze from ꝑ begynnyng and parte of them hath he sundered from the other. He hath garnished his wozkes from euerlastynge, and theyr begynnynges, accozding to their generacyons. None of them hindered another, nether was any of them dysobedyent vnto his wozdes. After this God loked vpon the earth, and fylled it with hys goodes. With all maner of lyuinge beastes hath he couered the grounde, & they all shalde turned vnto earth agayne.

¶ The.xvii. Chapter.

¶ The creacion of man: and the goodnes that god hath done vnto hym. Of animes and repentaunce.

GOd * shope man of the earth, & made hym after hys owne ymage, and turned hym vnto earth agayne, and clothed him with his owne strength. He gaue hym the nombze of dayes and certayne time, yea and gaue hym power of the thynges that are vpon earth. He made all flesche to stande in awe of hym, so that he had the dominyon of all beastes and fowles. * He made out of hym an helper lyke vnto hym selfe, and gaue them dyscrecyon and tonge, eyes, and eares, and a herte, to vnderstande, and fylled them with instruccyon and vnderstandynge. He created foz them also the knowledge of the spzete, fylled theyze hartes with vnderstandynge, and sherwed them good and euell. He set his eye vpon theyz hertes, declarynge vnto them hys greate and noble wozkes: that they shulde pzayse hys holy name together: reioyce of his wonders, and be tellyng of his noble actes. * Besyde this he gaue them instruccyon, and the lawe of lyfe foz an heytage.

He made an euerlasting couenaunt with them, and sherwed them hys rycghteousnes & iudgementes. They sawe his glory with theyz eyes, and theyz eares heard the maiestye of his voyce. And he sayde vnto them: beware of all vnrycghteous thynges. He gaue euery man also a cõmaundçmente concernyng

mynge his neyghbour.

They wayes are euer before hym, and
are not hyd from his eyes. * He hath set a ru-
ler vpon euery people, but Israel is the lor-
des porcyon. All theyr workes are as the
sunne in the syghte of God, and hys eyes are
alwaye lokinge vpon theyr wayes. All their
vnrighteousnesse are manyfest vnto hym, &
all theyr wyckednesses are open in his syght.

* The mercy that a man sheweth is as it
were a purse with hym, and the grace that is
geuen to man preseruethhym as the apple of
his eye. * At the laste shall he awake, and re-
ward euery man vpon his heed, & shal turne
them together into the nethermost partes of
the earth. * But vnto them that wyll repent
hath geuen the waye of rygheteousnes. As
many as be weake, he conforteth them, sink
them, and sendeth them the porcyon of
his receyte. O turne then vnto the Lord: for-
sake thy synnes, make thy prayer before the
Lorde, do the lesse offence, turne againe vnto
the Lorde, forsake thyne vnrygheteousnes, be
a hate enemye to abhominacyon, learne to
iudge the rygheteousnesse & iudgementes of
God, stand in the porcion that is set forth for
the and in the prayer of the most hye God. Go
with porcyon of the holy worlde, with such
as lauyng & geue thankes vnto God.

* Who wyll prayse the Lorde in the hell/
where not thou in the errour of the vngod-
ly? Gyue hym thankes before death. As
the deed, thankfulnes perysheth frō hym
that lyuynge. Gyue thou thankes in thy lyfe
while thou art liuynge and wholy shalt
gyue thankes, and prayse God, and re-
joyce in his mercye. O howe greate is the lo-
uynge kyndnes of the Lorde, and his mercy-
fulnes vnto suche as turne vnto hym/
For all thinges, maye not be in man: & why/
the sonne of man is not immortall, & he hath
rule in the vanyte of wyckednes. What
more clearer then the Sunne/ Yet shall it
fade. Or what is more wycked then ye thing
flesh and blonde hath ymagyned/ and
yet shalbe reproued. The Lorde seyth
vpon the of the hie heuen, & all are but earth
and dust.

¶ The. xviii. Chapter.

The marueylous workes of god the misery and wretched
nesse of man. Against God ought we not to complayne.
Remember the continually.

He that liueth for euermore, * made al
thynges together. God onely is rygh
teous, & remaineth a victorious king
for euer. * Who shalbe able to expresse ye wor
kes of him/ Who wyll seke out the ground of
his secrete actes/ Who shal declare the power
of his greatenes/ Or who wyll take vpon
him to tell out his mercy/ As for the won-
derful workes of the Lorde, there maye no-
thyng be taken from them, nothing maye be
put vnto them, nether maye ye grounde of the
be found out. But when a man hath done his
best, he must beginne agayne: & when he thin
keth to be come to an end, he must go agayne
to his laboure. What is man/ Wherto is he
worthe/ What good or euell can he do/
* Yf the nombre of a mans dayes be almoste
an hundred yere, it is much. * psal. cv. a.

Lyke as the droppes of rayne are vnto B
the see, and as a grauell stone is in compary-
son of the sande: * so are these fewe yeares to
the dayes of euerlastynge. Therfore is the
Lordes pacyente with them, and powreth out
hys mercy vpon them. He sawe and perceaue
the thoughtes & ymaginacyons of theyr
herte, that they were euel, therfore heaped he
vp his merycyfull goodnesse vpon them & she-
wed them the waye of rygheteousnes. The
mercy that a man hath, reacheth to his neygh
boure: but the mercy of God is vpon al flesh.
He chasteneth, he teacheth and nourtoureth:
yee, euen as a shepeherde turneth agayne his
flocke, so doth he all them that receaue chaste-
nynge, nourtoure and doctryne. * Merycyfull
is he vnto them, that stande in awe of his iud
gementes. * Eta. xxbi. a.

C

Oy sonne, when thou doste good, make
no grudgyng at it: and what soeuer thou ge-
uest, speke no discomfortable wordes. Shall
not the dewe coole the hete/ euen so is a word
better then a gyfte. * Is not a frendly worde
a good honest gyfte/ but a gracious man ge-
ueth them both. * A foole shall caste a man in
the teeth, and that roughly, and a gyft of the
nygarde putteth out the eyes. Get the rygh-
teousnes before thou come to iudgement.
Learne before thou speake, and go to physyk
or euer thou be sycke: * examen and iudge thy
selfe, before the iudgement come, and so shalt
thou fynde grace in the syght of God. Hum-
ble thy selfe afore thou be sycke, and in tyme
of thy dysease shewe thy conuersacyon.
* Let not to praye alwaye, and stande not in
feare to be reformed vnto deathe, for the re-
ward of God endureth for euer. Before thou
prayest, prepare thy soule, and be not as one
that temptyth God. Thynke vpon ye wrath
full indignacyon that shalbe at the ende, and
the houre of venjeaunce, when he shall turne
awaye his face. * When thou hast ynoughe
remembre the tyme of hunger: and whē thou
arte rych, thynke vpon the tyme of pouertie
and scarcenes. * Eta. xxi. a. * Luk. xbiii. a. i. Cor. xi. * Eta. xxi. b.

D

From the mornynge vntyll the euenynge
the tyme is chaunged, & all such thynges are
sone done in the syght of God. A wyse man
feareth God in all thynges, & in the dayes of
trangressyon he kepeth hym selfe from synne
A discrete man hathe pleasure in wysdome,
and he that fyndeth her, maketh much of her.
They that haue had vnderstandynge, haue

dealt wisely in wordes, haue vnderstand the
trueth and ryghteousnes, & haue sought oute
wyse sentences and iudgementes. *Folowe
*Prom. vi.d. and.xix.c. not thy lustes, but turne the from thine owne
wyll. For if thou geuest thy soule her desyres
it shall make thyne enemyes to laughe the to
scorne. Take not thy pleasure in great vo-
lupteousnes, and medle not to muche withal.
Make not to great chere of the thynge that
thou hast wonne by aduauntage, leaste thou
fall into pouertie, and haue nothynge in thy
purse.

¶ The.xix. Chapter.

¶ Wynne and wordome dryng men to poueryte: in thy wor-
des must thou vse discretyon. The difference of the wys-
dome of god and man, wherby thou mayst knowe what is
in a man. Correctyon must be vsed without anger.

A Labourynge man that is geuen
vnto dronkennesse, shall not be
ryche: and he that maketh not
much of small thynges, shall fal
*Gene.xlv.g by lytle and lytle. *Wyne and
Eccl. xxx.a. wemen make wyse men renagates, and
put men of vnderstandynge to reproke: and
he that companyeth aduouterers, shall be-
come a wycked man. Mothes and wormes
shall haue hym to heryage, yea, he shalbe set
vp to a greater example, & hys soule shall be
*Iosu.xxiii.c roted out of the nombre. *He that is hasty to
geue credence, is lyghte mynded, and doth a-
gaynst hym selfe. Who so reioyseth in wyc-
kednes, shalbe punished: he ꝑ hateth to be re-
fourmed, his lyfe shall be shortened, and he ꝑ
abhoreth babling of wordes, quencheth wic-
kednes. He that offendeth agaynst his owne
soule, shall repent it: and he that reioyseth in
wyckednes, shalbe punished.

B Rehearse not a wycked & churlysh worde
twyse, and thou shalt not be hynered. Shew
thy secretes neyther to frende nor foo: and yf
thou haste offended, tell it not out. For he
shall herken vnto the and marke the, & when
*Eccl.xxii.d and.xxviii.c. he fyndeth opportunytie, he shall hate the (and
so shall he be al waye aboute the.) *Yf thou
haste heard a worde agaynst thy neyghboure:
lette it be deade within the: and be sure, thou
shalt haue no harme therby. A foole trauay-
leth with a worde, lyke as a woman that is
payned with bearynge of a chylde. Lyke as
an arrowe shotte in a dogges thyghe, so is a
*Leui.xix.d. Mat.xviii.d. worde in a fooles herte. *Tell thy frende his
faute leest he be ignorant, and saye: I haue
not done it, or yf he haue spoken, that he doit
nomore. Reprouе thy neyghboure, ꝑ he kepe
his tonge, and yf he haue spoken, that he say
it nomore.

C Tel thy neyghboure his faute, for ofte ty-
mes an offence is made, & geue not credence
to euery worde. A man falleth sometyme w̃
*Ecclii.a. and.xxv.b. Iames.iii.c. hys tonge, but not wyth his wyll. *For
what is he, that hath not offended in his tōge

geue thy neyghboure warnyng, before thou
threaten hym, and geue place vnto the lawe
of ꝑ Lorde. The feare of God is all wysdom
and he that is a ryght wyse man, kepeth the
lawe. As for the doctryne of wyckednes, it is
no wysdome, and the prudence of synners is
no good vnderstandynge: it is but wycked-
nes, and abhominacyon and a blasphemyng
of wysdome. A symple man of small vnder-
standynge, that feareth God, is better then
one that hath much wysdome, and transgres
seth the law of the hyest. A crafty sottel man D
can be wise, but he is vnrighteous, and with
gyftes he wrasteth the open & manyfest law
A wicked man can behaue hym selfe humbly
and can douke with his head, & yet is he but a
discreauer within. He hydeth his face, *& dys- *Ecc.
guyseth it: and because he shulde not be kno-
wen, he preuenteth the.

And though he be so weake that he can do
the no harme, yet when he maye fynde opor-
tuntyte, he shall do some euell. A man may be
knowen by his face, & one that hath vnder-
standyng, may be perceaued by ꝑ loke, of his
countenaunce. *A mans garment, laughter, *Ecc.
and goyng declare what he is.

¶ The.xx. Chapter.

¶ Of correctyon and repentaunce. Of the gift of thy
wyse man: & of the foole. Of lyenge.

A Some mā *reproueth his neighbour *Ecc.
oft tymes, but not in due season: A-
gayne, some man holdeth his tonge
and he is wyse & discrete. It is much
better to geue warnyng and to reproue, then
to beare euell wyll: for he that knowledgeth
hym selfe openly, shalbe preserued from hurt
and destruccion. Lyke as when a gelded man
thorowe desyre and luste desyreth a mayden,
euen so is it wyth hym that vseth violence:
and vnryghteousnes in the lawe. O howe
good a thyng is it, a man that is reproued to
shewe openly his repentance: for so shalt ꝑ es-
cape wylfull synne.

Som man kepeth sylence, and is founde
wyse: but he that is not ashamed, what he
sayth, is hatefull. Some man holdeth his
tonge, because he hath not ꝑ vnderstandynge
of the language: & some man kepeth sylence,
waytinge a conuenyent tyme. *A wyse man *Ecc.
wyll holde hys tonge tyll he se opportunytie,
but a wanton and vndyscrete bodye shall re-
garde no tyme. He that vseth many wor-
des, shall hurt his owne soule: and he that ta-
keth auctorytye vpon hym vnrygheteously,
shalbe hated. Some man hath ofttymes pro-
sperytie in wycked thynges: Agayne, some
man getteth much, and hath harme and losse
There is some gyft, ꝑ is nothyng worth: A-
gayne there is some gyfte, whose reward is
double. Some man getteth a fall for beynge
to proude, & some commeth to worshyp from
lowe

his estate. Some man bieth much for a lytle
gyft, & must paye for it seuen folde.
* A wyse man with his wordes maketh
himselfe to be loued, but the fauoure of foo-
lishe shalbe poured out. The gyfte of the vn-
wyse shall do the no good, for his eyes are se-
uen folde. * He shall geue lytle, and laye he
gyue much: he openeth his mouth and cryeth
out, as it were one that cryeth out wyne. To
day he lendeth, to morow asketh he agayne
and suche a man is to be hated. The foole
saith: I haue no frende, I haue no thancke
for all my good dedes: yee, euen they that eat
my bread, speake no good of me. O how oft,
and how many shal he be laughed to scorne?
It taketh a more perelous fall by such wor-
des then yf he fell vpon the grounde: euen so
shall the falles of wycked men come hastely.
In the mouth of hym that is vntaughte, are
many vnconuenyent and vnmete wordes.
A wyse sentence shall not be alowed at the
mouth of ý foole, for he speaketh it not in due
tyme.
Some man synneth not, because he hath
nothyng withall, and in his reast he shall be
vnrewarded. Some man there is that destroyeth
his owne soule wyth shame, and for an vn-
wyse bodyes sake destroyeth he it, and wyth
receyuynge of personnes shall he vndo hym
selfe. Some man promyseth his frend a gyft
to his shame, and getteth an enemy of him
vnnecessarye. A lye is a wycked shame in a mã
and shall it be euer in the mouth of ý vnwyse.
A theife is better, then a man that is accusto-
med to lye, but they both shal haue destruccy
and heritage. The condicyons of lyars are
vnpleasant, & their shame is euer wyth them.
A wyse man shall bryng hym selfe to ho-
nour wyth his wordes, * and he that hathe
vnderstandyng, shalbe set by among greate
men. He that tylleth his lande shall encrease
his stoore of corne: he that worketh ryghte-
ously, shall be exalted, and he that pleaseth
greate men, shall escape much euel. * Rewar-
des and gyftes blynde the eyes of the wyse,
and stope hym dõme, that he can not tel men
their faultes. * Wysdome that is hyd, & trea
sure that is hoorded vp, what profytte is in
both? Better is he that kepeth his ig-
norance secrete, then a man that hideth his
wysdome.

¶ The.xxi. Chapter.

Of the repentaunce of synne. We may not keepe syn
from synne. The boldnes of an heretyke. The ende of
sinners. Of the foole & of the wyse man. Of hym that
resisteth the deuell.

Y sonne, yf thou hast synned, do
it nomore: * but praye for thy
forelynnes, ý they maye be for-
geuen the. Fle from synne, euen
as from a serpent: for yf ý com-
mest to nye her, she wyll byte the. The tethe
therof are as the teeth of a lyon to slaye ý sou
les of men. The wyckednes of man is as a
sharpe two edged swearde, whiche maketh
such woundes ý they cannot be healed.
Stryke and wrongeous dealynge shall
waste awaye a mans goodes, and thorowe
pride a rych house shalbe brought to nought
so the ryches of ý proude shalbe roted out.
* The prayer of the poore goeth oute of the * Eccl.xlii.b.
mouth, and commeth vnto the eares, and his and.xxii.c.
vengeaunce (or defence) shall come, and that
hastely. Who so hateth to be reprouued, it is
a token of an vngodly personne: but he ý fea
reth God, wyll remembre hym selfe. A my-
ghtie man is knowen a farre of by his tonge
but he ý hath vnderstandynge, perceaueth ý
he shall haue a fall. B
Who so buyldeth his house wyth other
mens coste, is lyke one that gatherethstones
in wynter. * The congregacion of ý vngod-
lye is lyke stubble gathered together, theyre * Eccle.xlvi.c
ende is a flamme of fyre. The waye of the vn
godly is set with stones, but in theyr ende is
hell, darcknes, and paynes. He that kepeth ý
lawe, wyll holde fast the vnderstanding ther
of, & the ende of the feare of God is wysdome
and vnderstandynge. He that is not wyse,
wyll not be taught in good: but the vnwyse
man aboundeth in wyckednes: & where byt-
ternes is, there is no vnderstandynge. The
knowledge of the wyse shal flowe lyke wa-
ter that renneth ouer, and his councell is lyke
a fountayne of lyfe.
The hert of a foole is lyke a broken ves- C
sel, he can kepe no wysdome. When a man
of vnderstandyng heareth a wyse worde, he
shall commende it, and make much of it. But
yf a voluptcous man heare it, he shall haue
no pleasure therein, but caste it behynde hys
backe. The talkynge of a foole is lyke an ha-
uy burthen by the waye: but to heare a wyse
man speake, it is a pleasure. Where a doute
is in the congregacion, it is asked at ý mouth
of the wyse, and they shall ponder hys wor-
des in theyr hertes. Lyke as is a house that
is destroyed, euen so is wysdome vnto a foole.
As for the knowledge of the vnwyse, it is
but darcke wordes. Doctryne is vnto hym ý
hathe no vnderstandynge, euen as fetters a-
boute hys fete, and lyke manycles vpon hys
ryghte hande. * A foole lyfteth vp his voyce * Eccle.xix.b
with laughter, but a wyse man shall scarse
laugh secretly.
Learnynge is vnto a wyse man a Jewel
of golde, & lyke an armelet vpon his ryghte
arme. A foolyshe mans fote is soone in hys
neighbours house, but one that hath expery-
ence, shall be ashamed at the personne of the
mighty. A foole wyll pepe in at ý wyndowe
into ý house, but he that is well nourtoured,
wyll stande without. A foolyshe man stan-
deth

deth herkenyng at ꝑ doze, but he that is wyse wyll be ashamed.

The lyppes of the vnwyse wyl be telling foolyshe thynges, but the wozdes of suche as haue vnderstandyng, shalbe wayed in the balaunce. The hert of fooles is in their mouth, but the mouth of the wyse is in theyr herte.

When the vngodlye curseth the blasphemer he curseth his owne soule. *A pzeuy accuser of other men shall defyle his owne soule, and be hated of euerye man: (but he that kepeth hys tong ꝗ is discrete, shal come to honoure.)

*Leui.xix.d.

¶ The.xxii. Chapter.

¶ The purgacyon of the slouthfull. Of the foly the sonne ꝗ daughter/ we must haue discrecyon howe and to whom we ought to pzeach, of sozowyng vpon the deed. A foole is not to be much talked withal. Iniurges ꝗ wzonges do bzeake frendshyp and amytie.

A slouthfull body is moulded of a stone of claie, and euery man wyl speake to his dyspzaise. A slouthfull body is made of the donge of oxen, and euerye one that toucheth hym must wash hys handes agayne. A mysnurtured sonne is the dishonoure of ꝑ father. A foolysh doughter shalbe lytle regarded. A wyse doughter is an heritage vnto her husbande: but the that cõmeth to dishonestye, bzyngeth her father in heuynes. A doughter ꝑ is past shame, dishonoureth both her father and her husbãd the vngodly shall regarde her, but they both shall despyse her. The playing of Mulyke is not mete where heuines is eue so is the cozrecyon and doctryne of wysdome euer vnplea
B saunt vnto fooles.

Who so teacheth a foole, is euen as one ꝑ gleweth a potsherd together: as one that telleth a tale to hym that heareth hym not, ꝗ as one that rapseth a man out of an heup slepe. Who so telleth a foole of wysdome, is eue as a man, whiche speaketh to one that is a slepe. When he hath tolde his tale, he sayeth: what is the matter? Whẽ one dyeth, lamentacyon is made foz him, because ꝑ lyght sayleth him euen so let mẽ mourne ouer a fole: foz he wanteth vnderstandynge. Make but lytle weepyng because of the deed: foz he is com to rest but the lyfe of the foole is wozse then ꝑ deth. Seuen dayes doo men mourne foz hym that is deed, but the lamentacion ouer the vnwise and vngodlye shulde endure all the dayes of theyr lyfe.

Talke not much wyth a foole, and go not
C wyth hym that hath no vnderstanding. Beware of hym, leest it turne the to trauayle, ꝗ thou shalt not be defyled with his synne. Departe from hym, and thou shalt fynde rest and shalt not be dzawen backe into hys foolyshnes. What is heuyer then leade? And what shulde a foole be called elles but leade?

*Pro.xvii.a *Sande, salte, and a lumpe of yzon is easyer to beare then an vnwyse, foolysh, ꝗ vngodly man. Lyke as the bande of wood bound together in the foundacion of the house cannot be lowsed, euen so is it with the herte that is stablysched in ꝑ thought of concel. The thought of the wyse shal nether feare, noz be offended at any tyme.

Lyke as a fayze playsted wal in a wynter house, and an hye buyldynge, maye not a
D hyde the wynde and stozme: euen so is a fooles hert afrayde in his ymaginacyon, he feareth at euery thyng, and cannot endure. (A wauerynge hert in ꝑ ymaginacyon of a foole wyl not euer stande in awe, but he that abydeth in the commaundementes of God, wyll alwaye feare.) He that nypseth a mans eye bzyngeth fozth teares: and he that pzycketh the herte, bzyngeth fozth the meanynge and thought. Who so casteth a stone at the byzdes, frayeth them away: and he that blasphemeth hys frende, bzeaketh the frendeshyppe: though thou dzewest a swearde at thy frend yet dispayze not, foz thou mayst com agayne to thy frende. Yf he speake sowzely, feare not foz ye maye be agreed together agayne, excepte it be that thou blasphemest hym, disdayne hym, open hys secretes ꝗ wounde hym raptozously: foz all suche thynges shall bzyue away a frende.

Be faythful vnto thy neyghbour in his
E pouerte, that thou mayest reioyse wyth hym also in his pzosperyte. Abyde stedfast vnto hym in the tyme of his trouble, that ꝑ mayst be heyze with hym in his herytage. Lyke as the vapoure and smoke goth out at the ouen bezore the fyze: euen so euell wozdes, rebukes and threatenynges go bezore bloudshedyng. Be not ashamed to defende thy frende: as foz me, I wyl not hyde my face frõ hym, though he shuld do me harme. Who so euer hereth it, *pro
shalbe ware of hym. * Who shal set a watch bezore my mouth, ꝗ a sure seale vpon my lyppes, that I fall not wyth them, and that my tonge destroye me not?

¶ The.xxiii. Chapter.

¶ A pzayer agayne pzydyr: iecbery, ꝗ gluttony. Of other blasphemy, and of vnwyse cõmunicacyon. Of the thre kynde of synnes. Many synnes pzocede of slouthe. Of the feare of God.

A O Lozde, father and gouernoure of my lyfe, leaue me not in theyze ymaginacyon and concell. Oh lette me not fall in suche reyzoke. Who wyl kepe my thought wyth the scourge, and the doctryne of wysdome in myne herte? that he spare not myne ygnoraunce, that I fall not wyth them, lest myne ignozaunces increase, that myne offences be not many in noundze, and that my synnes exceade not, leest I fall bezore myne enemyes, and so my aduersary reioyse. O Lozde: thou Father and God of my lyfe, leaue me not in

not in they ymaginacyō. O let me not haue a proude looke, but turne awaye all volupte nesnes fro me. Take fro me ꝑ lustes of the bo dy, let not the delyres of vnciennes take hold vpō me, & geue me not ouer into an vnshame fast and obstynate mynde.

Heare me (O ye chyldren) I wyll geue you a doctrine, how ye shal orderye your mouth ꝑ so kepeth it, shall not perysshe thorowe his types, nor be hurte thorow wycked wor kes. As for the synner, he shal be taken in his owne vanytie: he that is proude and cursed, shall fall therein. * Let not thy mouthe be accustomed wyth swearynge, for in it there are many falles. Lette not the nampng of God be cōtinually in thy mouth: (and medle not with the names of Sayncte, for ꝑ shalt not be excused of them) for lyke as a seruaūt whiche is ofte punysched cannot be wythoute blame lore, euē so what soeuer he be that swe reth and nameth god, shal not be cleane pour ged frome synne. A man that vseth muche swearynge, shalbe fylled wyth wyckednes, and the plage shall neuer go from his house. If he begyle his brother, hys kante shalbe vpon hym. yf he knowledge not hys synne, he maketh a double offence, and yf he sweare in vayne, he shall not be founde ryghteous: for his house shalbe full of plages.

* The wordes of the swearer bryngeth death (God graunte ꝑ it be not founde in the house of Jacob.) But they that feare God, shun all such, and lye not weltryng in synne. Vse not thy mouth to vnhonest and fylthy talkynge, for in it is the worde of synne. Remembre thy father & thy mother when ꝑ art sit amonge great men: lest God forget the in ꝑ syght, and lest ꝑ dotyng in thy custome bring rebuke, & wishe not to haue bene borne and so curse the daye of thy natiuyte. * The man that is accustomed wyth the wordes of blasphemy, wyll neuer be reformed all the dayes of his lyke. To synne twyse is to much but the thyrde bryngeth wrath and destruccion. An hote stomacke cannot be quenched: (nor lyke a burnyng fyre) tyll it haue swalowed vp som thyng: euen so an vnchast mā ceseth not rest in his flesche, tyl he haue kyndled a fyre.

All breed is swete to an whoremonger, he wyll not leaue of, tyll he haue hys purpose. A man that breaketh wedlocke, & regardeth not his soule, but sayeth: * Tushe, who seyth me? I am compassed about with darcknes the walles couer me, no body seyth me: whōe shall I feare? The hyest wyll not remember my synnes. He vnderstādeth not that his eyes se all thynges, for all suche feare of men departeth awaye the feare of God from hym: for he feareth onely the eyes of men, and considereth not that the eyes of the Lorde are ten tymes clearer then the Sunne, beholdynge all the wayes of men and the grounde of the depe, & lokynge euen to mens hertes in secret places. The Lorde God knewe all thynges or euer they were made, and after they be brought to passe also he loketh vpon thē al. * The same man shalbe openly punysched in ꝑ stretes of ꝑ cytie: and shalbe chased abrode lyke a ponge horse foale: and when he thynketh lest vpon it, he shalbe taken. Thus shall he be put to shame of euery man, because he wold not vnderstande the feare of ꝑ Lorde. And thus shal it go also with euery wyfe, ꝑ leaueth her husbande, and getteth enherytaunce by a strange maryage. * Fyrst she hath bene vnfaythfull vnto the lawe of the hyest. Secondly, she hath forsaken her owne husbande. Thyrdly she hath playde the whore in aduoutery, and gotten her chyldren by an other man. She shalbe brought out of the congregacion, and her chyldren shalbe loked vpon. Her chyldren shal not take roote: & as for frute, her braunches shall bryng forth none. A shamefull report shall she leaue behynde her, and her dishonoure shall not be put out. And they ꝑ remayne, shall knowe, that there is nothynge better, then the feare of God: and that there is nothynge sweter then to take hede vnto ꝑ commaundementes of the Lorde. A greate worshyp is it to folowe the Lorde, for longe lyfe shalbe receyued of hym.

* Levi.xx.b. Deu.xxv.b.

* Exod.xx.c.

¶ The.xxiiii.Chapter.

¶ A prayse of wysdome procedyng forth of the mouth of God. Of her workes & place where she resteth.

A Wysdome shall prayse her selfe, & be honoured in God, and reioyse in ꝑ mydst of his people: In ꝑ congregacyons of ꝑ hyest shal she ope her mouth, and triumph in ꝑ beholdynge of hys power: In the mydde of her people shal she be exalted & wondred at in the holyfulnes. In the multitude of the chosen she shalbe cōmended, & amonge suche as be blessed she shall be prayed, and shall saye: I am come out of the mouth of ꝑ hiest, fyrst borne before all creatures. I caused the lyght ꝑ fayleth not to arise in the heuen, and couered all ꝑ erth as a cloud. My dwelling is aboue in the heth, & my seat is in the pyller of the cloude. I my selfe alone haue gone rounde about the compasse of heuē and pearsed ꝑ grounde of ꝑ depe: I haue walked in the floudes of the see, and haue stande in all landes: my dominion is in euery people and in euery nacyō, and with my power haue I troden downe the hertes of all, bothe hye & lowe.

In all these thynges also I sought rest, and a dwellynge in some enherytaunce. So the creator of all thynges gaue me a cōmaundement: and he that made me, appoynted me a tabernacle, and sayde vnto me: Lette thy dwellynge be in Jacob, & thyne enherytance

in Israel: & rote thy selfe amonge my chosen.
*Pro.viii.c. * I was created from the begynnynge, and
before the worlde, and shall not leaue of vn-
*Eco. xxxi.a to the worlde to come. * In the holy habyta-
cyon haue I serued before hym, and so was I
*psl.cxxxii.a stablysched in Syō. * In the holy cytie rested
I in lyke maner: and in Jerusalem was my
power: I toke rote in an honorable people, e-
uen in the porcyon of the Lorde and in his he-
rytage, and kept me in the fulnes of the sayn-
ctes. I am set vp an hye lyke a Ceder vpon
Lybanus, & as a Cypers tree vpon the moūt
Hermon. I am exalted lyke a Palme tree in
Cades, and as a rose plante in Jericho. As a
fayre Olyue tre in the felde, and am exalted
lyke as a planteyne tree by the water syde. I
haue geuen a smell in ý stretes, as the Cyna-
mon & Balme, that hath so good a sauoure:
yee, a swete odoure haue I geuen as it were
Myrre of the best.

I haue made my dwellynges to smell as
¶ it were of Rosyn, Galbanū, of Cloues, and
Incense, and as Lybanus when it is not he-
wen downe, and myne odoure is as the pure
Balme. As the Terebynte haue I stretched
out my braunches, and my braunches are the
braunches of honoure & louyng fauoure. ✠
*Job.xv.a. * As the vyne haue I brought forth frute of
a swete sauoure, and my floures are the frute
of honour and ryches. I am the mother of
bewtye, of loue, of feare, of knowledge, and
*Job xxiiii.a of holy hope. * In me is all grace of lyfe and
truth. In me is all hope of lyfe and vertue.
O come vnto me all ye ý be desyrous of me, &
fyll your selues with my frutes: for my spyrete
is sweter then hony, & so is my inherytaunce
more then the hony combe: the remembrance
of me endureth for euermore. They that eate
me, shal haue the more hunger, and they that
dryncke me, shall thyrst ý more. Who so her-
keneth vnto me, shall not come to confusyon
and they that worke in me shall not offende.
They that make me to be knowen, shal haue
euerlastyng lyfe. ✠

All these thynges are the boke of lyfe, the
couenaunt of the hyest, and the knowledge of
*Eco.xx.a. and.xxxiii.a. the truyth. * Moses commaunded the lawe
in the preceptes of rycht eousnes for an hery-
tage vnto the house of Jacob, and commyt-
*ps.cxxxi.b. ted the promyses vnto Israel. * (Out of Da
Acres.ii.b. uyd his seruaūt he ordened to rayse vp a most
mycht ie kyng, syttyng in ý seate of honoure
‡Deut.iiii.a for euermore.) ‡ This fylleth with wysdome
and.xxix.b. lyke as the floud of Physon, and as the floud
of Tigris, when the newe frutes are growe-
ynge.

D ‡ This bryngeth a plenteous vnderstan-
‡Iosu.iii.c. dynge lyke Euphrates: and fylleth it vp, as
Jordane in the tyme of haruest. Thys ma-
keth nourture to breake forth as the lyght e,
and as the water Gyhon in the haruest. The
fyrst hath not knowen her perfectly, nomore
shall the last seke out the grounde of her. For
her thought is fuller then the see, & her coūcel
is profounder then ý great depe.

I wysdome haue caste out floudes. I am
as a great waterbroke out of the ryuer. I am
as the ryuer Dozir, and as a water condyte
am I come out of the garden of pleasure. I
sayde: I wyll water the garden of my ponge
plantes, and fyll the frute of my bywthe: So
my water broke became exceadynge greate,
and my ryuer approched vnto the see. For I
make doctryne to be vnto all men as lyghte:
as the fayre mornynge, and I shall make it
to be euer the clearer. I wyll pearse thorowe
all the lower partes of the earth, I wyll loke
vpon all such as be a slepe, & lighten all them
that put theyr trust in the Lorde. I shall yet
powre out doctryne, lyke as prophecy & leaue
it vnto such as seke after wysdom, and theyr
generacyons shall I neuer fayle, vnto the ho
ly euerlasting worlde. * Beholde, howe that
Ecc. I haue not laboured for my selfe onely, but
for all them that seke after the truth.

¶ The.xxv. Chapter.

¶ Of thre thynges which please God, and of thre whiche he hateth. Of nyne thynges that be not to be suspect: and of the tenth, chefely of the malyce of a woman.

Thre thynges there are, that my I
spryete fauoureth, whiche be allo
alowed before God and men.
* The vnite of brethrē, & the loue *Gen.
of neyghbours, * a man & wyfe Ram.
that agree well together. * Gen.

Thre thynges there be whiche my soule
hateth, and I vtterly abhorre the lyfe of thē
I poore man that is proude. A ryche man ý
is a lyer, ‡ and an olde body that doteth, and *Ecc.
is vnchaste.

Yf thou haste gathered nothynge in thy
youth, what wylt ý fynde then in thyne age.
O howe pleasaunt a thyng is it, when gray
headed men are discrete, & when the elders cā
geue good councell: O howe comely a thyng
is wysdome vnto aged men: yee, vnderstan-
dyng and councel is a glorious thyng. The
crowne of old men is to haue much experiēce
and the feare of God is their worthyp.

There be nyne thynges, whiche I haue
iudged in my herte to be happye, & the tenth II
wyll I tell forth vnto men with my tonge.
A man that whyle he liueth, hath ioye of his
chyldren, and seyth the fall of his enemyes.
Well is hym that dwelleth wyth an house-
wyfe of vnderstandyng, * and that hath not
fallen with his tong, and that hath not bene * Gen.
fayne to serue such as are vnmete for hym. and.xx. Jam.
Well is hym, that fyndeth a faythful frende:
and well is hym, which talketh of wysdome
to an eare that heareth hym. O howe great
is he, that fyndeth wysdom and knowledge:
Yet is he not aboue him, ý feareth the Lorde.

The

The feare of God hath set it selfe aboue all thi
ngs. Blessed is the man, vnto whom it is graū
ted to haue the feare of God. Vnto whom shal
be ordered, that kepeth it fast: The feare of
God is the begynnynge of his loue, and the be
gynnynge of fayth is to cleaue fast vnto it.
The heynesse of the herte is all the punishmēt
and the wyckednesse of a woman goeth aboue
all. All punishment and plage is nothynge in
comparyson of the plage of the hert, euen so all
wyckednesse is nothynge, to the wyckednesse
of a woman.

Whatsoeuer happeneth vnto a man is no-
thynge in comparison of it, that his euyll wyl-
le vnto hym: and all vengeaūce is nothig
to the vengeaunce of the enemye.

There is not a more wycked heed then ꝑ
heed of the serpente, and there is no wrath a-
boue the wrath of a woman. * I wyll rather
dwell with a lyon and dragō, thē to kepe house
with a wycked wyke. The wyckednesse of a
woman chaungeth her face, she shal mosse her
countenaunce as it were a beere, and as a sack
shall she shewe it amonge the neyghbours.
Her husbande is brought to shame among his
neyghbours, and when he heareth it, it maketh
him to syghe. All wyckednesse is but lytle to ꝑ
wyckednesse of a woman, the porcyon of ꝑ vn-
godly shall fall vpon her.

Lyke as to clyme vp a sandye waye is
to the fete of the aged, euen so is a wyke ful of
words to a styll quyete man. * Loke not to
wanton vpon the beautye of a woman, least
thou be prouoked in desyre towarde her. The
loue of a woman is dishonour and great cō-
fusion. Yf a woman get the mastrye, then is
she contrarye to her husbande. A wycked wyke
maketh a sorye herte, an heuye countenaunce,
and a deed wounde. * (Weake handes and fe-
bled knees is a woman that her husband is not
ashamed for.) Of the woman came the be-
gynnynge of synne: and thorowe her we al are
dede. Gyue thy water no passage, no not a lyt-
le: neyther gyue a wycked woman her wyl.
If she walke not after thy hande, she shal con-
founde the in the syght of thyne enemyes. Cut
her of then from thy flesshe, that she do not al-
waye abuse the.

¶ The.xxvi. Chapter.

¶ The praysse of a good woman. Of the feare of thre thynges, and of the fourth. Of the ielous and dis-
hon woman. Of two thynges that cause sorowe, and of the thyrde which moueth wrath.

Happye is the man that hath a vertuous wife, for the nombre of his yeres shalbe double. An honest womā maketh her husbande a ioyfull man, and she shall fyll the yeares of his lyfe in peace. A vertuous woman is a noble gyfte, which shall be gyuen for a good porcyon vnto suche as feare God: Whether a man be ryche or poore he maye haue euer a mery herte, and a chearful countenaunce. There be thre thinges that my herte feareth, and my face is afrayed of the fourth. Treason in a cytie, a sedicyous people, and noysome tonges, all these are heuyer then death. But when one is gelous ouer his wyfe, it bryngeth payne and sorowe vnto the herte: and a woman that telleth out al thinges, is a scourge of the tonge. When one hath an euyll wyfe, it is euen as when an vnlyke payre of oxen must drawe togyther, * he that getteth her, getteth a scorpyon. A dronke woman is a great plage, for she cannot couer her owne shame. * Iudi. xvi.a

The whordome of a woman maye be knowen in the pryde of her eyes and eyelyddes. B
* Yf thy doughter be not shamefast, holde her straytely, lest she abuse her selfe thorowe ouer moche lybertye. Beware of all the dishonestye of her eyes: and maruayl not yf she do against the. Lyke as one that goeth by the way, and is thyrstye: so shall she open her mouthe, and drynke of euery next water that she maye get. * Eccle. xlii.b

By euerye hedge shall she syt downe, and open her quyuer against euery arowe. A louynge wyfe reioyseth her husband, and fedeth his bones with her wysdome. A woman of fewe wordes is a gyfte of God, and to all well nurtoured myndes maye nothynge be compared.

An honest and manerly woman is a gyfte aboue other gyftes, and there is no weyght to be compared vnto a minde that can rule it self. C
Lyke as the Sunne when it arysseth, is an ornament in the hygh heauen of the Lorde, so is a vertuous wyfe the beautye of all her house. Lyke as the cleare lyght is vpon the holy candelstycke, so is the beauty of the face vpon an honest body. * Lyke as the golden pyllers are vpon the sockettes of sylucr: so are the fayre legges vpon a woman that hath a constaunte mynde. Perpetuall are the foundacyons that be layed vpon an hole stonye rocke: so are the cōmaundementes of God vpon the herte of an holy woman. * Cant. v.b

There be two thynges that greue my herte, and in the thyrde is a displeasure come vpō me D
When an expert man of warre suffreth scarsenesse and pouertye. When men of vnderstandynge and wysdome are not set by: And when one departeth from ryghtousnesse vnto synne. Who so doeth suche, the Lorde hath prepared hym vnto the swerde. There be two maner of thynges, whiche me thynke to be heardē and perylous. A marchaunt cannot lyghtly kepe hym from wronge, neyther a tauerner hym self from synne.

¶ The.xxvii. Chapter.

¶ Of the poore that wolde be ryche. The probacion of the man that feareth God. The inconstauntnesse of a foole. The secretes of a frende, are not to be vttered. The wycked ymagineth euyll, which returneth vpon hym selfe.

A BYcause of pouertye haue many one offended: and he that seeketh to be ryche, turneth his eyes aside. Lyke as a nayle in the wall stycketh fast bet wyxt two stones, euen so doth synne stycke betwyxt the byer and the seller. Yf he holde hym not dyligentlye in the feare of the Lorde, his house shall soone be ouerthrowen. Lyke as when one syketh, the fylthynesse remayneth in the syue: So remayneth there some vncleane thynge in the thought of man. The oue proueth the potters vessell, * so doth temptacyon of trouble trye ryghtous men. * The tree of the felde is knowen by his frute, so is the thought of mans hert knowen by his wordes. Prayse no man excepte thou haue herde hym,
B for a man is knowen by his wordes. Yf thou folowest ryghtousnes, thou shalt get her, and put her vpō the as a kayze garment. And thou shalt dwell with her, and she shall defende the for euer: and in the daye of knowledge thou shalt fynde stedfastnesse. The byrdes resorte vnto theyr lyke: so doth the truthe turne vnto them that be occupyed withall. The lyon wayteth the praye: so doo the synners lurke vpon the workers of wyckednesse. The talkynge of hym that feareth God, is nothynge but wyldome: as for a foole he chaungeth as ỳ moone. Yf thou be amonge the vndiscrete, keepe thy wordes tyll a conuenyent tyme, but amonge suche as be wyse, speake on hardely. The talkynge of fooles is abhominacyon, and theyr sporte is volupteousnesse and mysnurtour.

* Ecc. xxii. b * * Gen. iii. a. * 1 Pet. iii. b. Mat. vii. b.

* Moche swearynge maketh thy heere to stande vp: and to strine with suche stoppeth the eares.

C The stryke of the proude is blodsheddynge and theyr blasphemynge is heuy to heare.

* Who so discouereth secretes, leseth his credence, and fyndeth no frende after his wyll. Loue thy frende, and bynde thy selfe in kaythfulnesse with hym: but yf thou bewrayest his secretes, thou shalt not get hym agayne. For lyke as the man is that destroyeth his enemye so is he also that dealeth falselye in the frendeshyp of his neyghbour.

* Ecclie. xix. b * Pro. b.

Like as one that letteth a byrde go out of
D his hande, can not take her agayne: Euen so thou, yf thou gyne ouer thy frende, thou canst not get hym agayne: Yea, thou canst not come by hym: for he is to farre of. He is vnto the as a Roo escaped out of the snare, for his soule is wounded. As for woundes, they may be bound vp agayne, and an euyll worde maye be reconsyled: but whoso bewrayeth the secretes of a frende, there is no more hope to be had vnto hym.

* Pro. ix. b.

* He that wynketh with the eyes, ymagyneth some euyll, and noman shall take hym from it. When thou arte present he shall bylye commende and prayse thy wordes: but at the last he shall tourne his tale, and sclaunder thy sayynge. Many thynges haue I hated, but nothyng so euyll, for the Lorde hym selfe also abhorreth suche a one.

* Who so casteth a stone on hye, it shall fall vpon hys owne heade: and he that smyteth
E with gyle, woundeth hym selfe: who so dyggeth a pytte shall fal therin (as he that layeth a stone in hys neyghboures waye, shall stumble theron) and he that layeth a snare for another shalbe taken in it hym selfe. * Whoso gyueth a wycked noysome counsayl, it shal come vpon hym selfe, and he shall not knowe from whence: The proude blasphememe and are scorneful, but vengeaunce lurketh for them as a lyō. They that reioyse at the fall of the ryghteous, shall be taken in the snare: anguysshe of herte shal consume them before they dye. Angre and rygorousnesse are two abhominable thynges, and the vngodly hath them both vpon hym.

* * * *

teth he at varyaunce. The thyrde tonge hath disquyeted manye one, and dryuen them from one lande to an other. Strong cyties of the ryche hathe it broken downe, and ouerthrowen ꝑ houses of great mē. (The strēgth of the people hathe it broughte downe, and bore the decaye of myghtye nacyons.) The thyde tonge hath cast oute manye an honest woman, and robbed them of theyr labours. Who so herkeneth vnto such, shal neuer finde rest, and neuer dwell sakely. The stroke of the whip maketh adders, but the stroke of the tonge shyteth the bones in sondre. There be manye that have perished with the swerde, but many more thorowe the tonge.

Well is hym that is kept from an euyll tonge, and commeth not in the angre thereof, whiche drawetho not the yocke of suche, and is not bounde in the bandes of it. For the yocke thereof is of yron, and the bande of it of steele. The death thereof is a very euyll death: hell were better for one, then suche a tonge. But ꝑ ye of it may not oppresse thē that feare God and the flame thereof maye not burne them. Suche as forsake the Lorde, shall fall therin: and it shall burne them, and no man shall be able to quenche it. It shall fall vpon them as a lyon, and deuoure them as a leopard. Thou hedgest thy goodes with thornes: why doest thou not rather make doores and barres for thy mouth? Thou weyest thy golde and siluer why doest thou not wey thy wordes also vpō thy balaunce? Beware that thou slyde not in thy tonge, and so fall before thyne enemyes, that laye wayte for the, (and thy fall be incurable, euen vnto death.)

¶ The.xxix.Chapter.

¶ How we ought to lende our money, and do almesse. Of a faythfull man answeryng for his frende. Of liberalitie and hospitalitye.

Who so wyl shewe mercy * let hym lende vnto his neyghboure: and he that is hable, let hym kepe the commaundement. Lende vnto thy neyghboure in tyme of his nede, & paye thou thy neyghboure agayne in due season. Kepe thy worde, and deale faythfully with him, and thou shalte always fynde the thynge that is necessary for the. There have ben many, that when a thing was lent them, reckened it to be founde, and made them trauayle and labour that had helped them. Whyle they receyue any thyng, they lyke the handes of such as gyue them, and for their neighbours good they hūble their woyce But when they shulde paye agayne, they kepe it backe, and gyue euyll wordes, and make many excuses by reason of the tyme: & though he be hable, yet gyueth he scarse the halfe agayne, and reckeneth the other to be founde. And yf he withholde not his money, yet hath he an enemye of hym, and that vndeserued.

He payeth hym with cursynge and rebuke, and gyueth him euil wordes for his good dede There be many one which are not glad for to lende, not bycause of enyll, but they feare to lese ꝑ thing that they lende. Yet haue thou pacience with the simple, and withhold not mercye from hym. Helpe the poore for the cōmaundementes sake, and let hym not goo emptye, from the: bycause of his necessytie. Lese thy money for thy brother and neyghbours sake, and burie it not vnder a stone, where it rusteth and corrupteth.

B

* Gather thy treasure after the commaūdement of the Hyghest, and so shall it brynge the more profyt then golde: ‡ Laye vp the almesse in the hand of the poore, and it shal kepe the from all euyll.

* Eyach. vi.c Luke.xii.b 1.Tim.vi.b. ‡ Eccli.xiii.b.

* A mans almesse is a purse with him, and shal kepe a mans fauour as the apple of an eye and afterwarde shal it aryse & paye euery mā his rewarde vpon his hed. It shall fyghte for the agaynste thyne enemyes, better then the shylde of a gyaunte, or speare of the myghtye.

* Dani. iii.b Luke.xii Rites.x a.

C

A good honest man is surety for his neyghbour, but a wycked personne letteth hym com to shame. Forget not the frendshyp of thy sureteye, for he hath gyuen his soule for the. The vngodly despyseth the good dede of his suretie and the vnthankfull and ignorauntе leaueth his suretye in daunger. Some man promyseth for his neyghbour: and when he hath lost his honesty he shall forsake hym. Suretyshyp hath destroyed many a ryche man, and remoued them as the wawes in the sea. Myghtye people hath it dryuen awaye, and caused them to wandre in straunge countryes. An vngodlye man transgressynge the commaundement of the Lorde, shal fal into an euyll suretyshyp: and thoughe he forget hym selfe to get aute, yet shall he fall into the indgemente. Helpe thy neyghbour out after thy power: and beware, that ꝑ thy selfe fall not in such det. * The chefe thynge that kepeth in thy lyfe, is water, and breede, clothynge, and lodgynge, to couer thy shame.

* Ecc.xxxi.

D

Better is it to haue a poore lymynge in a mans owne house, then delycate fare amonge the straunge. * Be it lytle or moche that thou hast, hold the content wittall, and thou shalt not be blamed as a vagabounde: for a myserable lyfe is it, to goo from house to house: and where a man is frende, he darre not open his mouthe. Thoughe one be lodged, and haue meate and drynke, yet shall he be taken as vnworthye, and heare manye bytter roughe wordes, nameye, thus: Goo thy waye, thou straunger, and prepare a table for thy selfe, and feede me also of that thou hast. A waye thou

* Pr.xxxi.d 1.Timo.vi.b. Deu.xv.iii.a.

thou straũge (so that he regardeth his honour nomore) my brother commeth into my house, and so he telleth him the necessitie of his house These thynges are heuye to a man that hath vnderstandynge: namely, the forbyddynge of the house, and that the lender casteth hym in the teeth.

¶ The.xxx. Chapter.

¶ Of the correction of chyldren. Of the commodytie of health. Death is better then a sorowful life. Of hyd wysdome. Of the iope and sorowe of the herte.

A Who so loueth his chylde * holdeth him styl vnder correctiõ that he may haue iope of him afterwarde, and ẏ he grope not after his neighbours dores. * He that teacheth his son, shall haue iope in hym, and nede not to be ashamed of hym amonge his acquayntaunce. Who so enfourmeth and teacheth his sonne, greueth the enemye: and before his frendes he maye haue iope of hym. Thoughe the father dye, yet is he as though he were not deed: for he hath left one behynde him that is lyke him. In his lyfe he sawe hym and had iope in hym, and was not sorye in his death, neyther was he asshamed before his enemyes. For he lefte behynde him an auenger agayust his enemies and a good doer vnto the frendes. For ẏ lyfe of chyldren he shal binde the woũdes togyther and his hert is greued at euery crye. An vntamed horse wyll be harde, and a wantõ child wyll be wylfull. Yf thou bryngе vp thy sonne delycately, he shall make the afrayed: and yf thou playe with hym, he shall bryngе the to heuynesse. Laughe not with hym, least thou wepe with hym also, and least thy teeth be set on edge at the last.

B * Gyue hym no lybertie in his youth, and excuse not his folye. Bowe downe his necke whyle he is younge, hyt hym vpon the sydes, whyle he is yet but a chylde, lest he ware stubburne, and gyue nomore force of the, & so shalt thou haue heuynesse of soule. Teach thy child and be dyligent therin, lest it be to thy shame. Better is the poore beinge hole and stronge, then a man to be ryche & not to haue his helth: Health and welfare is aboue all golde, and a whole body aboue all treasure. There is no rychesse aboue a sounde bodye, and no iope aboue the iope of the hert. Death is better then a wretched lyfe: and eternal rest better then cõtinuall sycknesse. The good thynges that are put in a close mouth, are lyke as when meate is layed vpon the graue.

C What good doeth the offrynge vnto an idoll? * For he can neither eate, tast, nor smel. Euen so is he that is chaced of the Lorde, and beareth the rewardes of iniquitie. He seith vẽ his eyes: and groneth lyke a gelded man, that lyeth with a virgin and sygheth. * Gyue not ouer thy mynde into heuynesse, and vexe not thy selfe in thyne owne counsayle. * The iope and chearfulnesse of the hert is the lyfe of mã, and a mans gladnesse is the prolongynge of his dayes. Loue thyne owne soule, and cõfort thyne hert: as for sorowe and heuynesse, driue it farre from the, * for heuynesse hath slayne many a man, and bringeth no profyt. zele and angre shorten the dayes of the lyfe: carefulnes and sorowe bryngе age before the tyme. Vnto a mery hert euery thynge hath a good taste that he eateth.

¶ The.xxxi. Chapter.

¶ We ought to gyue dyligent dede to honesty. Of them that take payne to gather rychesse. The prayse of a ryche man without a faute. We ought to fye dronkennesse & folowe sobrenes.

A Rauayle & carefulnesse for * rychesse taketh away the slepe, and maketh the flesshe to consume. When one lyeth and taketh care he awaketh euer vp, lyke as a great sycknesse breaketh the slepe. The ryche hath great labour in gatherynge his rychesse togyther, and then with the pleasure of his rychesse he taketh his rest, and is refressheb. But whoso laboureth, and prosphereth not, he is poore: and though he leaue of, yet is he a begger. He that loueth rychesse, shall not be iustifyed: and who so foloweth corruption, shall haue ynough therof. * Many one are come in great mysfortune by the reason of golde, and haue founde theyr destruction before them. It is a tree of fallynge vnto them that offre it vp, and al suche as be foolish fal therin. Blessed is the ryche whiche is founde without blemysshe, and hath not gone after golde, nor hoped in money and treasures. Where is there suche a one? and we shall commende hym, and cal hym blessed: for great thynges doeth he amonge his people. Whoso is tryed and foũde perfect in suche thynges, shalbe commended & prayseb. Who mygbt offende, and hath not offended? Who coulde do euyll, and hath not done it? Therfore shal his good be stablysbed and the hole congregasyon shal declare his almesses. Yf thou syt at a great mans table, ope not thy mouth wyde vpon it, and make not many wordes. Remembre that an euyl eye is a shrewe:

B What thyng created is worse then a wicked eye? therfore wepeth it before euery mans face: Laye not thyne hande vpon euery thyng that thyne eye seith, and stryue not with hym in the dysche. * Bondre by thy selfe, what thy neyghbour wolde layne haue, and be discrete in euerye poynte. Eate the thynge that is set before the manerlye, as it becommeth a man, and eate not to moche, least thou be abhored. Leaue thou of fyrst of all, bycause of nurtour, least thou be he whome no man maye satisfye, which maye turne to thy decaye. When thou syttest amonge manye men, reache not thyne hande out fyrst of all. * O howe well content

a wyse man with a lytle wyne: so that in
dyge thou shalt not be sycke thereof, nor feele
any payne. A swete wholsome slepe shall such
a man have, and fele no inwarde greke. He ry-
seth vp bytymes in the mornynge, and is wel
at ease in hym selfe. But an vnsaciable eater
suffreth vnquietnesse, and hath ache and payne
in his body. Yf thou feelest that thou hast eate
vnmeete, arise, go thy way, cast it out of thy
stomacke, and take thy rest: and it shall ease
the, so that thou shalt bryng no sycknesse vn
to thy body.

My sonne, heare me, and despyse me not:
at the last thou shalt fynde as I haue tolde
the. * In al thy workes be diligent and quyck
so shall there no sycknesse happen vnto the.
* Whoso is lyberall in dealyng out his meate
many men shall blesse him, and prayse hym vp
on his lyppes: and the same is a sure tokē of
his wise and kaythfulnesse. But he that is vn
thryft in meat, the hole cytie shal cōplayne
of him: and that is a sure experience of his in-
solence and wyckednesse. * Be not thou a
mighty drynker, for wyne hath destroyed many
men. The fyre proueth the harde yron, euen
so doth wyne prouē the hertes of the proude,
whē they be dronken.

Wyne sobrely dronken, quyckeneth the
life of man. Yf thou drynkest it measurably,
thou shalt be temperate. What life is it that
may continue without wyne? (What taketh
away the lyfe euen death.) Wyne was made
from the begynnyng to make men glad (& not
to dronkennesse.) Wyne measurably dronke
is a comfortyng of the soule and body. (A mea-
surable drynkynge is health to soule and bo-
dye. But yf it be dronken with excesse, it ma
ketha bitternesse and sorowe vnto the mynde.
Dronkennes fylleth the mynde of the foolish
with shame and ruyne, mynisheth & strength
and maketh wounde.) * Reduke not thy
neyghbour at the wyne, and despyse hym not
in his mirth. Gyue hym no dispytefull wor-
des, and preasse not vpon hym with contrary
bynges.

¶ The.xxxii. Chapter.

¶ The discretion and prayse of the preacher, and of the
louer. Of the feare, loyed, and confidence in God.

If thou be made a ruler, * pryde
not thy selfe therein, but be
thou, as one of the people.
* Take diligēt care for them
and loke wel therto: and whē
thou hast done all thy dutye,
sit the downe, that thou mayst be mery with
them, and receyue a crowne of honour. Talke
wisely and honestly, for wysdome becōmeth
thy ryche well. Hyndre not musycke. Speake
not, where there is no audience: * and poure
not forth wysdome out of tyme, at an impay-
ment. Lyke as the Carbuncle stone shyneth
that is set in golde, so doth a longe garnysshe
the wyne feast: and as the Smaragde that is
set in golde, so is the swetenesse of musyck by
the mynyth of wyne. (Gyue eare and be stylle, &
for thy good behaueour thou shalt be loued.)

Thou yonge man, speake that becōmeth 25
the, and that is profitable, and yet scarse whē
thou art ewyse asked. Comprehende moche vn
dewe wordes. In many thīges be as one that
is ignorant: gyue eare, and holde thy tonge
withall. Yf thou be amonge men of hyer au-
thoritie, desyre not to compare thy selfe vnto
them: and when an elder speaketh make not
thou many wordes therin. Before the thōdre
goeth lyghtenynge, and before nurtoure and
shamefastnesse, goeth loue and fauour. Stād
vp bytymes, and be not the last: but gettet the
home soone, and there take thy pastyme, and
do what thou wylt: so that thou do no euyll, &
defye no man: but for all thynges gyue than-
kes vnto hym that hath made the, and reple-
nysshed the with his goodes.

Whoso feareth the Lorde, wyll receyue C
his doctryne: and they that get them to hym
bytymes, shal fynde grace. He that seketh the
lawe, shalbe fylled withall: As for hym that
is but fayned, he wil be offended therat. They
that feare the Lorde shall fynde the iudgement
and their rygyteousnesse shalbe kyndled as a
lyghte. An vngodlye man wyll not be refour-
med, but can helpe him selfe with the example
of other in his purpose. A man of vnderstan-
dyng despyseth no good counsayl: but a wilde
and proude body hath no feare. (Yea, euen
when he hath dealt rashly with an other mā,
but his owne doinges shalbe his rebuke.) My
sonne, doo nothyng without aduysement, so
shall it not repent the after the dede. Goo not
in the way where thou mayest fal, nor where
thou mayest stomble agaynst the stone. Gyue
not thy selfe into a laborious slypperp waye,
and beware of thy chyldren, (and take herde
of them that be of thyne owne houshold.) In
all thy workes put thy trust in God, from thy
whole herte. For that is the keppynge of the cō-
maundementes. Whoso beleueth Gods word
taketh hede to the comaundementes: and he
that putteth his trust in the Lorde, shal want
nothynge.

¶ The.xxxiii. Chapter.

¶ The disseuerance of hym that feareth God. The author
of the wyse. The ipcie discretion of a louer. Man is in the
hande of God, as the earth is in the hande of the potter.
We ought not to dispose our frends to hatred ye one
other.

There shall no euyll happen vnto A
him & feareth God: but whē he is
in tēptation, & Lord shal deliuer
him, & kepe him fro euyl. A wyse
mā hateth not & law, but an yp-
crite is as a shyp in raging water. A man of
vnderstandyng gruetth credence vnto & lawe.

of God, and the lawe is kaythfull vnto hym. Be sure of the matter, then talke thereof: Be fyrst wel instruct, then mayest thou gyue answere. The hert of the foolishe is lyke a cartwhele: and his thoughtes runne aboute lyke an axel tree. Lyke as a wyld horse that neyeth vnder euery one that sytteth vpon hym, so is it with a scorneful frende. Why doth one day excel an other, seinge al the dayes of the yeare come of the Sunne? The wysdome of the Lorde hathe so parted them a sondre, and so hath he ordeyned the tymes, and solempne feastes. Som of them hath he chosē and halowed before other dayes. And all men are made of the *grounde, and out of the earth of Adam. *Genes. ii.a

B In the multitude of science hath the Lorde sondred them, and made theyr wayes of dyuers fassyons. Some of them hath he blessed, made moche of them, halowed them, and clayned them to hym selfe. But some of thē hath he cursed, brought them lowe, and put them out of theyr estate. * Lyke as the claye is in ꝑ potters hande, and all the ordrynge therof at his pleasure: so are mē also in the hand of him that made them, so that he may gyue them as lyketh hym best. * Agaynst euyl is good, and agaynste death is lyfe: so is the vngodlye agaynst suche as feare God. Beholde, these are the workes of the Hyghest, and there are euer two agaynst two, and one set agaynste an other. I am awaked vp last of all, as one that gathereth after in harvest. In the gyftes of God and in his blessyng I am increased, and haue fylled my wynepresse, lyke a grape gatherer. ‡ Beholde, how I haue now laboured onely for my selfe, but for al such as loue nurtour and wysdome. *Rom. ix.c *Ro. Cor. vi.c ‡Ecc. xxiiii.d

C Heare me, O ye greate men of the people, and hearken with your eares ye rulers of the congregacyon. Gyue not thy sonne and wife, thy brother and frende, power ouer the while thou lyuest: and gyue not away thy substance and good to an other, lest it repent the: & thou be fayne to begge therfore thy selfe. As longe as thou lyuest and hast breathe, lette no man change the: For better it is thy childrē to pray the, then that thou shouldest be fayne to loke in theyr handes. In all thy workes be excelēt, that thyne honoure be neuer stayned. At the tyme when thou shalt ende thy dayes, and fynish thy lyfe, distribute thyne inheryttance. The fodder, ꝑ whyp, and the burthen belongeth vnto the asse: Meat, correction & worke vnto the seruaunt.

D Yf thou set thy seruaunt to laboure, thou shalt fynde rest. But yf thou let hym go ydle, he shall seke lybertie. The yock and the whyp bowe downe the harde necke, but tame thou thy euyll seruaunt with bondes and correction. Sende hym to labour, that he go not ydle. For ydlenesse bryngeth moche euyl. Set him to worke, for that belongeth vnto hym, and becommeth hym well. Yf he be not obedyent, bynde his feet: but do not to moche vnto hym in any wyse, and without discretiō do nothing. *Yf thou haue a (kaythfull) seruaunt, let hym be vnto the as thyne owne soule: (intreat him as a brother) for in bloude hast thou gotten hym. Yf thou haue a seruaunte, holde hym as thy selfe: for thou hast nede of hym, as of thy selfe. Yf thou intreate hym euyll, and kepest hym harde, and makest hym to be prouide and to runne awaye from the, thou canst not tell what waye thou shalt seke hym.

¶ The. xxxiiii. Chapter.

¶ Of dreames, diuynacions and enchauntmentes. We ought to eschue vayne hope, and lyeng. The prayse of them that feare God. Of dyuers workes of men. God doth not alowe the workes of an vnkaythfull man.

A Vayne wyse people begile them selues vs vayne and discepyfull hope, & fooles trust in dreames. Who so regardeth dreames, is lyke hym that wyll catche holde of a shadowe, and folowe after ꝑ winde. Euen so is it with the appearynges of dreames. Before the face is the lykenesse of a face. Who can be clensed of the vncleane? Or what truthe can be spoken of a lyer? Soothsayynge, witchcraft, sorcerye and dreaming is but vanytie: lyke as when a woman transayleth vs chylde, and hath many fantasies in her harte. Where as suche vysions come not of God, let not thyne hert vpon them: For dreames haue discepyed manye a man: and they fayled that put theyr trust therin.

B The lawe shalbe fulfylled without lyes, & wisdome is sufficient to a kaythfull mouth. What knowledge hath he that is not tryed? A wyse man that is well instruct, vnderstandeth moche: and he that hath good experience can talke of wysdome. He that hath no experience knoweth lytle: and he that errth, canseth moche wyckednesse. He that is not tryed, what thinges knoweth he? Who so koloweth no rule is full of wyckednesse.

When I was yet in erroure, I learned moch also: yea, I was so learned, that I could not expresse it all, and came ofte in peryll of death therfore: tyll I was deliuered from it (thorowe the grace of God.) Mowe I se, that they which feare God haue the right syght: for theyr hope standeth in hym, that can helpe them. And the eyes of the Lorde are on them, that loue hym. Whoso feareth the Lorde standeth in awe of no man, and is not afrayd, for the Lorde is his hope and comfort.

C Blessed is the soule of him that feareth the Lorde: In whom putteth he his trust? who is his strength? * For the eyes of the Lord haue respect vnto them, that loue hym. He is their myghtye protection, and stronge grounde. A defence for the heate, a refuge for the

hate noone daye, a succour for stomblyng, and an helpe for fallynge. He setteth vp the soule and lyghtneth the eyes: He gyueth lyfe, and blessynge. He that gyueth an offrynge of vnrighteous good, his offryng is refused: and the blameful dealynges of the vnrighteous please not God (the Lorde is theyrs onelye, that patiently abyde hym in the waye of the truthe, and of rycghtousnesse. The hyghest doeth not alowe the gyftes of the wycked.) And *God hath no delyte in the offrynges of the vngodly, neither may synne be reconsyled in the multitude of oblacyons. Who so bryngeth an offryng out of the goodes of the poore, doth euē as one that kylleth the sonne, before the fathers eyes.

The breed of the nedefull is the lyfe of the poore: he that defraudeth him therof, is a mā of blonde. Whoso robbet his neyghboure of his lyuyng, doth as great synne as though he slowe hym to death. *He that defraudeth the labourer of his hyre, is a bloud shedder. Whē one buyldeth and an other breaketh downe, what profyt haue they thē but labour? Whē one prayeth, an other curseth, whose voyce shal the Lorde heare? *He that washeth him selfe because of a deed body, and toucheth the dead agayne, what doeth his washynge? *So is it with a man that fasteth for hys synnes, and doth them agayne: who wil heare his prayer? Or what doth his fastynge helpe hym.

¶ The.xxxv.Chapter.

¶ It is wel done to prayse, and to do ryghtwysnesse. The prayer of the fatherlesse, and of the wydow: and hym that humbleth hym selfe.

Who so kepeth the lawe * bryngeth offrynges ynough. He that holdeth fast the commaundement, offreth the rycghte healthoffrynge. He that is thankefull, and recompenseth, offreth fyne flowre. *Whoso is merycfull and gyueth alms, that is the rycghte thankoffrynge. God hath pleasure when one departeth from syn, and to forsake vnrycghteousnesse, reconsyleth hys with hym.

*Thou shalt not appeare emptye before the Lorde, for all suche is done bycause of the commaundement of God. * The offrynge of the ryghteous maketh the aulter fat, and a swete smell is it before the Hyghest. The offrynge of the ryghteous is acceptable vnto God, and shal neuer be forgotten. Gyue God his honoure with a cheareful herte, and kepe not backe the fyrstlinges of thy handes. * In all thy gyftes shewe a merycful countenance, and halowe thy tythes vnto God with gladnesse. Gyue vnto God accordynge as he hath enryched and prosyered the: * and loke what thyne hande is hable, gyue with a cheareful eye: for the Lorde recompenseth, and gyueth the seuen tymes as moche agayne.

Gyue no vnryghteous gyftes, for suche wyl he not receyue. Beware of wrongful offrynges, for the Lorde is a ryghteous iudge: & regardeth nomans person. He accepth not the person of the poore: but he heareth the prayer of the oppressed. *He despyseth not the desyre of the fatherlesse, nor the wyddowe, when she poureth out her prayer before hym. Doth not God se the teares, that runne downe the chekes of the wyddow? Or heareth he not the cōplaynte ouer suche as make her to wepe? For from her chekes do the teares go vp vnto heauen, and the Lorde whiche heareth them, doth accept them? Who so seruyth God after his pleasure, shalbe accepted: and his prayer reacheth vnto the cloudes. *The prayer of him that humbleth hym selfe, goeth thorowe the cloudes, tyll she come nye. She wyll not be comforted, nor goo her waye, tyll the hyghest God haue respect vnto her, gyue true sentēce and perfourme the iudgement. And the Lord wyll not be slacke in commynge, nor tarye longe: tyll he hath smytten in sondre the backes of the vnmerycfull, and auenged him selfe of the Heythen: tyll he haue taken awaye the multitude of the cruell, and broken the sceptre of the vnryghtous, tyl he gyue euery man after his workes, and rewarde them after their doynges: tyll he haue delyuered his people, mayntayned theyr cause, and reioyced them in his mercy. O how fayre a thyng is merycye in the tyme of angusyhe and trouble? It is lyke a cloude of rayne, that commeth in the tyme of a drouth.

¶ The.xxxvi.Chapter.

¶ A prayer to God in the person of all faythfull men: with the prayse of a good woman.

Haue merycy vpon vs O Lord, thou God of all thynges. Haue respecte vnto vs, shewe vs the lyghte of thy merycyes, and sende thy feare amonge the Heythen and straungers, whiche seke not after the, that they may knowe how ý there is no God but thou, and ý they maye shew thy wonderous workes. Lyft vp thyne heede ouer the outlandysche Heythen, that they maye learne to knowe thy myght, and power. Like as thou art halowed in vs before them, so bryngе to passe, that thou mayest be magnifyed also in them before vs: that they maye knowe the, lyke as we knowe the. For there is none other God but onelye thou, O Lorde. Renue the tokens, and chaunge the wonderous workes. Shewe thyne hande, and thy rycghte arme glorysusly. Rayse vp thy indignacion, and poure out thy wrath. Take away the aduersary, and smyte the enemye. Make the tyme shorte, remembre thy couenaunt, that thy wonderous workes may be praysed. Let the wrath of the fyre consume

ſume them that lyue ſo careleſſe: and let them
periſh that doth the people hurte. Smyte in
ſondre the heed of the princes that be our en-
myes, and ſaye there is none other but we.
15 Gather all the trybes of Jacob togyther
agayne, ȳ they maye knowe howe that there
is none other God but onelye thou, that they
maye shewe thy wonderous workes, and be
thou thy peoples herytage, lyke as from the
begynnynge. O Lorde haue mercye vpon the
people that hath thy name, and vpon Israel,
*Ecclesi.xlii.e *whome thou haſt lykened to a fyrſte borne
ſonne. O be merciful vnto Jeruſalem the cy-
*1.Par.vi.g. tie of thy Sanctuarie, *the cytie of thy reſt.
Fyll Syon with thy vnſpeakable vertues, &
thy people with thy glory. Gyue witneſſe vn
to thy creature, whome thou madeſt from the
begynnyng, and rayſe vp the prophecies that
haue ben shewed in thy name. Reward them
that wayte for the, that thy prophetes maye
be founde faythful. O Lord, heare the prayer
of thy ſeruauntes, according to ȳ bleſſyng of
Aaron ouer thy people (and guyde thou vs in
the waye of rygyteouſneſſe) *that all they
*Num.vi.d. which dwel vpon the earth may knowe, that
thou art the Lorde the eternal God, which is
from euerlastynge.
C The belly deuoureth all meates, yet is one
meate better then an other. Like as the tonge
*1.Corin.xii.b tasteth venyson, *ſo doth an herte of vnder-
ſtandynge marke falſe wordes. A frowarde
hert gyueth heynneſſe, but a man of experience
lyfteth hym vp agayne. The woman receu-
eth euerye man, yet is one doughter better
then another. A fayre wyfe reioyſeth her hus
bande, & a man loueth nothyng better. Yf the
be louyng and vertuous withall, then is not
her husbande lyke other men. He that hath
gotten a vertuous woman, hath a goodlye
poſſeſſyon: she is vnto hym a helpe, and pyler
wher vpō he reſteth. Where no hedgeis, there
the goodes are ſpoiled: and where no huswyf
is, there ȳ frendles mourneth. Lyke as there
is no credence geuen to a robber, ȳ goth from
one cytie to another: So is not the man bele-
ued, that hath no neſt, & muſt turne in, where
he maye abyde in ȳ nyght.

C The.xxxvii.Chapter.

C Howe a man shulde know frendes & counsellers: and
ſearch the company of a holy man.

A Euery frende ſayth: I wylbe frend
ly vnto hym alſo. But there is
ſome frende, which is only a frend
in name. Remayneth there not he-
ynneſſe vnto death, whē a cōpanion and frēd
is turned to any enemye? O mooſte wycked
preſumpcyon: frō whence art thou ſprynge
vp to couer the earth with falſhede and dyſ-
*Eccle.vi.b. cept? *There is ſome companyon whiche in
proſperytie reioyſeth with his frende: but in
the tyme of trouble, he taketh part agayneſte
hym. There is ſome companyon that mour-
neth wō his frende for the bely ſake: but when
trouble cōmeth he taketh holde of the ſhylde.
Forget not thy frende in thy mynde, & thynke
vpon him in thy rychelle. Seke no coūſayl at
thy kynſmen, & hyde thy counſayle from ſuch
as beare the no good wyll. *Euery counſeler
bryngeth forth his counſayle. Neuertheleſſe,
there is ſome that coūſeleth, but for his owne
profyt: Beware of the counſayler, and be ad-
uyſed afore wherto thou wylt vſe him, for he
wyl counſayle for hym ſelfe. Leſt he caſt ȳ lot
vpō the and ſaye vnto the: Thy way and pur-
poſe is good, & afterwarde he ſtande agayneſt
the, and loke what ſhall become of the.
Aſke no counſayl at hym, that ſuſpecteth the
for an enemye, & hyde thy coūſayle from ſuch
as hate the. Aſke no coūſayle at a woman cō-
cerninge the thinges that the longeth for: nor
at a fearful and faint herted body, in matters
of warre: or at a marchaunte, howe beare he
wyll cheape thy wares towarde his: or at a
byer of ſellynge: Or at an enuyous man, of
thankeſgyuynge: Or at the vnmerciful, of
louynge kyndneſſe: (or at an vnhoneſt man
of honeſtie.) Or at the ſlouthful, of workyng:
Or at an hyrelynge whiche hath no hode, of
profyte, of wealth. (An idle body wolde not
gladly heare ſpeake of moche labour.) Take
no ſuche folkes to counſayle: but be diligent
to ſeke counſayle at a vertuous man that fea-
reth God, ſuche one as thou knoweſt to be a
keper of the cōmaundementes, which hath a
mynde after thyne owne mynde, and is ſaye
for the when thou ſtumbleſt.
And holde thy coūſayl faſt in thyne hert: C
for there is no man more faythfull to kepe it
then thou thy ſelf. For a mās mynde is ſome-
tyme more diſpoſed to tell out, thē vii. watch
men that ſyt aboue in an hye place lokynge a-
bout them. And aboue al this, praye the hye
that he wyll leade thy waye in faythfulneſſe
and truthe. Before all thy workes alke coun-
ſayle fyrſt: and or euer thou doeſt any thyng,
be well aduyſed. There be foure thinges that
declare a chaunged herte, wherout there ſpri-
geth euyl and good, death and lyfe: and a ma-
ſterfull tunge that babbleth moch. Some man
is apt and well inſtruct in many thynges, and
yet very vnprofytable vnto him ſelfe. Some
man there is, that can gyue wyſe and good
counſayle, and yet is he hated, and cōtemned
a begger: for that grace is not gyuen hym of
God to be accepted: An other is robbed of all
wyſdome, yet is he wyſe vnto hym ſelfe: and
the frute of vnderſtandyng is cōmendable in
his mouth.
A wyſe man maketh his people wyſe, and
ȳ frutes of his wildome fayle not. A wyſe man
ſhalbe plenteouſly bleſſed of God: and all they
that ſe him ſhal ſpeake good of him. The lyfe
of man, ſtandeth in the nombre of the dayes,
but the dayes of Israel are innumerable.

A wyſe

A wyse man shall opteyne kaythfulnesse and credence amonge his people, & his name shalbe perpetuall. My sonne, proue thy soule in thy lyte: and yf thou se any euell thynge, geue it not vnto her. * For all thynges are not profyteable for all men, neyther hath euery soule pleasure in euery thyng. Be not gredy in eneryeatyng, & be not to hasty vpon all meates. For excesse of meates bryngeth sycknesse, & glotony cōmeth at the laste to an vnmesurable heate. Thorowe surfet haue many one perished: but he that dyeteth hym selfe temperately, prolongeth his lyfe.

¶ The.xxxviii. Chapter.

¶ A physicyon in sycknes ought we to prayse, & to fynd a physicyon which healeth by prayer. The bewrynge of the ben. Sadnes, wysdome. Artifycers or craftesmen.

Onour ý Physicyō: honour him because of necessytie. God hath created hym (for of ý hyest commeth medecine) & he shal receaue gyftes of the kyng. The wysdō of ý Physicyon bryngeth hym to great worsyp, & in the syght of the great men of thys world he shalbe honorably taken. The lorde hath created medecyne of the earthe, and he ý wyse, wyll not abhorre it. * Was not ý bitter water made swete wyth a tree, that men myght learne to knowe ý vertue therof? The lorde hath geuen men wysdome, and vnderstandynge, that he mighe be honoured in his wonderous workes. With such doth he heale men, and taketh awaye theyre paynes: Of such doth the Apotecary make a confeccyon yet can no man perfourme all his workes. Fro of the Lorde cōmeth prosperous wealth ouer all the earth.

My sonne, delyyse not this in thy sycknes, but prayse vnto the Lorde, and he shall make the whole. Leaue of from synne, and rule thy handes a ryghte, clense thyne herte from all wyckednes. Geue a swete sauoured offeryng, and the fyne flour for a token of remembraunce: make the offeryng fat as one that geueth the first frutes, and geue rowme to the Physycion. For the Lord hath created hym, let hym not go from the, for thou haste nede of hym. The houre maye come, that the sycke maye be helped thorowe them, when they prayse vnto the Lorde, that he maye remoue, and get helth to lyue longer. He ý synneth before his maker, shall fall into the handes of the Physicyon.

My sonne, bryngе forth thy teares ouer the dead: and begynne to mourne, as yf thou hadest suffered greate harme thy selfe: and ouercouer his body after a conuenient manere and delyyse not his buryall. Enforce thy selfe to wepe, and prouoke thy selfe to mourne, and make lamentacyon expediently, and ý a daye or two, lest thou be euell spoken of: and then conforte thy selfe because of ý heuynes. * For of heuynes cōmeth death, the heuynes of the herte breaketh strengthe. Heuynes and pouertie greueth the herte in tentacyon & offence. Take no heuynes to herte, dryue it a waye, and remembre the last thynges. Forget it not, for there is no turnyng agayne. Thou shalte do hym no good, but purte thy selfe. Remēbre his iudgment, thine also shalbe lykewyse: vnto me yester daye vnto the to daye. * Let ý remembraunce of ý deed crasse in his rest, and conforte thy selfe agayne ouer hym, seyng his spryte is departed from hym. The wysdome of the scrybe is at conuenyent tyme of rest: and he ý ceasseth from exercyse and laboure shalbe wyse.

He that holdeth ý plough, and hath pleasure in prodding, & driuyng the oxen, & goeth about with such workes, he can speake of oxen: He setteth his herte to make forowes, & is dilygent to geue the kyne fodder. So is euery carpenter also and workmaster ý laboureth syll nyghte & daye: he carueth, graueth, cutteth oute, and his delyre is in fondrie connyng thynges, his herte ymagyneth howe he maye conyngly cast an ymage, his dilygence also & watchyng perfourmeth the worke. The yronsmyth in lyke manere bydeth by his stythye, & doth his dilygence to laboure ý yrō The vapoure of the fyre brenneth his flesshe, and he must syghe with the heat of ý fornace The noyse of the hāmer soundeth euer in his eares, & his eyes loke syll vpon the thing ý he maketh. He hath set hys mynde therupon, ý he wyll make out his worke, and therfore he watcheth, howe he maye set it out, and bryng it to an ende.

So doth the potter syt by his worke, he turneth the whele aboute with his fete, he is dilygent and carefull in all doynges, and his labour and worke is without nombre. He fashioneth the clayе with his arme, and with his fete he tempereth it. His hert ymagyneth howe he maye make it pleasaunt, and his dilygence is to clense the ouen. All these hope in theyr handes, and euery one thynketh to be connynge in his worke. Without these maye not the cyties be maynteyned, inhabytated, nor occupyed: yet they come not bye in ý congregacyon, neyther syt they vpon the iudgemente seates: they vnderstande not the conenaunt of the lawe: they cannot declare equyte and iudgement: they cannot fynde out the darke sentences, but thorowe them shall the creature of the worlde be maynteyned, theyr prayer concerneth onely the worke & labour of connynge.

¶ The.xxxix. Chapter.

¶ A wyse man. The workes of God. Euery thy good thynges profyt, but vnto the euel euen good thynges are euell.

* Pro.xii.b. and. xviii.b. Eccl. xxx.c.

* xii.Re.xii.c.

A HE that applyeth hys mynde to vnderstande the lawe of God, doth diligently seke out the wysdome of them of the olde tyme, and exercyseth hym selfe in the Prophetes. He kepeth the sayinges of famous men, and pryeasseth to the vnderstandyng of darck sentēces of wysdome. He seketh out the misterye of secrete sayinges, & exercyseth hym selfe therin continually. He doth seruice amonge great men, & appeareth before the Prynce. He goth into a straunge coūtre, & trauayleth thorow it: loke what good or euell is amonge men, he proueth it & seketh it out. He purposeth in his herte, to resorte early vnto the Lorde ꝑ made hym, and to praye before the Hyest God. He openeth his mouth in praer, and prayeth for his synnes. When the greate Lorde wyll, he shalbe fylled with ꝑ spryte of vnderstanding that he maye then poure out wyse sentences, and geue thankes vnto ꝑ Lord in his prayer

B He shall ordre his deuyce, and lead his knowledge a ryght: and geue hym vnderstandyng of secrete toynges. He shall shewe forth the scyence of his learnyng, and reioyce in the couenaunt of the lawe of the Lord. The whole congregacyon shal commende hys wysdome and it shall neuer be put out. The remembraunce of hym shall neuer be forgotten, and hys name shall contynue from one generacyon to another. * Hys wysdome shalbe spoken of, amonge the people, and the whole congregacyon shall openly declare his prayse. Whyle he liueth, he hath a greater name thē a thousande besyde: and after his deathe, the same name remayneth vnto hym. Yet wyl I speake of mo men of vnderstādyng, for I am full as the Moone.

*Ec.xliiii.d

C Herken vnto me (ye holy vertcous chyldren) bryng forth frute, as the rose ꝑ is planted by the brokes of the felde, and geue ye a swete smell as Libanus. Florysh as the rose gardeyne, synge a songe of prayse. O gene thankes vnto God ouer all his workes. Geue glory & honoure vnto the Lorde, shewe his prayse with your lyppes. Yee, euen with the songe of your lyppes, with harpes and playinge, and in geuyng thankes vnto hym, saye after this maner. * All the workes of ꝑ Lorde are exceadynge good, and all hys commaundementes are mete and conuenyente in due season.

*Gene.i.d.

D A man nede not to saye: what is ꝑ? what is that? For at tyme conuenyent they shal al be sought. At his cōmaundement the water was as a wall, & at the worde of hys mouth the water stode styll. * In his commaundement is euery thynge acceptable and reconcyled, and his helth cannot be minysched. The workes of all flesche are before hym, and there is nothyng hyd from his eyes. He seyth from euerlastynge to euerlastyng, and there is nothynge to wonder full or ꝑ vnto hym. A man nede not to saye then, what is this, or that? For he hath made all thynges to do good vnto man. His blessyng shall renne ouer as the streame, and moysture the earthe lyke a flonde of water. Lyke as he maketh ꝑ water for drouth, so shal his wrath fal vpon the Heathen.

*Gen.bii.d

E His wayes are playne & ryght vnto the iust, but the vngodly stomble at them. For the good, are good thynges created from the begynnyng, & euell thynges for the vngodly. * All thynges necessarye for the lyfe of man are created from the begynning: water, fyre, yron, & salt, meale, wheate, and hony, mylke, and wyne, oyle & clothyng. * All these thynges are created for the best to the faythful. But to the vngodly shal all these thynges be turned to the hurte and harme. There be spyrites that are created for vengeaunce, & in their rygorousnes haue they fastned their tormentes. * In the tyme of the ende they shal poure out their strength, and pacifye the wrath of hym that made them. * Fyre, hayle: hunger, and deathe: all these thynges are created for vengeaunce.

*Ecc.xxxi.d
*Ecc.xl.d
*Ecc.xl.d

F The teeth of wylde noysome beastes, the scorpions, serpentes, and ꝑ swearde are created also for vengeaunce, to the destruccion of the vngodly. They shalbe glad to do his cōmaundementes: and when nede is, they shalbe redy vpon earth: and when their houre is come, they shall not ouerpasse the cōmaundement of the Lord.

Therfore haue I taken a good corage vnto me from ꝑ begynnyng, and thought to put these thinges in writing, & to leaue them behynd me. * All ꝑ workes of the Lord ar good and he geueth euery one in due season, & when nede is, so that a man nede not to saye: this is worse then ꝑ. For in due season they are all pleasaunt & good: And therfore praysle ꝑ lord with whole hert and mouth, and geue thankes vnto his name.

*Ecc.xl.d

¶ The.xi. Chapter.

¶ Of ony misfortes lyght in a mans lyfe. All thynges passe away: but a trynne and stable fayth remayneth: Of the blessyng of the rygheteous & prerogatyue of the feare of God.

A Great trauaile is created for al men, and an heuy yoke vpon al menchyldren, from the day that they go oute of their mothers wombe, tyl they be buryed in (ꝑ earth) the mother of al thinges: namely their thoughtes & ymaginacyons, feare of the hert councell, meditacyons, longynge, and dedyes the daye of death: from the hyest that sytteth vpon the glorious seate, vnto the lowest and moste symple vpon the earth: from hym that is gorgyously arayed, and weareth a crowne, vnto hym that is, but homely and symply

simply clothed. There is nothing but wrath
envie, fearfulnesse, vnquietnesse, and feare of
death, rygorous, anger and stryfe. And in the
nyght, when one shulde rest and sleape vpon
his bed, ý slepe chaungeth his vnderstanding
and knowledge. A lytle or nothynge is his
rest, in the slepe as well as in the daye of la-
bour.

He feareth ȝ is disquieted in the vysyon
of his herte, as one that renneth out of a bat-
tyle: and in the tyme of health he awaketh
and marueleth that the feare was nothyng.
Suche thynges happen vnto all flesche, both
man and beast: but seuen folde to ý vngodly.
Moreouer, death, bloudshedynge, stryfe and
swerde, oppressyon, hunger, destruccyon, and
punysshment: * these thynges are all created
agaynst the vngodly, ȝ for they sakes came
the floude also. * All that is of the earth, shall
turne to earth agayne: ȝ all waters eb agayn
into the see. All brybes and vnryghteousnes
shalbe put awaye, but kaythfulnes and truth
shal endure for euer. The substance ȝ goodes
of ý vngodly shalbe dryed vp ȝ syncke away
as a watre floude, ȝ they shal make a sounde
like a great thundre in the rayne.

Lyke as the ryghteous reioyseth when
he openeth hys hande, so shall the transgres-
sors be faynte, when they goodes vanyshe
and consume awaye. * The chyldren of ý vn-
godly shal not obtayne many braunches and
the vncleane rotes vpon ý hye rockes, shalbe
rooted out before the grasse by the water syde
and vpon the ryuer banckes.

Frendlynes and lyberalyte in the increase
and blessyng of God, is lyke a Paradyse and
garden of pleasure: suche mercy also ȝ kynd-
nes endureth for euer. * To labour and to be
content with that a man hath, is a swete plea
sant lyfe, and that is to fynde a treasure a-
boue all treasures. To begette chyldren and
to repayre ý cytie, maketh a perpetuall name
but an honest womā is more worth thē they
both. Wyne and mynstrelsye reioyse the
harte, but the loue of wysdome is aboue them
both.

Pyping and harpyng make a swete noyse
but a frendly tonge goeth beyond them both
Thyne eye desyreth fauoure and bewtie, but
a grene sede tyme, rather then they both. A
friende and companyon come together at op-
portunitye, but aboue them both is a wyfe ý
agreeth with her husbande. One brother hel-
peth an other in ý tyme of trouble, but almes
shal deliuer more then they both. Golde and
siluer fasten the fete, but a good councell is
more pleasaunt then they both. Temporall
substaunce and strength lyfte vp the mynde:
but the feare of the Lord more then they both
The feare of the Lorde wanteth nothynge,
and nedeth no helpe.

The feare of the Lord is a pleasaunt gar-
den of blessyng, and nothyng so bewtyful as
it is. Wy sonne, leade not a beggers lyfe, for
better it were to dye then to begge. Who so
loketh to another mannes table, taketh no
thought for his owne lyuyng how to vphold
his lyfe, for he fedeth hym selfe w̄ other mens
meat. But a wyse and well nurtoured man
wyll beware therof. Beggyng is swete in ý
mouth of the vnshamefaste, but in hys belly
there burneth a fyre.

¶ The.xli. Chapter.

¶ Of the remembraunce of death. Death is not to be feared. A curse vpon them that forsake the law of god. Good name and fame. An exhortacyon to geue hede vnto wysdome. Of what thynges a man ought to be ashamed.

A O Death, howe bytter is the remem
braunce of ý, to a man that seketh
rest and comfort in his substaunce
and ryches, vnto ý man that hath
nothynge to vexe hym, and that hath prospe
ryte in all thynges, yee, vnto hym that yet is
able to receaue meate? O death, howe accep-
table and good is thy iudgment vnto ý nede-
full, and vnto hym whose strength fayleth, ȝ
that is nowe in the laste age, and that in all
thynges is full of care and fearfulnesse: vnto
hym also that is in dyspayre, ȝ hathe no hope
nor paycence? Be not thou afrayde of death:
remembre them that haue bene before the: ȝ
that come after the: this is the iudgemente of
the Lorde ouer all flesche. * And why wol-
dest thou be agaynst this pleasure of the hye-
est? Whether it be ten, an hundreth, or a thou
sande yeares: deathe asketh not howe longe
one hath lyued. * Gen.xlvi.d

B The chyldren of the vngodly are abhomi
nable chyldren, ȝ so are they that kepe cōpany
with the vngodly. * The inheryttaunce of vn
godly chyldren shall come to nought, ȝ their
posterytie shall haue perpetuall shame ȝ con-
fusyon. The chyldren complayne of an vn-
godly father, and why? for his sake they are
rebuked and despysed. Wo be vnto you (O
ye vngodly) whiche haue forsaken the lawe
of the hyest God: yf ye be borne, ye shall be
borne to cursynge, yf ye dye, the curse shall be
poure porcion. * Eccle.xl.a.

* All that is of the earthe, shall turne to
earth agayne: so go the vngodly also oute of
the curse into destruccion. The sorow of men
is in their body: but ý name of ý vngodly shal
be put out. * Laboure to get ý a good name,
for that shall contynue surer by the, then a
thousande greate treasures of golde. A good
lyfe hathe a nōbre of dayes, but a good name
endureth euer. * Ecc.xxlii.a. * Eccl.xx.d.

* Wy chyldren, kepe wysdome in peace
for wysdome that is hyd: and a treasure ý is
not sene, what profyte is in them both? A mā
that hydeth hys foolysheness, is better then a

man that hydeth hys wysdome. Therfore be ye turned at my wordes: for it is not good in al thynges & alwaye to be ashamed. True fayth must proue & measure it.

Be ashamed of whordome, before father and mother: Be ashamed of lealynge, before the prynce and men of auctorite: Of synne, before the iudge and ruler. Of offence before the congregacyon and people: Of vnrygheteoulnes, before acompanyon and frende. Of theefte, before thy neyghbours. * As for the truth of god & his couenaunt, be not ashamed therof.

* Roma.i.d

Be ashamed to lye wyth thyne elbowes vpon ý breed: Be ashamed to loke vpon harlottes: Be ashamed to turne awaye thy face from thy frende. Be ashamed to take and not to geue: Be ashamed also to loke vpon another mans wyfe, and to make many triflyng wordes with her mayden, or to stande by her bedsyde. Be ashamed to vpbrayde thy frende when thou geuest any thyng, cast hym not in the teth withall.

¶ The.xlii. Chapter.

¶ Secretes maye not be preied. The lawe of God must be taught. A doughter. A woman, God knoweth al thinges: yee, euen the secretes of the herte.

A REhearse not a thynge twyse, and dysclose not the wordes, that thou hast heard in secrete. Be shamefast and well mancred in dede, so shal euery man fauoure the. Of these thynges be not thou ashamed, and accepte no personne to offende. Namely, of these thynges be not ashamed: Of the lawe of God, of the couenaunt, of iudgement to bryngе the vngodly from hys vngodlynes vnto rygheteoulnes, & to make hym a good man: to deale faithfully with thy neyghboure & companyon: to distribute ý herytage vnto thy frebes: to be diligēt to kepe true measure & weyght: to be content whether thou getteest muche or lytle: to deale truely with temporall goodes: in bying and sellyng, to bring vp chyldren with dilygence to correcte an euell seruaunte, to kepe that thyne is from an euell wyfe: to sette a locke where many handes are: what thou delyuerest and geuest out to be kepte, to tell it, and to weye it: to wryte vp all thy out geuynge and receaupnge: to enfourme the vnlearned and vnwyse: Of the aged, that are iudged, of the yonge. Yf thou be dilygēt in these thynges, truly thou shalt be learned & wise and accepte of all men.

The doughter maketh ý father to watch B secretly: and the carefulnes that he hathe for her, taketh awaye his slepe: yee, in the youthe leest she shulde ouergrowe hym: And when she hathe an husbande, leest she shulde be hated: leest she shulde be defyled or rauysched in her virginyte, or gotē with chylde in her fathers house: Or (when she commeth to the man) lest she behaue her selfe not ryght, or ý thynue vnfrutefull. * Yf thy doughter be wanton, kepe her straytly, lest she cause thyne enemyes to laugh the to scorne, & the whole cyte to geue ý an euel reporte, and so ý be fayne to heare thy shame of euery man, & be confounded before all the people. * Behold not euery bodies bewtie, & haue not much dwellyng amonge wemen. For lyke as ý worme & moth cōmeth out of clothyng, * so doth wyckednes come of wemen.

It is better to be with an euell man, then wyth a frendly wyfe ý putteth one to shame and rebuke. I wyl remembre the workes of ý Lorde, and declare the thyng ý I haue sene. In the wordes of the Lorde are hys workes. The Sunne ouerloketh all thynges with his shyne, and all his workes are full of the clernes therof. Hath not ý Lord brought to passe that his sayntes shulde tell out all his wonderous workes, which the almighte Lord hath stablysched: All thynges endure in his glory. He seketh out the ground of the depe, and the herte of men, & he knoweth all theyr ymaginacyon and wysdome. For ý Lorde knoweth all scyence, and he loketh into the tokē of the tyme. He declareth the thynges ý are passe & for to come, and dyscloseth thyngks ý are secrete.

D

* No thoughte maye escape hym, nether maye any worde be hyd from hym. He hath garnysched the hye excellente workes of hys wysdome, and he is from euerlastyng to euerlastynge. Vnto hym maye nothyng be added nether can he be minysched, he hath no nede also of any mans councell. O, howe amyable are all his workes, and as a sparke to loke vpon. They lyue all, and endure for euer: and when soeuer nede is, they are all obedyent vnto hym. They are all dubble, one agayust another: he hath made nothing that hath lame or blemysh. * He hath stablysched the goodes of euery one: & who may be satisfied with his glory, when he seyth it.

¶ The.xliii. Chapter.

¶ The Sunne of the creacyon of the workes of GOD.

A THe glory of the height, is * ý fayre and clere firmament, the bewty of the heuen is his glorious clearnes. The sunne when it appeareth, declareth the daye in the goyng out of it, a marueluous worke of the hyest. At noone it burneth the earth & who maye abyde for ý heate therof? Who so kepeth an ouen when it is hote, thre tymes more doth the Sunne burne vpon ý mountaynes, when it bretheth out ý fyrye beames & shyneth wyth the bryghtnes of it, it blyndeth the eyes. Great is the Lorde that made it, and in hys commaundement he causeth it to renne hastely.

The

* The Moone also is in all, and at conuenient season it sheweth the tymes & is a tokē of the tyme. * The token of ý solempne feast is taken of the Moone, a lyght ý minisheth & encreaseth againe. The Moneth is called after ý Moone, it groweth wonderously in her changynge.

The army of heuen also is in the heygth of the firmament of heuen: it geueth a cleare and glorious shyne. This is the clearnes of the starres, the bewtyfull apparel of heauen, the apparell that the Lorde lyghteneth in the heygth. In hys hooly worke they contynue in their order, and not one of them faileth in his watch. * Loke vpon the rayne bowe, and prayse hym that made it: very bewtyful is in hys shyne. He compasseth the heauen about with hys clearenes and glory, the handes of the Hyest haue bended it. Thorow his commaundemente he maketh the snowe to fall, and the thunder of hys iudgemente to be swifte hastely. Thorow his cōmaundement the treasures are opened, and the cloudes fly as the foules. In his power hath he strengthened the cloudes, and broken the hayle stones.

The mountaynes melt at the syght of him, the wynde bloweth accordynge to hys wyll. The sounde of his thonder beateth the earth, and so doth the storme of ý north: the whyrle wynde also lyghteth downe as a fethered foule, casteth oute and spredeth the snowe abroade: and as the grashoppers that destroye all, so falleth it downe. The eye marueleth at the bewtye of the whytnesse therof, and the harte is afrayde at the rayne of it. He poureth out the frosse vpon earthe, lyke salt, and when it is frosen, it is as sharpe as the prycke of a thystle.

When the colde North wynde bloweth, hade chrystall commeth of the water. He lyghteth downe vpon all the gatherynges to gether of water, & putteth on the waters as a brest plate. He deuoureth the mountaynes, & burneth the wyldernesses: and loke what is grene, he putteth it out lyke fyre. The medecyne of all these is, when a cloude cōmeth hastely: and when a dewe cōmeth vpon ý heate it shalbe refreshed agayne.

In his worde he stylleth the wynde: In his counsell he setteth the depe, & (the Lorde) hath planted it. They that sayle ouer the sea, tell of ý parelles and harmes therof, and when we heare it wyth our eares, we marueil thereat. For there be straūge wonderous worke, diuerse maner of nyce beastes and whales. Thorowe hym are all thynges set in order, and perfourmed, and in hys worde all thynges endure.

I speake much, but I cannot sufficyently attayne vnto it, for he hym selfe onely is the fulfillyng of all wordes. We shulde prayse the Lorde after all our power, for he is great in all his workes. The Lorde is to be feared yee, very great is he, * and maruelous is hys power. Prayse the Lord, and magnifye hym as muche as ye maye, yet doeth he farre exceade all prayse. * O magnifye hym with all your power, and labour earnestly, yet are ye in no wyse able sufficyently to prayse hym. Who hath sene hym, that he mygbt tell vs? * Who can magnifye hym so greatly as he is? For theare are hyd yet greater thynges then these be: as for vs, we haue sene but fewe of hys workes. For the Lorde hath made al thynges, & geuen wysdome to suche as feare God.

* Psal. xcvi.a.

* Psal. cvi.d

* Deut. b.c. Iohn. i.b.

¶ The. xliiii. Chapter.

¶ The prayse of certen holy men/ Henoch, Noe, Abraham, Isaac and Iacob.

A

LEt vs cōmende the noble famous men, and the generacyon of oure fore elders & fathers. Many more glorious Actes hathe the Lorde done, and shewed hys great power euer sens the begynnynge. The noble famous men raygned in their kyngdomes, and bare excellent rule. In their wysdome and vnderstandyng, they followed the councell shewed in ý prophetes. * They led the folke thorowe the councell and wysdome of the Scrybes of the people. Wyse sentences are founde in theyre instructyon. They sought the swetnes and melody of musycke, and brought forthe the pleasaunt songes in scrypture. They were ryche also, and coulde comforte and pacifye those that dwelt with them. All these were very noble and honorable men in their generacyons, and were well reported of in theyre tymes. These haue lefte a name behynde them, so that theyre prayse shall alwaye be spoke of. Afterward, there were some, whose remembraunce is gone. * They came to nought and perished, as though they had neuer bene: & became as though they had neuer bene borne, yee, and their chyldren also with them.

* Ecc. xlvii.c.

* Gen. vii.d

B

Neuertheles, these are louynge men, whose rycheousnesse shall neuer be forgotten, but contynue by their posterytie. Their chyldren are an holy good heritage: Their sede endureth fast in the conenaunt. For their sakes shall their chyldren and sede cōtynue for euer, & their prayse shal neuer be put downe. Their bodyes are buryed in peace, but their name lyueth for euermore. The people can speake of their wysdome, and the congregacyon can talke of their prayse. * Enoch walked rycht & acceptably before the Lord: therfore was he translated for an example of amendment to the generacyons. * Noe was a stedfaste and rycheous man, & in the tyme of wrath he became a reconcilynge.

* Gen. v.c. Heb. b.c.

* Gen. vi.d and vii. viii.

Therfore was he lefte a remnaunte vnto the earth, when the floude came. An euerlastyng couenaunt was made w̃ hym, that all flesche
* Gene. ix. c. shulde * perysh nomore with ý water. Abra-
* Gen. xvii. a ham was a * great father of many people, in glory was there none lyke vnto him. He kept the lawe of the Hyest, and came into a couenaunt with hym. He set the couenaunt in his flesche, & when he * was proued, he was found
* Gene. xvii a faythfull. Therfore swore God vnto hym w̃ an othe, that he wolde blesse all people in his sede, that he wold multiply and increase hym as the dust of the earth, and to exalte his sede as the sterres: yee, and ý his sede shuld haue ý possessyon, an inheryptaunce of the land from see to see, and from ý ryuer vnto the borders
* Gen. xxvi. a of the worlde.

* With Isaac dyd he stablysh the same couenaunt, for Abraham his fathers sake. Yee that gracyous blessyng, and heith of all men and couenaunt dyd he stablyshe wyth Isaac, and made it rest vpon the heade of Jacob.
* Ge. xxviiii c xxix. xxx. He knewe hym * in that he prosyered hym so well and rychely, and gaue hym an heryptage
* Iosu. xviii and. xxix. and sundred his porcion by it selfe, * & parted it amonge the twelue trybes. Mercyful men brought he out of hym, which found fauoure in the syght of all flesh.

¶ The. xlv. Chapter.

¶ The prayse of Moses, Aaron: and Phinehes.

A

* Exo. xi. a. Acte. vii. c. MOses * beloued of God and men whose remembraunce is in Hye prayse him ý the lord made lyke in the glory of ý sayntes, & magnifyed hym, so ý ý enemies stode in awe of hym, thorowe hys wordes he dyd great wonders. He made hym greate in the syght of kynges, gaue hym cõmaundement before his people, & shewed hym his gloryous
* Nu. xii. a. power. * He stablysched hym with faythfulnes and mekenes, & chose him out of all men. For he herde his voyce, and he led hym in the
* Exo. xix. d. darke cloude, * & there he gaue hym the commaundementes, yee: the lawe of lyfe & wysdome ý he myght teach Jacob the couenaunt and Israel his lawes.

B He chose Aaron his brother also out of
* Ex. xxviii. a the trybe of Leuy, exalted hym, & made hym such lyke. * An euerlastyng couenaunt made he wyth hym, and gaue hym the prestrode in the people. He made hym gloryous in bewtifull arape, and clothed hym wyth the garment of honoure. He put perfecte iope vpon hym, and gyrded hym w̃ strength. He deckte hym wyth syde clothes, and a tunycle, wyth an ouerbody cote also and a gyrdle. Rounde about made he hym belles of golde, and that
* Exo. xxviii. e many: * that when he wente in, the sounde myght be heard, ý they myght make a noyse in the Sanctuary, and geue the people warnynge. The holy garment was wrought and broderd with golde, pealowe sylcke and purple. And in the brestlappe there was a goodly worke, wherin was fastened lyght & perfectnesse.

* Vpon the same also there was a worke C
fastened, and set with costly precious stones, * a
all bounde with golde: and this he brought in his minystracyon. The stones were fastened for a remembraunce, after the nombre of the twelue tribes of Israel. Vpon his mytre there was a plate of pure golde, a grauen ymage of holynes, a famous & noble worke, garnysched, and pleasaunte to loke vpon. Before hym were there sene no suche fayre ornamentes, and these it behoued him alway to vse: There myghte none other put them on, but onely hys chyldren and hys chyldrens chyldren perpetually. Dayly perfourmed he his burnt offrynges two tymes. * Moses fyl
* L led his handes, and anoynted hym with holy oyle.

This was nowe confyrmed him with an D
euerlastynge couenaunte, and to hys sede, as the dayes of Heauen, namely: that hys chyldren shulde alwaye mynystre before hym, & perfourme the offyce of the Prestrode, and wysshe the people good in his name. Before all men lyuynge chose he hym, that he shulde offre incence before the Lord, & make odours for a swete sauoure and remembraunce, that he shulde reconcyle the people of the Lorde w̃ hym agayne. * He gaue hym auctoryte also
* D in his cõmaundementes and in the couenaunt that he shulde teache Jacob the statutes and testymonyes, and to enfourme Israel in hys lawe.

* Therfore there stode vp certayne against E
hym, and had enuy at hym in the wylderness, namely: they that were of Dathan, and Abirams syde, and the furyous congregacyon of Chore. This the Lorde sawe, and it displeased hym, and in hys wrothfull indygnacyon were they consumed. A great wonder dyd he vpon them, and consumed them with the fyre
* Besydes this, he made Aaron yet more honorable and gloryous. He gaue hym an heryptage, and parted the fyrst frutes vnto hym
* Vnto hym specyally he appoynted ý bread for sustenaunce, (for the Preastes dyd eate of the offerynges of the Lorde) thys gaue he vnto hym and his sede, * Elles had he no heryptage nor porcyon in the lande, and with ý peo
ple. For the Lorde hym selfe is his porcyon & enheryptaunce.

The thyrde noble & excellent man is * Phi F
nehes the sonne of Eleazer, which pleased the God of Israel, because he had the zele & feare of the Lorde. For when the people were tourned backe, he put hym selfe forth eyghte soone, and ý with a good wyll, to pacyfy the wrath of the Lorde towarde Israel. Therfore

for was there a couenaunt of peace made wt hym that he shulde be the pryncipal amonge the righteous and the people, that he and his ofspryng shulde haue the offyce of ꝑ prestho̅d for euer. (Lyke as there was made a couenaunt with Dauid of the trybe of Juda, that hym amonge hys sonnes onely there shulde be a kynge:) And that Aarō also and his sede shulde be the herytage, to geue vs wysdome in our hert, to iudge his people in rygheousnes, that his goodes shuld not come into forgetfulnes, and that their honoure myght endure for euer.

¶ The.xlvi.Chapter.

¶ The prayse of Josue, Caleb, and Samuel.

Jnlye and stronge in battayle * was Jesus the Sonne of Naue, whiche in stede of Moses the Prophete was geuen to be captayne of the people, whiche accomplynge vnto hys name was a greate Sauioure vnto the electe of God, to punyshe the enemyes ꝑ rose vp agaynste Jsraell, ꝑ Jsrael myght obteyne their enheryttaunce. O howe greate, noble, and excellent was he, when he lyft vp his hande, and drewe out his swearde agynst the cyties? Who stode so manly before hym? For the Lorde hym selfe broughte the enemyes. * Stode not the Sunne still at hys commaundemente, and one daye was as longe as two? He called vpon the hyest and most mygheye, when the enemyes prassed vpon hym on euery syde, & the Lord heard hym with ꝑ hayle stones. They smote the heathenysh people mygheyly, and in fallyng downe they slewe all the aduersaries, so that the heathen knewe his hoost, and al his defence, ꝑ the Lord hym selfe fought agaynst them, for he folowed vpon the myghtye men of them.

* In the tyme of Moses also, he & Caleb the sonne of Jephune, dyd a good worke, which stode agaynst the enemyes, wythheld the people from synne, and styled the wicked murmuryng. * And of syxe hundreth thousande people of fote, they two were preserued to bryngе them into the herytage, namely, a lande that floweth with mylke & hony.

* The Lorde gaue strength also vnto Caleb whiche remayned with hym vnto his age: so that he went vp into the hye places of ꝑ land and his sede conquered the same for an herytage, that all the chyldren of Jsraell mygheye se howe good a thynge it is, to be obedient vnto the Lorde. And the iudges or rulers (euery one after hys name) whose herte wente not a whoryngе, nor departed from the Lorde, and that forsoke not ꝑ Lord vnfaythfully, whose remembraunce hath a good reporte.

Yet their bones florysche out of their place and theyre names shall neuer be chaunged, (but honoure remayneth styll wt the chyldren of those holy men.)

Samuel the prophet beloued of the Lord his God * ordeyned a kyng, and anointed the prynces ouer the people. In the lawe of the Lorde he Judged the Congregacyon, and the Lorde had respecte vnto Jacob: The Prophet was found dilygent in hys faythfulnes: yee, & he is knowen faythfull in hys wordes: because he sawe the God of light. * He called vpon ꝑ lorde the almygehty, when ꝑ enemyes prassed vpon hym on euery syde, what tyme as he offred ꝑ suckyng lambes. And the Lord thondred from heuen & made hys voyce to be heard wt a great noyse. He disconfited ꝑ princes of Tyre, and all ꝑ rulers of the Philistynes. * Before his last ende he made protestacyon in the syght of the Lorde, & his anointed that he toke nether substaunce nor good of any man, no not so muche as a shoo, & no man myght accuse hym. After this he tolde, ꝑ hys ende was at hande, & shewed the kynge also his ende, & death, and from the earth lyfte he vp hys voyce in the prophecy: ꝑ the vngodly people shulde perysche.

C
* i.Reg.x.a. and.xvi.b.

‡ i.Re. xiii.a

* i.Re. xii.a

¶ The.xlvii.Chapter.

¶ The prayse of Nathan, Dauyd, and Salomon.

A
* ii.Re. xii.f

After warde in the tyme of kyng Dauyd there rose vp a Prophete called Nathan: For lyke as the fat is take̅ awaye from the offring, so was Dauid chosen out of ꝑ chyldre̅ of Jsrael. He toke his pastyme with the lyons, as with kydde̅s and with beares lyke as wt lambes. * Slew he not a gyaunt when he was yet but ponge and toke awaye the rebuke from his people? what tyme as he toke the stone in his hande, and smote downe proud Goliath wt the slyng? For he called vpon ꝑ hyest Lord, which gaue hym strength in his right hande, so that he ouerthrew the myghty gyaunt in the battayll that he mygheye set vp the horne of his people agayne.

* i.Re. xvii.f

B
* iii.re xviii.b

* Thus broughte he him to worshyp aboue al prynces, & made him to haue a good report in the prayse of the Lorde, that he shuld were a crowne of glory. * For he destroyed the enemyes on euery syde, roted out the Philystynes hys aduersaryes, & brake their horne in sunder, lyke as it is broken yet this daye. In all hys workes he prayled the hyest and Holyest, and ascrybed the honoure vnto him

* ii.Reg.v.b

Wyth hys whole herte dyd he prayse the Lorde, and loued God that made hym. * He sette syngers also before the Aultars, and in theyre tune he made swete songes.

* ii.Re. xxvi.a

He ordeyned to kepe the holy dayes worshyppfully, and that the solempne Feastes thorowe the whole yeare shulde be honorably holden, wyth prayseynge the name of the

Lorde, and with synging by tymes in ý mor
C nynge in the Sanctuary.
*5. Re. xii.d * The Lorde toke awaye hys synnes, and
exalted his horne for euer. He gaue hym the
*iii. Re. iii.e couenaunt of ý kyngdome, and the throne of
worshyppe in Israel. * After hym there rose
vp the wyse sone clalled Salomon, & for his
sake he droue the enemyes awaye farre of.
This Salomõ raygned ẃ peace in hys tyme
(for God gaue hym rest from his enemies on
euery syde, ý he myght buylde hym an house
in his name, and prepare ý sãctuary for euer)
lyke as he was well instructe in hys youth, &
fylled with wysdome & vnderstandyng, as it
were with a water floude. He couered & fyl-
led the whole lande with symilitudes & wyse
D prudent sentences.
Hys name went abrode in ý Iles, because
of his peace he was beloued. All landes mar-
ueled at his songes, proverbes, symilytudes,
and at his peace, and at the name of the Lord
God, whiche is called the God of Israel.
*iii.reg x.d * He gathered golde as tynne, and he had as
*iii.Re.xi.a. much syluer as lead. * He was moued in inor
dynate loue towarde wemen, and was ouer-
come in affeccyon. He stayned his honoure &
worshyppe: yee, his posteryte defyled he also
in bryngynge the wrath of ý Lorde vpon his
*iii.reg.xv.e chyldren, and sorowe after his iope: * so that
hys kyngdome was deuyded, and Ephraim
became an vnfaythfull, and an vnconstante
*ii.Re.vii.e kyngdome. * Neuertheles, God forsoke not
his mercy, neyther was he vtterly destroyed
because of his workes, ý he shulde leaue hym
no posterypte.
E As for the sede ý came vpon hym, whiche
he loued, he brought it not vtterly to nought
but gaue yet a remnaunt vnto Jacob, and a
rote vnto Dauyd out of hym. Thus rested
Salomon with his fathers, & out of his sede
he left behynde hym a very foolyshnes of the
people, and suche one as had no vnderstan-
*iii.Re.xii.b dyng: * Euen Roboam, which turned away
the people thorowe his councel, and Jerobo-
*iii, Re.xii.d am the sonne of Nabat, * which caused Israel
to synne, and shewed Ephraim the waye of
vngodlynes: In so much that theyr synnes &
myldedes had the vpperhand so sore, that at
the last they were dryuen out of the lande for
the same: Yet, he sought out and brought vp
all wyckedness, tyll the vengeaunce came v-
pon them.

¶ The.xlviii. Chapter.

¶ The prayse of Eliah, Elizeus, Hezekiah, and Esay.

A
*iii.re.xvii.a THen stode vp * Eliah the Prophet
as a fyre, & his worde brent lyke a
creslhet. He broughte an hunger
vpon them, & in hys zeale he made
them kewe in nombre. For they myght not
awaye ẃ the cõmaundementes of the Lord
e
Thorowe the worde of the Lorde he shut the
heauen, * and thre tymes brought he the fyre
downe. Thus became Eliah honorable in
his wonderous dedes. Who maye make his
boast to be lyke hym? * One that was dead
rayled he vp frome deathe, and in the worde
of the hyest he brought hym out of the graue
agayne. He cast downe kynges & destroyed
them, & the honorable from theyr seate. Vpõ
the mount Sina he hearde the punyshment,
and vpon Horeb the iudgemente of the ven-
geaunce. He prophecyed recompensyng vn-
to kynges, * ordeyned Prophetes after hym.
* He was taken vp in the storme of fyre, in a
charet of horses of the Lorde. He was ordey-
ned in the reprouinges in tyme to pacifye the
wrath of the Lorde, * to turne the hartes of
the fathers vnto the chyldren, and to sette vp
ý trybes of Jacob agayne. Blessed were they
that sawe the, and were garnysched in loue:
for we lyue in lyke: (but after death we shall
haue no such name.)
*Elias was couered in the storme, but he-
lyseus was fylled with his spirite. Whyle he
lyued he was afrayde of no Prynce, and no
man myght ouercome hym. There coulde
no worde disceaue him, * and after his death
his body prophecied. * He dyd wonders in his
lyfe, and in deathe were hys workes marue-
lous. For all this, ý people amended not, ne-
ther departed they from theyr synnes: * tyll
they were caryed awaye prisoners out of the
lande, & were scatred abrode in all countrees
so ý of them there remayned, but a very lytle
people, & a prynce vnto the house of Dauyd.
Howbeit some of them dyd right, & some hea
ped vp vngodlynes.
*Hezekias made his cytie stronge, cõueyed
water into it, dygged thorowe ý stony rocke
with yron, and made vp a well by the water
syde. * In his tyme came Sennacheryb vp, &
sent Rabsakes, lyfte vp hys hande agayne
Syon, and defyled them with great pryde.
Then trymbled theyre hertes and handes: so
that they sorowed lyke a womã trauayling
with chylde. So they called vpon the Lorde
which is merciyfull, and lyfte vp theyre han-
des before hym. Immediatly the Lord heard
them out of heuen: (he thought nomore vpon
theyr synnes, nor gaue them ouer to theyr e-
nemies:) but delyuered them by the hande of
Esay. * He smote the hoost of ý Assiryans, &
his aungell destroyed them.
For Hezekias had done the thyng that plea-
sed the Lorde, and remayned stedfastly in the
waye of Dauyd his father. As Esay ý great
& faythful prophet in ý syght of God had cõ-
maũded hym. * In hys tyme ý sõne went bac-
ward: & he lengthened ý kinges lyfe. With a
rygbte Spirite prophecyed he, what shulde
come to passe at the last: and to suche as were
sorowfull in Syon: he gaue consolacyon,
wherwith

wherwith they myght comforte them selues for euermore. He shewed thynges that were for to come, and secrete, or euer they came to passe.

¶ The. xlix. Chapter.

¶ Of Josiah, Hezechiah, David, Jeremy, Ezechiell zorobabell Jesus, Nehemiah, Enoch, and Joseph.

The remembraunce of * Josias is lyke as when the apotycarye maketh many precious swete smellynge thynges together. His remembraunce shall be swete as hony in all mouthes, and as the playynge of musycke at a banket of wyne. He was appointed to tourne the people agayne, and to take awaye all abhominacions of the vngodly. He directed his herte vnto the Lorde, and in the tyme of the vngodly he set vp the worshyppe of God agayne. All kynges (excepte David, Hezechias and Josiah) compted wicked nesse: for euen the kinges of Juda also forsoke the lawe of God. For they gaue theyr honne vnto other, theyr honour and worshyp also to a straunge people.

Therfore was the elect cytie of the Sãctuarie brent with fyre, * and the stretes therof lye desolate and waste in the hande of Jeremy, for they intreated hym euyll, whiche nevertheleſſe was a prophet ordeyned from his mothers wombe, that he myght roote oute, breake of, * and destroye: and that he myght buylde vp, and plant agayne. ‡ Ezechiel saw the glory of the Lord in a vysion, which was shewed hym vpõ the charret of the Cherubis for he thought vpon the enemies in ꝑ rayne, to doo good vnto suche as had ordred theyr wayes aryght. And the bones of the twelue prophetes florisshed from out of theyr place: for they gaue comforte and consolacion vnto Jacob, and delyuered them faythfullye

* How shall we prayse zorobabel, whiche was as a rynge in the rygh hande?

* So was Jesus also the sonne of Josedec: these men in theyr tyme buylded the house, & set vp the Sanctuarye of the Lorde agayne: which was prepared for an euerlasting worshyp. * And Nehemias is alwaye to be commended, ‡ which set vp for vs the walles that were broke downe, made the portes and barres agayne, and buylded oure houses of the new. * But vpon the erth is there noma created lyke Enoch, for he was taken vp frõ the erth. ‡ And Joseph, which was lorde of his brethren, and the vpholder of his people: his bones were couered and kepte. Seth & Sem were in great honour among the people: and so was Adam aboue all the beastes, when he was created.

¶ The. l. Chapter.

¶ Of Symon the sonne of Onias.

Symon * the sonne of Onias the hye preest, which in his life set vp the house agayne, and in his dayes made fast ꝑ temple. The heygth of the temple also was founded of hym, the double buyldynge and ꝑ hye walles of the temple. In his dayes ꝑ welles of water flowed out, and were exceedynge full as the see. He toke care for his people, & delyuered them from destruction. He kepte his cytie, and made it stronge, that it shoulde not be besieged. He dwelt in honour and worshyp amonge his people, and enlarged the entraunce of the house, and the court. He gaue lyght as the morynynge starre in the myddest of the cloudes, and as the Moone when it is full. He shyned as the sunne in the temple of God. He is as bryght as the raynebowe in the fayre cloudes, and florisheth as the flowers and roses in the sprynge of the yeare, and as lylies by the ryuers of water. Lyke as the braunches vpon the mounte Libanus, in the tyme of Sommer: as a fyre and incence that is kyndled. Lyke as an whole ornamente of pure golde, set with all maner of precyous stones, and as an Olyue tree that is fruteful and as a Cypres tree, whyche groweth vp on hye.

When he put on ꝑ garment of honoure, and was clothed with all bewtye: when he went to the holy aulter to garnysh the couerynge of the Sanctuarye: when he toke ꝑ portions out of the preastes hande, he hym selfe stode by the hearth of the aulter, and his brethren rounde aboute in ordre. As the braunches of Cedre tree vpon the mount Libanus so stode they rounde about hym. And as the braunches of the Olyue tree, so stoode all the sonnes of Aaron in their glory, and the oblacions of the Lorde in theyr handes before all the congregacyon of Israel. And ꝑ he myght sufficientlye perfourme his seruice vpon the aulter, and garnysh the offrynge of the hyest God, he stretched oute his hande, and toke of the drynkoffryng, and poured in of the wyne so he poured vpon the botome of the aulter a good smell vnto the hyest Prince.

Then beganne the sonnes of Aaron to synge, and to blowe with trompettes, and to make a great noyse, for a remembraunce and prayse vnto the Lorde. Thē were al the people afrayed, and fell downe to the earth vpõ theyr faces to worshyp the Lorde theyr God and to gyue thankes to the almyghtye God. They songe goodly also with theyr voyces, so ꝑ there was a pleasaunt noyse in the great house of the Lorde. And the people in theyr prayer besought the Lorde the hyest, that he wolde be mercyfull, tyll ꝑ honour of ꝑ Lorde were perfourmed: thus ended they theyr mynistracion and seruyce. Then went he downe and stretched oute his handes ouer the whole multitude of the people of Israel, that they shulde gyue prayse and thankes out of theyr lyppes vnto the Lorde, and to reioyse in his name. He began yet ones also to praye, that

he myght openly shewe the thankesgyuynge
before the Hyest, namely thus: O gyue praise
and thankes (ye all) vnto the Lorde our God
which hath euer done noble and great thyn-
ges: whiche hathe increased oure dayes from
our mothers wombe, and dealte with vs ac-
cordynge to his mercye: that he wyll gyue vs
the ioifulnesse of hert, and peace for our tyme
in Israel. Which faythfully kepeth his mer-
cy for vs euermore, and alway delyuereth vs
in due season.

D There be two maner of people that I ab-
horre fro my herte: as for the thyrde whom I
hate, it is no people. They that syt vpon the
moutayne of Samaria, the Philistines, and
the foolish people that dwell in Sichimis.

I Iesus the sonne of Syrach Eleazarus
of Ierusalem, haue tokened vp these instru-
macyons and documentes of wysedome and
vnderstãdyng in this booke, and poured out
the wysdome of my herte. Blessed is he that
exercyseth hym selfe therein: and who so ta-
keth suche to hert, shalbe wyse for euer. If he
do these thynges, he shalbe stronge in al. For
the lyght of the Lorde leadeth hym.

¶ The.li. Chapter.

¶ A prayer of Iesus the sonne of Syrach.

A I Wyll thanke the O Lorde
king, and praise the O God,
my Sauyour. I wyll yelde
praysse vnto thy name: for
thou art my defender and helper,
and hast preserued my body
from destruction, from the snare of traytou-
rous tonges, and from the lyppes that are oc
cupyed with lyes. Thou hast bene my helper,
from suche as stode vp agaynst me, and hast
delyuered me after the multitude of thy mer-
cye, and for thy holy names sake. Thou hast
delyuered me from the roorynge of them that
prepared them selues to deuoure me, oute of
the handes of suche as sought after my lyfe:
from the multitude of them that troubled me
and went about to set fyre vpon me on euery
syde, so that I am not bryent in the myddes of
the fyre: From the deepe of hell, from an vn-
cleane tonge, from lyynge wordes, from the
wycked kynge, and from an vnryghteous
tonge. My soule shall praysse the Lorde vnto
death, for my lyfe drewe nygh vnto the hell
downewarde.

B They compassed me rounde about on euer-
y syde, and there was no man to helpe me.
I loked about me, if there were any mã that
wolde socoure me: but there was none. Then
thought I vpon thy mercye, O Lorde, and
vpon thyne actes that thou hast done euer of
olde: namely, that thou deliuerest such as put
their trust in the, and ryddest them out of the
handes of the Heythen. Thus lyfte I vp my
prayer from the earth, and prayed for delyue-
raunce from death. I called vpon the Lorde
the father of my Lorde, that he wold not leue
me without helpe, in the daye of my trouble,
and in the tyme of the proude: I wyll prayse
thy name continualye, yeldyng honour and
thankes vnto it: and so my prayer was herd.
Thou sauedest me from destruction, and de-
lyueredest me from the vnryghteous tyme.
Therfore, wyll I acknowledge and prayse
the, and magnify the name of the Lorde.

When I was yet but younge, or euer I
went astraye, I desyred wysdome openly in C
my prayer. I came therfore before the typle,
and sought her vnto the last. Then florished
she vnto me as a grape that is soone rype.
My hert reioyced in her, then went my foote
the ryght waye: yea, frõ youth vp, sought I
after her. I bowed downe myne eare and re-
ceyued her. I founde me moch wysdome: and
prospered greatly in her. Therfore wyll I
ascrybe the glory vnto hym, that gyueth me
wisdome: for I am aduised to do thereafter.
I wyl be ielous to cleaue vnto the thing that
is good, so shall I not be confounded. My
soule hath wrestled with her, and I haue bee
diligent to be occupyed in her. I lift vp myne
handes on hye, then was my soule lyghtened
thorowe wysdome, that I knowledge my fo-
lishnesse. I ordred my soule after her, she and
I were one herte from the beggynnynge, and
I founde her in clennesse. And therfore shall
I not be forsaken.

My herte longed after her, and I got a D
good treasure. Thorowe her the Lorde hath
gyuen me a newe tonge, wherewith I wyll
praysse hym. *O come vnto me ye vnlearned *Esa.
and dwell in the house of wysdome: withdrawe
not your selues from her, but talke and com-
men of these thynges, for your soules are ve-
ry thyrstye. I opened my mouth and spake:
O come and bye wysdome without moneye,
bowe downe your necke vnder her yoke, and
youre soule shall receyue wysdome. She is
harde at hande, and is content to be founde.
Beholde with your eyes, *how that I haue *Esa.
had but lytle labour, and yet haue found moch
reast. O receyue wysdome, and ye shall haue
plentyousnesse of syluer and golde in possession.

Let your mynde reioyse in his mercye,
and be not ashamed of his prayse.
Worke his worke bytymes,
and he shal gyue you your
rewarde in due
season.

(✠)

¶ The ende of the booke of Iesus the
sonne of Syrach: whiche is
called in Latyne, Ec-
clesiasticus.

¶ The booke of the Prophete Baruch.

¶ The fyrst chapter.

¶ Baruch wrote a booke durynge the captyuytie of Babylon, which he red before Jechoniah and al the people. The Jewes sent the booke with money vnto Jerusalem, to their other brethren: to intent that they shoulde praye for them.

1 And these are the wordes of the booke, which were wrytten by Baruch the sonne of Neriah, the sone of Maasias, the sonne of Sedechias, the sonne of Sedeias, the son of Helchias, at Babylon in the fifth yere, and in the seuenth daye of the moneth, what tyme as the Chaldees toke Jerusalem, and brent it vp with fyre.

2 And Baruch dyd read the wordes of this booke, that Jechoniah the sonne of Joachim kynge of Juda myghte heare: and in the presence of all ý people that were come to heare the boke: yea, and before all the noble kinges sonnes, before the Lordes of the coũsayl, and elders: and before the whole people, from the lowest vnto the hyest: before al them ý dwelt at Babylon by the water of Sody. Whiche when they herde it, wept, fasted, and prayed before the Lorde.

3 They made a collection also of money, according to euery mans power, and sent it to Jerusalem vnto Joachim the sonne of Helchia the sonne of Salon prest, with the other prestes: and to all the people whiche were with hym at Jerusalem, what tyme as they had gotten the ornamentes of the temple of the Lorde (that were taken away out of the temple) that they myght bryngе them agayne into the land of Juda, the tenth day of the moneth Siban: namelye, syluer vessels (whiche Sedechiah the son of Josiah kynge of Juda had made) after ý Nabuchodonosor kinge of Babylon had taken Jechoniah, with all his princes, lordes, and all the people, and led thẽ captyue from Jerusalem vnto Babylon.

4 And they sayd: Behold, we haue sent you money, *to bye you burnt offringes & incence withall: make you vnleuened breed, and offer for synne vpon the aulter of the Lorde our God. ‡ And praye for the prosperitie of Nabuchodonosor kyng of Babylon, and for the welfare of Balthazar his sonne: that their dayes maye be vpon earthe, as the dayes of heauen: that God also may gyue vs strength and lyghten our eyes, that we may lyue vnder the defence of Nabuchodonosor kynge of Babylon, and vnder the protection of Balthazar his sonne: that we may longe do them seruyce, and fynde fauour in their syght.

5 Praye for vs also vnto the Lord our God, for we haue synned agaynste the Lorde oure God: and vnto this day is not his wrath turned yet awaye from vs. And se that ye reade this booke (whiche we haue sent vnto you to be rehearsed in the temple of the Lorde) vpon the hye dayes, and at tyme conuenient.

6 Thus shal ye saye. ‡ The Lorde our God is ryghtous, but we are worthy of confusion and shame: like as it is come to passe this day vnto al Juda, and to euery one ý dwelleth at Jerusalẽ: to our kynges, princes, prestes, prophetes & our fathers. We haue sinned before ý Lorde our God, we haue not put our trust in hym, nor gyuen hym credence, we haue not obeyed hym, we haue not hearkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs.

7 Syns the daye that he brought our fore fathers out of the lande of Egipte vnto this present day, we haue ben euer amisbyleuyng and an vnfaythfull people vnto the Lorde our God: destroyinge our selues vtterly, and shrynkynge backe, that we shulde not heare his voyce.

8 * Wherfore, there are come vpõ vs great plages and dyuers curses. Lyke as the Lorde deuysed by Moses his seruaunte: ‡ whyche brought our fathers oute of the lande of Egipte, to gyue vs a lande that floweth with mylke and hony, like as it is to se this daye.

9 Neuertheiesse, we haue not hearkened vnto the voyce of the Lorde our God, according to all the wordes of the prophetes, whom he sent vnto vs and to our rulers: but euery mã folowed his owne mynde & wycked ymagination: to offre vnto straunge goddes, and to do euyll in the syght of the Lorde our God.

D ‡ Barue. ii. b Dani. ix. a

C * Leui. xxvi. Deut. xxviii. ‡ Exo. iii. xiii xiiii.

¶ The ii. Chapter.

¶ The Jewes confesse that they suffre iustly for their synnes. The true confession of the christen. The Jewes desyre to haue the wrath of God tourned from them. The Lorde wyll that we obeye vnto princes al though they be euyll. He promyseth that he wyll call agayne the people from captyuytie, and gyue them a newe and an euerlastynge testament.

1 Or ý which * cause ý Lorde our God hath performed his deuyse wherof he certifyed vs, and our heedes that ruled in Jerusalem: yea, and our kynges, our prices with all Israel and Juda. And suche plages hath ý Lorde brought vpõ vs as neuer came to passe vnder the heauẽ, like as it is fulfylled in Jerusalem, ‡ according as it is wrytten in the lawe of Moses: that a man shulde eate the flesh of his owne sonne, and the flesshe of his owne doughter. Moreouer, he hath deliuered them into the handes of al the kynges, that are rounde aboute vs (to be confounded and desolate) and scatred them abrode in all landes and nacyons. Thus are we brought beneth

1 * Dani. ix. b

‡ Deu. xxviii. e xxi. Ley. vi. a Thren. iiii. b

beneth and not aboue, bycause we haue synned agaynst the Lorde oure God, & haue not
*Baruch.i.d ben obedient vnto his voyce. *Therfore the Lorde oure God is rightous, and we with our fathers (as reason is) are brought to open shame, as it is to se this daye. And as for these plages that are come vpon vs alreadyp, the Lorde had deuysed them for vs: yet wold we not praye vnto the Lorde oure God, that we mygbt euery man turne from his vngodly wayes. So the Lorde hath caused such plages to come vpon vs: for he is rygbtous in al his workes, which he hath commaunded vs: which we also haue not done, nor hearkened vnto his voyce: for to walke in the commaũdementes of the Lorde, that he hath gyuẽ vnto vs.

B *And nowe, O Lord God of Israel, thou
*Dani.ix.c. Exodi.viii. xiii.xv.xvi. xii.xiii.xiiii. that & hast brought thy people out of ý lande of Egypte with a mygbtye hande, wyth tokens and wonders, with thy great power, & out stretched arme: and hast gotten thy selfe a name, as it is com to passe this day. O Lord our God, we haue synned, we haue done wickedly, we haue behaued our selues vngodlye in all thy rygbtousnesses. Turne thy wrath frõ vs (we beseche the) for we are but a fewe left among the heythen, where thou hast scatred vs. *Heare our prayers (O Lorde) and
*ii.Par.vi.c our peticions: bryngе vs oute of captyuitie, for thyne owne sake: get vs fauour in ý sight of them, whiche haue led vs awaye: that all landes maye knowe, that thou art the Lorde our God: and that Israel and his generacion calleth vpon thy name.

C O Lorde loke downe from thy holy house vpon vs: enclyne thyne eare, and heare vs.
*deu.xxvi.c *Lap.xxxi.c. * For the deed that be gone downe to theyr graues, and whose soules are out of theyr bodyes, *ascribe vnto the Lord, neither prayse
*Esa.xxxiii.e nor rygbtous makynge: but the soule that is vexed for the multitude of her synnes which goeth on heuyly and weakely, whose eyes be gyn to fayle: yea, such a soule ascribeth praise and rygbtousnesse vnto the Lorde: O Lorde we poure out our prayers before the, and requyre mercy in thy sygbt, O Lorde our God: not for any godlynesse of our forfathers, but bycause thou hast sent out thy wrath and indignacion vpon vs: accordynge as thou dyddest threaten vs, by thy seruauntes the Prophetes, sayinge.

D *Thus sayeth the Lorde: Bowe downe
*Jer.xxvii.a pour shoulders & neckes, and serue the kynge of Babylon, so shall ye remayne styll in the lande, that I gaue vnto your fathers. Yf ye wyll not doo this, nor heare the voyce of the Lorde youre God, to serue the kynge of Babylon: I shal destroye you in the cyties of Iuda, within Ierusalem and without. I wyll also take you from the voyce of myrth, & the voyce of iope, the voyce of the bryde grome & the voyce of the bryde, and there shal noman dwel more in the lande. But they wolde not hearken vnto thy voyce, to doo the kynge of Babylon seruice: and therfore hast thou perfourmed the wordes that thou spakest by thy seruauntes the Prophetes: namelye, that the bones of oure kynges & the bones of oure fathers shulde be trãslated out of theyr places.

And lo, nowe are they layed out in ý heate of the sunne, and in the colde of the nyght, and E
deed in great misery, with hungre, wý swerde with pestilence, and are cleane cast forth. As for the temple wherein thy name was called vpon, thou hast layed it waste, as it is to se this daye: and that for the weckednesse of the house of Israel, and the house of Iuda. O Lord oure God, thou hast intreated vs after all thy goodnesse, and accordynge to all that great louynge mercye of thyne, lyke as thou spakest by thy seruaunte Moses, in the daye when thou dyddest cõmaunde hym, to wryte thy lawe before ý chyldren of Israel, sayinge:
*Yf ye wyll not herken vnto my voyce, then
*Deu.xxviii shall this greate multitude be tourned into a very small people, for I wyll scatre them abrode. Notwithstandynge, I am sure that
F this folke wyll not heare me: for it is an hard necked people. But in the lande of theyr captiuitie, they shall remembre them selues, and learne to knowe, that I am the Lorde theyr God, when I gyue them an herte to vnderstande, and eares to heare. Then shall they prayse me in the land of their captyuytie: and thinke vpon my name. Then shal they turne them from theyr harde backes, and frõ theyr vngodlynesse. Then shal they remembre the thynges, ý happened vnto theyr forefathers, which synned agaynst me. So wyl I bringe them agayne into the lande, which I promysed with an oth vnto theyr fathers: Abrahã, Izaac, and Jacob, and they shall be lordes of it: yea, I wyll increase them, and not mynysh them. *And I wyll make an other couenãt
*Deu.xxx.a with them: suche one as shall endure for euer: namely, that I wyll be theyr God, and they shalbe my people: and I wyll nomore dryue my people the chyldren of Israel, oute of the lande that I haue gyuen them.

¶ The.iii.Chapter.

¶ The people continueth in theyr prayer begun for theyr deliuerauncе. He prayseth wysdome vnto the people, shewyng that for great aduersities came vnto them for the despysynge thereof. Onely God was the fynder of wysdome. Of the incarnacion of Christ.

AND nowe, O Lorde almygbty, ý I God of Israel: our soule that is in trouble, and oure spyrryte that is vexed, cryeth vnto the: heare vs, (O Lorde) and haue pitie vpõ vs for thou art a merciful God. be gracious vnto vs, for we haue synned before ý. Thou endurest for euer, shuld we then vtterly perish

O Lorde

O Lorde almyghtye, thou God of Israel:
heare nowe the prayer * of the deed Israe-
lites and of their chyldren, which haue syn-
ned before the, and not hearkened vnto the
voyce of the Lorde their God, for the which
cause these plages hange nowe vpon vs: O
Lorde, remembre not the wyckednesse of our
forefathers, but thynke vpon thy power and
name now at this tyme: for thou art ý Lorde
our God: and the (O Lorde) wyl we prayse.
‡ For thou hast put thy feare in oure hertes,
to thintent that we should cal vpō thy name,
and prayse the in our captyuitie: and that we
myght tourne from the wyckednesse of oure
forefathers, that synned before the.

Beholde, we are yet this daye in oure
captiuitie, where as thou hast scatred vs, to
be an abhominacion, curse and syn: * lyke as
it hath happened vnto our forefathers also,
because of all their wyckednesse and depar-
tynge from the.

O Israel, heare the commaundemētes of
lyfe: ponder them wel with thyne eares, that
thou mayest learne wisdome. But how hap-
peneth it Israel, that thou art in thyne enne-
mies lande? thou art waxē olde in a strauge
countrie, and defyled with the deed. Why art
thou become lyke them, ý go downe to their
graues? Euen bicause thou hast * forsakē the
well of wysdome. For yf thou haddest wal-
ked in the wayes of God truly, thou shouldest
haue remayned stil sake in thyne owne lande.
* O learne then where discretion is, where
mytye is, where vnderstanding is, that thou
mayest knowe also frome whence commeth
longe lyfe, a necessarye lyuynge, the light of
the eyes, and quyetnesse. Who euer foūd out
her place? Or who came euer in to her trea-
sure?

Where are the princes of the Heythen be-
come, and such as ruled the beastes vpon the
earth? They that had their pastime with the
fowles of the ayre, they that hoorded vp syl-
ver and golde (wherin men trust so moch) and
made no ende of their gatherynge? What is
become of them that coyned syluer, and were
so careful, and coulde not bryngе their wor-
kes to passe? They be rooted oute, and gone
downe to hell, and other men are come vp in
their stedes. Yonge men haue sene light, and
dwelt vpon earth: but the way of rekourma-
cion haue they not knowen, nor vnderstande
the pathes therof: neither haue their children
receyued it: yea, ryght farre is it from them.
It hath not ben herd of in the land of Canaā
neyther hath it ben sene at Theman.

The Agarenes sought after wysdome,
but that whiche is earthlye, lyke as the mar-
chauntes of the lande doo. They of theman
are comynge also, and they labour for wys-
dome and vnderstandynge: but the waye of
true wysdome they knowe not: neyther doo
they thynke vpon ý pathes therof. O Israel
howe greate is the house of God? and howe
large is the place of his possessyon? * Great
is he, & hath none ende: yea, & vnmesurable.
What is become of those famous gyauntes.
that were so great of bodyes, and so worthy
men of warre? Those had not ý Lord chosen,
neither haue they founde the waye of rekour-
macyon, therfore were they destroyed: & for
so moche as they had no wysedome, they pe-
rished because of their foolishnesse.

Who hath gone vp into heauen, to take
wisdome there and brought her downe from
the cloudes? Who hath gone ouer the see, to
fynde her, and hath chosen her aboue golde, &
so brought her hyther? No man knoweth the
wayes of wysdome, neither is there any that
can seke out her pathes. But he that woteth
all thynges, knoweth her, and he hath found
her out wī his fore knowledge. ‡ This same is
he which prepared the earth at the begynnig
and fylled it with all maner of foules & bea-
stes. * When he sendeth out the lyght: it go-
eth: and when he calleth it agayne it obeyeth
hym wī feare. The starres kepe their wache,
and gyue their lyght: yea, and that gladlye.
When he calleth them: they saye: here we be.
And so with chearefulnesse they shewe lyght
vnto hym that made them.

‡ This is our God, & there shal none other
be compared vnto hym. It is he that hath
founde out all wysdome, and hath gyuen her
vnto Jacob his seruaunte, and to Israell his
beloued. * Afterwarde dyd he shewe him self
vpon earth, and dwelt amonge men.

* Deu.iiii.f
Jere.xxiii.d.
Psal.cxlv.a.

‡ Gene i.d

* Josue.i.c
Esa.xxxviii.b
Eccle.xlvi.a

‡ Psa.cxlviii.a
Deut.iiij.a.

* John.i.e.
i. John.i.a

¶ The.iiii.Chapter.

¶ The rewarde of them that kepe the lawe, and the pu-
nishment of them that despyse it. A comforteynge of
the people beinge in captyuytie. A complaynt of Je-
rusalem, and vnder the fygure therof, of the churche.
A consolacion and comforteynge of the same.

This is the booke of the commaūdementes of God, and the lawe ý endureth for euer. All they ý kepe it shall come to lyfe: but suche as forsake it, shall come to death. A

Turne ý O Jacob, & take hold of it: walk by this waye thorowe his brightnesse & shyne. Gyue not thyne honoure to an other, and thy worship to a strauge people. O Israel * how happye are we, seinge ý God hath shewed vs suche thynges as are pleasaūt vnto him? Be of good cheare, ý people of God, O thou auncient Israel ‡ Now are ye solde amōg ý Heythen, howbeit, not for your vtter destruction: but bycause ye prouoked God the Lorde to wrath and displeasure, therfore were ye deliuered vnto your enemyes: for ye displeased ý euerlastyng God ý made you, offrynge vnto deuyls & not to God. Ye haue forgotten hym that brought you vp, and your nourse haue ye greued,

* Psa.cxiii.b

‡ iii.xx.xxiii.b
g.xxv.d.

ye greued, O Jerusalem.

B When she sawe that the wrath of God was cõmynge vpon you, she sayd: Herken O ye that dwell aboute Syon, for God hathe brought me into greate heuynesse: and why? I se the captyuitie of my people, of my sõnes and doughters, which the euerlastynge God wyll brynge vpon them. With iope dyd I norysh them, but nowe must I leaue them w̃ weppynge and sorowe.

Let noman reioyse ouer me wyddow, and forsaken: which for the synnes of my chyldrẽ am desolate of euery man. For why? they departed from the lawe of God: they wold not knowe his rygheteousnesse, nor walke in the wayes of his commaundementes: and as for ẏ pathes of ẏ truthe and godlynesse, they had no lust to go in them.

C O ye dwellers aboute Syon: come, and let vs call to remembraunce the captyuytie, that the euerlastyng God hath brought vpõ my sonnes and my doughters. *He hathe brought a people vpon them from farre, an vncurteous people ⁊ of a straunge language which neyther regarde the olde, nor pytie the younge.

*Deu.xxviii.e Jerem.b.b.

These haue caryed away the deare beloued of my wyddowes, leauynge me aloone, both desolate and chyldlesse. But alas what can I helpe you? Now he that hath brought these plages vpon you, deliuer you also from the handes of your enemyes.

Go your way (O my chyldren) go your wayes: for I am desolate ⁊ forsaken. *I haue put of the clothyng of peace, and put vpõ me the sacke cloth of prayer, and for my tyme I wyll call vpon the moost Hyest. Be of good cheare O my chyldren, crye vnto the Lorde, and he shall deliuer you frõ the power of the princes, your enemyes.

*Deut. xiii.e *xxx.a. *Psal. xxxv.a.

For verelye, I haue euer a good hope of your prosperous health: yea, a very gladnes is come vpon me from the holye one, bycause of the mercy that ye shall haue of our euerlastynge Saueyour.

D With mournynge and weppynge dyd I let you go fro me, but with iope and perpetuall gladnesse, shall the Lorde brynge you agayne vnto me. Lyke as the neyghbours of Syon sawe your captyuytie from God. Euẽ so shal they also se shortly your helth in God, whiche shall come on you with great honour and euerlastynge worshyp.

O my chyldren, *suffre paciently ẏ wrath that shall come vpon you. For the ennemye hath persecuted the, but shortely thou shalte se his destruction, and shalt treade vpon his necke. My dearlinges haue gone rough hard wayes, for they are led awaye as a flocke ẏ is scatred abrode with the enemyes. But be of good comforte (O my chyldren) and crye vnto the Lorde: For he that led you awaye, hath you yet in remembraunce: and lyke as ye haue be mynded to swarue from your God *so shall ye now endeuoure your selues ten tymes more, to turne agayne and seeke him. For he ẏ hath brought these plages vpõ you shall brynge you euerlastynge iope agayne, with your health. Take a good hert vnto the O Jerusalem: for he which gaue the ẏ name, exhorteth the so to do.

*Esai.xxxvii.b

*The wycked doers that nowe put the to trouble, shal perysh, ⁊ suche as haue reioysed at thy fall, shalbe punysched. The cyties whome thy chyldren serue, and that haue caryed awaye thy sonnes, shalbe correcte. For lyke as they be nowe glad of thy decaye (and reioise at thy fal) so shal they mourne in their owne destruction. The iope of their multitude shalbe taken awaye, ⁊ their cheare shall be turned to sorowe. For a fyre shal fall vpõ them from the euerlastynge God longe to endure: and it shalbe inhabyted of deuyls for a greate season.

¶ The.v. Chapter.

¶ Jerusalem is moued vnto gladnesse for the returne of her people, and vnder the figure therof, the church.

O Jerusalẽ, loke about the towarde the East, and beholde the iop that cõmeth vnto the from God. For lo, thy sonnes (whõ thou hast forsaken, and that were scatred abrode) com gathered together, from the east ⁊ west, reioysynge in the worde of the holye one, vnto the honour of God.

Put of thy mournyng clothes (O Jerusalem) and thy sorowe, and decke the with the worshyppe and honoure, that commeth vnto the from God, with euerlastynge glorye. God shal put the garment of rygheteousnesse vpon the, and sette a crowne of euerlastynge worshyp vpon thyne heed: for vpon the wyll God declare his brygheneesse, that is vnder the heauen. Yea, an euerlastynge name shall be gyuen the of God, with peace of rygheteousnesse, and the honoure of Godes feare.

Aryse, O Jerusalem, stande vp on hye: loke about the towarde the East, and beholde thy chyldren gathered from the East, vnto the West, whiche reioyse in thy holye worde, hauynge God in remembraunce. They departed from the on fote, and were led awaye of their ennemyes: but nowe shall the Lorde brynge them caryed with honoure, as chyldren of the kyngdome. For God is purposed to brynge downe all stout mountaynes: yea and all hye rockes, to fyl the valleyes, and so, to make them euen with the grounde: that Israel maye be dyligent to lyue vnto the honourr of God. The wooddes and all pleasaunt trees shall ouershadowe Israel, at the commaun-

commaundement of God. For hyther shall God bryngē Israel with ioyfull myrth, and in the lyght of his maiestye: with the mercye and rygtousnesse that cōmeth of hym selfe.

¶ The. vi. Chapter.

¶ Copye of the epistle that Jeremye sent vnto the Ye: wes, whiche were led awaye prisoners by the kynge of Babylon: wherein he certifyed them of the thyng: that was commaunded hym of God.

BEcause of the synnes, that ye haue done agaynst God, ye shall be * led away captyue vnto Babylon, euen of Nabuchodonozor, the kynge of Babylon. So when ye be come into Babylon, ye shal remayne there many yeares, and for a longe season: namely seuen generacions: and after that wyll I bryngē you away peaceably from thence. Nowe shall ye se in Babylon goddes of golde, of syluer, of wood and of stone, borne vpon mens shoulders, to cast vnto a fearfulnesse before the heythen. But take that ye do not as the other: be not ye afrayed, and let not the feare of them ouercome you.

Therfore, when ye se the multitude of people worshyppinge them behynde and before, saye ye in your hertes: O Lorde, * it is thee that oughtest onely to be worshypped. Thy Aungell also shall be with you, and I myselfe wyll care for your soules. As for the tongue of those goddes, the carpenter hathe polished them: yea, gylted be they, and layed vpon with syluer, yet are they but vayne thinges and can not speake. Lyke as a wenche that loueth paramours is trymly decked, euen so are these made and hanged with golde. Crownes of golde verely haue they: goddes vpon their heedes: so the prestes them selues take golde and syluer from them: and put it to their owne vses: yea, they gyue of ye same vnto harlottes, and trymme their whores withall: agayne, they take it from the whores and decke their goddes therwith. * Yet cannot these goddes delyuer the selues from rust and mothes. When they haue couered them with clothynge of purple, they wype their faces for the dust of the temple, wherof there is moch amonge them. One hath a sceptre in his hande, as though he were iudge of the countrye: yet can he not slaye suche as offende hym. In other hath a swearde or an axe in his hande, for all that is he neyther hable to defende hym selfe from battayl, nor from theyfes.

By this ye maye vnderstande, that they are no goddes: therfore se that ye neither worshyppe them, nor feare them. For lyke as a vessell that a man vseth, is nothynge worth when it is broken, euen so is it with their goddes. When they be set vp in the temple, their eyes be full of dust, thorowe the fete of those that come in. And lyke as the dores are shut in rounde about vpon him that hath offended the kynge. Or as it were a deed body kepte beside the graue. Euen so the preastes kepe the dores with barres and lockes, least their goddes be spoyled with robbers. They set vp candles before them (yea verely ye that many) whereof they can not se one but euē as blockes, so stande they in the temple. It is sayd, that the serpentes and wormes, whiche come of the earth, gnawe out their hertes, eatynge them and their clothes also, and yet they fele it not. Their faces are blacke thorow the smoke ye is in the temple. The oules, swalowes and byrdes, flye vpon them, yea, and the cattes runne ouer their heedes.

By this ye maye be sure, that they are not goddes, therfore feare them not. The golde that they haue, is to make them beautyfull: for all that, except some body dyght of their rust, they wyll gyue no shyne: and when they were cast into a fourme, they felt it not. They are bought for money ye haue no breth of lyfe within them. * They must be borne vpon mens shoulders, as those that haue no fete: wherebye they declare vnto men, that they be nothynge worth. * Confounded be they then that worshyp them, for yf they fal to the grounde, they can not rise vp agayne of them selues. Yea, though one helpe them vp and set them ryght, yet are they not hable to stand alone: but must haue proppes set vnder them lyke deed men. As for the thynge that is offred vnto them, their prestes sell it, and abuse it: yea the prestes wyues take ther of: but vnto the sycke and poore, they gyue nothynge of it: the women with chylde and the menstruous laye handes of their offrynges: By this ye maye be sure, that they are no goddes, therfore denot ye afrayed of them. From whence commeth it then, that they be called goddes? The womē syt before ye goddes of syluer, golde, and wood, and the preastes syt in their temples, hauynge open clothes, whose heedes and beerdes are shauen ye haue nothynge vpon their heedes: roorynge, and crying vpon their goddes, as men do at the feast when one is deed.

The prestes also take awaye the garmentes of the ymages, and decke their wyues ye chyldren withal. Whether it be good or euyl that any mā do vnto them they are not able to recōpence it: they can neither set vp a king nor put hym downe. In like maner they may neyther gyue rychesse, nor rewarde euyll. * Though a man make a vowe vnto them ye kepe it not, they wyll not requyre it.

They can sauē noman from death, neyther delyuer the weake from the myghtye. They can not restore a blynde mā to his syght, nor helpe any man at his nede. They can shewe no mercye to ye wydowe, nor do good to the fatherlesse,

* Sap. xiii. c.
* Ps. cxiiii. a.
* Eccle. v. a.

fatherlesse. They? goddes of wood, stone, golde and siluer, are but euen as other stones that be hewen of the mountayne. They that worshyp them shalbe confounded.

How shuld they then be taken for goddes? Yea, howe dare men call them goddes? And though the Chaldees worshipped them not, hearynge that they were but domme, and coulde not speake: Yet they them selues offre vnto Bell, & wold fayne haue hym to speake as who saye, they couldeheele, that maye not moue. But whē these men come to vnderstā dynge, they shal forsake them, for their goddes haue no helynge. A great sorte of women gyrde with cordes, syt in the stretes, & burne olyue berres. Now if one of them be cōueyed away, and lye with any such as come by: she casteth her neyghbours in the teeth, bycause she was not so worthelye reputed, nor her corde brokē. What soeuer is done for thē, it is but in vayne and lost. Howe maye it then be sayd or thought, that they are goddes? Carpenters and goldesmythes make them, neyther be they any other thynge but euen what the workemen wyll make of them. Yea, the goldesmythes them selues that make them, are of no longe continuaunce. Howe shoulde then the thynges that are made of them, be goddes? Vayne therfore are the thynges: (yea, very shame is it) that they leue behynd them for their prosperytie. For as soone as there commeth any warre or plage vpon thē, then the preestes ymagin, where they maye hyde them selues with them. Howe can men thynke then that they be goddes, which neither maye defende them selues from warre, nor delyuer them from mysfortune? For seinge they be but of wood, of stone, of syluer, and of gold: al people and kynges shal know hereafter, that they be but vayne thynges: yea, it shalt be openlye declared, that they be no goddes: but euen the very workes of mēs handes, and that God hath nothyng to do w̄ them. (It is manifest then that they are no goddes, but the workes of mens handes, and no worke of God in them.) They can set no kynge in the land, nor gyue rayne vnto men. They can gyue no sentence of a matter, neyther defende the land from wronge. For they are not hable to do so moche as a crowe that flyeth betwyxt heauen and earth.

When there happeneth a fyre in to the house of those goddes of wood, and syluer, & of golde, the preestes wyll escape, and saue thē selues: but the goddes burns as the balkes therein. They cannot withstande anye kyng or battayl: how may it thē be thought or graūted that they be goddes? Moreouer, these goddes of wood, of stone, of golde, and siluer may neither defende them selues from theues nor robbers: yea, the very wycked are stronger then they. These stryp them out of their apparell, that they be clothed withall: these take their golde and syluer from them, and so get them away, yet can they not helpe them selues. Therfore it is moch better for a man, to be a kynge, & so to shewe his power: or els a profytable vessel in an house, wherin he that oweth it, myght haue pleasure: yea, or to be a dore in a house, to kepe such thynges safe as be therin, thē to be such a vayne god. The Sunne, the Moone, and all the starres, seinge they gyue their shene and lyghte, are obedient, and do men good. When the lightenynge glystreth, all is cleare. The wynde bloweth in euery cōtrie: and when God cōmaundeth the cloudes to goo rounde about the hole worlde, they do as they are bydden: when the fyre is sent downe from aboue and cōmaunded, it burneth vp hylles & woddes. But as for those goddes, they are not lyke one of these thīges, neither in beauty, neither strength. Wherfore, men shoulde not thynke nor saye that they be goddes: seing they can neither giue sentēce in iudgement, nor do mē good. For so moche nowe as ye are sure, that they be no goddes: then feare them not. For they can neither speake euyl nor good of kynges. They can shewe no tokēs in heauen for the Heythen, neither shine as the Sunne, nor gyue lyghte as the Moone: yea, the vnreasonable beastes are better then they, for they can get them vnder the roke, and do them selues good. So can ye be certifyed by no maner of meanes, that they be goddes: therfore feare them not. For lyke as a scarcrowe in a garden of herbes kepeth nothynge: euen so are their goddes of wood, of syluer, & golde: and lyke as a whyte thorne in an orchard, that euery byrde sytteth vpon: yea, lyke as a deed bodye that is cast in the darke. Euen so is it with those goddes of wood, syluer, and golde. By the purple and scarlet which they haue vpon them, and soone fadeth awaye, ye maye vnderstande, that they be no goddes: yea, they them selues shalbe consumed at the last, which shalbe a greate confusion of the lande. Blessed is the godlye man, that hath no ymages & worshippeth none, for he shalbe far from reproke.

¶ The ende of the Prophete Baruch, which is not in the Canon of ye Hebrue.

The songe of the thre

chyldren, whiche were put into the hote bren ynge ouen. The cõmen translacion readeth this songe in the.iii.Chapter of Daniel.

AND chey walked in the myddest of the flamme prayseynge God, and magnifying the Lord. Asarias stode vp, & prayde on thys maner. Euen in the myddest of the fyre opened he his mouth, & sayde: Blessed be ꝓ (O Lorde God of our fathers) ryght worthy to be prayised and honoured is ꝓ name of thyne for euermore: for thou art rightcous in all the thynges thot ꝓ hast done to vs: Yee rightfull are all thy workes, thy wayes are ryght, and all thy iudgetentes true. In all the thynges that thou hast brought vpon vs and vpon the holy cytie of oure fathers (euen Jerusalem) thou hast executed true iudgmẽt yee, according to ryght and equyte hast thou brought al these thynges vpon vs because of oure synnes.

For why? we haue offended, & done wyckedly, departinge from the: * In all thynges haue we trespaced, & not obeyed thy cõmaundmentes, nor kepte them, neyther done as ꝓ hast bidde vs, ꝓ we myght prosspere. * Wherfore all that thou hast brought vpon vs, and every thynge that thou hast done to vs, thou hast done them in true iudgement: As in delyuerynge vs into the handes of our enemyes, cruelle vngodlye and wycked ymaginacyons, and to an vnrygheteous kynge, yee: the most frowarde vpon earthe. And nowe we maye not open oure mouthes, we are become a shame & reproke vnto thy seruauntes, and to them that worshypp the. Yet for thy names sake (we beseche the) geue vs not vp for euer, breake not thy couenaunte, and take not awaye thy mercy from vs, for thy beloued Abrahams sake, for thy seruaunt Isaacs sake and for thy holy Israels sake. To whome ꝓ hast spoken and promysed * ꝓ thou woldest multiplie theyr sede as the sterres of heuen, & as the sande ꝓ lyeth vpon the see shore. For we (O Lorde) are become lesse then any people, & be kept vnder this daye in all ꝓ worlde because of oure synnes: So that nowe we haue neyther prynce, duke, prophet, burnt offe ryng, sacrifyce, oblacyon, incense, nor Sanctuary before the.

Neuertheleſſe, in a contryte herte and an humble spryte, let vs be receaued, ꝓ we maye obtayne thy mercy. Lyke as in the burnt offe ryng of Rammes and bullockes, & lyke as in thousandes of fat lambes, so lette oure offeryng be in thy syght this daye, that it maye please the, * for there is no cõfusyon vnto thẽ that put theyr trust in ꝓ. And now we folow the with all oure herte, we feare the, and seke thy face. Put vs not to shame, but deale wꝯ vs after thy louyng kyndnes, and according to the multitude of thy mercyes. Delyuer vs by thy myracles (O Lord) and get thy name an honoure: ꝓ all they which do thy seruauntes euell, maye be confounded. Let them be ashamed thorowe thy almyghtye power, & let theyr strength be broken: ꝓ they maye know howe ꝓ thou only art ꝓ Lorde God, & honour worthy thorowout all the worlde.

And the kynges seruauntes that put them in, ceasled not to make the ouen hote wꝯ wyld fyre, dryre strawe, pytch and fagottes, so that th flamme wente out of the ouen vpon a.xlix cubytes: yee, it toke away and brent vp those Caldees, that it gat holde vpon beside the ouen. But the Angel of the Lord came downe into the ouẽ to Asarias and his felowes, and smote the flamme of the fyre out of the ouen, and made the myddst of the ouen as it had ben a colde wynde blowynge: so ꝓ the fyre nether touched them, greued them, nor dyd thẽ hurt. Then these thre (as out of one mouthe) prayseled, honoured, and blessed God in the fornace sayinge.

* Blessed be thou, O Lorde God of oure fathers: for thou arte prayse & honoure worthy, yee: & to be magnifyed for euermore. i.Mac. iiii.d

* Blessed be the holy name of thy glory, for it is worthy to be prayseled, and magnifyed in all worldes. Blessed be ꝓ in the holy temple of thy glory, for aboue al thynges ꝓ art to be prayseled, yee and more then worthy to be magnifyed for euer. Blessed be thou in the trone of thy kyngdome, for aboue all ꝓ art worthy to be wel spoken of, & to be more then magnifyed for euer. Blessed be thou, ꝓ lokest thorowe the depe, and sytteſt vpon ꝓ Cherubins for ꝓ art worthy to be prayseled, and aboue al to be magnifyed for euer. Blessed be thou in the firmament of heauen, for thou art prayse and honoure worthy for euer. * pſ.lxxxii.c

O all ye workes of ꝓ Lord, speake good of ꝓ Lorde, prayse hym, & set hym vp for euer. * Esa.cli.c and.cliij.b.

* O ye angels of the Lord, speake good of ꝓ Lord, prayse hym, & set hym vp for euer.

O ye heauens, speake good of the Lorde: prayse hym, & set hym vp for euer.

O all ye waters that be aboue the fyrmament, speake good of the Lord: prayse hym & set hym vp for euer.

O all ye powers of the Lord: speake good of the Lorde, prayse hym, and set hym vp for euer.

* O ye Sune & Moone, speake good of the lord: prayse hym, & set hym vp for euer. * Esa.cliij.d

O ye starres of heuẽ, speake good of ꝓ lord prayse hym, & set hym vp for euer.

* O ye showers & dewe: speake good of the Lord, prayse hym, & set hym vp for euer. * pſ.cxxxvi.a

O all ye wynde of God, speake good of the Lorde: prayse hym, & set hym vp for euer.

O ye fyre & heate, speake good of ý Lorde. praysse hym, & set hym vp for euer.

O ye wynter & sommer, speake good of ý Lorde: praysse him, & set hym vp for euer.

O ye dewes & frostes, speake good of the Lorde: praysse hym, & set hym vp for euer.

O ye frost & colde, speake good of ý Lorde praysse hym & set hym vp for euer.

O ye yse & snowe, speake good of the lorde praysse him, & set hym vp for euer.

O ye nyghtes & dayes: speake good of the Lorde: praysse hym & set hym vp for euer.

O ye lyght & darcknes, speake good of the Lorde: praysse hym, & set hym vp for euer.

O ye lyghtenynges & cloudes, speake good of the Lorde: praysse hym: and set hym vp for euer.

O let the earth speake good of ý Lord: yee let it praysse him, & set hym vp for euer.

O ye mountaynes & hylles, speake good of the Lorde: praysse hym & set hym vp for euer.

O al ye greene thinges vpon ý erth, speake good of the Lord: praysse hym, and set him vp for euer.

O ye welles, speake good of ý lord, praysse hym and set hym vp for euer.

O yee sees and floudes, speake good of the Lorde: praysse hym, and set hym vp for euer.

O ye whales, and all that moue in ý waters speake good of the Lorde: praysse hym, & set hym vp for euer.

O all ye foules of the ayre, speake good of the Lorde: praysse hym, & set hym vp for euer.

O all ye beastes & catel, speake good of the Lord: praysse hym, & set hym vp for euer.

O ye chyldren of men, speake good of the Lorde: praysse hym, & set him vp for euer.

O let Israel speake good of ý Lord: praysse hym, and set hym vp for euer.

O ye prestes of the Lord, speake good of ý Lorde, praysse hym, & set hym vp for euer.

*ysa.cxliii.a cxxxiiii.a.and cxxx. b.a. Apoc.xix.c.

* O ye seruauntes of ý Lord speake good of the Lorde: praysse hym and set hym vp for euer.

O ye spretes and soules of the rightcous, speake good of Lorde: praysse hym, & set hym vp for euer.

O ye holy and humble men of hert, speake ye good of ý Lord, praysse ye hym, & set hym vp for euer.

O Ananias, Azarias and Misael, speake ye good of the Lord, praysse ye hym, & set him vp for euer. *Which hath deliuered vs from the hell, kepte vs from the hande of deathe, rydde vs from the myddest of the burnynge flamme, and sayed vs euen in the myddest of the fyre. * O geue thankes therfore vnto the Lorde: for he is kynde harted, and hys mercy endureth for euer. O all deuoute men, speake ye good of the Lorde, euen ý God of all goddes: O praysse hym, & geue hym thankes, for his mercy endureth worlde without ende.

*Jere.xx.c. Esa. xliii.a

& Psa.xcvii.a

The story of Sulanna, whiche is the .xiii. Chapter of Danyel after the Latyn.

There dwelt a man in Babylō called Joachim, ý toke a wife, whose name was Sulanna, the doughter of Helchia, a very faire womā & such one as feared God. Her father and her mother also were godly people, and taught their doughter accordyng to the lawe of Moses. Nowe Joachym (her husband) was a greate ryche man, & had a fayre orcharde iopynyng vnto his house. And to hym resorted the Jewes comenly, because he was a man of reputacyon amonge thē. The same yere were there made two iudges, such as the Lorde speaketh of: All the wyckednes of Babylon cōmeth from the elders (ý is) frō the Judges, whiche seme to rule the people. These came oft to Joachims house, & all such as had any thing to do in the lawe came thyther vnto them. I

Nowe when the people came agayne at after none, Sulanna went into her husbandes orcharde, to walke. The elders seynge thys that she wente in daylye, and walked, they burned for lust to her: yee, they were almoste out of their wyttes, and caste downe their eyes, that they shulde not se heuen, nor remebre, that God is a ryghteous Judge. For they were both wounded wyth the loue of her, neyther durste one shewe an other hys greefe. And for shame, they durst not tell her their inordynate lust, that they wolde fayne haue had to do with her. Yet they layd wayte for her earnestly from daye to daye, that they myght (at the lest) haue a syght of her. And ý one sayd to the other: Up, let vs go home, for it is dyner tyme. So they went their waye from her. II

When they returned agayne, they came together, enquirynge out ý matter betwyxte them selues: yee, the one tolde ý other of hys wycked lust: Then appoynted they a tyme, when they myght take Sulanna al one. III

It happened also ý they spyed out a conuenyent tyme, when she went forth to walke (as her maner was) and no bodye wyth her, but two maydens, & thoughte * to washe her selfe in the garden, for it was an hote season: And there was not one personne there, except the two elders, that had hyd them selues to behold her. So she sayde to her maydens: go fet me oyle and sope, and shut the orcheyarde dore, that I maye wasshe me. And they dyd as she had them, and shutte the orchard dore: and went out them selues at a backe dore, to fet the thyng that she had commaunded: but Sulanna knewe not, that the Elders laye there hyd within. Nowe when the maydens were

* Ecc.xl.a

were gone forth, the two elders gat them vp and came vpon her, saying: nowe the orchard doues are shut, that no man can se vs: we haue a lust vnto the, therfore consent vnto vs, and lye with vs.

Yf thou wylt not, we shall bryng a testymonyal agaynst the, that there was a ponge fellowe wyth the, and that thou haste sent awaye thy maydens from the for ꝑ same cause. Susanna sighed, and sayde: Alas. I am in trouble on euery syde. Though I folow your counsyle, it wyll be my death, and yf I consent not vnto you, I cannot escape your handes. Well, it is better for me, to fal into your hãde without the dede doyng, then to synne in the syght of the Lorde: and with that, she cryed out wyth a loude voyce: the elders also cryed out agaynst her.

Then ranne there one to the orchyarde dore, & smote it open. Nowe when the seruaũtes of the house herde the crye in the orchard they rushed in at the backe dore, to se what the matter was. So when the elders tolde them, the seruauntes were greatly ashamed, for wyth there was neuer such a report made of Susanna. On the morowe after came the people to Joachim her husband, and the two elders came also, full of mylcheuous imaginacyon agaynst Susanna, to bring her vnto death, & spake thus before ꝑ people: Send for Susanna ꝑ doughter of Helchias, Joachims wife. And immedyatly they sent for her. So she came with her father and mother, her children and all her kynred. Nowe Susanna was a tender personne, and marueylous fayre of face. Therfore the wycked men commaunded to take of the clothes from her face (for she was couered) that at the lest, they myght be satisfyed in her bewtye. Then her kynsfolke wept, and all they that knew her, beganne to wepe.

These two elders stode vp in the myddest of the people, * and layde their handes vpon the heade of Susanna, whiche wept, and lokyd vp towarde heauen, for her herte had a lust trust in the Lorde. And the elders sayde: As we were walkynge in the orchard alone this woman came in with her two maydens, whom she sent awaye from her, & sparred the orchard dores: wherat a ponge felowe (which there was hyd) came vnto her, & lay with her lyeth vs, we stode in a corner of the orchard and when we sawe this wyckednes, we ran to her: and perceaued, ꝑ they had medled together. But we couldе not holde hym, for he was stronger then we: thus he opened ꝑ dore and gat hym awaye.

Nowe when we had taken this woman, we asked her, what ponge felowe thys was: but she wolde not tell vs. This is the matter, & we be wytnesses of the same. The comen sorte beleued them: as those that were ꝑ elders and Judges of the people, and so they condemned her to death. Susanna cryed out wyth a loude voyce, and sayde: O euerlastynge God, * thou sercher of secretes, thou that knowest all thynges afore they come to passe: thou wottest, that they haue borne false wytnes agaynste me, & beholde, I must dye, where as I neuer dyd any suche thynges, as these men haue malicyously inuented agaynst me. And the Lord heard her voyce. For whẽ she was led forth to deathe, the Lorde rayled vp the spryte of a ponge chylde, whose name was Danyel, whiche cryed wꝯ a loude voyce: * I am cleane from thys blonde. Then all the people turned them towarde hym, & sayde What meane these wordes, that thou haste spoken? Danyel stode in the myddest of them and sayde: Are ye such fooles, O ye chyldren of Israel, that ye cannot dyscerne nor knowe the trueth? Ye haue here condemned a doughter of Israell vnto death, and knowe not the trueth wherfore: Go syte on iudgemente agayne, for they haue spoken false wytnes agaynst her.

Wherfore the people turned agayne in all the haste. And the elders (that is the pryncypall heades) sayd vnto hym: come syt downe here amonge vs, and shewe vs thys matter, seyng God hath geuen the as great honoure as an elder. And Daniel sayd vnto thẽ * Put these two aside one frome another, and then shall I heare thẽ. When they were put asunder one frome an other, he called one of them and sayde vnto hym: O thou olde cankerd carle, that hast vsed thy wyckednes so longe: thyne vngracyous dedes wheych ꝑ hast done afore, are nowe come to lyght. For thou hast geuen false iudgementes, thou haste oppressed the innocent, and letten the gylty go free where as yet the Lorde sayth: * The innocent & ryghteous se thou slaye not. Well than yf thou haste sene her tell me vnder what tree sawest thou them talkyng together? He answered: vnder a Holdery tree. And Daniel sayde: very well, nowe thou lyest euen vpon thyne heade. Lo, the messaunger of the Lord hathe receaued the sentence of hym, to cut the in two. Then put he hym aside, & called for the other, and sayd vnto hym: O thou sede of Canaan, but not of Juda: Fayrenes hath dysceaued the, and lust hath subuerted thyne hert. Thus dealt ye afore wyth the doughters of Israel, and they (for feare) consented vnto you: but the doughter of Juda wolde not abyde your wyckednes. Nowe tell me than vnder what tree dydest ꝑ take them speaking together? He answered: Vnder a Pomgranate tree. Then sayd Danyel vnto hym: very well, nowe ꝑ lyest also euẽ vpon thyne head. The messaunger of the Lorde standeth waytyng with the sweard, to cut the in two and to slaye you both.

* Deu.xxxi.c

G

* ii.re.iii.f
Esto.xv.d

* ii.re.xiii.d

* Ero.xxiii.a
Psalm.xcvi.a

With that al the whole multitude gaue
* Psa.xxvii.a a great shoute, & praised God, * which al way
delyuered them that put their trust in hym.
And they came vpon the two elders (whome
Daniel had conuyct with their owne mouth
that they had geuen false wytnes) and dealt
* Deu.xix.d. wyth them, euen lywyse as they wolde haue
Pro.xix.a. done vnto their neyghbours: yet, they dyd * accordyng to the lawe of Moses, and put them to death. Thus the innocent blonde was saued the same daye.

Then Helchiah & hys wyfe prayled God, for their doughter Susanna, with Joachim her husband and all the kynred: ý there was no dishonesty found in her. From that daye forth was Danyel had in great reputacion in the syght of ý people. (And kyng Astyages was layde with his fathers, & Cyrus of Persia raygned in his steade.)

¶ The ende of the story of Susanna.

The story of Bel/ & of the Dragon, which is the.xiiii. Chapter of Daniel after the Latyn.

A Daniel dyd eate at the kinges table, & was had in reuerence aboue all his frendes. There was at Babylon an ymage, called Bel: & there were spēt vpon him euery daye. xii. cakes. xl. shepe, and syxe great pottes of wyne. Hym dyd the kyng worshyp hymselfe, & wente daylye to honoure hym: but Daniel worshypped his owne God. And the kyng sayde vnto him: why dost not thou worshyp Bel? He answered and sayde: * Because
* Deu.iiii.c. and.b.a. Pro.xx.a. I praye not worshyp thynges that be made
& Deut.vi.d with handes, & But the lyuynge God, whiche
Mach.iiii.a made heauen & earth, & hath power vpon all flesh. The kynge sayd vnto hym: thynkest thou not ý Bell is a lyuynge God? Or seyst thou not howe much he eateth and drynketh euery daye? Daniel smyled, & sayde: O kyng disceane not thy selfe, for this is but made of claye within, & of metal without, * nether eateth he euer any thyng.
* Ec.xxxx.c.

B Then the kyng was wroth, & called for his prestes, and sayde vnto them: Yf ye tell me not who is thys, that eateth vp these expenses, ye shall dye: but yf ye can certifye me that Bell eateth them, then Daniel shal dye, for he hath spoken blasphemy agaynst Bell: And Daniel sayde vnto the kyng: let it so be, accordynge as thou hast sayde: The Prestes of Bel were. lxx. besyde their wyues & chyldren. And the kynge went wyth Daniel into the temple of Bel. So Bels prestes sayd: Lo, we wyll go out, and sette thou the meate there (O kynge) and poure in the wyne: then shutte the dore fasse, and seale it wyth thyne owne sygnet: and to morow when thou commest in, yf thou fyndest not that Bel hath eaten vp all, we wyll suffre death: or elles Daniell, that hath lyed vpon vs. The Prestes thought them selues sure ynough, for vnder the altare they had made a preuy entraunce, and there went they in euer, and dyd eate vp what there was.

So when they were gone forth, the king ¶
set meates before Bel. Now Daniel had commaunded hys seruauntes to bryngе asshes, & these he sykted thorowe out all ý temple, that the kynge myght se. Then went they out, & sparred the dore, sealyng it with the kynges sygnet, and so departed. In the nyght came ý prestes wyth their wyues and chyldren (as they were wonte to do) and dyd eate & drynke vp all. In the morning by tymes at ý breake of the daye, the kyng arose, and Daniel with hym. And the kyng sayde: Daniel are the seales whole yet? He answered: Yet (O kynge) they be whole. Nowe as sone as he had opened the dore, the kynge loked vnto the aultar and cried with a loude voyce: Great art thou O Bel, and with the is no disceate. Then laughed Daniel, and helde the kynge ý he shulde not go in, and sayde: Beholde the pauement, marke well, whose fote steppes are these? The kynge sayde: I se ý fote steppes of men, women and chyldren.

Therfore the kynge was angrye, and D
toke the prestes, wyth their wyues and chyldren, and they shewed hym the preuy dores, where they came in, & dyd eate vp such thynges as were vpon the aultare. For the which cause the kyng slewe them, * & deliuered Bel
* Iud. xiii.a into Daniels power, which destroyed hym & his temple.

And in that same place there was a great Dragon, which they of Babylon worshypped. And the kynge sayde vnto Daniel, seyst thou that thys is but a God of metall also? lo, he lyueth, he eateth and drynketh: so that thou canst not saye, ý he is no lyuynge God, therfore worshyp hym. Daniel sayde vnto the kynge: I wyll worshyppe the Lorde my God, * he is the true lyuyng God: as for this
* Ex. he is not the God of lyfe. But geue me leaue (O kynge) and I shall destroye thys Dragon wythout swearde or staffe. The kynge sayd. I geue ý leaue. Then Daniel toke pitch fatte and hearye woll, and dyd sethe them together, and made lompes therof: thys he put in the Dragons mouthe, and so the Dragon burst in sunder: and Daniel sayde: lo, there is he whom ye worshypped. When they of Babylon heard ý, they toke greate indignacyon and gathered them together agaynst ý kyng sayinge: The kynge is become a Jewe, and he hathe destroyed Bell, he hathe slayne

the

the Dragon, and put ꝑ Prestes to death: So they came to the kyng, and sayde: let vs haue Daniel, or els we wyl destroye the and thine house.

Howe when the kyng sawe, that they rul ded in so sore vpon hym, and that necessytie constrayned hym, * he delyuered Daniel vnto them: which cast hym into the Lyons den, where he was syxe dayes. In the denne there were seuen Lyons, and they had geuen them every daye two bodies and two shepe: which then were not geuen them, to the intent that they mygte deuoure Daniel.

There was in Jewrye a Prophete called Habacuc, whiche had made pottage, & broken bread in a depe platter, and was goynge into the felde, for to bryngе it to the reapers. But the Aungel of the Lorde sayde vnto Habacuc, Carry the meate that thou hast into Babylon, vnto Daniel, which is in the Lyons den. Then Habacuc sayde: Lord, I neuer sawe Babylon: and as for the denne, I knowe it not. Then the Aungell of the Lord toke hym by the toppe, and bare hym by the heare of ꝑ hed (thorowe a mygtye wynde) set hym in Babylon vpon ꝑ denne. And Habacuc cryed, saying: O Daniel * ꝑ seruaunt of God, haue, take the breakefast, ꝑ God hath sent the. And Daniel sayde: O God, hast ꝑ thought vpon me well, thou neuer fayleyst them ꝑ loue the. So Daniel arose, and dyd eate: & the Aungel of the Lorde set Habacuc in hys owne place agayne immediatly.

Upon the seuenth daye, the kynge wente to bewepe Daniell: and when he came to the denne, he loked in: and beholde, Daniel sat in the myddst of the Lyons. Then cryed ꝑ kynge with a loude voyce, sayinge: Great art thou, O Lord God of Daniel: * & he drawe hym out of the Lyons denne. * As for those ꝑ were the cause of his destruccyon, he dyd cast them in to the denne, and they were deuoured in a moment before his face.

After this, wrote the kynge vnto all people, kynredes and tunges, that dweite in all countrees, sayinge: peace be multiplyed with you. My cõmaundemente is, in all the dominions of my realme: that men feare and stand in awe of Daniels God, * for he is ꝑ lyuinge God, whiche endureth euer: hys kyngdoume shall not be vncorrupte, and hys power is euerlastynge. It is he that can delyuer and saue: he doth wonders and marueloys workes in heauen and in earth, for he hath saued Daniel from ꝑ power of ꝑ Lyons.

¶ The ende of the Story of Bel.

The prayer of Manasses kynge of Juda, when he was holden captyue in Babylon.

O Lorde almyghtye, God of our fathers, Abrahã, Isaac, and Jacob, and of the rygheteous seade of them: whiche hast made Heuen and earth, with all the ornament thereof, whiche hast ordeyned the see, by ꝑ worde of thy cõmaundement: which hast shutte vp the depe, and haste sealed it for thy fearefull and laudable name, whiche all men feare, and tremble before the face of thy vertue, and for the anger of thy thretenynge, the which is importable to synners. But the mercy of thy promes is great and vnsearcheable, for thou arte the Lorde God most hygh aboue all the earth, longe sufferynge, and ercedynge mercyfull, and repentaunte for the malyce of men. Thou Lorde after thy goodnes hast promysed repentaunce of ꝑ remissyõ of synnes: and thou that arte the God of the rygheteous, haste not put repentaunce to the rygheteous Abraham, Isaac, and Jacob: vnto them that haue synned agaynste the: But because I haue synned aboue the nombre of the sandes of the see, and that myne iniquyties are multiplyed, I am humbled with many bandes of yron, and there is in me no breathynge. I haue prouoked thyne anger, and haue done euell before the, in commyttynge abhominacyon and multiplyinge offences. And nowe I bowe the knees of my herte, requirynge goodnes of the O Lord, I haue synned, Lorde I haue synned, and knowe myne iniquytie. I desyre the by prayer, O Lorde forgeue me: forgeue me, and destroye me not wyth myne iniquytyes, neyther do thou alwayes remembre myne euelles to punyshe them, but saue me (which am vnworthy) after thy great mercy: and I wyl praise the euerlastyngly, all the dayes of my lyfe: for all ꝑ vertue of heuen prayseth ꝑ, and vnto the belongeth glory worlde without ende. Amẽ.

The fyrste bookeof the Machabees.

¶ The fyrst Chapter.

¶ After the deathe of Alexander the kynge of Macedonia. Antiochus taketh the kyngdom. Many of the chyldren of Israell made couenaunt with the Gentiles. Antiochus subdueth Egypte and Jerusalem vnto hys dominyon. Jerusalem beyng burnt maketh lawes of her owne, and forbydeth to kepe Goddes lawes. Antiochus setteth vp an Idol ouer the aulter of God.

A After that Alexander the sonne of Phylyppe, kynge of Macedonia went forth of the lande of Cethim, and slew Darius kynge of the Persians and Medes: It hapened that he toke great warres in hande, wanne very many stronge cytyes, and slewe many kynges of the earth, goyng thorow to the endes of the worlde, and gettynge many spoyles of ye people: In so much, ye the worlde stode in great aw of hym, * & therfore was he proude in his herte. Nowe, when he had gathered a mygtye stronge hoolte, and subdued the landes and people with theyr princes, so that they became trybutaryes vnto hym: he fel sycke. And when he perceaued ye he must nedes dye, he called for his noble estates (whiche had bene brought vp w̄ hym of chyldren) * & parted his kyngdome amonge the, whyle he was yet alyue. So Alexander raygned. xii yere, and then dyed.

* Judit. i. d.

* Dani. viii. a and. viii. d.

After hys death fell the kyngdome vnto hys Prynces, and they optayned it euery one in hys rowme, and caused them selues to be crowned as kynges: and so dyd theyr chyldren after them many yeres, and much wyckednes increased in the worlde. Out of these came the vngracyous rote, noble Antiochus the sonne of Antiochus the kynge (* whiche had bene a pledge at Rome) and he raygned in the. C. xxxvii. yeare of the empyre of the Grekes.

i. Mac. viii. a

B In those dayes wente there out of Israell wycked men, whiche moued muche people w̄ theyr counsell saying: * Let vs go & make a couenaunt with the heathen, that are rounde aboute vs: for sence we departed from them we haue had much sorowe. So this deuyce pleased them wel, and certayne of the people toke vpon them for to go vnto ye kyng, which gaue them lycence to do after ye ordynaunce of the Heathen. * Then set they vp an ope scole (at Jerusalem) of the lawes of the Heathen and were nomore circumcysed: but forsoke ye holy testament, and ioyned them selues to the heathen, * & were cleane solde to do myschefe. So when Antiochus beganne to be mygtye in hys kyngdome, he went aboute to optayne the lande of Egypte also ye he mygte haue the dominyon of two realmes, * Upon this entred he into Egypt w̄ a stronge hoost, wyth charettes, elephantes, horsemen, and a great nombre of shippes & beganne to warre agaynst Ptolomy the kynge of Egypt. But Ptolomy was afrayd of hym: & fled: and many of his people were wounded to death. Thus Antiochus wanne many strong cities and toke awaye greate good out of the lande of Egypt.

* Deu. xii. a. Judic. ii. a.

& Jer. xliii. c

i. Mac. viii. b

iii. reg. xxi. d

i. Mac. b. a.

C * And after that Antiochus had smytten Egypt, he turned agayne in the. C. xliii. yere, and went towarde Israel, & came vp to Jerusalem w̄ a mygtie people: and entred proudly into the Sanctuary, and toke away ye golden altare, the candelstycke and all the ornamentes therof, the table of the shewbred, the powryng vessell, the chargers, ye golden spones, the vayle, the crownes, & golden apparel of the temple, & brake downe al. He toke also the syluer & gold, the precyous Jewels, & the secrete treasures that he founde. And whē he had taken awaye al together, caused a great murthur of men, & so fulfylled his malicyous pryde, he departed into his owne lande.

i. Mac.

Thus there arose greate heynesse and mysery in all ye land of Israel. * The prynces and the elders of the people mourned, ye yong men and the maydens were defyled, and the fayre bewtye of wemen was chaunged: the bryde grome and the bryde toke the to mournynge: the lande and those that dwelt therin, was moued: for all the house of Jacob was brought to confusyon.

D

i. Mac.

* After two yeares the kyng sent his chefe treasurer into ye Cyties of Juda, which came to Jerusalem with a great multytude of people, speakynge peaceable wordes vnto them, but all was dysceate: for whan they had geuen hym credence, he fell sodenly vpon the cytie, & smote it sore, & destroyed much people of Israel. * And when he had spoylyd the cytie, he set fyre on it, castynge downe houses & walles on euery syde. The wemē & their chyldren toke they captyue, & led awaye theyr catell. Then buylded they the cytie of David w̄ a great & thycke wall, & wyth mygtey towres, and made it a stronge hold for them. Besyde all this, they set wycked people and vngodly men to kepe it, stoared it w̄ weapens & vytayles: gathered the goodes of Jerusalem and layd them vp there: thus became it a theuyshe castell.

i. Mac.

And thys was done to laye wayte for the people that went into the Sanctuarye, and for the cruell destruccyon of Israel. Thus they shed innocent bloud on euery syde of the Sanctuary, and defyled it: In so muche that the cytēsyns were fayne to departe, and the Cytye became an habytacyon of straungers, beyng desolate of her owne sede, for her owne natyues were fayne to leaue her. * Her Sanctuarye was cleane wasted, her holye dayes were

were turned into mournynge, her Sabbothes were had in derysyon, and her honoure brought to naught. Loke how great her glory was afore, so greate was her confusyon, & her ioye turned into sorow.

6 *Antiochus also the kynge sent out a cõmissyon vnto all hys kyngdome, that all the people shuld be one. Then they left euery mãs lawe, and all the Heathen agreed to the commaundement of kynge Antiochus: Yee, many of the Israelytes consented there vnto seruyng vnto Idols, and defylyng the Sabboth. So the kynge Antiochus sent his messengers wyth hys commissyon vnto Ierusalem, and to al the cytyes of Iuda: that they shulde folowe the lawes of the Heathen, and shuld ether burnt offerynge, meatofferyng: & peaceofferyng to be made in the temple of God, and that there shulde no Sabboth nor hye feast daye be kepte: but cõmaunded that the Sanctuary and the holy people of Israel shulde be defyled.

He commaunded also that there shuld be set vp other altares, temples, & Idols: to offer vp swynes flesh & other vncleane beastes. Yet men shulde leaue theyr chyldren vncircumcyled, to defyle theyr soules with all manner of vncleannesse & abhominacyons: ye they might so forget the lawe, and chaunge all ye ordynaunces of God: & that whosoeuer wolde not do accordyng to the commaundement of kyng Antiochus, shulde suffre death. In lyke maner commaunded he thorowe out all hys realme, and set rulers ouer the people, to compell them to do these thynges commaundyng the cyties of Iuda to do sacrifyce vnto Idols.

7 Then wente the people vnto the Heathen by heapes, forsoke the lawe of the Lorde, and committed much euell in the lande: Yee, & chased out the secrete Israelytes, which had hyd them selues in corners and preuy places. The xv. daye of the Moneth Casleu, in the. Cxlv. yere, set kynge Antiochus an abhominable Idoll of desolacyon vpon the altare of God, and they buylded altares thorowe out all the Cyties of Iuda on euery syde, before the dores of the houses, and in ye stretes: where they brent incense, & dyd sacrifice. *And as for the bokes of the lawe of God, they brent them in the fyre, and rent them in peces. Whatsoeuer it was that had a boke of the testament of ye Lorde found by hym, yee whosoeuer endeuored hym selfe to kepe the lawe of ye Lord, the kynges commaundement was, ye they shulde put hym to death. And thorowe his auctoryte they executed these thynges euery moneth vpon the people of Israel that were found in the cyties.

8 *The fyue and twentye daye of the Moneth, what tyme as they dyd sacrifyce vpon the altare (which stode in the strade of the altare of ok the Lord) accordyng to the cõmaundement of kyng Antiochus, they put certaine wemen to death, which had cauled theyr chyldren to be circumcyled: Not onely ye, but they hanged vp the chyldren by the neckes thorow out all theyr houses, and slewe the circumcysers of them.

Yet were there many of the people of Israel, whiche determyned in them selues, that they wolde not eate vncleane thynges: but chose rather to suffre death, then to be defyled wt vncleane meates: So because they wolde not breake ye blessed lawe of God, they were cruelly slayne. And this great tiranny increased very sore vpon ye people of Israel.

¶ The.ii. Chapter.

¶ The mournyng of Mathatias and hys sonnes for the destruccyon of the holy cytie. They refuse to do sacrifyce vnto Idols. The zele of Mathathias for the lawe of God. They are slayne and wyll not fyghte agayne because of the Sabboth daye. Mathathias dyng commaundeth his sonnes to fyghte by the worde of God after the ensample of the fathers.

IN those dayes there dyd stand vp one Mathathias the sonne of John ye son of Symeon the Prest (out of the kynred of Joaris) from Ierusalem, and dwelt vpon the mount of Modyn, and had. v. sonnes Jhon called Goddis, Simeon called Thasi: Judas, otherwyse called Machabeus: Eleasar, otherwyse called Ibaron: and Jonathas whose syrname was Appus. These sawe the euel that was done amonge the people of Iuda & Ierusalem. And Mathathias sayde: wo is me, alas that euer I was borne, to se hys mysery of my people, & the pyteous destruccyon of the holy cytie: and thus to syt so styll, it beyng delyuered into the handes of the enemyes. *Her Sanctuary is come into the power of straungers: her Temple is, as it were a man ye hath lost hys good name: Her precyous ornamentes are caryed awaye captyue. Her olde men are slayne in the stretes, & her yonge men are fallen thorowe the sweard of the enemyes.

What people is it, that hath not some possession in her kyngdome? Or who hath not gotten some of her spoyles? All her glory is taken away. She was a fee woman, & nowe she is become an handmayde. Beholde our Sanctuary, our bewtie & honoure is wasted awaye, & defyled by the Gentyls. What helpeth it vs then to lyue? And Mathathias rent his clothes, he & his sonnes, & put sackloth vpon them, and mourned very sore.

Then came the men thyther which were sent of kynge Antiochus, to compell suche as were fled into the Cytie of Modyn, for to do sacrifyce, and to burne incense vnto Idols, & to forsake the lawe of God. So, many of the people of Israell consented and enclyned vnto them, but Mathathias and his sonnes remayned stedfast. Then spake the commyssyoners

syoners of kynge Antiochus, and sayde vnto Mathathias: Thou art a noble man, of hye reputacyon and great in thys Cytie, hauynge fayre chyldren and brethren. Come thou therfore fyrst, and fulfyll ye kynges commaundemēt, lyke as all ye Heathen hane done yee, and the men of Juda, & such as remayne at Jerusalem: so shalt ye and thy chyldren be in the kynges fauoure & enriched with golde syluer & greate rewardes.

Mathathias answered, and spake with a loude voyce. Though all nacyons obey the kyng Antiochus, and fall awaye euery man from keppyng ye lawe of theyr fathers: though they consent to his cōmaundementes, yet wil I and my sonnes & my brethren, not fal from the law of our fathers. God forbyd we shuld that were not good for vs * that we shoulde forsake the lawe and ordynaunces of God, & to agre vnto the commmaundement of kyng Antiochus. Therfore we wyl do no suche sacrifyce, nether breake the statutes of our law * to go another waye. And when he had spoken these wordes, there came one of the Jewes, which openly in the syght of all, dyd sacrifyce vnto the Idols vpon the altare in the cytie of Modin, accordyng to the kynges cōmaundement.

* Actes.v.b.

* Prou.iiii.c

C When Mathathias sawe thys, it greued hym at the hert, so ye his raynes shoke withal and hys wrathe kyndled for very zeale of the lawe. With that he starte vp, and kylled the Jewe beside the aulter: Yee, & slewe the kynges commissyoner, that compelled hym to do sacrifyce, and destroyed the aulter at the same tyme: such a zeale had he vnto the lawe of god * lyke as Phinehes dyd vnto zambri ye sonne of Salomi. And mathathias cryed with a loude voyce thorowe the Cytie saying. Whoso is feruent in the lawe, and wyll kepe the couenaunt, let hym folow me. * So he & his sonnes fled into the mountaynes, & left al that euer they had in the cytie. Many other godly men also departed into the wyldernes with theyr chyldren, theyr wyues & theyr catell, and remayned there: for the tyranny increased sore vpon them.

* Nu.xxv.b

* ii. mac.b.c.

D Nowe when the kynges seruauntes, and the hoost, which was at Jerusalem in the cytie of Dauid heard, ye certayne men had broken the kynges commaundement, and were gone theyr waye to the wyldernes into secret places, and that there were many departed after them: they folowed vpon thē, to fyght against them in the Sabboth daye, and sayd wyll ye yet rebell? Get you hence, and do the commaundement of kynge Antiochus, and ye shall lyue. They answered: * We wyll not go forth, nether wyll we do the kynges commaundement, to defyle the Sabboth daye. Then begame they to fyght agaynste them, neuertheleſſe: they gaue them none other answere, nether cast they one stone at them, nor made faste theyr preuy places, but sayde: we wyll dye all in our innocency, heauen & earth shall testifie with vs, that ye put vs to death wrongeously. Thus they fought agaynst the vpon the Sabboth, and slewe both men and catell, theyr wyues and theyr chyldren, to the nombre of a thousand people.

* Josue.i.c.

When Mathathias and his frendes heard thys, they mourned for them ryght sore and sayde one to another: Yf so be that we all do as oure brethren hane done, and fyght not for our lyues and for our lawes agaynste ye heathen, then shall they the soner rote vs out of ye earth. So they concluded amonge thē selues at the same tyme: saying, what soeuer he be ye commeth to make battayl wyth vs vpon the Sabboth daye, we wyll fyght agaynst hym and not dye all, as our brethren ye were murthered so haynously. Upon this came the Sinagoge of the Jewes vnto the stronge mē of Israel, all such as were feruent in the lawe. And all they that were fled for persecucyon, came to helpe them, and to stand by them: In so much that they gathered an hoolte of men, and slewe the wycked doers in theyr gelously and the vngodly men in theyr wrath. Some of the wycked fled vnto the Heathen, and escaped.

E

Thus Mathathias and hys frendes went about, and destroyed the aulters, & circumcysed ye chyldren, that had not yet receaued cyrcumcisyon: as many as they founde within ye coastes of Israell: & folowed mynghtely vpon the chyldren of pryde, & this acte prospered in theyr handes: In so much, that they kept the lawe against the power of the Gentyles and the kynges: & gaue not ouer theyr dominyon vnto wycked doers.

F

After thys, when the tyme drewe on fast, that Mathathias shulde dye, he sayde vnto hys sonnes: Nowe is pryde and persecucyon increased, nowe is ye tyme of destrucyon and wrathfull dysplesure: wherfore (O my sonnes) be ye feruent in ye lawe, and ieopard your lyues for the Testament of the fathers cal to remēbraunce what actes oure fathers dyd in theyr tyme, so shall ye receaue great honoure and an euerlastyng name.

* Remēbre Abraham, was not he founde faythful in temptacyon, and it was reckened vnto hym for ryghteoulnes? ‡ Joseph in tym of his trouble kept the commaundement, and was made a Lord of Egypte. * Phinehes oure father was so feruent for the honoure of God, that he optayned the couenaunt of an euerlastyng Prestrhode. * Josua for fulfyllynge the worde of God, was made the captayne of Israel. ‡ Caleb bare recorde before the congregacyon & receaued an heritage. * Dauyd also in his merciful kyndnes, optayned the trone of an euerlastyng kyngdome.

* Iam. Rom. Gen. Deute. Eccli. 1.Cor. 2.Ma. Eccli.

* Ma. Reg.

‡ Nu.

* Esai.

Elias beinge gelous & feruent in the lawe, was taken vp into heauen. Hananias, Asarias and Misael remayned stedfast in fayth, and were delyuered out of the fyre. In lyke maner * Daniel beinge vngylty, was saued from the mouth of the Lyons.

And thus ye maye consydre thorowoute all ages lyns the worlde begane, * that who soever put theyr trust in God, were not ouercome. * Feare not ye then the wordes of an vngodlye man: For his glorye is but donge and wormes: to daye is he set vp, and tomorowe is he gone: for he is turned into earth, & his memorial is come to nought. Wherfore, (O my sonnes) take good hertes vnto you, and quyte youre selues lyke men in the lawe: for ye do the thynges that are commaunded you in the lawe of the Lorde your God, ye shall obtayne great honour therin.

And beholde, I knowe that your brother Symō is a man of wyldome: se that ye gyue eare vnto hym alwaye, he shalbe a father vnto you. As for Judas Machabeus, he hath ever ben mygthy and stronge from his youth vp: let hym be youre captayne, and ordre the battayle of the people: thus shall ye bryngе vpon all those that fauour the lawe, and that ye auenge the wronge of your people and recompence the heythen agayne, and ayde youre selues whole to the commaundement of the lawe. So he gaue them his blessyng, and was layed by his fathers: and dyed in the. C. xlvi. yere at Modin, where his sonnes buryed hym in his fathers sepulchre, and all Israel made great lamentation for hym.

¶ The. iii. Chapter.

Judas is made ruler ouer the Jewes. He kylled Appolonius & Seron the prince of Syria. The confidence of Judas towarde God. Judas determyneth to fyght agayne Lysias, whome Antiochus had made captayne ouer his hoost. The prayer of the aduersaryes.

Then stode vp Judas Machabeus in his fathers stede, and al his bretheren helped hym: and so dyd all they that helde with his father, & fought with cherefulnesse for Israel. So Judas gat his people great honour he put on a breastplate as a gyaunte, and arayed hym selfe with his harnesse, and defended the hoost with his swearde. In his actes he was lyke a Lyon, and as a Lyons whelpe roarynge at his praye. * He was an enemye to the wycked, & hunted them out: & bret vp those that vered his people: So that his enemyes fled for feare of hym, & all the workers of vngodlynesse were put to trouble: the incke and prosperitie was in his hande. This grened dyuers kinges, but Jacob was greatly reioyced thorow his actes, and he gat hym selfe a great name for euer.

He wente thorowe the cyties of Juda, destroying the vngodly out of them, turnynge awaye the wrath fro Israel, and receyuyng suche as were oppressed: and the fame of him went vnto the vttermost parte of the earth. Then Appolonius (a prince of Syria) gathered a mygthye great hoost of the heythen, & out of Samaria, to fyght agayne Israel. Which whē Judas perceyued, he went forth to mete hym, fought with hym, slewe hym, & a great multitude with hym, the remnaunte fled, and he toke theyr substaunce. Judas also toke Appollonius owne swerde, & fought with it all his lyfe longe.

Now whē Seron (an other prince of Syria) herde saye, that Judas had gathered vnto him the cōgregacion & church of the fayth full, he sayde: I wil get me a name & a prayse thorowe out the realme: for I wyl goo fyght with Judas and them that are with hym, as many as haue despysed the kynges commaundement. So he made hym readye, and there went with hym a great mygthy hoost of the vngodlye, to stande by hym, and to be auenged of the chyldren of Israel. And when they came nye vnto Bethoron, Judas went forth agynst them with a small companye. And when his people sawe suche a great hoost before them, they sayde vnto Judas: Howe are we hable (being so fewe) to fyght agaynst so great a multitude and so stronge, seing we be so wery, and haue fasted all this daye?

* But Judas sayde: It is a small matter for many to be ouercome with few: yea, there is no difference to the God of heauen, to deliuer by a greate multitude or by a small company: * for ye victorye of the battayl standeth not in the multitude of the hoost, but ye strēgth commeth from heauen. Beholde, they come agaynst vs with a presumtuous and proude multitude, to destroy vs, our wyues and our chyldren, and to robbe vs. But we wyll fyght for our lyues, and oure lawes, and the Lorde hym selfe shall destroye them before our face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes, he leapt sodaynly vpon them. Thus was Seron smytten, and his hoost put to flyght, and Judas folowed vpon thē beyonde Bethoron vnto the playne felde: where ther were slayne eyght hundred men of them, and the residue fled into the lande of the Philistines. Then all the Heythen on euery syde were afrayed of Judas and his bretheren: so that the rumour of hym came vnto the kynges eares, for all the Gentyles couldе tell of the warres of Judas.

So when kynge Antiochus heardе these tidynges, he was angry in his mynde: wherfore he sent forthe, and gathered an hoosse of his whole realme, very stronge armyes: and opened his treasurye, and gaue his hoosse a yeares wagyes in hande, commaundynge them

* Elias
* 1.reg.xviii.a
* ii.pa.xvb.b

them to be readye at all tymes.

Neuertheleſſe, when he ſawe, that there was not moneye ynoughe in his treaſuryes, and that thorowe the diſcorde and perſecucyon, which he made in ꝑ land (to put downe the lawes that had bene of olde tymes) his cuſtomes & trybutes of the lande were myniſhed: he feared that he was not hable for to beare the coſtes and charges anye longer, nor to haue ſuche gyftes, to gyue ſo liberally as he dyd afore, more then the kynges that were before hym.

Wherfore, he was heuy in his mynde, and
*1. Mac. vi. a thought *to go into Perſides, for to take tributes of the lande, & ſo to gather moche money. So he left Lyſias (a noble man of the kynges blonde) to ouerſe the kynges buſynneſſes, frome the water Euphrates vnto the borders of Egypte: & to kepe well his ſonne Antiochus, tyll he came agayne:

E Moreouer, he gaue hym halfe of his hoſt and Elephantes, comytted vnto hym euerye thynge of hys mynde, concernynge thoſe whiche dwel in Juda and Jeruſalem: that he ſhoulde ſende out an armye agayneſt them, to deſtroye and to rote out the power of Iſrael and the remnaunte of Jeruſalem: to put oute their memorial from that place, to ſet ſtraũgers for to enhabyte all their quarters, and parte their lande amonge them: Thus the
*Ioſeph. ca. 7. lib. antiq. kynge toke the other parte of the *hooſt, and departed frõ Antioche (a cytie of his realme) ouer the water of Euphrates, in the hundred and. xlvii. yere, and went thorowe the hygh countrye.

*6. ma. bfii. d *And Lyſias choſe vnto hym Ptolompe the ſonne of Dorimmus, Nicanor and Gorgias myghtye men, and the kynges frendes. These he ſent with. xl. thouſande foote men, and. vii. thouſande horſemen, for to go into ꝑ lande of Juda, & to deſtroye it, as the kynge commaunded. So they went forth with all their power, and came to Emmaus into the playne felde. When the marchauntes herde the rumour of them, they, & their ſeruãtes, toke very moche ſyluer and golde, for to bye the chyldren of Iſrael to be their bonde men: There came vnto them alſo yet moo men of warre on euery ſyde, out of Syria, and from the Paleſtynes.

Now when Judas & his brethren ſawe ꝑ
✠ trouble increaſed, & that the hooſt drewe nye vnto their borders cõſyderyng ꝑ kynges words whiche he commaunded vnto the people: namely, that they ſhoulde vtterly waſte and deſtroye them: They ſayde one to an other: Let vs redreſſe the decaye of oure people, let vs fyght for our folke and for oure Sanctuarye. Then the congregacion were ſoone redye gathered to fyght, to praye and to make ſupplicacion vnto God for merey and grace.

*1. Mac. i. d * As for Jeruſalem, it laye voyde, & was as it had bene a wylderneſſe. There wente no man in nor out at it, and ꝑ Sãctuary was troden downe. The aleauntes kept the caſtel there was the habytacion of the heythen. The myrth of Jacob was taken awaye, the pype and the harpe was gone from amonge them.

The Iſraelites gathered them together G
and came to Maſpha before Jeruſalem: for in Maſpha was ꝑ place *where they prayed afore tyme in Iſrael. So they faſted ꝑ daye, *1.
& put ſakclothes vpon them, caſt aſhes vpõ their heedes, rent their clothes, & layed forth the bokes of the lawe (wherout the heythen ſoughte the lyke neſſe of their ymages) and brought the preſtes ornamẽtes, the fyrſtlynges & the tythes. They ſet there alſo the *abſtayners (whiche had fulfylled their dayes) *
before God, and cryed with a loude voyce, towarde heauen, ſayinge: What ſhall we do with theſe? and whyther ſhall we cary them away? For thy Sanctuary is troden downe and defyled, thy preaſtes are come to heynneſſe and diſhonoure: and beholde, the heythen are come together for to deſtroye vs. Thou knoweſt what thynges they ymagine agayneſt vs. How may we ſtand before them except thou (O God) be our helpe?

They blewe out the trompet alſo with a
loude voyce. Then Judas ordeyned *captay- *
nes ouer the people: ouer thouſandes, ouer hundredes, ouer fyftye, and ouer ten. But as for ſuche as buylded thẽ houſes, maryed wynes, plãted them vyneyardes, and thoſe that were fearefull: he commaunded them euerye man to go home agayne, accordynge *to the *de
lawe. So the hoſt remoued, and pytched vpõ Iu
the ſouthſyde of Emmaus.

And Judas ſayd: Arme your ſelues, be ſtronge (O my chyldren) make you ready agayneſt tomorowe in ꝑ morning, that ye may fyght with theſe people, which are agreed to gyther to deſtroye vs and our Sanctuarye. Better is it for vs to dye in battayle, then to ſe oure people and our Sanctuary in ſuche a myſerable caſe: * Neuertheleſſe, as thy wyll *Ma
is in heauen, ſo be it.

¶ The. iiii. Chapter.

¶ Judas goeth agayneſt Gorgias whiche lyeth in wayte. He putteth Gorgias and his hooſt to flyght. Lyſias inuadeth Jewry, but Judas diſpyteth hym out. Judas purifyeth the temple and dedicateth the aulter.

I

Then toke Gorgyas fyue thouſand men of fote, and a thouſande of the beſt horſemẽ, & remoued by nyght, to come nye where the Jewes hooſt laye, & ſo to ſlaye them ſodeynly. Now ꝑ men that kepte the caſtell, were the conueyers of them. Then arose Judas to ſmyte the cheefe and principal of ꝑ kynges hoſt at Emmaus, for the army was not yet come together. In the meane ſeaſon came Gorgias by nyght in to Judas

to Judas tentes: & when he fownde no man there, he sought them in the mountaynes, and thought they had ben fled awaye, bycause of him. But when it was daye, Judas shewed him selfe in the felde with thre thousande men only, whiche had neither harnesse nor swerdes to their myndes.

But on the other syde, they sawe that the heythen were myghtye and well harnessed, and their horsemen about them, and al these well experte in feates of warre. Then sayde Judas to ỳ men that were w̃ hym: Feare not ye ỳ multitude of thē, be not afrayed of their violent runnynge: remembre, how we oure fathers were delyuered * in ỳ red see, when Pharao followed vpon them with a great hoost.

Euen so let vs also crye nowe towarde heauen: and the Lorde shall haue mercy vpon vs, and remembre the couenaunt of oure fathers: yea, and destroye this hoost before our face this daye. And all the heythen shall knowe, that it is God hym selfe, which delyuereth and saueth Israel.

Then the heythen lyft vp their eyes: and when they sawe that they were commynge agaynst them, they went out of their tentes into the battayle: and they that were with Judas, blewe vp the trompettes. * So they mytched together, and the heythen were discomfited, and fled ouer the playne felde: but the vtmost of them were slayne. For they followed vpō thē vnto Assaremoth, and into the fields of Joumea towarde Azot and Jānia: so that there were slayne of them vpō a thre thousande men. So Judas turned agayne w̃ his hoost, and sayde vnto the people: Be not greedy of the spoyles, we haue yet a battayle to fyght, for Gorgyas and his hoost are here by vs in the mountaynes, but stande ye fast agaynst oure enemyes, and ouercome them: then maye ye safely take the spoyles.

As Judas was speakyng these wordes, behold, there appeared one parte of thē vpon the mount. But when Gorgyas sawe that they of his partye were fled, and the tentes brent vp (for by the smoke they myght vnderstande what was done) they perceyuynge this, were very sore afrayed: and when they sawe also that Judas and his hoost were in the felde readye to stryke battayle, they fled everychone into the lande of the heythen.

So Judas turned agayne to spoyle the tentes, where they gat moche golde and syluer, precious stones, purple & great rychesse. Thus they went home, and songe a Psalme of thankesgyuynge, and prayseed God in heauen: * for he is gracious, & his mercye endureth for euer: And so Israel had a greate vyctorye in that daye.

Nowe all the heythen that escaped, came and tolde Lysias euerye thynge as it happened. Wherfore Lisias was sore afrayed, and greued in his mynde, bycause Israel had not gotten suche myshortune, as he wolde they shulde, neyther as the kyng cōmaunded. The nexte yere folowynge gathered Lysias thre score thousand chosen men of foote, and fyue thousande horsemen to fyght agaynst them.

So they came into Jewrye, and pytched their tētes at Bethoron, where Judas came agaynst them with ten thousande men. And when he sawe so greate & myghtye an hoost, he made his prayer, and sayde: Blessed be thou (O Sauyoure of Israel) * whiche dydest destroye ỳ violent power of the gyaunt, in the hande of thy seruaunt Dauid, * and gaueste the hoofte of the heythen into the hande of Jonathas (the sonne of Saul) and of his weaponbearer. *i. re. xvii. g *i. re. xiiii. b.

Put this hoost now into the hande of thy people of Israell, and let thē be confounded, in their multitude and horsmen. Make them afrayed, and discomfort the boldnesse of their strēgth, ỳ they maye be moued thorow their destruction. Cast them downe thorowe the swerde of thy louers, then shall all they that knowe thy name, prayse the with thankesgyuynge.

So they stroke the battayle, and there were slayne of Lisias hoofte, fyue thousande men. Then Lisias seing the discomfytyng of his men, and the manlynesse of the Jewes, howe they were readye, eyther to lyue or dye lyke men: he went vnto Antioche, and chose out men of warre: that when they were gathered together, they myght come agayne into Jewry. Then sayd Judas and his brethrē beholde, oure enemyes are discomfyted: Let vs nowe go vp, to clense and to repayre the Sanctuarye.

* Upon this, all the hoost gathered them together, and went vp into mounte Syon. Now when they sawe the Sanctuary layed waste, ỳ aulter defyled, ỳ dores brent vp, the shrubbes growyng in the courtes, lyke as in a wood or vpon mountaynes: yea, and ỳ the preastes Celles were broken downe: They rent their clothes, made great lamentation, cast ashes vpō their heedes, fell downe flat to the grounde, made a great noyse with the trompettes, and cryed towarde heauen. *ii. mac. v. a

Then Judas appoynted certayne men to fyght agaynst those whiche were in ỳ castell tyll they had clensed the Sanctuarye. So he chose preestes ỳ were vndefyled, suche as had pleasure in the lawe of God: and they clensed the Sanctuarye, and bare out the defyled stones into an vncleane place. And for so moche as the aulter of burntoffrynges was vnhalowed, he tooke aduysement, what he myght do wall: so he thought it was best to destroye it (lest it shulde happē to do thē any shame) for the heythen had defyled it, & therfore they brake it downe. As for the stones,

they

they layed them vp vpon the mountayne by the house in a conueniet place: till there came a prophet, to shewe what shuld be done with them.

A * So they toke whole stones accordynge to the lawe, and buylded a newe aulter suche one as was before, & made vp the Sãtuary within and without, & halowed the house & the courtes. They made newe ornamẽtes, & brought the cãdelstycke, the alter of incence, and ꝑ table into the temple. The incẽce layed they vpon the alter, and lyghted the lampes which were vpon the candelstyck, that they myght burne in the tẽple. They set the shewbred vpon the table, and hãged vp the vayle and set vp the tẽple, as it was afore. * And vpon the. xxv. daye of the ix. moneth, which is called the moneth of Casleu, in the. Clviii yere: they rose vp bytymes in the morynge for to do sacrifyce (accordynge to the lawe) vpõ the newe burnt offrynge alter that they had made: after the tyme and season that the Heythen had defyled it. The same daye was it set vp agayne, with songes, pypes, harpes and cymbales.

*Exod. xx. d. Deut. xxvii. a Iosue. viii. g

*ii. Mac. x. a

G And all the people fell vpon their faces, worshipping and thãking the God of heauẽ which had gyuen them the victorye. * So they kept the dedicatiõ of ꝑ altre. viii. dayes, offryng burnt sacrifyces and thãkoffrynges with gladnesse. They deckte the temple also with crownes and shyldes of golde, and halowed the portes and celles, and hanged dores vpon them. Thus there was very great gladnesse among ꝑ people, bycause the blasphemy of the Heythen was put awaye. So Judas and his brethren with the whole congregacion of Israel, ordeyned, * that ꝑ tyme of the dedication of the aulter shulde be kept in his season from yere to yeare, by the space of. viii. dayes, from the. xxv. daye of the moneth Casleu: with myrth and gladnesse.

*ii. Mach. x. d

*John. x. c.

And at the same tyme buylded they vp the mounte Syon with hye walles and stronge towres rounde about: lest the Gẽtiles shulde come and treade it downe, as they day afore. Therfore Judas sette men of warre in it, to keepe it: and made it stronge, for to defende * Bethsura: that the people myght haue a refuge agaynst the Edomytes.

*i. Mach. vi. b. f

¶ The. v. chapter.

¶ Judas banquysshed the Heythen that go about to destroye Israel, and is holpen of his brethren Symõ and Jonathas. He ouerthroweth the cytie of Ephrõ bycause they denyed hym passage thorowe it.

A IT happened also that when ꝑ hey then rounde aboute heardе, howe that the aulter & the Sanctuarye were set vp in their olde estate: it displeased them verye sore, wherfore they thought to destroye the generacion of Jacob that was amõge them: In so moch that they beganne to slaye and to persecute certayne of the people. * Then Judas fought agaynst ꝑ chyldren of Esau in Idumea, and agaynst those whiche were at Arabathame (for they dwelt rounde about the Israelites) where he slew and spoyled a great multitude of them. He thought also vpõ the malice and vnkyndfulnesse of the chyldren of Bean, howe they were a snare and a stoppe vnto the people, & howe they layed wayte for them in the hye waye. Wherfore he shut vp thẽ into towres, and came vnto them, destroyed them vtterly and burnt vp their towres, with al that were in them.

*Joseph. ca. xii. lib. xii.

*Esai. xxxiii. c

Afterwarde, went he agaynst the chyldren of Ammon, whereof he founde a myghtye power and a greate multitude of people, with Timothy their captayne. So he stroke many battayles with them, which were destroyed before him. And when he had slayne them, he wanne Gazer the cytie, with the townes belongynge therto, and so turned agayne into Jewry. The heythen also in Galaad gathered them togyther agaynst the Israelytes that were in their quarters, to slaye them: but they fled to the castel of Dathemã and sent letters to Judas and his brethren, sayinge: The Heythen are gathered agaynst vs on euerye syde, to destroye vs, and nowe they make them readye for to come, and laye siege to the castel, whervnto we are fled, and Timothye is captayne of their hoste: come therfore, and deliuer vs out of their handes: for there is a great multitude of vs slayne al readye. Yea, and oure brethren that were at Tubin, are slayne and destroyed (well nye a thousande men) and their wyues, their chyldren and their goodes haue the enemyes led awaye captyue.

Whyle these letters were yet a readyng, beholde, there came other messengers frome Galilee with rent clothes: whiche tolde euen the same tydynges, and sayde: that they of Ptolomays, of Tyrus and of Sydon were gathered agaynst them, and that all Galilee was fylled with enemyes to destroye Israel. * When Judas and ꝑ people herde this, they came togyther (a great congregacion) to deuyse, what they might do for their brethren, that were in trouble, & besieged of their enemyes. And Judas sayd vnto Simon his brother: chose the out certayne men, and go deliuer thy brethren in Galilee: As for me & my brother Jonathas, we wyll go into Galaadithim. So he left Josephus the sonne of Zacharye, and Azarias to be Captaynes of the people, and to kepe the remnaunt of the host in Jewrye, and commaunded them, sayinge: Take the ouersyght of this people, and see ꝑ ye make no warre agaynst the Heythen, vntyll the tyme that we come agayne. And vnto Symon he gaue three thousande men, for to go into Galilee, but Judas hym selfe had

*Esai. xxxiii. c

eyght

eyght thousande in Galaadithim.

Then went Symon into Galilee, and stroke dyuers battayles with the Heythen: whom he discomfyted, and followed vpō thē vnto ꝑ porte of Ptalomais. And there were slayne of the Heythen almoost. iii. thousande men. So he toke the spoyles of them, and caryed awaye the Israelites that were in Galilee and Arbatis, with their wyues, their chyldren, and all that they had, and brought them into Jewry with great gladnesse. Judas Machabeus also and his brother Jonathas wente ouer Jordane, and trauayled. iii. dayes iourney in the wyldernesse: Where the Nabuthies met them, and receyued them louyngly, and tolde thē euery thynge that had happened vnto their brethren in Galaadithim, and how that many of thē were besieged i Barasa, Boser, Alimis, Casphor, Mageth and Carnaim (all these are strong walled and myghtye great cyties) and that they were kept in other cyties of Galaad also: & moreow they are appoynted to bryng their hoost vnto these cyties, to take them, and to ouercome them in one daye.

So Judas and his hoost turned in al the hoste in the wildernesse towarde Boser, and wonne the cytie, slewe al the males with the swerde, toke all their goodes, & set fyre vpō the cytie. And in the nyght they tooke their iourney from thence, and came to the castel. And bytymes in the mornyng when they lokeb vp, beholde, there was an innumerable people bearyng ladders and other instrumentes of warre, to take the castell and to ouercome them.

When Judas sawe that the battayle begunne, and that the noyse therof wente vp, & range into the heauen, and that there was so great a crye in the cytie: He sayde vnto his hoost: fyght this daye for your brethren. And became behynde their enemyes in three companies, & blewe vp the trompettes, and cried in their prayer to God.

But as soone as Timothes hoost perceyued that Machabeus was there, they fled frō hym, and the other slewe them downe ryght long: so ꝑ there was kylled of them the same day, almost eyght thousande men. Then departed Judas vnto Malpha, layed siege vnto it, and wanne it: slewe all the males in it, spoyled it, and set fyre vpon it: From thence went he and toke Casbon, Mageth, Boser, and the other cyties in Galaad.

*After this gathered Timothy an other hoost, which pitched their tentes before Raphon beyonde the water. Judas also sent to spye the hoost, & they brought hym worde agayne, sayyng: Al the Heythen that be roūd about vs, are gathered vnto hym, and the hoost is very great. Yea, they haue hyred the Arabyans to helpe them, and haue pytched their tentes beyonde the water, and are redy to come & fyght agaynst the. So Judas went on to mete them.

And Timothi sayde vnto the captaynes of his hoost: when Judas and his hoost come nye the ryuer: yf he go ouer fyrst, we shall not be hable to withstande hym: for why? he wil be to strong for vs. But yf he dare not come ouer, so ꝑ he pytche his tent beyonde the water: thē wyl we go ouer, for we shalbe strong ynough agaynst hym. Nowe as soone as Judas came to the riuer, he appoynted certayne scrybes of the people, & commaunded them, sayynge: se that ye leaue none behynde vpon this syde of the ryuer, but let euery mā come to the battayle. So he went fyrste ouer vnto them, and his people after hym.

And all the Heythen were discomfyted before hym, and let their weapons fall, & ranne into the temple that was at Carnai. Which cytie Judas wanne, and burnt the temple with all that were in it: So was Carnaim subdued, and myght not withstande Judas. Then Judas gathered all ꝑ Israelites that were in Galadathim, from the leest vnto the moost, with their wyues and their chyldren (a very great hoost) for to come into ꝑ lande of Israel.

*So they came vnto Ephrō, which was a myghtye, great and stronge cytie, and laye in their waye. For they coulde not go by it, neither of the ryght hande nor of the left, but must go thorowe it. Neuertheless, they that were in the cytie, wolde not let them go thorowe, but walled vp the portes with stones. And Judas sent vnto them with peaceable wordes, sayynge: Let vs passe thorowe your lande, that we maye go into our owne countrye: there shall no bodye do you harme, we wyll but onely go thorow on fote. But they wolde not let them in. E *v. Ma. xii. a

Wherfore Judas commaunded a proclamacyon to be made thoroweout the hoste, that euery man shulde kepe his order: and so they dyd their best lyke valeaunt men.

And Judas besieged the cytie al that day and all that nyght, and so wanne it, where they slewe as manye as were males, and destroyed the cytie, and spoyled it, and wēt thorowe al the cytie ouer them that were slayne. Thē went they ouer Jordane into ꝑ playne feld before Bethsā. And Judas helped those for ward ꝑ came behynde, and gaue the people good exhortacion all the waye thorowe, tyll they were come into the lande of Juda. Thus they went vp vnto the mount Syon, where they offred with myrth* & thankesgyuyng: bycause there were none of thē slayne, but came home agayne peaceably. *xii. Pa. xx. a

Now what tyme as Judas & Jonathas were in the lande of Galaad, and Symon their brother in Galilee before Ptolamais:

Then

Then Josephus the sonne of zachari and Asarias the captaynes, hearynge of the actes that were done and of ꝑ battayles that were strycken, sayde: Let vs get vs a name also, and go fyght agaynste the heythen that are rounde about vs.

So they gaue theyr hoost a commaundement, and went towarde Jamnia. Then came Gorgyas and his men out of the cytie, to fyght agaynst them: Josephus also & Asarias were chaced vnto ꝑ borders of Jewrye, and there were slayne that day of the people of Israel. ii. M. men: so ꝑ there was a greate milery among the people, * & al bycause they were not obedyent vnto Judas and his brethren, but thought they shulde quyte thē selues manfully. Neuertheleſſe they came not of the seed of these men, by whome Israel was helped. But the men that were with Judas, were greatly commended in the syght of all Israel, and all heythen, wheresoeuer theyr name was heard vpon, and the people came vnto them, byddyng them welcome.

*i. mac. v. d

After this went Judas forthe with his brethren, and fought agaynst the chyldrē of Esau, in ꝑ lande that lyeth towarde ꝑ south, where he wanne the cytie of Hebron, and the townes ꝑ lye beside it: and as for the walles and towre rounde about it, he brent thē vp. Then remoued he to go into the lande of the Philistines, and wente thorowe Samaria. At the same tyme were there many preastes slayne in the battayle, whiche wylfullye and without aduysement went out for to fyght, to get them honour. And when Judas came to Azot in the Philistines lande, * he brake downe their alters, brēt the ymages of their Idols, spoyled the cyties, and came agayne vnto the lande of Juda.

*Deu. vi. a.

¶ The. vi. Chapter.

¶ Antiochus wylynge to take the cytie of Elimas for a prayse is bryuen away of the citezins. He falleth into sycknesse and dyeth. His sonne Antiochus is made kynge. The beliege of ꝑ tower of Syon. Eupator commeth into Jewry with a great armye. The boldnesse of Eleazar.

Now when kynge Antiochus travayled thorowe the hye countrye, he hearde ꝑ Elimas in Persia was a noble and plēteous cytie in syluer and golde, and that there was in it a verye riche temple: where as were clothes, cote armours and shildes of golde, which Alexādre the sonne of Philip kyngē of Macedonea (ꝑ raygned fyrste in Greke lande) had lefte behynde him. Wherfore he went about to take the citie & to spoyle it, but he was not hable: for the cytizins were warned of it, & fought with hym. And so he fled & departed w̄ great heynesse, and came agayne into Babylon. Moreouer, there came one whiche brought hym tydinges in Perside, * that his hoostes whiche were in the lande of Juda, were bryuen away, and how that Lysias went forth fyrst with a greate power, and was bryuen away af the Jewes: how that they had wō the vyctory, and gotten great goodes out of the hoostes ꝑ perished: how they had brokē downe the abhominacion * which he set vp vpon the altar at Jerusalem, and fenced the Sanctuary with hye walles, lyke as it was afore: yea, and Bethsura his cytie also.

A Iose. ca. xiii. lib. xii. antiq.

*i. mac. iii. e & iiii.

So it chaunced, that when the kyng had herde these wordes, he was afrayed and greued very sore. Wherfore he layed him downe vpon his bed, and fell sycke for very sorowe: and al bycause it had not happened as he had deuysed. And there continued he long, for his greke was euer, more and more, so that he sawe he must nedes dye. Therfore he sent for his frendes, and sayde vnto them: the slepe is gone fro myne eyes, for the very sorowe and vexacion of herte that I haue. For when I consydre in my mynde the greate aduersitye that I am come vnto, and the floudes of heynesse which I am come in, where as afore tyme I was so merye, and so greatlye set by (by reason of my power.) Agayne, consydrynge the euyll that I haue done at Jerusalem, frō whence I toke al the richesse of gold and syluer that were in it, and sent to fetche awaye the inhabitours of Jewrye without any reasō why: I knowe that these troubles are come vpon me for the same cause. And behold, I must dye with greate sorowe, in a straunge lande. Then called he for one Phylyp a frende of his, whome he made ruler of all his realme, and gaue him the crowne, his robe & his ryng: that he shulde take his sonne Antiochus vnto hym, & brynge hym vp, tyll he myght raygne hym selfe. * So the kynge Antiochus dyed there, in ꝑ. cxl ix. yere. When ¶ Lysias knewe that the kynge was dead, he ordeyned Antiochus his son (* Whō he had brought vp) to raygne in his fathers stede, & called hym Eupator. Now they that were in the castell (at Jerusalem) kepte in the Jewes rounde about the Sanctuary, & sought euer styll to do them harme for the strēgthenynge of the Heythen.

* i. mac. vi. a

Wherfore, Judas thought to destroy thē and called all the people togyther, that they myght laye siege vnto thē. So they came togyther in the. Cl. yere, & beliegeth thē, layng forth theyr ordinaunce and instrumentes of warre. Then certayne of them that were beliegeth, went forthe (vnto whome some vngodly mē of Israel toyned them selues also) and went vnto ꝑ kynge, sayng: How longe wyll it be, or thou punishe and auenge oure brethren? We haue euer bene myndeth to doo thy father seruyce, to walke in his statutes, and to obeye his commaundementes: Therfore our people fel from vs, and wheresoeuer they founde anye of vs, they slewe them: and spoyled oure enheryptaunce) and they haue

hour not onely medled with vs, but with all our coūtrye: and beholde, this daye are they besiegynge the castell at Jerusalē *and haue made vp the stronge holde in Bethsura. And yf thou doest not preuente them ryght soone, they wyll do more then these, and thou shalt not be hable to ouercome them.

D *When the kynge herde this he was very angrye, and called all his frendes, the captaynes of his footemen, and of all his horsemen togyther. He hyred men of warre also out of other realmes and oute of the Iles of the see, which came vnto him. And the noumbre of his hoost was an hundred thousande footemen, and.xx.thousande horsemen, and.xxrii.Elephantes well exercysed in battayle. * These came thorowe Idumea vnto Bethsura, & besieged it a longe season, and made dyuers instrumentes of warre agaynst it. But the Jewes came out and brent thē, and fought lyke men. Thē departed Judas from the castell at Jerusalē, & remoued the host towarde Bethzacaran ouer agaynst the kynges armye.

E So the kynge arose before the daye, and brought ý power of his hoost in to the waye to Bethzacaran, where the hostes made thē redy to the battayl, blowing ý trompettes. And to prouoke the Elephātes for to fyght, they shewed them the lap of red grapes, and mulberyes. And deuided ý Elephātes amōg the hoosts: so that by euery Elephaunt there stode a:Ⓗ.mē well harnessed, and helmettes of stele vpon theyr heades. Yea vnto euery one of the Elephantes also were ordeyned.v C horsemen of the best, which wayted on the Elephant, goinge wherelsoeuer he went, and departed not from hym. Euery Elephante was couered with a stronge tower of wood, wherevpon were.xxrii. valeaunt men with weapons to fyght, and within was a man of Inde to rule the beast.

As for the remnaunt of the horsemen, he set them vpon bothe the sydes in two partes with trompettes, to prouoke the hoosts, and to styre vp suche as were slowe in the army. And when the sunne shone vpō theyr shyldes of golde and stele, the mountaynes glystered agayne at them, and were as bryghte as the mulettes of fyre. The kynges hoost also was deuided, one parte vpon the hye mountaynes the other lowe beneth: so they wēt on taking good hede, and keppynge theyr ordre. And all they that dwelt in the lande, were afraied at the noyse of theyr hoost, when the multitude went forth, and when the weapons smote to gyther, for the hoosts was bothe greate and mightye. Judas also and his hoost entred in to the battayl, & slewe.vi.C.men of the kynges armye. Now when Eleasar the sonne of Saura syd se one of the Elephauntes decket with the kynges badge, & was a more good ly beast then the other: he thought the kynge shoulde be vpon him, & ieoparde hym selfe to delyuer his people, & to get hym a perpetuall name. Wherefore he ran with a corage vnto the Elephant in the myddest of the hoost, smytynge them downe of bothe sydes, and slewe many about hym. So went he to the Elephātes feet, and gat hym vnder hym, & slew him: then fell the Elephant downe vpon him, and there he dyed. Judas also and his men seinge the power of the kyng & the mighty violence of his hoost departed frō them. And the kynges armye went vp agaynst thē toward Jerusalem, and pytched theyr tentes in Jewrye besyde moūt Sion. Moreouer, ý kynge toke truse with them that were in *Bethsura.

But when they came out of the citie (because they had no vitayles within, & the land laye vntylled) the kynge toke Bethsura, and set men to kepe it, and turned his hoost to the place of the Sanctuary, and layed siege to it a great whyle. Where he made all maner ordynaunce, handbowes, fyrye dartes, racketes to cast stones, scorpiōs to shote arowes, & slynges. The Jewes also made ordinaūce agaynst theyrs, and fought a longe season. *i.Macha. xiii.c.vi.d. v.ma.xi.fdd F

But in the cytie there were no vytayles, for it was the seuenth yere of the warres and those heythen that remayned in Jewry, had eaten vp all theyr store. And in the Sanctuarie were fewe men left, for the hungre came so vpon them, that they were scattred abrode euery man to his owne place.

So when Lysias hearde that Phylip (* whō Antiochus the kynge whyle he was yet lyuynge, had ordeyned to bryngе vp Antiochus his sonne, that he myghte be kynge) was come agayne out of Persia and Medea with the kynges hoost, & thought to obtayne the kyngdome. He gat hym to ý kynge in all the haste, & to the captaynes of the hoost, and sayde: we decrease dayly, & oure vitayles are but small: Agayne, the place that we laye siege vnto is very strong, & it were our parte to se for the realme. Let vs agree with these men, and take truce with them, and with all theyr people, and graunte them to lyue after theyr law, as they dyd afore. For they be greued, and do all these thynges agaynst vs, bycause we haue despyled theyr lawe. So the kynge and the princes were content, and sent vnto thē to make peace, and they receyued it. Now when the kynge and the prynces had made an oth vnto them, they came out of the castell, and the kynge wente vp to mounte Syon. But when he sawe that the place was well defenced, he brake the othe that he had made, and commaunded to destroye the wall rounde about. Then departed he in all the haste, and returned vnto Antioche, where he founde Philip haunynge dompnion of the cytie. So he fought agaynst hym, and toke the cytie agayne into his handes. *xii.ma.xi.d G

¶ The

¶ The. vii. Chapter.

¶ Demetrius raygned after he had kylled Antiochus, and Lysias. He trouybleth the chyldren of Israel thro we the counsayle of certayne wycked personnes. The prayer of the preastes a gaynst Nicanor. Judas kylleth Nicanor, after he had made his prayer.

A IN the. Cli. yeare came Demetrius the sonne of Seleucus from the cytie of Rome with a smal company of men, vnto a cytie of the see coost and there he bare rule. And it chaunced, that when he came to Antioch the cytie of his pro genitours, his hoost toke Antiochus and Lisias, to bryngе them vnto hym. But when it was tolde hym, he sayde: let me not se theyr faces: So the hoost put them to death. Now when Demetrius was set vpon the throne of his kyngdome, there came vnto hym wicked and vngodly men of Israel: whose captayne was Alcimus, that wold haue ben made hye preest: These men accused the people of Israel vnto the kynge, sayinge: Judas and his brethren haue slayne thy frendes, and dryuen vs out of our owne lande. Wherfore sende nowe some man (to whome thou gyuest credence) that he maye go and se all the destruction, which he hath done vnto vs and to the kynges lande, and let him be punished with all his frendes and fauourers.

B Then the kynge chose Bachides a frende of his, whiche was a man of greate power in the realme (beyonde the greate water) and faythfull vnto the kynge: and sent hym to se the destruction that Judas had done. And as for that wycked Alcimus, he made hym hye preest, and commaunded hym to be auenged of the chyldren of Israel. So they stode vp, & came with a great hoost into the lande of Iu da, sendynge messengers to Judas and his brethren, and speakyng vnto them with pea ceable wordes: but vnder discepte. * Therfore Judas and his people bylieued not theyr sayinge: for they sawe that they were come with a great hoost.

*1. Mach. 1. d

After this came the scrybes togyther vnto Alcimus and Bachides, trustinge the best vnto them. And fyrst the Assideans required peace of them, saying: Alcimus the preest is come of ý seed of Aarō, howe can he disceyue vs? So they gaue them louyng wordes, and swore vnto them, & sayde: we wyll do you no harme: neyther your frēdes: and they bylieued them. But the verye same daye toke they. lx. men of them, & slewe them accordynge to the wordes that were wrytten: * They haue cast the flesh of thy saynctes, & shed theyr blonde rounde about Ierusalem, & there was no mā that wold bury them. So there came a great feare and drede amonge the people, sayinge: there is neyther truthe nor rygheteousnesse in them, for they haue broken the appoyntmēt and othe that they made. And Bachides remoued his hoost from Ierusalem, and pytched his tent at Betzeka: where he sent forth, and toke many of them that had forsaken hym: He slewe manye of the people also, and cast them into a greate pyt. Then commytted he ý lande vnto Alcimus, and left mē of warre with him to helpe hym, & Bachides hym selfe went vnto the kyng. And thus Alcimus defended his hye preesthode: and al suche as vexed Israel resorted vnto hym: In so moche that they obtayned the lande of Juda, and dyd moche euyll vnto the Israelytes.

C

* Psa. lxxix. a

Now when Judas sawe all the myschefe that Alcimus and his cōpany had done (yea, more then the heythen them selues) vnto the Israelites: he went forth rounde aboute all the borders of Iewrye, and punished those vnfaythfull rennagates, so that they came nomore out into the countrie. So when Alcimus sawe, that Judas & his people had gotten ý vpper hande, and that he was not hable to abyde them, he went agayne to the kynge and sayd al the worst of them that he coulde. Then the king sent Nicanor, one of his chefe princes (which bare euyll wyl to Israel) and commaunded hym, that he shoulde vtterlye destroye the people.

D

* So Nicanor came to Ierusalem with a greate hoost, and sent vnto Judas and his brethren with frendlye wordes (but vnder disceyte) sayinge: ther shall be no warre betwixt me and you: I wyll come with a fewe men, to se howe ye do, with frendshyp. Vpon this he came vnto Judas, and they saluted one an other peaceably: but the enemies wer appoynted to take Judas by vyolence. Neuertheleſſe, it was tolde Judas, that he came vnto hym but vnder disceyte: wherfore, he gat hym a waye from hym, and wolde se hys face nomore. When Nicanor perceyued that his counsayl was be wrayed, he went out to fight against Judas, beside Capharsamala: where there were slayne of Nicanors hoste v. M. men: and the resydue fled vnto the castell of Dauid.

E

After this came Nicanor vp vnto mount Syon: and the preestes with the elders of the people went forthe to salute hym peaceably, & to shew him the burntsacrifyces that were offred for the kynge. But he laughed them and the people to scorne, mocked thē, defyled theyr offrynges, & spake disdaynefully: yea, and swore in his wrath, saynge: * Yf Judas and his hoost be not delyuered nowe into my handes, as soone as euer I come agayne (and fare well) I shall burne vp this house. With that, went he out in a great angre. Then the preastes came in, and stode before the aulter of the temple, weppynge, and sayinge.

* Ex. xx. a. b.

* For so moch as thou (O Lorde) hast chosen this house, that thy name might be called vpon therin, and that it shoulde be * an house of prayer and peticion for thy people: Be a-

* Ezra. vi. a

uenged

wnged of this man and hys hoost, & let them be slayne with the sweard, remembre ý blasphemyes of them, and suffre them not to conynue any longer.

When Nicanor was gone from Jerusalem, he pytched his tent at Bethoron, & there an hoost met hym out of Sirya. And Judas came to Adarsa with thre thousand men, and made his prayer vnto God, saying: O Lorde because the messaungers of kyng Senacherib blasphemed the, the Angell went forth, & slewe an hundred foure score and fyue thousand of them. Euen so destroye thou this hoost before vs to daye, ý other people maye know howe that he hath blasphemed thy Sanctuary: and punysh hym accordyng to his malicyousnes.

And so the Hoostes stroke the felde, the thyrtene daye of the Moneth, * Adar: and Nicanors hoost was disconfyted, & and he hym self was fyrst slayne in the battayll. When Nicanors men of warre sawe ý he was kylled, they cast awaye theyr weapens and fled, but the Jewes folowed vpon them an whole dayes iourney, from Adazer vnto Gazara, blowyng with ý trompets, and makynge tokens after them. So the Jewes came forth of all the townes there about, and blewe out theyr hornes vpon them, and turned agaynst them. Thus were they all slayne, and not one of them left.

Then they toke theyre substaunce for a praye, and smote of Nicanors heade and hys ryght hande (* which he helde vp so proudly) and brought it wyth them, & hanged it vp after Jerusalem. Wherfore the people were exceedyngly reioyced, & passed ouer that daye in great gladnes. And Judas ordeined, that the same daye (namely the thyrtyth daye of the moneth Adar) shulde be kepte in myrth euery yere. Thus the land of Juda was in rest a lyttle whyle.

¶ The. viii. Chapter.

¶ Judas consyderyng the power and godly policye of the Romaynes maketh peace with them. The rescrypte of the Romaynes sent vnto the Jewes.

Judas hearde also the fame of the Romaynes, that they were mygh tye and valeaunt men, & agreable to all thinges that are required of them, and make peace wyth all men, whiche came vnto them, & howe they were doughty men of strength. Besydes ý it was told hym of theyr battayles, and noble actes wyrche they dyd in Galacia, howe they had conquered them, and brought them vnder trybute: and what greate thynges they had doue in Spayne: howe ý with their wyldome and so their behauour they had wonne the Wynes of Mynes & golde ý are there, & optayned all the place, with other places farre from thē: howe they had disconfyted & slayne downe the kynges ý came vpon them, frome the vttermoste part of the earth, and how other people gaue thē trybute euery yere. Howe they had slayne and ouercome Philip and Perses kynges of Cethim, and othermo (in battayl) which had brought theyr ordynaunce agaynst thē: how they dysconfyted great Antiochus kynge of Asia (that wold nedes fyght with them) hauyng an hundred and twenty Elephantes, wō horsemen, charettes, and a very great hoost: howe they toke him selfe alyue, and ordeyned hym (wyth such as shulde raygne after hym) to paye them a great trybute. B

*Yea, and to fynd them good sureties and pledge: besydes all this, howe they had taken from him India, Media, & Lidia (his best lādes) and geuen them to kynge Eumenus. *1. Mac. 1. a

Agayne, howe they perceauyng that ý Grekes wer cōmynge to vexe them: sent agaynst them a capteyne of an hoost, which gaue them battayle, slew many of them, led awaye their wyues and chyldren captyue, spoyled them, toke possession of theyr lande, destroyed their stronge holdes, and subdued them to be theyr bondemen, vnto this daye. Moreouer, howe that as for other kingdomes and Iles which some tyme wythstode theym, they destroyed them, and broughte them vnder theyr domynyon. But helped euer theyr owne frendes, and those that were confederate with them, and conquered kyngdoms both farre and ny and that whosoeuer heard of theyr renowne, was afrayde of them: for whome they wolde helpe to theyr kyngdomes, those raygned: & whome it lyked not them to raygne, they put hym downe. And howe they were come to great preemynence: hauyng no kyng among them, nether any man clothed in purple, to be magnifyed there thorowe, but had ordeyned them selues a parlemente, wherein there sat thre hundred and twenty Senatoures daylyp vpon the councell, to dyspatche euer the busynes of the people, and to kepe good orde. D *1. Mac. 1. a

And howe that euery yere they chose a Mayre to haue the gouernaunce of all theyr lande to whome euery man was obedyent, & there was nether euel wyll nor dyscencyon among them. C

Then Judas chose Eupolemus ý sonne of Jhon the sonne of Jacob, and Jason the sonne of Eleazar, and sente them vnto Rome for to make frendshyppe and a bonde of loue with them, that they mygh take from them the bondage of the Grekes, for ý Jewes saw that the Grekes wolde subdue ý kyngdome of Israel. So they went vnto Rome (a very great iourney) and came into the parlament, and sayde: Judas Machabeus with hys brethren and the people of ý Jewes hath sent vs vnto you, to make a bonde of frendshyp and peace wō you, and ye to note vs as your louers

and frendes. And the matter pleased the Romaynes ryght well, wherfore it was wrytte vp: of the which the Romaynes made a wrytynge in tables of brasse, and sent it to Ierusalem: that they might haue by them a memoryall of the same pece and bonde of frendshyp after this maner: God saue the Romaynes & the people of the Iewes both by see & by land and kepe the swearde and enemy from them for euermore. Yf there come fyrst any warre vpon the Romaynes or any of theyr frendes thorowout all theyr dominyon, the people of the Iewes shall helpe them (as the tyme requyreth) and that with all theyr hertes. Also they shall nether geue nor sende vnto theyr enemyes vytales, weapens, money, nor shyppes: but fulfyl this charge at the Romaynes pleasure, and take nothynge from them therfore. Agayne yf the people of the Iewes happen fyrst to haue warre, the Romaynes shall stande by them wt a good wyll, accordyng as the tyme wyll suffre. Nether shall they geue vnto the Iewes enemyes, vytaples, weapēs money nor shyppes. Thus are ꝑ Romaynes content to do, & shal fulfyl theyr charge without any dysceate.

D Accordyng to these artycles, ꝑ Romaynes made the bonde with the Iewes. Nowe after these artycles (sayde they) yf any of the partyes wyll put to them, or take any thyng from them: they shal do it with the consent of both: & what soeuer they adde vnto them, or take from them, it shall stande fast. And as touchyng the euel that Demetrius hath done vnto the Iewes, we haue wrytten vnto him sayeng: wherfore layst ꝑ thy heuy yocke vpō the Iewes oure frendes and louers? Yf they make any complaynt of the agayne vnto vs, we shall defend them, and fyght with ꝑ by see and by lande.

¶ The.ix.Chapter.

¶ After the death of Nicanor, Demetrius sendeth hys army agayns Iudas. Iudas is slayn. Ionathas is put in the steade of his brother. The strife betwene Ionathas and Bachydes. Alcimus is taken with the palsye, and dyeth. Bachides returneth agayne vnto the kyng. He cōmeth vpon Ionathas by the councell of certayne wycked personnes, and is ouercome. The peace of Ionathas with Bachides.

A Nicanor. vii. c. Iosephus ca. xii. lib. xii

IN the meane season when Demetrius heard that * Nicanor and hys Hoosste was slayne in the felde, he proceded further to sende Bachydes and Alcimus agayn into Iewry, and those that were in the ryght wynge of hys Hoosste, wyth them. So they wente forthe by the waye that leadeth vnto Galgala, and pytched theyre tentes before Mesaloth whiche is in arbellis, and wanne the cytie & slewe much people. In the fyrste Moneth of the. Clii yere, they brought their Hoosst to Ierusalem, and rose vp, and came to Berea, wyth. xx. thousand fotemen, & ii. M. horsemen.

Now Iudas had pytched his tent at Laysa, with thre thousand chosen men. And whē they sawe the multytude of the other army ꝑ it was so great, they were sore afrayde, & many conueyed them selues out of the hoost. In so muche that there abode no mo of them but eyght hundred men. When Iudas sawe that his hoost fayled hym, and that he must nedes fyght: it brake his herte, that he had no tyme to gather them together: wherfore the man was in extreme trouble. Neuertheleſſe, he sayde vnto them, that remayned with hym. Up, let vs go agaynst oure enemyes, peradventure we shalbe able to fyght wyth them. But they wolde haue stopped hym, sayenge: we shal not be able, therfore let vs now saue our lyues, and turne agayne to our brethren, and then wyl we fyght agaynst them, for we are here but fewe.

And Iudas sayde: God forbyd ꝑ we shuld E flee from them. Wherfore, yf our tyme be com let vs dye manfully for our brethren, and let vs not stayne our honoure. Then the hoost remoued out of ꝑ tentes, & stode agaynst thē. The horsemen are deuided in two partes: the slyng casters and archers went before ꝑ hoost and all the mygtie men were foremost in the felde. Bachides hym selfe was in the ryght wynge of the battayl, & the hoost drewe nye in two partes, and blew the trompets. They of Iudas syde blewe the trompets also, and the earth shoke at the noyse of ꝑ hoostes, and they stroke a feld from the morow tyl nyght. And when Iudas sawe that Bachides hoost was strongest of the ryght syde, he toke with hym all the hardy men, and brake the ryght wynge of theyr ordre, and folowed vpon thē vnto the mount Azot.

Nowe when they which were of the left wyng, saw that ꝑ ryght syde was disconfyte they persecuted Iudas & thē that were wyth hym. Then was there a sore battayl, for many were slayne and wounded of both the parties. Iudas also hym selfe was kylled, and ꝑ remnaunt fled. So Ionathas and Symon toke Iudas theyr brother, and buried hym in his fathers sepulchre in the cytie of Modin. And all the people of Israel made great lamentacyon for hym, and mourned longe, sayeng: Alas, ꝑ this worthy shulde be slayne, whiche delyuered the people of Israel. As for other thynges pertenyng to the battayles of Iudas, the noble actes that he dyd & of hys worthynesse: they are not wrytten, for they were very many.

C * And after ꝑ death of Iudas, wicked men came vp in all the coastes of Israel, and there arose all suche as worke vngodlynesse. In those dayes was there a greate dearth in the lande, and all the countre gaue ouer them selues and theyrs vnto Bachydes. So Bachydes chose wycked men, and made them lordes

bides in the land. These sought out & made search for Judas frendes, and brought them vnto Bachides: which auenged him selfe vpō them with great despyte. And there came so great trouble in Israell, as was not sens the tyme ꝑ no prophet was sene there.

Then came all Judas frendes together, and sayde vnto Jonathas: For so muche as thy brother Judas is dead, there is none lyke hym to go forthe agaynste oure enempes agaynst Bachides, & such as are aduersaryes vnto our people. Wherfore, this daye we chose the for hym, to be our prince & captayne to ayde oure battayle. And Jonathas toke the gouernaunce vpon hym at the same tyme and ruled in steade of his brother Judas. When Bachides gat knowledge therof, he sought for to slep hym. But Jonathas and Symon his brother, perceauyng ꝑ, fled into the wyldernes of Thecua with all theyr company, and pytched theyr tentes by the water pole of Asphar.

Which when Bachides vnderstode, he came ouer Jordane with all his hoost vpon ꝑ Sabboth daye. Now had Jonathas sent his brother Jhon (a Captayne of the people) to praye his frendes the Nabuthytes, that they wolde lende them theyr ordynaunce, for they had muche. So the children of Jambry came out of Madaba, and toke Jhon and all that he had, and went theyr waye withall. Then came worde vnto Jonathas and Simon his brother, that the chyldren of Jambry made a great maryage, and brought the bryde frō Madaba wyth greate pompe: for she was daughter to one of the noblest prynces of Canan. Wherfore, they remembred the bloude of Jhon theyr brother, and went vp, and hyd them selues vnder the shadowe of the mountayne.

So they lyft vp theyr eyes, and loked, & beholde, there was much a do, and greate rewyre: for the brydegrome came forth, & hys frendes and his brethren mete thē with tymbrynes, instrumentes of musycke, and many weapens. Then Jonathas and they ꝑ were with hym, rose out of theyr lourkyng places agaynst them, and slewe many of them. As for the remnaunt, they fled into the mountayns, and they toke all theyr substaūce. Thus the maryage was turned to mournynge, and the noyse of theyr melody into lamentacyon. And so when they had auenged the bloude of theyr brother, they turned agayne vnto Jordane.

Bachides hearyng thys, came vnto the very border of Jordane wyth a great power vpon ꝑ Sabboth daye. And Jonathas sayd to hys companye, lette vs get vp, and fyghte against our enemies: for it standeth not with vs to daye as in tyme paste: Beholde, oure enempes are in oure waye, the water of Jordane vpon the one syde of vs, wyth bankes, fennes and woddes of the other syde, so that there is no place for vs to departe vnto.

* Wherfore, crye nowe vnto heauen, that ye maye be delyuered from ꝑ power of your enempes. So they stroke the battayle. And Jonathas stretched oute hys handes to smyte Bachydes, but he fled backwarde. Then Jonathas & they ꝑ were wyth hym, leapte into Jordane, & swimmed ouer Jordane vnto him and there were slayne of Bachides side ꝑ day a thousande men.

*1. Mara. 7. a. 1. Mac. 11. 1. d.

Therfore Bachides with hys hoost turned agayne to Jerusalem, and buylte vp the castels and stronge holdes that were in Jewrye, Jericho, Emaus, Bethoron, Bethell, Thamnata, Phara, and Topo, with hy walles, with portes and with lockes: and set men to kepe them, that they mygte vse theyr malyce vpon Israell. He walled vp the Cytie Bethsurath, Gazarah, and the castell & prouided them with men and vitayles. He toke also the chefest mens sonnes in ꝑ countre for pledges, and put them in the castel at Jerusalem to be kepte.

Afterward in the hundred fyftye and thre yere in the second moneth, Alcimus cōmaunded, that the walles of the inmost Sanctuary shulde be destroyed, and the buyldinges of the prophetes also. And when he beganne to destroye them, the thinges ꝑ he went aboute, were hyndered, for he was smytten wꝯ a palsey, and his mouthe shut, so that he coulde no more speake nor cōmaunde any of his house: concernynge hys busynes. Thus dyed Alcimus in great misery at the same tyme. And when Bachides sawe ꝑ Alcimus was dead, he turned agayne to the kyng, and so ꝑ lande was in rest two yeres. Then all the vngodly men helde a councell, sayng: Beholde, Jonathas and hys company are at ease, & dwell without care. Wherfore, let vs bryngе Bachides hither, and he shal take them all in one nygte.

So they wente and gaue Bachides thys councell, whiche arose to come wyth a greate hoost, and sent letters preuely to his adherentes, whiche were in Jewrye, to take Jonathas & those ꝑ were with him: but they might not for ꝑ other had gotte knowledge of their deuyes. And Jonathas toke fyfty men of the countre (whiche were the ryngleaders of thē) and slewe thē. Then Jonathas and Symon with theyr company departed vnto the cytie Bethbessen whiche lyeth in the wyldernesse, and repayred ꝑ decaye therof, & made it strōg. When Bachydes knewe thys, he gathered all his Hoostе, and sente worde to them that were of Jewry. Then came he and layde sege to Bethbessen, & fought agaynste it a longe season, & made instrumentes of warre. Nowe Jonathas left his brother Simon in ꝑ cytie,

and wente forth hym selfe into the countre, & came with a certayne nombre, & slewe Odares and his brethren and the chyldren of Phaseron in theyr tentes: so that he beganne tobe stronge, & to increase in power.

As for Symon and his companye, they wente out of the Cytie, and brente vp the instrumentes of warre, & fought agaynst Bachides, and disconfyted hym. And Bachides was sore vexed, because his councell and trauayl was in vayne. Wherfore he was wroth at the wycked men (that gaue hym councell to come into theyre lande) and slewe many of them. Then purposed he with hys company to go awaye into hys owne countre: wherof when Jonathas had knowledge, he sent ambassytours vnto him, for to make peace with hym, and that he shulde delyuer hym his prysoners agayne. To the whiche Bachydes consented gladly, and dyd accordynge to hys desyre: yee, and made an othe, that he shulde neuer do hym harme all the dayes of his lyfe. So he restored vnto hym all the prysoners ý he had taken oute of the lande of Juda, and then turned & went hys waye into hys owne lande, nether proceded he any further to come vnto the borders of Juda. Thus Israel had nomore warre. And Jonathas dweit at Mychemas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israell.

¶ The. x. Chapter.

Demetrius desyred to haue peace wich Jnnathas. Alexander moueth warre agaynst Demetrius. Demetrius is slayne. The frendshippe of Ptolomeus and Alexander.

A IN the hundred and thre score yeare came Alexander the sonne of noble Antiochus and toke Ptolomays, whose cytezyns receaued hym, and there he raygned. Wher Demetrius heard therof, he gathered an exceadynge great host and went forth agaynst him to fyght. Wherfore Demetrius sent letters vnto Jonathas, with louyng wordes, & prayled him greatly. For he sayde: We wyll fyrst make peace with hym, before he bynde hym selfe with Alexander agaynst vs: elles he shal remembre ý euel that we haue done agaynst hym, his brother and his people. And so he gaue Jonathas leaue to gather an hoost, to make weapens, & to be confederate with hym, and cõmaunded the pledges that were in the castel to be delyuered vnto hym.

*Joseph. ca. li. xiii. li. xiii.

B Then came Jonathas to Jerusalem, and red the letters in the audyence of all the people, and of them that were in the castell. And therfore were they sore afrayde, because they hearde, that the kyng had geuen hym lycence to gather an hoost. Thus were the pledges delyuered vnto Jonathas, whiche restored them to theyr elders. Jonathas also dwelte at Jerusalem, and beganne to builde vp, and to repayre the cytie: cõmaundyng the workmen to wall it, and the mount Syon rounde aboute wyth fre stone, to be a stronge holde, and so they dyd. As for the heathen that were in the Castelles whiche Bachydes had made vp, they fled: so that euery man left the place, and went into his owne countre. Only at Bethsura remayned certayne of the Jewes, whiche had forsaken the lawe and commaundementes of God, for Bethsura was theyr refuge.

Nowe when kyng Alexander hearde of ý promyses that Demetrius hadde made vnto Jonathas, and when it was tolde hym of the battelles and noble actes, whiche he and hys brethren had done, and of the greate trauayles that they had taken, he sayde: where shall we fynde suche a man? Well, we wyll make hym our frende, and be confederat with hym. Vpon this he wrote a lettre vnto hym, wyth these wordes: kynge Alexander saluteth hys brother Jonathas. We haue heard of the, ý thou art a valeaunt man, and mete to be oure frende: wherfore, thys daye we ordeyne the to be the hye Preaste of thy people, and to be called the kynges frende. (Vpon thys, he sent him a purple clothing, and a crowne of gold) that thou mayst consydre what is for our profyt, and kepe frendshyp towarde vs. C

So in the seuenth moneth of the hundred and thre score yeare vpon the solempne feaste daye of the tabernacles, Jonathas put the holy rayment vpon hym. Then gathered he an hoost, and made many weapens. Which whẽ Demetrius hearde, he was marueylous sorry, and sayde: Alas, what haue we done, that Alexander hath preuented vs in getryng the frendshyppe of the Jewes, for hys owne defence?

Yet wyl I write louyngly vnto them also, yee, and promyse them dignyties and rewardes, ý they maye be of my syde. Wherupon he wrote vnto them these wordes. Kyng Demetrius sendeth greting vnto the people of ý Jewes. Where as ye haue kept your couenaunt towarde vs, & contynued in our frendshyp, not enclinyng to our enemyes, we were glad, when we heard therof. Wherfore, remayne styll, & be faythful to vs: and we shall well recompense you for ý thynges ý ye haue done on oure partye: we shall releale you of many charges, and geue you rewardes. And nowe I discharge you & all the Jewes frõ tributes, I forgeue you the customes of salt, and release you of the crowne taxes, of the thyrde parte of sede, & halfe of ý frute of trees which is myne owne dewtye. These I leaue for you from thys daye forth: so that they shal not be taken of the lande of Juda, nor of the thre cytyes whiche are added ther vnto oute of Samaria and Galylee, frome thys daye forthe D

for

y hym euermore. Jerusalem also w̃ all thynges belongynge therto, shalbe holy and fre, yee, ye tythes and trybutes shall pertayne vnto it. As for the power of the castell which is at Jerusalem, I rempt and geue it vnto ye hye preest ye maye set in it suche men, as he shall chose to kepe it. I freely delyuer all the Jewes ye are prysoners thorowout all my realme: so ye euery one of them shalbe fre frõ paying any trybute, yee, euen of theyr catell.

All the solempne feastes, Sabbothes, newe moones, the dayes appoynted, the thre dayes before and after ye feast, shall be fre for all the Jewes in my Realme: so that in them no man shall haue power to do any thyng, or to moue any busynes agaynst any of them in any maner of cause. There shall thyrty thousande also of the Jewes be wrytten vp in the kynges hoost, and haue theyr wages payde as all other men of warre of the kinges shuld haue: and of them shall be ordeyned certayne to kepe the kynges stronge holdes: yee, and some of them shall be sette ouer the kynges busynesse, that they maye faythfully deale w̃ the same. The Jewes also shal haue prynces of theyr owne, & walke in theyr owne lawes as the kyng hath commaunded in the land of Jude.

And the thre cyties that are fallen vnto Jewry from the countre of Samaria & Galile: shall be taken as Jewrye, and be vnder no nether be subiect to any straunge Lorde, but to the hye preste. As for Ptolomais and the lande pertaynynge therto, I geue it vnto the Sanctuarye at Jerusalem, for the necessary expences of ye holy thynges. Moreouer, I wyll geue euerye yeare fyftene thousande Sycles of syluer oute of the kynges checker, (whiche pertayneth vnto me) to the worke of the temple: yee, and loke what remayneth (which they that had our matters in hand in tymes paste haue not payde,) the same shall they geue vnto them also. And besydes all this, the fyue thousande Sycles whiche they take yerely of the rentes of the Sanctuarye, shall belonge vnto the Preastes that do serue.

Item, who soeuer they be that fle vnto ye temple at Jerusalem or within the lybertyes therof, where as they are fallen into the kynges daunger for any maner of busynes, they shalbe pardoned, and all the goodes that they haue in my realme, shalbe fre. For the buyldyng also and repayrynge of the worke of the Sanctuary, expenses shalbe geuen out of the kynges Checker: Yee, and for the makyng of the walles rounde aboute Jerusalem, for the makynge downe of the olde and for the settyng vp of the stronge holdes in Jewry, shal the costes and charges be geuen out of ye kynges Checker.

* But when Jonathas and the people hearde these wordes, they gaue no credence vnto them, nether receaued them: for they remembred the greate wyckednesse that he had done vnto Israell, and howe sore he had vexed theym. Wherfore, they agreed vnto Alexander, for he was a Prynce ye had dealte frendlye wyth them, and so they stode by him alwaye. * Then gathered kynge Alexander a great hoost, and brought his army agaynst Demetrius. So the two kynges stroke battayle together, but Demetrius hoost fledde, and Alexander folowed after, and fell vpon them. A mygtye sore felde was it, contynuynge tyl the Sonne went downe, and Demetrius was slayne the same daye.

And Alexander sent Imbassytours vnto Ptolomye the kynge of Egypte wyth these wordes, sayinge: For so much as I am come agayne to my realme, and am set in the trone of my progenytours, and haue gotten the dominyon ouercommed Demetrius, conquered the lande, and stryken felde wyth hym, so that we haue dysconfyted bothe hym and his hoost, and syt in the trone of his kyngdome. Lette vs nowe make frendshyppe together, geue me thy doughter to wyfe: so shall I be thy sonne in lawe, and both geue the rewardes, and her greate dygnitie. Ptolomy the kynge gaue answere, sayinge: Happy be the daye wherein thou art come agayne vnto the lande of thy progenytoures, and sette in the trone of theyr kyngdome. As nowe wyll I fulfyll thy wrytinge: but mete me at Ptolomais, that we maye se one another, and that I maye mary my doughter vnto the: accordynge to thy desyre. So Ptolomy wente oute of Egypte wyth hys doughter Cleopatra, and came vnto Ptolomais in the. Clxii. yeare: where kynge Alexander mette hym, and he gaue Alexander hys doughter Cleopatra, and maryed them at Ptolomais with great worshyppe, lyke as the maner of kynges is to be. Then wrote kynge Alexander vnto Jonathas, that he shuld come and mete hym. So he went honorably vnto Ptolomais, and there he met the two kynges, and gaue them greate presentes of golde and syluer, and founde fauoure in theyr syght. And there came together agaynst Jonathas certayne wycked men and vngracyous personnes of Israel, makyng complayntes of hym, but the kyng regarded them not. As for Jonathas, the kynge commaunded to take of hys garmentes, and to cloth hym in purple: and so they dyd. Then the kynge appoynted hym to syte by hym, and sayde vnto hys Prynces: Go wyth hym into the myddest of the Cytie, and make a proclamacyon, that no man complayne agaynst hym of any matter and that no man trouble hym for any maner of cause.

So it happened, that when hys accusers

saw the worshyppe whych was proclaymed of hym, and that he was clothed in purple: they fled currychone. And the kynge made muche of hym, wrote hym amonge hys chefe frendes, made hym a Duke, and partaker of hys dominyon. * Thus Jonathas went agayne to Jerusalem with peace and gladnes In the. Clxv. yeare came Demetrius ý sonne of Demetrius frome Creta into hys fathers lande: wherof when Alexander hearde tel, he was ryght sorye, and returned vnto Antioche. And demetrius chose * Appollonius, (which had the gouernaunce of Celosyria) to be his captayne.

* Joseph. ca. vi. lib. xiii. antiq.

*1. Mac. iii. a

So he gathered a great hoost, and came vnto Jamnia, and sente worde vnto Jonathas ý hye Preast, saying: Darest thou withstande vs thy selfe alone? As for me, I am but laughed to scorne and shamed, because thou prouedst thy strength agaynst vs in ý mountaynes. Nowe therfore, yf thou trustest in thyne owne strengthe, come downe to vs into the playne felde, and there lette vs proue our strength together: thou shalt fynde, that I haue valeaunt men of warre with me, and shalt knowe whom I am, & the other ý stand by me.

Which saye, that your fote is not able to stande before oure face, for thy fathers haue bene twyse chased into theyr owne land. And nowe, howe wylt ý be able to abyde so great an hoost of horsemen and fotemen in the feld where as is nether rocke, stone nor place to fle vnto?

When Jonathas heard the wordes of Appollonius, he was moued in his mynd: wherfore he chose ten thousand men, and went out of Jerusalem, and Symon his brother mette hym for to helpe hym: And they pytched their tentes at Joppa, but ý Cytie kept hym forth for Joppa was an holde of Appollonius: Then Jonathas layde seage to it, and they ý were in the Cytie, for very feare lette hym in and so Jonathas wanne Joppa. Appollonius hearynge of thys, toke thre thousande horsemen, wyth a greate Hoofte of fote, and wente as though he wold go to Azotus, and came immedyatly into the playne felde: because he had so many horsemen, and put hys truste in them. So Jonathas folowed vpon hym to Azotus, and there they stroke the battayle. Nowe had Appolonyus lefte a thousande horsemen behynde them prpuely in the tentes. And when Jonathas knewe that suche wayte was layde behynde them, they went rounde aboute the enemyes hoost, and shot dartes at the people from the mornynge to the euenynge. As for Jonathas people, they kepte theyre ordre as he had commaunded them, and the enemyes horses were euer labouryng.

Then brought Simon forth his hoost, & set them agaynst the fotemen. For the horsemen were wery all ready. So he discomfyted them, and they fled. And they that were scatred in ý felde, gat them to Azotus, and came into the Temple of Dagon theyr Idoll, that they myght there saue theyr lyues. But Jonathas set fyre vpon Azotus and all the Cytyes rounde about it, and toke theyr goodes and *brent vp the temple of Dagon, wyth al them that were fled into it.

*1. Mac. iii. a

Thus were slayne and brent well nye. viii M. men. So Jonathas remoued the hoost from thence, and broughte them to Ascalon: where the men of the cytie came forthe, & met hym with great worshyppe. After this went Jonathas and hys hoost agayne to Jerusalem, wyth great substaunce of good. And when kynge Alexander heard these thinges, he thought to do Jonathas more worshyppe and sente hym a colar of golde, as the vse is to be geuen vnto suche as are of the kynges nert blonde. He gaue hym also the cytie of Accaron (with the landes belonging therto) in possessyon.

¶ The. xi. Chapter.

¶ The discencyon betwyxte Ptolomeus and Alexander his sonne in lawe. The death of Alexander. Demetrius raygneth after the death of Ptolomeus. Apos is beseged of Jonathas. Demetrius sygnyfyeth that no man resysted hym, sendeth hys armye agayns. Tryphon moueth Antiochus agaynst Demetrius. Demetrius is delyuered by the succour of Jonathas. After hys delyueraunce he breaketh hys couenaunte that he had made.

AND the kynge of Egypt gathered an hoost (lyke the lande that lieth vpon ý see shore) and many shyps: * & went about thorow di sceate to optayne ý kyngdom of Alexãder, & to ioyne it vnto his owne realme Vpon this he toke his iourney into Syria, & was letten into the Cytyes, and men came forth to mete hym: for kynge Alexander had commaunded them so to do, because he was his father in lawe. Now when Ptolomy entred into any Cytie, he lefte men of warre to kepe it, and thys he dyd thorowe out all the cyties. And when he came to Azotus, *they shewed hym the temple of Dagon and Azotus that was brent vp, with the other thynges whiche were destroyed, the deade bodyes sakt abrode, & the graues that they had made by the wayesyde, for such as were slayne in ý felde. And told the kyng that Jonathas had done al these thynges, to thentẽt they myght get hym euell wyll. But the kyng sayde not a worde therto. And Jonathas mette the kyng with greate honoure at Joppa, where they saluted one another, and toke their rest. So when Jonathas had gone with ý kynge vnto the water that was called Eleutherus he turned agayne to Jerusalem.

* Jo. vi. a

*1. Mac. xi. a

Nowe

Nowe Ptolomye had gotten the dompnyon
of the cyties vnto Seleucia vpon ý see coast
imaginyng wicked councels agaynst Alex-
ander, and sent ambassyatoures vnto Deme-
trius, sayinge: Come let vs make a bond be-
tweyne vs, so shall I geue the my doughter
that Alexander hath, and thou shalt raygne
in thy fathers kyngdome. I repente that I
gaue Alexander my doughter, for he goeth
about to slaye me. And thus he sclaundred
Alexander, because he wolde haue hadde hys
realme.

Thus he toke his doughter from hym,
gaue her vnto Demetrius, and forsoke Alex
ander, so that hys malyce was openly kno-
wen. And Ptolomy came to Antioch, where
he set two crownes vpon his owne head: the
crowne of Egypt and of Asia. In the meane
season was kynge Alexander in Cilicia, for
they that dwelt in those places, had rebelled
agynst hym. But when Alexander hearde
of this, he came to warre agaynst hym. So
kynge Ptolomy brought forth hys host and
met hym with a myghtye power, and chased
hym awaye. Then fled Alexander into Ara-
by, there to be defended, and kynge Ptolo-
mys honoure increased. And zabdiel ý Ara-
bian smote of Alexanders heade, and sent it
vnto Ptolomy. But the thyrde daye after,
dyed kyng Ptolomy hym selfe: & they whom
he had set in the stronge holdes, were slayne
of those that were within the cyties. And
Demetrius raygned in the hundred & seuen
and syrtie yeare.

At the same tyme gathered Jonathas the
that were in Jewry, to laye sege vnto the ca
stell whiche was at Jerusalem, and so they
made many instrumentes of warre agaynst
it. Then went there certayne vngodly per-
sones (which hated theyr owne people) vn-
to kynge Demetrius: and tolde hym that Jo
nathas beseged the castel. So when he heard
it, he was angry, and immedyatly came vn-
to Ptolomais, and wrote vnto Jonathas, ý
he shulde not laye sege to the castel, but come
and speake with hym in all the haste. Neuer-
theles, when Jonathas hearde this, he com-
manded to besege it. He chose also certayne
of the elders and Prestes of Israell, and put
hym self in the parell, & toke with hym golde
siluer, clothyng, and dyuerse presentes: and
went to Ptolomais vnto ý kyng, and found
hym gracyous.

And though certayne vngodly men of his
owne people made cõplayntes vpon him, yet
the kyng intreated hym, * lyke as hys prede-
cessours had done before: and promoted hym
in the syght of al his frendes: confyrmed him
in the hye prestehood with all the worshyp ý he
had afore, and made hym his chefe frend. Jo-
nathas also desyred the kyng, that he wolde
make Jewry fre, * wt the thre heade cyties of
Samaria and the landes pertaynynge ther-
to: vpon thys dyd Jonathas promyse hym
thre. C. talentes. Where vnto ý kyng consen
ted, and gaue Jonathas writyng of ý same,
conteynyn these wordes: Kynge Demetrius
sendeth gretyng vnto his brother Jonathas
and to the people of the Jewes. We send you
here a coppy of ý lettre which we dyd wryte
vnto our elder Lasthenus, concernyng you ý
ye shulde knowe it.

Kynge Demetrius sendeth gretyng vnto D
Lasthenus hys elder. For the kyndnesse
that our frendes the people of ý Jewes kepe
vnto vs, and for the louyng kyndnes whiche
they beare towardes vs: we are determyned
to do them good. Wherfore, we ordeyne all ý
coastes of Jewry wyth thre cyties, Lydda, &
Ramatha (whyche are added vnto Jewrye
frome Samaria) and all the landes pertay-
nynge there vnto, to be freely separated for
such as do sacrifyce in Jerusalẽ: both concer-
nynge the paymentes whiche the kyng toke
yearely aforetyme, and the frutes also of the
earth and trees. As for other tythes and try-
butes that belonged vnto vs, we dyscharge
them therof from this tyme forth. In lyke
maner we graunt vnto them all the customs
of salt & crowne taxes, which were brought
vnto vs. And this fredome shall they haue
fyrme and stedfast, from this tyme forth for
euermore. Therfore, se that ye make a copy
of these our letters, and delyuer it vnto Jona
thas: that it maye be kept vpon ý holy mosit
in a conuenyent place.

After this, when Demetrius the kynge E
saw that his land was in rest, and that no re-
systaunce was made hym: he sent awaye all
hys hoost, euery man to hys owne place, ex-
cept an army of straungers, whõ he brought
from the Iles of ý heathen, wherfore all his
fathers hoost had euell wyll at hym. * Nowe *1.Mac.xc.vii.
was there one Triphon (ý had bene of Alex-
anders parte afore) which when he saw that
all the hoost murmured agaynst Demetrius
he wẽt to Emalcuel the Arabian (ý brought
vp Antiochus the sonne of Alexander) & laye
fore vpon hym, to delyuer hym this yong An
tiochus: that he might raygne in his fathers
stede. He tolde hym also, what great euell
Demetrius had done, and howe hys men of
warre loued hym not: and so remayned there
a longe season.

And Jonathas sent vnto kynge Deme-
trius, to dryue them out whyche were in the
castell at Jerusalem, and in the other refu-
gyes, for they dyd Israell greate harme. So
Demetrius sent worde vnto Jonathas, say- F
yng: I wyl not only do these thyngs for the
and thy people, but at tyme conuenient I wyl
do both the and thy people great worshyppe.
But nowe thou shalt do me a pleasure, yf ý
wylt sende me men to helpe me: for all myne

armye is gone fro me. So Jonathas set him
thre thousand stronge men vnto Antioche, &
they came vnto the kyng: wherfore the kyng
was very glad at theyr cōmyng. But they ꝑ
were of the cytie (euen an hundred & twentie
thousand men) gathered them together: and
wolde haue slayne the kyng, which fled into
his court, & the cytezyns kept the stretes of ꝑ
cytie, and beganne to fyght.

Then the kyng called for the Jewes help
which came vnto hym al together, and went
abrode thorowe the cytie, and slew the same
day an hundred thousand men, set fyre vpon
the cytie, gat many spoyles in that daye, and
delyuered the kynge. So when the cytezyns
sawe that the Jewes had gotten theyr wyll
of the cytie, & they them selues dysapoynted
of theyr purpose, they made their supplicacio
vnto the king, saying: Graunt vs peace, and
let the Jewes cease from troublyng vs and
the cytie, & vpon this they caste a waye theyr
weapens. Thus they made peace, & the Je-
wes gat great worshyppe in the syght of the
kyng, and in the syght of all that were in his
realme, & were spoken of thorow out ꝑ kyng
dome: and so they came agayne to Jerusalem
with great goodes.

So the kyng Demetrius sat in the trone
of his kyngdome, and had peace in his lande.
Neuertheless, he dyscembled in all that euer
he spake, and withdrewe hym selfe from Jo-
nathas, nether rewarded hym accordynge to
the benefytes which he had done for him, but
troubled hym very sore. After thys came
Tryphon agayne with yonge Antyochus,
whiche raygned and was crowned kynge.
Then there gathered vnto hym all the men
of warre, whom Demetrius had put away:
these fought agaynst Demetrius, which fled
and turned his backe. So Triphon toke the
Elephantes, & wanne Antioche. And yonge
Antiochus wrote vnto Jonathas, saying: I
confyrme the in thy prestrode, and make the
ruler of .iiii. countrees, that ꝑ mayst be a fred
of the kynges.

Upon this he sent hym golden vesselys to
be serued in, and gaue hym leauc to drynke in
golde, to be clothed in purple, and to weare a
colar of golde. He made hys brother Simon
also captayne, from ꝑ coastes of Tyrus vnto
the borders of Egypt. Then Jonathas toke
hys iourney, & went thorow ꝑ cyties beyond
the water of Jordane, & all the men of warre
of Syria gathered thē vnto hym for to helpe
hym. So he came vnto Ascalon, & they of the
cytie receaued him honorably, & from thence
went he vnto Gaza, but they wolde not lette
hym in: wherfore he layde sege vnto it, bur-
nyng vp and spoylynge the places that were
aboute the cytie.

And the cytezyns of Gaza submytted thē
selues vnto Jonathas, which made peace w̄

them, but toke of their sonnes to pledge, sent
them to Jerusalem, and wente thorowe the
countre vnto Damascus. Now when Jona-
thas hearde that Demetrius Prynces were
come into Cades (which is in Galilee) wyth
a great hoost, purpolynge to put Demetrius
out from medlynge in the realme: he came a-
gaynst them, and lefte Symon hys brother
in the lande which came to Bethsura, & layd
sege to it a longe season, and dysconfyted thē
So they desyred to haue peace wyth hym,
whiche he graunted them, and afterwarde
put them out from thence, toke the cytye and
set men to kepe it. And Jonathas wyth hys
hoost came to the water of Genesar, and be
tymes in the morynynge gat them to ꝑ playne
felde of Azor.

And beholde, the hoostes of the heathen
mette them in the felde, and layde watche for
them in the mountayns: so ꝑ when Jonathas
cam agaynst them, ꝑ other (which were layd
to watche) rose out of theyr places & fought
and they that were of Jonathas syde, fled e-
uery man, and there was not one of them left
except Mathathias the sonne of Absalomus
and Judas the sonne of Calphi the captayne
of ꝑ hoost. Then Jonathas rent hys clothes,
layde earth vpon his heade, made his prayer
and turned agayn to them in the felde: where
they fought together, & he put them to flight
Nowe when hys owne men, that were fled,
sawe this: they turned agayne vnto him and
helped hym to folow vpon all theyr enemies
vnto theyr tentes at Cades. So there were
slayne of the heathen ꝑ same daye thre thou-
sande men, and Jonathas turned agayne to
Jerusalem.

¶ The. xii. Chapter.

¶ Jonathas sendeth Ambassytours to Rome and to the people of Sparta to renue theyr couenant of frendshyp. Jonathas putteth to flyght the prynces of Demetrius. Tryphon taketh Jonathas by dyceate.

Jonathas seyng that ꝑ tyme was
mete for hym, chose certayne men
and sent thē vnto Rome for to sta-
blyshe & to renue the frendshyppe
with them. He sent letters also vnto Sparta
and to other places in lyke maner. So they
wente vnto Rome, and entred into the coun-
sel, and sayd: Jonathas the hye prest and the
people of the Jewes sent vs vnto you, for to
renue the olde frendshyppe and bond of loue:
Upon this the Romaynes graue them fre pas
portes, that men shuld leade them home into
the lande of Juda peaceably. And this is the
copy of the letters that Jonathas wrote vn-
to the Spartians.

Jonathas ꝑ hye prest with the elders, pre-
stes, and the other people of the Jewes, sende
greetyng vnto the Spartians theyr brethren
There were letters sente longe ago vnto Do-
nias the hye preest, frome Arius, which than
raygned

wryten amonge you: that ye are oure bre-
thren, as the wrytynge made ther vpon spe-
ketheth. And Onias entreated the ambassa-
dors that was sent, honourablye, and recey-
ved the letters: wherein there was mencyon
made of the bonde of loue and frendshyppe.
But as for vs, we nede no such wrytynges:
for why we haue the holy bokes of scripture
in our handes to our comforte. Neuertheleſſe
we had rather sende vnto you, for the renu-
ynge of the brotherhode and frendshyppe: leſt
we shulde be straūge vnto you: for it is lōge
from the tyme that ye sent worde vnto vs.
Wherfore, in the sacrifices that we offre and
other ceremonies vpō the hye solēpne dayes
and other, we alwaye remembre you with-
out ceasynge (lyke as reason is, and as it be-
commeth vs to thynke vpon oure brethren)
you, and are ryght glad of youre prosperous
fortune.

And though we haue had great troubles
and warres, so that the kiges about vs haue
fought agaynste vs: yet wolde we not be
grevous vnto you, nor to other of our louers
and frendes in these warres. For we haue
had helpe from heauen, so that we are delyue
red, and our enemies subdued. Wherfore we
chose Numenius the son of Antiochus, and
Antipater the sonne of Jasō, and sent them
vnto the Romaynes, for to renue ꝑ olde bōde
of frendshyp and loue w̄ thē. We commaūded
them also to come vnto you, to salute you, &
to delyuer you our letters, concernyng the re
newyng of our brotherhod. And now ye shall
wyght well to gyue vs an answere there-
vnto.

And this is the coppe of the wrytynge,
which Arius the kynge of Sparta sent vn-
to Onias. Arius kynge of the Spartiās sen
dyth gretynge vnto Onias the hye prest. It
is founde in wrytynge, that the Spartians
and Jewes are brethren, and come out of the
generacion of Abraham. And nowe for so
moche as this is come to our knowledge, ye
shall do well, to wryte vnto vs of youre pro-
sperytie. As for vs, we haue wrytte our mide
vnto you. Oure cattel & goodes are yours, &
yours ours. These thynges haue we com-
maunded to be sheweed vnto you.

When Jonathas herde, that Demetrius
princes were com forthe to fyghte agaynste
them, with a greater hoost thē afore, he went
from Jerusalem, and met them in the lande
of Hemath, for he gaue thē not space to come
into his owne coūtrie. And he sent spyes vn-
to their tentes, which came agayne and tolde
hym, that they were appoynted to come vpō
him in the nyght season. Wherfore whē the
sonne was gone downe Jonathas cōmaūded
his men to watche all the nyght, and to
be ready with weapons for to fyght: and set
watchmen rounde aboute the hoste. But
when the aduersaries herde that Jonathas
was ready with his men to ꝑ battayle, they
feared, and were afrayed in their hertes, &
kyndled fyres in their tentes, brake vp, and
gat thē away. Neuertheleſſe, Jonathas and
his cōpany knewe it not tyll the morynge,
for they sawe the fyres burnynge.

Then Jonathas followed vpō them, but
he myght not ouertake them, for they were
gone ouer the water Eleutherus. So Jona-
thas departed vnto ꝑ Arabiās (which were
called zabadei) slew them, & toke their goo-
des. He proceded further also, and came vn-
to Damascus, and went thorow all ꝑ countre.
But Simō his brother toke his iourney
and came to Ascalon and to the next stronge
holdes, departyng vnto Joppa: and wanne
it. For he herde that they wolde stand of De
metrius partye: wherfore he set mē of warre
in thy cytie, to kepe it. After this came Jona
thas home agayne, and called ꝑ elders of the
people togyther: and deuyled with them for
to buylde vp the stronge holdes in Jewry, &
the walles of Jerusalē, to set vp an hye wal
betwyxt the castel and the cytie, for to sepa-
rate it from the cytie, that it myght be alone
and that men shulde neither byye nor sell in it.

Upō this they came togyther for to build
vp the cytie, and for so moche as the wall vpō
the broke of the west syde (called Caphetah)
was fallen downe, they repayred it: And
Symon set vp Idiadah in Sephelah, and
made it stronge settyng portes & lockes vpō
it. Nowe whē * Triphō purposed to raygne
in Asia, to be crowned, & to slaye the kynge
Antiochus: he was afrayed that Jonathas
wold not suffre him, but fyght agaynst him.
Wherfore, he went about to take Jonathas
and to kyll hym.

So he departed, and came vnto Bethsā.
Then went Jonathas forthe agaynst hym
to the battayle with fourty thousande cho-
sen men, and came vnto Bethsan also. But
whē Triphon sawe that Jonathas came w̄
so great an hoost to destroye hym, he was a-
frayd: and therfore he receyued hym honou-
rably, commended hym vnto al his frendes,
and gaue hym rewardes, and commaunded
his men of warre to be as obedieṅt vnto him
as to hym selfe.

And sayd vnto Jonathas: why hast thou
caused this people to take such trauayle, se-
inge there is no warre betwyxte vs? Ther-
fore sende thē home agayne, & chose certayne
men to wayte vpō the, and come thou with
me to Ptolomais: for I wyll gyue it the, w̄
the other stronge holdes, men of warre and
their officers: As for me, I must depart, this
is onely the cause of my comyng. Jonathas
hyeued hym, and dyd as he sayde, puttynge
awaye his hoost, which went into the lande
of Juda. He kept but iii. M. by hym, wher-

* 1. mac. 5. c. Ioseph. ca. 11. lib. 13.

of he sent .ii. M. into Galile, & one thousande went with hym selfe.

Nowe as soone as Jonathas entred into Ptolomais, the cytizins sparred the gates of the cytie, and tooke hym, and slewe all them with the swerde, ý came in with hym. Then sent Triphon an hoost of footemen and horsemen into Galilee and into the greate playne feilde, to destroye all Jonathas cõpany. But when they knew that Jonathas was taken: and all they flayne that wayted vpon hym, they toke counsayl togyther, and came forth ready to the Battayl. So when they which folowed vpon thẽ, sawe that it was a matter of lyfe, they turned backe agayne. As for the other, they wente into the lande of Juda peaceably, & bewayled Jonathas, and them that were with hym ryght sore. And Israel made great lamentation. Then all the heythen that were rounde about them sought to destroye thẽ. For they sayd: nowe haue they no Captayne, nor anye man to helpe them. Therfore, let vs ouercome thẽ, and roote out theyr name from amonge men.

¶ The. xiii. Chapter.

¶ After Jonathas was taken, Symon is chosen captayne, of whom Triphon takyng his chyldren and monye for the redemption of Jonathas, kylleth hym and his chyldren. The graue of Jonathas. Triphon kylleth Antiochus, and possesseth the realme. Demetrius taketh truce with Simon. Simon winneth Goza. He possesseth the towr of Syon. He maketh his sonne Jhon captayne.

A NOwe when Symon herde ý Triphõ gathered a great hoost to come into the lande of Juda, and to destroye it: and sawe that the people was in great fearfulnesse and care: He came vp to Jerusalem, and gathered the people togyther, and gaue them exhortation, sayinge: Ye knowe what greate battayles I and my brethren and my fathers house haue fought for the lawe and the Sanctuarye, and what maner of troubles we haue sene: thorow occasion whereof, * all my brethren are flayne for Israels sake, and I am lefte aloone. And now let me not spare myne owne lyfe in any maner of trouble, for I am not better thẽ my brethren: but wyll auenge my people and the Sanctuary, our chyldren and our wyues: for all the heythen are gathered togyther to destroye vs of very malyce.

* 1. Mac. bi. c
cf. b. xiij. b

B At these wordes the hertes of the people were kyndled togyther, so that they cryed wꝫ a loude voyce, sayinge: Thou shalt be oure captayne in steede of Judas and Jonathas thy brethren, orderе thou our battayl, & what so euer thou commaundest vs, we shall do it. So he gathered all the men of warre, makynge haste to finish all the walles of Jerusalem, which he made stronge rounde about. Then sente he Jonathas the sonne of Ibsalomus with a fresh hoost vnto Joppa, which droue them oute that were in the castell, and remayned there hym selfe. Triphon also remoued frõ Ptolomais with a greate armye, to come into the lande of Juda, & Jonathas with hym in warde. And Symon pytched his tentes at Addus before the playne feilde.

But when Triphon knewe that Symõ stode vp in stede of his brother Jonathas, & that he wolde warre agaynst hym: he sẽt messegers vnto him, sayinge: Where as we haue kept Jonathas thy brother, it is for money that he is owynge in the kynges accompte, concernyng the busynesse that he had in hãd. Wherfore, sende nowe an. C. talentes of siluer, and his two sonnes for suretye, that whẽ he is letten forth, he shall not forsake vs, and we shall sende hym agayne. Neuertheless, Symon knewe, that he dissembled in his wordes: yet commaunded he the money and chyldren to be delyuered vnto hym: lest he shulde be the greater enemye agaynst the people of Israel: and saye, bycause he sente hym not the money and the chyldren, therfore is Jonathas dead.

So Symon sent him the chyldren and an hundred talentes, but he dissembled, & wolde not let Jonathas go. Afterwarde came Triphon into the lande to destroye it, and went rounde about by the way, that leadeth vnto Ador. But wheresoeuer they went, thyther went Symon and his hoost also: Now they that were in the castel, sent messengers vnto Triphon, that he shulde make haste to come by the wyldernesse, and to sende them vytayles. And Triphon made ready al his horsme to come the same night. Neuertheless it was a verye greate snowe, so that he came not in Gaaladithim. And when he drewe nye Bascama, he slewe Jonathas and his sonnes there, and then turned for to go home into his owne lande.

Then sent Symon for to fet his brothers deede coorse, and burped it in Modin his fathers cytie. So all Israel bewayled hym wꝫ greate lamentation, and mourned for hym very longe. And Symon made vpon the sepulchre of his father and his brethren, a buildynge hye to loke vnto, of fre stone behynde and before, & set vp seuẽ pyllers, one agaynst another (for his father, his mother and foure brethrẽ) and set great pyllers rounde about, with armes vpon them for a perpetuall memorye, and carued shippes beyde the armes that they myght be seene of men sayinge in the see. This sepulchre whiche he made at Modin, standeth yet vnto this daye.

D * Nowe as Triphõ went forth to walke wꝫ the ponge kynge Antiochus, he slewe him trayterously, and raygned in his steade, crowned hym selfe kynge of Asia, and dyd moch euyll in the lande. Symon also buylt vp the castels

* Iosep. xiii. b

castels in Jewry, makynge thē stronge with hye towres, great walles, portes and lockes and layed vp vytayles in ꝑ stronge holdes. And Simon chose certayne men, & sent them to kynge Demetrius: to desyre hym, that he wolde discharge the lande from al bondage, for Triphō had spoyled it very sore. Whereupon Demetrius the kynge answered hym, and wrote vnto hym after this maner.

Demetrius the kynge sendeth gretynge vnto Symon the hye preest his freude, with the elders & people of the Jewes. The golden crowne and precyous stone that ye sente vnto vs, haue we receyued: and are redy to make a stedfast peace with you: yea, and to wryte vnto oure officers, for to release you, concernynge the thynges wherein we made you fre: and the appoyntment that we make with you, shalbe fyrme & stable. The stōnge holdes which ye haue buylded, shalbe youre owne. As for anye ouersyght or faute comytted vnto this daye, we forgyue it: and ꝑ crowne tare that ye oughte vs also. And where as was anye other trybute in Jerusalem, it shall now be no tribute: and loke who are mete amonge you to be in oure courte, let them be written vp, that there may be peace betwixt vs.

Thus the yoke of the Heythen was take from Israel in the hundred and seuentēth yere. And the people of the Jewes began to write in their letters and actes on this maner. * In the fyrste yere of Symon the hye preast, and prince of the Jewes.

In those dayes wēt Symon vnto Gaza, and besieged it round about, where he set vp ordinance of warre. And wanne a towre, whiche he take. So they that gat into the towre leapte into the cytie, whiche was in a greate feare: In so moche that the people of the cytie rente their clothes, and clymed vp vpon the walles with their wyues, & chyldren, beseechynge Symon to be at one with them, sayinge.

O rewarde vs not after our wickednesse but be gracious vnto vs, and we shal do the ꝑ kinde. Then Symon for very pyte wolde fyght nomore agaynste them, but put them out of the cytie, and cauſed the houses (wherin the ymages were) to be clensed, and so entred the cytye with Psalmes of prayse, gyuyng thankes vnto the Lorde. So when he had cast all abhominacions out of the cytie, he set such men in it as kept the lawe of God and made the cytye stronge, and buylded a dwellynge place for hym selfe.

Now, when they in the castel at Jerusalem were kepte so straytly, that they coulde not come forth into the countrye, and myght neyther bye nor sel: they were very hungrye, and many of them famisshed to death: In so moch that they besought Symō to be at one with them, which he graunted them. So he put them out from thence, and clensed the castell from fylthynesse. And vpon the. xxiii. day of the seconde moneth in the. Clxxi. yere they entred into it with thankesgyuing and braūches of palme trees, with harpes, croudes, symbals and lutes, syngynge Psalmes, and songes of prayse vnto God, for that the great enemye of Israel was ouercome.

And Symon ordeyned that the same day shoulde be kepte euery yere in gladnesse, and made stronge the hyll of ꝑ temple that was besyde the castell, where he dweite hym selfe with his company. Simon also perceyuyng that Jhon his sonne was a myghtye man of armes, made hym captayne of al the hoostes and cauſed hym to dwel at Gaza.

¶ The. xiiii. Chapter.

¶ Demetrius is ouercome of Arsaces. Symon beinge captayne, there is greate quyetnesse in Israel. The couenaunt of frendshyp with the Romagnes & with the people of Sparta is renued.

In the. Clxxii. yere gathered kyng Demetrius his hoost, and departed vnto Media, to get hym helpe for to fyght agaynste Triphon. A
Now when Arsaces the kyng of Persia and Medea herd, that Demetrius was entred vp in his borders, he sente one of his princes, to take hym alyue: and to bryng him vnto him. So he wente and slewe Demetrius hooste, toke him selfe, brought him to Arsaces which kept hym in warde. And all the lande of Juda was in rest, so longe as Symon lyued: for he sought the wealth of his people, therfore, were they glad to haue hym for their ruler, & to do hym worshyp alwaye.

Symō wanne the cytie of Joppa also for an hauen towne, and made it an entrance into the Iles of the see. He enlarged ꝑ borders of his people, and conquered thē more lande: He gat hered vp manye of their people that were prisoners: he had the dominion of Gaza, Bethsura and the castell, whiche he clensed from fylthynesse, and there was no man that resisted hym: So that euery man tylled his grounde in peace, the lande of Juda, and the trees gaue their frute and encreace. The elders sat al in iudgement, and toke their deuyce for the wealth of the land: the ponge mē put on worshyppe and harnesse vpon them. He prouyded vytayles for the cyties, & made goodlye stronge holdes of them: so that the fame of his worshyp was spoken of vnto ꝑ ende of the worlde. * For he made peace thorowout ꝑ lande, and Israel was ful of mirth and ioye. B

Euerye man sat vnder his vyne and fygtrees, and there was noman to fraye them awaye. There was none in the lande to fyghte agaynst thē, for then the kynges were ouercome.

* Leui. xxvi. c. iii. Reg. iii. c.

come. He helped those that were in aduersite amonge hys people, he was diligente to se ꝑ lawe kept: as for such as were vngodly and wycked, he toke them awaye. He set vp the Sanctuary, and encreased the holy vessels of the temple.

When the Romaynes and Sparcians had gotten worde, that Jonathas was deed they were ryght sory. But when they herde that Symõ his brother was made hye prest in hys steade, & how he had wonne the lande agayne with the cyties in it: they wrote vnto hym in tables of brasse, to renue the frend shyp, & bonde of loue, whych they had made afore wyth * Judas & and Jonathas hys bre thren. Whych wrytynges were red before the congregacion at Jerusalem.

*1.ma.b'c.e. ¶and.¶ii.s

¶ And thys is the copy of the letters, that the Sparciãs sent: The Senatours and cyteslins of Sparta sende gretynge vnto Simõ ꝑ great prest, wyth the elders, prestes, & the other people of the Jewes theyr brethrẽ: Whan youre ambassytours that were sente vnto oure people, certifyed vs of your worshippe, honoure and prosperous wealth: we were glad of theyr commynge, & haue wrytten the earande whych they spake before the councel of the people: namely, that Numenius the sonne of Anthiochus, and Antipater the sonne of Jason the Jewes ambassitours are come vnto vs, for to renue the olde frẽdshyp wyth vs. Upon thys the people consented, that the men shuld be honorably intreated, and that the copy of theyr earaũde shuld be wryttẽ in the specyal bokes of the people, D for a perpetuall memorye vnto the Sparcians: yea, and that we shulde sende a coppe of the same vnto Simõ the greast prest. After this dyd Simõ sẽd Numenius vnto Rome, with a golden shylde of a thousande pounde weyght, to cõfirme ꝑ frẽdshyp w thẽ: which whẽ the Romaynes vnderstode, they sayde: what thankes shal we recõpence agayne vnto Simõ & his chyldrẽ? For he hath stablyshed his brethrẽ, & ouercome ꝑ enemies of Israel. Wherfore they graunted hym to be fre. And all thys wrote the Jewes in tables of brasse, & nayled it vnto ꝑ pillers vpõ ꝑ moũt Syon. The coppe of the wrytynge is thys.

* August.

The. xviii. daye of ꝑ moneth * Elul in the Clxrii. yeare in ꝑ thyrd yeare of Simõ ꝑ hye prest, in ꝑ great cõgregacion the prestes, rulers of ꝑ people, & elders of ꝑ coũtre at Asarame, were these wordes openly declared.

E For so much as there was much warre in our lande, therfore Simon the sonne of Mathias (come of the chyldren of Jareb) and hys brethren put them selues in parell, and resysted the enemyes of theyr people: ꝑ theyr Sanctuary & lawe myght be maynteyned, and dyd theyr people great worshyp: Jonathas in lyke maner, after that he had gouerned his people and ben theyr hye prest: dyed, and lyeth buryed besyde his elders.

After that wolde theyr enemyes haue troden theyr holy thinges vnder fote, destroyed theyr lande, and vtterly wasted theyr Sanctuary. Then Symon withstode them, and fought for his people, spẽt much of his owne money, weaponed the valeaunte men of hys people, gaue them wagies, made stronge the cities of Juda, with Bethsura that lieth vpõ the borders of Jewry (where the ordinaunce of theyr enemyes laye somtyme) and set Jewes there for to kepe it.

He made fast Joppa also, which lyeth vpõ F the see, & Gaza that bordreth vpon Azotus, (where ꝑ enemyes dwelt afore) & there he set Jewes to kepe it: and whatsoeuer was mete for the subdupng of the aduersaries, ꝑ layed he therin. Now whẽ the people sawe the noble actes of Symon, and what worshyp he purposed to do for thẽ, his godly behaueour, & faythfulnesse which he kepte vnto thẽ, and how he sought by all wayes the welth of his people, bycause he dyd all this, therfore they chose him to be theyr prince & hye prest. And in his tyme they prospered well by hym, so ꝑ the Heythen were takẽ out of theyr lande: & they also whiche were in ꝑ cytie of David at Jerusalẽ in the castell (where they went out and defyled all thynges that were about the Sanctuary, and dyd great harme vnto cleanlinesse) and Simon put men of the Jewes in it, for the defence of the lande and cytie, and set vp the walles of Jerusalem.

And kynge Demetrius confyrmed him in his hye prestbode, made hym his frẽde, & dyd G hym great worshippe. For he herde that the Romaynes called the Jewes theyr frendes, louers & brethrẽ, how honourably they receyued Symõs ambassadours: how the Jewes and prestes consented that he shulde be their prince & hye prest perpetually (tyll God rayled vp the true prophete) & that he shoulde be theyr captayne to care for the Sanctuary, & to set officers vpon the workes therof, ouer the lande, ouer ꝑ weapõs, ouer the houses of defence, to make prouisiõ for the holye thynges, & to be obeyed of euery man, & al ꝑ wrytynges of ꝑ land to be made in his name: that he shulde be clothed in purple & golde, & that it shulde be lawful for none of the people nor prestes to breake any of these thynges, to vstande his wordes, nor to call any congregacion in the lande without hym: that he shulde be clothed in purple, & weare a colar of gold: And yf there were anye whiche disobeyed or brake this ordinaũc ꝑ he shulde be punished.

So all the people consented to alowe Symon, and to do accordynge to these wordes: Symon also hym selfe toke it vpon him, and was content to be the hye prest, the captayne and prince of the Jewes and prestes, and to

gouerne

gaynne them all. And they commaunded to make this wrytynge in tables of brasse, and fasten it vnto the compasse of the Sanctuary in an open place: and laye vp a coppe of ꝑ same in the treasurye, that Symon and hys posteritie myght haue it.

¶ The.xv.Chapter.

Antiochus maketh a couenaunte of frendshyp with Simon, & Triphon is persecuted. The Romaynes wrote letters vnto kynges and nacions in the defence of the Jewes. Antiochus refusynge the helpe that Symon lent hym, breaketh his couenaunt.

Moreouer kyng Antiochus ꝑ sonne of Demetrius sente letters from ꝑ Iles of the see, vnto Symon the hye preest & prince of the Jewes, & to all the people, conteynynge these wordes: Antiochus the kynge sendeth gretynge vnto Symō the hye preest and to the people of the Jewes. For so moch, as certayne wycked mē haue gotten ꝑ kingdom of our progenitours I am purposed to chalēge ꝑ realme agayne, and to restore it to the olde estate.

Wherfore, I haue gathered a greate hoost and made shippes of warre, ꝑ I may go thorow the countrye, & be auēged of thē whiche haue destroyed our lande, and wasted many cities in my realme. And therfore, nowe I make the fre also frō al ꝑ tributes, wherof al kynges my progenitours haue discharged ꝑ: and frō other customes (where frō they haue vsed the) whatsoeuer they be: yea, I gyue ꝑ leaue to smyte moneye of thyne owne wōn thy lande. As for Jerusalem, I wyll that it be holy and fre: & all the weapons and houses of defence, which thou hast buylded, & kepest in thyne handes, shalbe thyne. Where as any thyng is or shalbe owynge vnto the kynge, I lengyne it the, frō this tyme forth for euer more. And whē we haue obtayned our kingdome, we shall do the, thy people and the temple great worshyp: so ꝑ youre honour shalbe knowen thorowout the whole worlde.

In the.Clxxiiii.yere went Antiochus into his fathers lande, and all the men of warre came togyther vnto hym, so that fewe were left with Triphon. So the kyng Antiochus followed vpon hym, but he fled vnto Doza, which lyeth by the see syde: for he saw ꝑ there was myschefe cōmyng vnto hym, & that his hoost had forsakē hym. Thē came Antiochus vnto Doza with an.C.and twēty thousande men of armes vpon foote, & eyght thousande horsemen. So he cōpassed the cytie rounde about, and the shyppes came by the see. Thus they vexed the cytie by lande & by water, in so moch ꝑ they suffred nomā to go in nor out.

In the meane season came * Numenius (and they ꝑ had ben with hym) from the citie of Rome, hauynge letters wrytten vnto the kynges and prouinces, wherin were conteyned these wordes: Lucius ꝑ mayre of Rome sendeth gretynge vnto Ptolomy the kynge. The ambassadours of the Jewes our frēdes beinge sent from Symon the hye preast, and from the people of the Jewes, came vnto vs for to renue the olde frendshyp and bonde of loue, brought a shylde of golde weying a.Cy. pounde, which we were content to receyue of thē. Wherfore, we thought it good to wryte vnto the kynges and prouinces, to doo them no harme, nor to take parte agaynste them, theyr cyties nor countries, neyther to mayntayne theyr enemyes agaynst them. Yf there be any wycked personnes therfore, fled from theyr countrye vnto you, delyuer them vnto Symon the hye preast, that he maye punish them accordyng to theyr owne lawe.

The same wordes wrote the Romaynes also vnto Demetrius the kyng, to Attalus, Araba, Arsaces and to all regions: as Samsanes, to thē of Sparta Delo, Gido, Sidon Caria, Samos, Pamphilia, Lycia, Halicarnassum, and to the Rhodes, to Faselis, Coo, Side, Arado, Gortina, Gnydum, to Cypres and Cyren. And of euerye letter they sente a coppe to Symon the hye preast and to the people of the Jewes. So Antiochus the kynge brought his hoost vnto Doza the second tyme to take it: where he made dyuers ordynaūce of warre, and kept Triphō in, that he shulde not come forth. Thē sent Symon to Antiochus two thousande chosen men to helpe him with golde, syluer and other plēteous grete: Neuertheleſſe, he wolde not receyue thē, but brake al the couenaūt which he made wꝯ Symon afore, & withdrewe him selfe from hym.

He sent Athenobius also a frende of his vnto Symō, for to reason with him, sayng: Ye withhold fro me Joppa & Gaza (with the castel that is at Jerusalem) which are cyties of my realme, whose borders ye haue destroyed and done great euyl in the lande, hauing the dominacyon in many other places of my kyngdome. Wherfore delyuer nowe ꝑ cyties which ye haue taken, with ꝑ trybutes of the places that ye haue rule vpon without ꝑ borders of Jewry: Or els gyue me fyue hundred talentes of syluer: yea, & for the harme that ye haue done in ꝑ cyties, & for the trybutes of the same, other fiue hundred talentes. Yf no, we shall come and fyght agaynst you.

So Athenobius the kynges frende came to Jerusalem, & whē he sawe the great worship and honour of Symon in golde, syluer, & so great plentye of ornamentes: he marueyled, and tolde Symon as ꝑ kynge commanded hym: Then answered Symon and sayd vnto hym: * As for vs, we haue neyther takē other mens lādes, nor withholdē thē, but onely our fathers heritage, whiche oure enemyes had vnrygyhtously in possession a certayne tyme. This heritage of oure fathers haue we chalenged in processe of tyme. And where

* Judi.vi.c.d

where as thou cõplaynest concernynge Joppa and Gala, they dyd greate harme to oure people and in our lande, yet wyl we gyue an hundred talentes for them.

Neuertheleſſe, Athenobius anſwered him not one worde, but turned agayne wrothfully vnto the kynge, & tolde hym all theſe wordes, and the great dignitie of Symon, with all that he had ſene, and the kynge was very angrye. In the meane tyme fled Triphon by ſhyp vnto Orthoſaida. Then the kynge made Cendebeus captayne of the ſee coaſt, & gaue hym an hooſt of foote men and horſmẽ, commaundyng hym to remoue the hooſt towarde Jewrye, and to buylde vp the cytie of Cedrõ, to make vp the portes, and to warre agaynſt the people of the Jewes. As for the kynge hym ſelfe: he followed vpon Triphon. So Cendebeus came vnto Jamnia, and beganne to vexe the people, to treadde downe Jewrye, to take ý people priſoners, to ſlaye them, and * to buylde vp Cedron: where he ſet horſemen and other men of warre, that they myght come forthe and go thorowe the ſtretes of Jewry, lyke as the kynge had commaunded hym.

*i.ma.xvi.d

¶ The. xvi. Chapter.

¶ Cendebeus the captayne of Antiochus hooſt is put to flyght of the ſonnes of Symon. Ptolomeus the ſonne of Abobus kylleth Simon & his. ii. ſonnes at a banket. Jhon kylleth them that lye in wayte for his lyfe.

Then came Jhon vp from * Gaza, & tolde Symon his father, what Cẽdebeus hadde doone amonge theyr people. Upon this, called Symon two of his eldeſt ſonnes, Judas and Jhon, & ſayde vnto them: I and my brethren and my fathers houſe, haue euer from oure youth vp vnto this day fought agaynſt the enemies of Iſrael, and God gaue vs good fortune to deliuer Iſrael oft tymes. And nowe for ſo moche as I am olde, be ye in ſtede of me & my brother, to go forth and fyght for our people and the help of God be with you. So he choſe xx. M. fyghtynge men of the countrye, with horſmen alſo, which went forth agaynſt Cẽdebeus, and reſted at Modin.

*i.mac.xiii.f

In the mornynge they aroſe, and went into the playne feilde: and beholde, a myghtye great hooſt came agaynſt them, both of fote men and horſemen. Now was there a water brooke betwyxte them, & Jhon remoued the hoſt towarde them. And when he ſawe that the people was afrayed to go ouer the water brooke, he went ouer fyrſt hym ſelfe: and the men ſeing this, followed hym.

B Then Jhon ſet his horſemen and fotemẽ in order, the one by the other, for theyr ennemyes horſemen were very many. But when they blewe vp the preſtes trompettes, Cendebeus fled w̃ his hooſt, whereof many were ſlayne, and the remnaunte gat them to theyr ſtronge holde. Judas alſo Jhõs brother was wounded at the ſame tyme. And Jhon followed ſtyll vpon the ennemyes, tyll he came to Cedrõ * which he buylded. The enemies fled alſo vnto ý towres that were in the feldes of Azotus, & thoſe dyd Jhon burne vp. Thus there were ſlayne two. M. men of them, and Jhon turned agayne peaceably to Jewrye.

*i.ma.

And in the feilde of Jericho was Ptolomy the ſonne of Abobus made captayne: whiche bycauſe he had aboundauuce of ſyluer, and golde (for he had maryed ý doughter of Symõ the hye preſt) waxed proud in his minde, and thought to conquere the lande, ymagynyng falſhed agaynſt Symon and his ſonnes, to deſtroye them. Now as Symon was gounge aboute thorowe the cyties, that were in the coũtrye of Jewry, and caryng for thẽ: he came downe to Jericho with Mathatias and Judas his ſonnes, in the. Clxxvii. yeare in the. xi. moneth called * Sabat. Then Ptolomy the ſonne of Abobus receyued thẽ (but with diſceyte) into a ſtrong houſe of his, called Doch, whiche he had buylded, where he made them a banket.

*Ie

Do when Symon and his ſonnes were merye and had dronkẽ well, Ptolomy ſtode vp with his men (whome he had hyd there) and toke theyr weapons, entred into the banket houſe, and ſlewe Symon with his two ſonnes, and certayne of his ſeruaũtes. Such greate vnkaythfulneſſe dyd Ptolomy in Iſrael, and recompenced euyll for good. Then wrote this Ptolomy ý ſame vnto kyng Antiochus, requyrynge him, that he ſhulde ſende hym an hooſt to helpe him: and ſo ſhuld he deliuer hym the lande, with the cyties and trybutes of the ſame. He ſent other men alſo vnto Gaza, for to take Jhon: and wrote vnto ý captaynes to come to hym, and he ſhoulde gyue them ſyluer, golde and rewardes. And to Jeruſalem he ſent other, to take it, and the Sanctuarye.

C

Then ranne there one before, and tolde Jhon in Gaza, that his father & his brethren were ſlayne, and how that Ptolomy had ſẽt to ſlaye hym alſo. When Jhon herde this, he was ſore abaſhed, and layed handes of them that were come to deſtroye hym, & ſlew them for he knewe, that they went aboute to kyll hym.

D

As for other thynges concernynge Jhon: of his warres, of his noble actes (wherein he behaued hym ſelfe manfully) of the building of walles which he made, and other of his dedes: They are written in ý chronycles of his preſthode, from the tyme forth that he was made hye preſt after his father.

¶ The ende of the fyrſt booke of the Machabees.

The

¶The seconde booke of the Machabees.

¶The fyrst Chapter.

¶ The Epistle of the Jewes that dwelt at Jerusalem, sent vnto them that dwelt in Egypt: wherein they exhorte them to gyue thankes for the death of Antiochus. Of the fyre that was hyd in the pyt. The prayer of Nehemias.

1 The brethren of the Jewes whiche be at Jerusalē, and in the lande of Jewrye, wish vnto those brethren of the Jewes that are thorowout Egypt: good fortune, health, and peace.

God be gracious vnto you, and thynke vpon his couenaunte ý he made with Abraham, Isaac, and Jacob his faythfull seruaūtes: *and gyue you all suche an herte, that ye maye loue & serue hym: yea, and perfourme his wyll with an whole herte, and of a wylynge mynde. He open youre hertes in his lawe and in his commaūdementes, send you peace, heare your prayers, be at one with you and neuer forsake you in tyme of trouble. This is here our prayer for you.

What tyme as Demetrius raygned, in ý CLIII. yere, we Jewes wrote vnto you in the trouble and violence that came vnto vs. In those yeres, after that Jason departed out of the holy lande and kyngdome, they brent vp the portes, and shed innocent blonde. Then made we our prayer vnto the Lorde, & were heard: we offred, and lyghted the candels, & kynge for the cakes and breed: *And now come ye vnto the feaste of tabernacles in the moneth Casleu.

5 In the. CLXXXVIII. yeare, the people that was at Jerusalem and in Jewrye, the counsayl and Judas hym selfe, sent this wholsome salutation vnto Aristobolus kynge Ptolomyes master, which came of the generacion of the annoynted preestes: and to the Jewes that were in Egypte: In so moche as God hath delyuered vs from greate perylles, we thanke hym hyghlye. In that we resysted so myghtye a kynge. And why? he brought mē out of Persis by heapes, to fyght agaynste vs and the holy cytie. For as he was in Persis (namelye, the Captayne with the greate hoost) he perished in the temple of Nanea, beinge deceyued thorowe the deuyce of Nanea preestes. For as he was purposed to come dwelt there, Antiochus and his frēdes came thyther, to receyue moche monye for a dowry. So when Nanea preestes had layed forth the money, he entred with a smal company into the compasse of the temple, and so they shut the temple.

6 Now when Antiochus entred by opening the preuy intraunce of the temple, the preestes stoned the taptayne to death, hewed them in peces that were with hym, smote of their hedes, and threw them out. In all thinges God be prayled, which hath delyuered the wicked into our handes.

Where as we are now purposed to kepe the purification of the temple vpon the. XXV. daye of the moneth Casleu, we thoughte necessarye to certifye you thereof: that ye also myghte *kepe the tabernacles feast day, and the daye of the fyre, whiche was gyuen vs, when Nehemias offred, after that he had set vp the temple and the aulter. For what tyme as oure fathers were led awaye vnto Persis the preestes (which then sought the honoure of God) toke the fyre priuely from the alter and hyd it in a valley, where as was a deepe drye pyt: and therin they kepte it, so that the place was vnknowen vnto euery man.

*Leui. xxiii. e Num. xxix. b iii. Esd. v. c

Nowe after many yeres when it pleased God that Nehemias shoulde be sente frome the kynge of Persia, * he sente the chyldres chyldren of those preestes (which had hyd the fyre) to seke it. And as they tolde vs they founde no fyre but thycke water. Then commaunded he them to drawe it vp, & to bryng it hym, and the offrynges withal. Now whē the sacrifyces were layed on and ordred, the preest Nehemias commaunded to sprynkle them and the wood with water. When this was done, & the tyme come that the Sunne shone, whyche afore was hyd in the cloude: there was a great fyre kyndled. In so moche that euery man maruayled. Now al the preestes prayed, whyle the sacrifyce was a makynge. Jonathas prayed fyrst, and the other gaue answere.

*Leui. vi. g v. a. Esd. c D

And Nehemias prayer was after this maner: O Lorde God maker of all thynges, thou fearefull and stronge, thou ryghteous and mercyfull, thou that arte onely a gracyous kynge, onelye lyberall, onelye iuste, Almyghtye and euerlastynge, thou that delyuerest Israel from all trouble, thou that hast chosen the fathers, and halowed thē: receyue the offrynge for the whole people of Israel, preserue thyne owne porcion, and halowe it, gather those togither, that ar scatred abrode frome vs: delyuer them that are vnder the Heythens bondage, loke vpon them whiche are despysed and abhorred, that the Heythen maye knowe and se, how that thou art oure God: Punysshe them that oppresse, & proudlye put vs to dishonoure. Set thy people agayne in thy holy place *like as Moses hath spoken.

*Deu. xxx. e

And the preestes songe psalmes of thankesgyuyng, so longe as the sacrifyce endured. Nowe when the sacrifyce was brent, Nehemias commaunded the greate stoones to be sprynkled with the residue of the water: *Which whē it was done, there was kidled

*Iud. vi. d. Ly. xv. xviii. e Ecci. xliv. a

E

a flame

a flame of them also: but it was consumed, thorowe the lyght, that shyned frō the alter. So when this matter was knowen, it was told the king of Persia, that in ý place where the prestes whiche were led awaye, had hyd fire, there appeared water in the stede of fyre: and that Nehemias and his companye, had purifyed the sacrifyces withall. Then the kynge consydryng and pondryng the matter dyligently, made hym a temple to proue the thynge that was done. And when he founde it so in dede, he gaue the prestes many gyftes and dyuers rewardes: yea, he toke the with his owne hande and gaue them. And Nehemias called the same place Nephthar, which is as moche to saye, as a clensynge: but many men call it Nephi.

¶ The. ii. Chapter.

¶ How Jeremy hyd the tabernacle, the arke, and the aulter in the hyll. Of the fyue bookes of Jason conteyned in one.

A IT is founde also in the wrytinges of Jeremy the prophet, that he cōmaunded thē whiche were caryed away, to take fyre, * as it is sayd afore. ‡ He cōmaūded them also, ý they shuld not forget the lawe and cōmaundementes of the Lorde, and that they shoulde not erre in theyr myndes, whē they se ymages of sylver and golde with theyr ornamentes. These & such other thynges cōmaunded he them, and exhorted them, that they shoulde not let the lawe of God go out of theyr hertes.

*ii. Mach. i. c
‡ Je. xxix. b
Baruch. vi. a

It is wrytten also, how the prophet (at the commaundement of God) charged them to take the tabernacle & the arke with them: and he wente forthe vnto the mountayne, where Moses clymed vp, * and sawe the heritage of God. And whē Jeremy came there he founde an open caue, wherein he leyed the tabernacle, the arke, and the aulter of incēce, and so stopped the hole. Ther came certayne men togyther also folowynge him, to marke the place, but they could not fynde it. Which when Jeremy perceyued, he reyzoued them, sayinge: As for that place, it shalbe vnknowen, vntyll the tyme that God gather hys people togyther agayne, and receue them vnto mercy. Then shall God shewe them these thynges, and the maiestye of the Lorde shall appeare, * and the cloude also lyke as it was shewed vnto Moses: and lyke as when Salomon desyred, that the place myght be sanctifyed, and it was shewed hym.

Deu. xxxiiij. a

* Exo. xiii. d
ii. Ma. ii. b

For he beinge a wyse man, handled honourably & wysely, offryng vnto God in the halowyng of the temple, when it was fynished. * And lyke as whē Moses prayed vnto the Lorde, the fyre came downe from heauē, and consumed the burnt offrynge: Euen so, prayed Salomon also, * and the fyre came downe from heauen, and consumed ý burnt offrynge. And Moses sayd: bycause the syn offrynge was not eaten, therfore is it consumed. In lyke maner Salomon kept the dedication (or halowynge) eyght dayes.

* Leui. ix. d

In the Annotacions and wrytynges of * Jeremye, were these thynges put also: and how he made a lybrarye, and how he gathered out of all countryes the bokes of the prophetes, of Dauid, the Epistles of the kynges and of the presentes. Euen so Judas also, loke what he learned by experience of warre and suche thynges as hath happened vnto vs, he gathered them altogyther, and so we haue them by vs: Yf ye nowe desyre to haue the same, sende some body to fetche thē vnto you. Where as we then are about to celebrate the purifycation, we haue wrytten vnto you. Therfore, ye shall do well, yt ye kepe the same dayes. We hope also, that the God (whiche deliuered his people, and gaue them all the heritage, kyngdome, prestrode, and Sanctuarye, * that he promysed them in the lawe) shall shortelye haue mercy vpon vs, and gather vs togyther frome vnder the heauen into his holy place: for he hath saued vs from great perylles, and hath clensed the place.

C

As concernynge Judas Machabeus and his brethren, the purifycation of the greate temple, the dedication of the aulter: yea, and of the warres that cōcerne noble Antiochus and * Eupator his sonne, of the thynynges that came downe from heauen vpon those, whiche manfully defended the Jewes. For though they were but fewe, yet defēded they the whole lande, droue awaye the ennemyes host, recouered agayne the temple, that was spoken of thorowe out all the worlde, deliuered the cytie, doyng theyr best, that ý lawe of the Lorde whiche was put downe, myght with all tranquyllitye be restored agayne vnto the Lorde that was so merciyfull vnto them. As touchynge Jason also of Cyren, we haue vndertaken cōpendeously to bryng into one booke, the thynges that were comprehended of hym in fyue. For we consydrynge the multitude of the bookes, and howe harde it shulde be for them that wolde medle with storyes and actes (and that bycause of so dyuers matters) haue vndertaken so to cōprehende the storyes: that suche as are disposed to reade, myght haue pleasure & passyme therin: and that they whiche are dyligent in suche thynges, myght the better thynke vpō them: yea, and that whosoeuer reade them, myght haue profyt therby.

D

Neuertheleſſe, we oure selues that haue medled with this matter for the shortenynge of it, haue taken no small labour, but greate diligence, watchynges & trauayle. Lyke as they

E

as they that make a feast, wolde fayne do o-
thermen pleasure: Euen so we also (for ma-
ynes sakes) are very well content to take
this labour, where as we maye shortly com-
prehende, the thynges ý other men haue tru-
ly written.

For he ý buyldeth an house anewe, must
prouide for many thinges, to ý whole buyl-
dynge, but he that paynteth it afterwarde,
sheweth but only what is comly, mete, and con
uenyent to garnyth it withal. Euen so do we
also in lyke maner. And why? He that begyn
neth to wryte a story for the fyrst, must with
ý vnderstandynge gather the matter toge
ther, set his wordes in order, and diligently
searche out of euery parte: But he ý afterwarde
wyll shorten it, vseth fewe wordes, and tou-
cheth not the matter at the largest. Let thys
suffycyent for a Prologe, nowe wyll we
begynne to shewe the matter: for it is but a
lyghte thing, to make a longe Prologe, and
to be shorte in the story it selfe.

¶ The.iii. Chapter.

Gold the honourt dont vnto the temple by the kynges
of the Gentyles. Symon vttereth what treasure is in
the temple. Heliodorus is sent to take them waye. He
is hyndered of God, & healed at the prayer of Onias.

What tyme as the holy Cytie was
inhabyted in all peace and welth
and when the lawes were yet ve
ry well kepte. (For so was it or-
deyned by Onias the hye Preste
and other godly men ý were enemyes to wyc
kedness) It came therto, * ý euen the kynges
and princes thē selues dyd ý place great wor
shyp, and garnished the temple w̄ great gyfts:
In so much ý Seleucus kyng of Asia of
his owne rentes, bare all ý costes belongyng
to the seruyce of ý offrynges. Then * Simon
of the trybe of Ben Jamin, a ruler of the tem
ple laboured to worcke some mischefe in the
cytie: but ý hye preest resysted hym.

Neuertheleſſe, when he myght not ouer-
come Onias, he gat hym to * Appollonius ý
sonne of Thersa (which then was chefe lorde
in Celosyria and Phenices) and tolde hym, ý
the treasurye in Jerusalem was full of innu-
merable money, & howe that the comon goo-
des (whych belōged not vnto the offrynges)
were exceadynge great also: yee, and howe it
were possyble, that all these myght come vn-
der the kynges power.

Nowe when Appolonius had shewed the
kyng of the money, as it was tolde hym: the
kynge called for Heliodorus hys stewarde,
and sent hym w̄ a cōmaundement, to bryngе
hym the same money. Immediatly Heliodo-
rus toke his iourney, but vnder a coloure, as
though he wolde go thorow Celosyria, and
Phenyces to vyset the Cyties, but hys pur-
pose was to fulfyll the kynges pleasure. So
when he came to Jerusalem, & was louyng-
ly receaued of the hye Preest into the cytie: he
tolde what was determyned concernyng the
money, and shewed the cause of hys cōmyng
he asked also yf it were so in dede. Then the
hye Preaste tolde hym, that there was suche
money layde vp for the vpholdynge of wyd-
dowes and fatherlesse chyldren, and howe ý
a certayne of it belonged vnto Hyrcanus.
Tobias a noble man: and that of all the mo-
neye (whyche the wycked Symon had be-
wrayed) there were. iiii. hūdreth talentes of syl
uer, & .ii. hundreth of gold: yee. & that it were
vnpossyble for those mens meanyng to be dis
ceaued, that had layde vp theyr money in the
place and temple (whiche is had in worshyp
thorowe the whole worlde) for the maynte-
naunce and honoure of the same. Where vn-
to Heliodorus answered, that the kynge had
cōmaunded hym in any wyse, to bryngе hym
in the money.

So at the daye appoynted, Heliodorus ¶
entred into the temple to order thys matter.
But there was no small feare thorowe out
the whole cytye. The Prestes fell downe be-
fore the aulter in theyr vestementes, & called
vnto heauen vpon hym, * which had made a * Exo.xxii.b
lawe concernynge stuffe geuen to kepe, that
they shulde be safely preserued for such as cōm-
myt them vnto keppynge. Then who so had
loked the hye Preest in the face, it wolde haue
greued his hert. For his countenaunce and
the chaungynge of his coloure, declared ý in-
warde sorowe of his mynde. The man was
all in heuynesse, and hys body in feare: wher-
by they ý loked vpon hym, myght perceaue
the grefe of hys hert. The other people also
came out of theyr houses by heapes vnto the
comon prayer, because the place was lyke to
come into confusyon. The wemen came toge
ther thorow the stretes, w̄ hearye clothes a-
bout theyr brestes.

The virgyns also that were kept in, ran
to Onias, some in the walles, other some lo-
ked out of the wyndowes: yee, they all helde
vp theyr handes towarde heauen, and prayd
Impserable thyng was it, to loke vpon the
comen people, and the hye preest being in such
trouble. But they besought almyghtie God
that the goodes which were commytted vn-
to them, myght be kept whole, for those that
had delyuered them vnto theyr keppyng. Ne-
uertheleſſe, the thynge that Heliodorus was
determyned to do, that perfourmed he in the
same place, he hym selfe personally beyng a-
bout the treasury with his men of warre.
But the spyrete of almyghty god shewed him
selfe openly, so that all they which presumed
to obey Heliodorus, fell thorowe the power
of God into a great fearfulnes and drede.
* For there appeared vnto them an horse, w̄ * 2.Mac.5.b
a terryble man syttynge vpon hym, deckte in and.5.d.
goodly arape, and the horse smote at Helio-
dorus wyth hys fore fete. Now, he that sat

vpon ý horse had harnes of golde vpon hym.

Moreouer, there appeared. ii. fayre & bey tyful yonge men in goodly aray, which stode by hym scourged hym of both the sydes, and gaue hym many strypes without ceassyng.

*ii. mac. b. c. E *Wlyth that fell Heliodorus sodenly vnto ý grounde. So they toke hym vp (beyng compassed aboute w̃ greate darcknesse) and bare hym out vpon a bere. Thus he that came w̃ so many runners and men of warre into the sayde treasury, was borne out, where as no man mygbte helpe hym: and so the power of God was manyfest and knowne. He lay styl dõme also by the power of God destytute of all hope and lyfe. And they prayled the Lord that he had shewed hys power vpõ his place and temple, whiche a lytle afore was full of feare & trouble: and that thorowe the reuelacyon of the almyghty Lorde, it was fylled w̃ ioye and gladnesse.

Then certayne of Heliodorus frendes prayde Onias, that in all haste he woulde cal vpon God, to graunte hym hys lyfe, whiche was geuyng vp the goost. So the hye Priest consydered the matter, and leaste the kynge shulde suspecte that the Jewes had done Heliodorus some euell: he offred an healthoffe eryng for hym. Nowe when the hye priest had opteyned hys petycyon, the same yonge men in the same clothyng appeared, and stode beside Heliodorus, sayinge: Thanke Onias

Ecc. xlvii. c. F the hye priest, for his sake hath ý Lord graũted the thy lyfe: therfore seyng that god hath scourged the, gene hym prayse and thankes, and shewe euery man hys mygbte & power. And when they had spokẽ these wordes, they appered nomore.

So Heliodorus offred vnto God, made great vowes vnto him, which had graunted hym his lyfe, thanked Onias, toke his hoost and went agayn to the kyng. Then testifyed he vnto euery man of ý great workes of God that he had sene with hys eyes. And when ý kyng asked Heliodorus who were mete to be sent yet once agayne to Jerusalem, he sayde: yf ý haste any enemye or aduersary vnto thy realme, sende hym thyther, & thou shalt haue hym punyshed, yf he escape with hys life: for in that place (no doute) there is a specyal power and wokyng of God. For he that dwelleth in heuen, vsyteth and defendeth ý place and all that com to do it harme, he punisheth and plageth them. This is nowe the matter concernyng Heliodorus, and the keppyng of ý treasury at Jerusalem.

¶ The. iiii. Chapter.

¶ Simon reporteth euell of Onias. Jason desyrynge the office of the hye priest corrupteth the kyng with rewardes. The wycked intent of Jason.

A ii. mac. iii. a THis Simon now* (of whõ we spake afore) beynge a bewrayer of the money & of his owne natural countre, reported the worst of Onias: as though he had moued Heliodorus vnto this, and as though he had bene a brynger vp of euel. Thus was he not ashamed to call hym an enemye of the realme, that was so faythful an ouerseer and defender of the citye & of hys people: yee, & so feruent in the lawe of God. But when ý malyce of Symon increased so far, that thorowe hys frendes there were certayne manslaughters cõmytted: Onias consydered the parell that mygbt come thorowe this strife, & how that Appolonius (namely the chefe Lorde in Celosiria & Phenices) was all set vpon tyranny, & Simons malyce increased the same he gat hym to the kyng, not as an accuser of the cytesyns, but as one ý by hym selfe intended the comon welth of ý whole multytude.

For he sawe it was not possyble to lyue B in peace, nether Symon to leaue of from hys folishnes, excepte the kynge dyd loke therto. But after the death of Seleucus, when Antyochus (whiche is called the noble) toke the kyngdome: Jason the brother of Onias laboured to be hye priest: For he came vnto the kynge, and promysed hym thre hundreth & .xl. talentes of syluer, & of the other rentes. lxxx. talentes. Besydes this he promysed hym yet an. C. & L. Yf he mygbt haue the scole of the chyldren, & that he mygbt call them of Jerusalem Antiochians. Whiche when the kyng had graunted, & he had gotten ý superyorite, he began immedialy to drawe hys kynsmen to the custome of the heathen, put downe the thynges that the Jewes had sette vp of lone, by John the father of Eupolemyus whiche was sent Ambassytoure vnto Rome, for to make the bonde of frendshyp & lone. He put downe all the Jewes & lyberties of ý Jewes and set vp the wycked Statutes. He durste make a syghtyng scole vnder the castel, & set fayre yonge men to learne ý maners of whores and brothels.

This was nowe the begynnyng of the C heathenysh & straung cõuersacyon, brought in thorowe the vngracyous & vnheard wykedness of Jason, whiche shulde not be called a Priest, but an vngodly personne. In so much that the prestes were nowe nomore occupyed aboute ý seruyce of the aulter, but despysed the temple, regarded not the offrynges: yee, gaue their dilygẽce to lerne to fyght to wrastle, to leape, to daunce, & to put at the stone, not settynge by the honoure of the fathers, but lyked the glory of the Grekes best of al: for the which they stroue perlously, and were gredy to folow their statutes, yee, their lust was in all thynges to be lyke thẽ, which afore were theyr enemies & destroyers. Howbeit to do wyckedly agaynst ý lawe of God, shall not escape vnpunyshed: but of thys we shall speake hereafter.

What tyme as the* Olimpiades sporte D were playde at Tyrus (the kynge hym selfe beyng

* xvi. kept vn tyl the yere

beyng presente) this vngracyous Jason sent wycked men, bearynge from them of Jerusalem (which nowe were called Antiochians) iii.C. drachmars of syluer for an offeryng to Hercules. These had they that caryed them hadyed vnder such a fashyō, as thongh they shulde not haue bene offered but bestowed to other vses. Neuertheles, he that sent them, sent them to the intent that they shulde be offered vnto Hercules. But because of those ꝑ were present, they were geuen as to the makyng of shyppes. And Appolonius the sonne of Menestheus was sent into Egypt, because of the noble men of kyng Ptolomy Philometor. Nowe when Antyochus perceaued, that he was put out from medlyng in the realme, he thought his owne profyt, departed frō thence came to Joppa: & then to Jerusalem, where he was honorably receaued of Jason, and of the cytie, & was brought in with torch lyght and with greate prayse: and so he turned hys host vnto Phenices.

After.iii.yere Jason sent Menelaus, the brother Simōs brother, * to beare the money vnto the kyng, & to bryng hym answere of other necessary matters. But he (when he was prayed of the kynge for magnifying of his power) turned ꝑ prestrhode vnto hym selfe bryng vp.iii.C. talentes of syluer for Jason. Sho wē he had gotten cōmaundementes frō the kyng (he came hauyng not hyng ꝑ becom with a prest) but bearyng the stomacke of a cruel tyrant, & the wrath of a wylde brute beast. * Thē Jason (which had disceaued his owne brother) seyng ꝑ he hym selfe was begiles also, was fayne to fle into the land of ꝑ Ammonites, & Menelaus gat ꝑ dominyon. But as for the money ꝑ he had promysed vnto the kyng, he dyd nothing therin, when Sostratus the Ruler of the castell requyred it of hym. For Sostratus was ꝑ man that gathered the customs: wherfore they were both called before the kyng. Thus was Menelaus put out of the prestrhod, and Lysimachus his brother came in his steade. Sostratus also was made Lorde of the Cipryans.

It happened in the meane season, that ꝑ Tharsians & Mallaciās made insurrecyon because they were geuen for a presente vnto kyng Antiochus cōcubyne. Then came the kyng in all the hast, to styl them agayne, and appeased ꝑ matter, leauing Andronicus ther to be his deputie as one mete therfore. Nowe Menelaus supposing ꝑ he had gotē a ryght conuenient tyme, stole certayne vesselles of golde out of the temple, & gaue them to Andronicus for a present: & some he solde at Tirus and in the cyties therby.

Which when Onias knewe of a suretye, he reproued hym: but he kept hym in a Sanctuary beside Daphnis, that lyeth by Antioch. Wherfore Menelaus gat hym to Andronicus, & prayde hym ꝑ he wolde slaye Onias. So whē he came to Onias, he counceled him craftely to come out of ꝑ Sanctuary geuing hym his hande with an othe (howbeit he suspect hym) & then he slewe Onias without any regarde of ryghteousnes.

For the whiche cause not only the Jewes but other nacyons also toke indignacyō, and were dysplease for the vnryghteous deathe of so goodly a man.

And when the kynge was come agayne from Cylicia, the Jewes and certayne of the Grekes went vnto hym, complaynynge for the vnryghteous death of Onias. Yee, Antiochus hym selfe was sory in his mynde for Onias, so that it pyttied hym, & he wept, remembryng hys sobrenes and manerly behauoure. Wherfore he was so kyndled in hys mynd, that he cōmaundeed Andronicus to be stripped out of his purple clothing, & so to be led throwout the cytie: yee, & the vngracious man to be slayne in the same place: where he cōmitted his wickednes vpon Onias. Thus the Lord rewarded hym his punyshment, as he had deserued. Nowe when Lysymachus had done many wicked dedes in ꝑ temple thorow the councel of Menelaus, and the voyce came abrode: the multytude gathered them together agaynst Lysymachus: for he had caryed out nowe much golde.

So when the people arose, and were full of dysplease, Lysymachus armed.iii.M. vnthryftes to defend him: a certayn tyrant beynge their captayne, which was growen both in age and woodnesse. But when ꝑ people vnderstode the purpose of Lysymachus, some gat stones, some good stronge clubbes, and some cast ashes vpon Lysymachus.

Thus there were many of the wounded, some beyng slayne, and all the other chased awaye. But as for the wycked churcherobber hym selfe, they kylled hym beside ꝑ treasury. Of these matters therfore there was kept a court agaynst Menelaus. Nowe when the kyng came to Tyrus, they made a complaynt vnto hym of Menelaus, cōcerning this busynes and ꝑ ambassitours wer.iii. But Menelaus wēt & promised Ptolomy, to geue hym much money, yf he wold perswad ꝑ king. So Ptolomy went to the kynge into a courte (where he was set to coole hym) & brought hym out of that mynd. In so much that he dyscharged Menelaus from ꝑ accusacyōs, that not withstandyng was cause of al mischefe: and those poore men, whiche yf they hadde tolde their cause: yee, before the Scythians, they shulde haue bene iudged innocent, them he condemned to death.

Thus were they soone punyshed, wyche followed vpon the matter for the cytye, for ꝑ people, & for the holy vessel. Wherfore, they of Tyrus toke indignacyon, and buryed the

honorably. And so thorowe the couetousnes of them that were in power. Menelaus remayned styll in auctorytye, increasyng in malyce, to the hurte of the cytesyns.

¶ The.v.Chapter.

¶ Of the sygnes and tokens sene in Jerusalem. Of the ende & offence of Jason. The pursute of Antiochus agaynst the Jewes. The sporyng of the temple.

A AT ý same tyme Antiochus made hym ready to go agayne into Egypte. Then were there sene at Jerusalem. xl. dayes longe, horsmen, runnynge to and fro in the ayre, whiche had rayment of golde, and speares. ¶ There were sene also whole hoostes of men weapened, and horses running in an ordre, howe they came together, how they held forth theyr sheldes, howe the harnessed men drew out theyr swerdes, & shot theyr dartes.

The shyne of the golden weapēs was sene and of all maner of armure. Wherfore euery man prayde, ý those tokens myght turne to good. Howe when there was gone forth a false rumoure, as thoughe Antiochus had bene deed: Jason toke a. M. men, & came sodēly vpon the cytie. The cytesyns came vnto ý walles, at the last was the cytie taken, & Menelaus fled into the castell.

B As for Jason, he spared not hys owne cytesyns in the slaughter, nether consydered he what greate euell it were, to destroye ý prosperyte of his owne kynsmen: but dyd as one that had gotten the victory of his enemyes, and not of hys frendes. For all thys gatte he not the superiorytie, but at the last receaued confusyon for hys malyce, *and fled agayne lyke a vagabunde into the lande of the Ammonytes. *ii. mac. iiiic

Fynally, for a reward of hys wyckednes he was accused before Aretha the kynge of the Arabians. In so much that he was fayne to fle from cytie to cytie, beynge despyled of euery man as a forsaker of the lawes, and an abhomynable personne. And at the last (as an open enempe of hys owne naturall countre and of the cytesyns) he was dryuen into Egypte.

Thus he that afore put many out of their owne natyue land, perysched from home hym self. He went to Lacedemon, thincking there to haue gotten succoure by reason of kynred. And he that afore had casten many one out vnburyed, was throwen out hym selfe, no man mournyng for hym, nor putting hym in his graue: so that he nether enoyed the buryall of a straunger, nether was he partaker of his fathers sepulchre.

C Nowe when thys was done, the kynge suspecte, that the Jewes wolde haue fallen from hym: wherfore he came in a greate displeasure out of Egipt, *and toke the cyte by violence. He commaunded his men of warre also, that they shulde kyll and not spare, but slaye downe such as withstode them, or cymed vp vpon the houses. *i. mac. i. c.

Thus was there a greate slaughter of ponge men, olde men, wemen, chyldren, and virgynes. In thre dayes were there slayne lxxx. M. fourty thousande put in prysyon, and no lesse solde. Yet was he not content wt this but durst go into the most holy temple (Menelaus that traytour to the lawes and to his owne natural countre, beyng his guyde) and with his wycked handes toke ý holy vessell, which other kynges & cyties had geuen thyther for the garnysshynge and honoure of the place, them toke he in his handes vnworthely, and defyled them.

D So mad was Antiochus, that he considered not, howe that God was a lytle wroth for the synnes of them that dwelt in the cytie for the which such confusion came vpon that place. * And why/yf it had not happened thē to haue bene lapped in many synnes, this Antiochus (as soone as he had come) had sodenly bene punysshed, and shutte out for hys presumptiō, *lyke as Heliodorus was, whō Seleucus the kynge sent to robbe the treasury. Neuertheles, God hath not chosen the people for the places sake, but the place for ý peoples sake: and therfore is the place becom partaker of the peoples trouble, but afterwarde shall it enioye the welth of them. And lyke as it is nowe forsaken in ý wrath of almyghtye God, so when the great God is reconcyled, it shall be sette vp in hye worshyp agayne. *ii. mac. iiiic

So when Antiochus had taken a. M. and viii. C. talentes out of the temple, he gat him E to Antioche in all the haste, thynkyng in his pryde, that he myght make men sayle vpon ý dryeland, and to go vpon the see, such an hye mynde had he. He left debytes there, to vexe the people: At Jerusalem left he Philippe a Phrygyan, in maners more cruell then hym selfe ý set hym there: At Garysim he left Andronicus & Menelaus, which were more greuous to the citesyns then other. *Now as he was thus set in malyce agaynste the Jewes, he sent Appolonius an hated Prynce, wyth xxii. M. cōmaunding him to slaye those that were of perfecte age, and to sell the wemen, maydens & chyldre. When he cam now to Jerusalem, he fayned peace, and kept hym styll vntyll the Sabboth daye. And then he commaunded his men to take them to their weapens (for ý Jewes kept holy daye) and so he slew all them that were gone forth to ý open play, runnyng here and there thorow ý cytye wyth hys men weapened, and murthered a great nōbre. *But Judas Machabeus whō the was the tenth, fled into ý wyldernes, ted hys lyke there wyth hys companye amongst wylde beastes: and vpon the mountaynes, *ii. mac. v. c. *ii. mac.

Dwellynge

dwellynge there and eatyng grasse, lest they shulde be partakers of the fylthynes.

¶ The.vi.Chapter.

¶ The Jewes are compelled to leaue the lawe of God. The temple is defyled. The readers are monysshed ye they shall not abhorre the aduersyte wherwith the Lorde ascrye and chen. The greuous payne of Eleazarus.

NOt longe after thys, sent the kyng a messaunger of Antioch, for to cõpel the Jewes, to altre ye ordinaũces of the fathers, and the lawe of God, to defyle the temple that was at Jerusalem, & to call it ye temple of Jupiter Olimpius: and that they shulde be in Gazarim, as those which dwell at the place of Jupiter the herberous. This wycked sedicyon of the vngodly was heuy vpon all the people: for the temple was full of voluptuousnes, bybbyng and bollyng of the heathen, of rybaudes and harlottes together. The wemen went into the holy place, and bare in that was not lawfull. The aulter also was full of vnlawfull thynges, which the lawe forbydeth to laye vpon it. The Sabbothes were not kept, the other solempne feastes of the lande were not regarded. To be playne, there durst no man be knowen that he was a Jewe. In the day of the kinges byrth they were compelled par force to offre: and when the feast of Baccus was kept, they wer constrayned to were garlandes of Yuye, and so to go about to the honoure of Baccus.

Moreouer, thorowe the councel of Ptolomy, there wente out a cõmaundement in the next cyties of the heathen, that they shulde intreate the Jewes in like maner: namely, to compell them for to do sacrifyce after the lawes of the Gentyles: & who so wolde not, to put them to death. A pyteous thyng was it to see. There were.ii. wemen accused to haue circumcyled theyr sonnes, whome when they had led rounde about the cytie (the babes hãgyng at theyr brestes) they cast them downe headlynges ouer the wals. Some that were kept in dennes and had kepte the Sabboth, were accused vnto Phylyp, and brente in the fyre: because ye for the feare of God they kept the commaundement so stysly, and wold not defende them selues. Nowe I beseech all those whiche reade thys booke, that they refuse it not for these falles of aduersytie: and Judge not thynges (ye are happened) for no destruccyon, but for a chastening of our people. And thys (When God suffreth not synners longe to followe theyr owne minde, but shortly punysheth them, * it is a token of hys great longe kyndnes. For thys grace haue we of God more then other people, that he suffreth not vs longe to synne vnpunysched lyke as other nacions, ye when the daye of iudgemẽt cõmeth, he maye punyshe them in the fulnes of theyr synnes. Yf we synne, he correcteth vs, but he neuer wythdrawethhys mercy from vs: & though he punysh with aduersytie, yet doth he neuer forsake his people. But let this that we haue spoken now with fewe wordes be for a warnyng and exhortacion of the heathen.

Nowe wyll we come to the declarynge of ye matter. Eleazar one of ye principyal Scrybes, an aged man & of a well fauoured coũtenaunce, was constrayned to gape with open mouth, * and to eat swynes flesh. But he desyryng rather to dye glorysously then to lyue with shame, offred hym self wyllingly to the martyrdome. Now when he sawe ye he must nedes go to it, he toke it pacyẽtly: for he was at apoynt with hym selfe, that he wolde consent to no vnlawfull thynge for any pleasure of lyfe. They ye stode by being moued wt pyte (but not a ryght) for the olde frendshyp of the man, toke hym aside priuely, & prayde hym that he wold let such flesh be brought him as were lawfull to eat, & then to make a countenaunce, as though he had eaten of ye flesh of ye sacrifyce lyke as the kyng cõmaunded, for so he myght be delyuered from death, & so for ye olde frendshyp of the man, they shewed hym thys kyndnes.

But he beganne to consydre his discrete & honorable age, hys noble & worshipful stock and how that from his youth vp he had bene of an honest & good conuersacyon, yet & how constantly he had kept the ordynaunces and lawes cõmaunded by God, wherfore he gaue them this answere, & sayde: Yet had I rather fyrst be layd in my graue. * For it becõmeth not myne age (sayde he) in any wyse to dissemble, whereby many yonge personnes myght thyncke, that Eleazar beyng.lxxx. yere olde, and x. were now gone to a straunge lyfe: & so thorowe myne yypocrisy (for a lytle tyme of a transytory lyfe) they myght be dysceaued: by thys means also shulde I defyle myne age, & make it abhomynable. For though I were nowe delyuered from ye tormentes of men, yet shuld I not escape ye hande of almygthy god nether alyue nor deade, wherfore I wyll dye mãfully & do as it becõmeth mine age. Wher by I maye peradventure leaue an example of stedfastnes for such as be yonge, yf I were redy mynd & manfully dye an honest death, for the most worthy & holy lawes.

When he had sayde these wordes, immediatly he was drawen to the torment. Now they that led hym & were mylde a lytle afore beganne to take dysplesure, because of the wordes that he sayd: for they thought he had spoken them of an yye mynde. But when he was in his martyrdome, he mourned & sayde Thou (O Lorde) which hast the holy knowledge: knowest openly, ye where as I myght be delyuered from death, I suffre these sore paynes of my bodye: but in my mynde I am wel content to suffre them because I feare ye.

Thus

* Leui.xi.a

* 2.Mac.7.a

* Amos.3.a

Thus this man dyed, leauyng ý memorial of his death for an exãple, not only vnto yonge men, but vnto all the people, to be stedfast & manly.

¶ The.vii. Chapter.

¶ The punishment of the seuen brethren and of their mother.

I T happened also ý there wer. vii. bre-
*Leui.ri.a. thren (wyth their mother) taken, and compelled by the kyng * agaynst the lawe, to eate swynes flesche: namely w̃ scourges and lethren whyppes. And one of them which was ý chefe, sayde: What lekest thou and what requyrest thou of vs? As for vs, we are ready rather to suffre deathe, then to offende the lawes of God and the fathers. Then was the kynge angry, and bad heate cauldrons and brasen pottes. Whych when they were made hote, immedyatly he cõmaũded the tonge of hym that spake fyrste, to be cut out, to pull the skynne ouer hys head, to pare of the edges of hys handes and fete: yee and that in the syghte of hys mother and the other of hys brethren. Nowe when he was cleane marred, he commaunded a fyre to be made and so (wyhle there was any breath in hym) to be fried in the caudron: In the which when he had bene longe payned: ý other bre-thrẽ wyth their mother exhorted hym to dye manfully, sayinge: The Lord God shall regarde the truth, and comfort vs, lyke as Mo-
*Deu.xxxii.c. ses testifyeth * & declareth in hys songe, sayinge: and he wyl haue compassyon on his seruauntes.

So when the fyrst was dead after thys maner, they brought the seconde, to haue him in derysion, pulled the skynne with the heare ouer hys heade, and asked hym, yf he wolde eate swynes flesche, or he were payned in the other membres also thorowe out hys body. But he answered boldely, and sayde: I wyll not do it. And so was he tormented lyke as ý fyrst, and when he was euen at the geuynge vp the goost he sayde: Thou most vngracyous personne puttest vs nowe to death, but ý kyng of the worlde shal rayse vs vp (whiche dye for his lawes) in the resurrecyon of euer lastynge lyfe.

After hym, was the thyrd had in derision and when he was requyred, he putte out hys tonge, and that ryght soone, holdynge forth his handes manfully, and spake with a stedfast fayth: These haue I of heauen, but now for the lawe of God I desyse them: for my trust is, that I shall receaue them, of hym agayne. In so much that the kynge and they which were with hym, marueled at ý yonge mans boldnes, that he nothyng regarded the paynes.

Nowe when he was dead also, they vexed the fourth with tormentes in lyke maner. So when he was nowe at hys death, he sayd It is better that we being put to death of mẽ haue our hope & trust in god, for he shal rayse vs vp agayne. * As for the, thou shalt haue no resurrecyon to lyfe. *Iohn.

And when they had spoken to the fyfth, they tormented hym. Then loked he vnto the kynge, & sayde: thou hast power among men for thou arte a mortall man also thy selfe, to do what thou wilt, but thinke not, that God hath forsaken oure generacyon. Abyde the, tary styll a whyle, and thou shalt se the great power of God, howe he wyl punyshe the and thy sede. After hym they brought the syxt, whiche beyng at the poynt of deathe, sayde, Be not dyseaued (O kyng) for thys we suffre for our owne sakes, because we haue offẽded our God, & therfore maruelous thynges are shewed vpon vs. But thynke not thou, which takest in hand to stryue agaynst God that thou shalt escape vnpunyshed.

This excellent mother (worthy to be wel reported of, and had in remẽbraunce) sawhes seuen sonnes dye in one day, and suffred it pacyently, because of the hope ý she had in God yee, she exhorted euery one of them inespecial and that boldly and stedfastly w̃ parfite wisdom, wakyng vp her wyuyth thought with a manly stomack, and sayd vnto them: I can not tell howe ye came in my wombe, for I neither gaue you breth nor soule, no nor lyfe. It is not I that toyned the membres of your bodyes together, but the maker of the worlde, which fashyoned the bryrthe of man, and beganne all thynges. Euen he also of his owne mercye shall geue you breth and lyfe agayne lyke as ye nowe regarde not your owne selues for hys lawes sake.

Nowe thought Antiochus that she had desyysed hym, therfore he let her go with her reprones, and beganne to exhorte ý yongest sonne (which yet was lefte) not only w̃ wordes, but swore vnto hym wyth an othe that he shuld make hym a ryche & welthy man (yf he wolde forsake the lawes of hys fathers) yee, and that he shulde geue hym, what so euer were necessary for hym. But when the yonge man wolde not be moued, for all these thynges, he called his mother, and counceled her to saue her sonnes lyfe. And when he had exhorted her with many wordes, she promysed hym ý she shulde speake vnto her sonne. So she turned her vnto hym (laughynge the cruel tyraunt to scorne) & spake with a bolde voyce. O my sonne, haue pitie vpon me, that bare the nyne mothes in my wombe, ý gaue the sucke, norysched the & brought the vp vnto this age.

I beseech the (my sonne) loke vpon heauen and earth and all that is therin, and consydre that God made them and mannes generacyon of naughte: so shalte thou not feare thys hangman, but suffre deathe stedfastly, lyke as

as thy brethren haue done: that I maye reuenge the agayne in the same mercy with thy brethren.

Whyle she was yet speakyng these wordes, the ponge man sayde: whome loke ye for? Wherfore do ye tarye? I wyll not obey the kynges cõmaundement, * but the lawe that God gaue vs by Moyses. As for thou that imagynest all mischefe agaynst the Jewes thou shalte not escape the hande of God, for we suffre these thynges, because of oure synnes.

And though God be angrye with vs a lyte whyle (for oure chastenynge and reformacyon) yet shall he be at one agayne wyth his seruauntes. But thou (O shamefull and most abhominable personne.) Pryde not thy self thorowe vayne hope, in beynge so malycous vpon the seruauntes of god: for thou hast no yet escaped the iudgement of the god which is almyghtie, and seyth all thynges. Thy brethren that haue suffred a lytle payne are nowe vnder the couenaunte of euerlastynge lyfe: but thorowe the Judgemente of God, thou shalt be punyshed rygheteously for thy pryde.

As for me (lyke as my brethrẽ haue done) I offre my soule and my bodye for the lawes of oure fathers, callynge vpon God, that he wyll soone be merycfull vnto our people: yee and with payne and punishment * to make ý graunt, that he only is God. In me nowe & in my brethren the wrath of almyghtie God is at an ende, which rygheteously is fallen vpon all our people.

Then the kynge beynge kyndled in anger was more cruell vpon hym then vpon all the other, and toke indygnacyon, that he was so lyghtly regarded. So thys ponge man dyed vndefyled, and put his trust styll in the Lord. Last of all after the sonnes, was the mother put to death also. Let this nowe be ynough spoke, concernyng ý offrynges, and extreme cruelnesse.

¶ The. viii. Chapter.

¶ Judas gatherethtogether his hoost. Nicanor is sent agaynst Judas. Judas exhorteth his souldyers to constantnes. Nicanor is ouercome. The Jewes geue thankes after they haue put theyre enemyes to flyght, diuydynge the spoyles vnto the fatherles and vnto the wydowes. Nicanor flyeth vnto Antiochus.

When Judas Machabeus, & they that were with hym, went priuely in to the Townes, called theyr kynsfolkes and frendes together, toke vnto them all suche as contynued yet in the fayth and lawe of ý Jewes, and brought forth. vi. M. men.

So they called vpon the Lorde, that he wolde haue an eye vnto hys people, whyche was troden downe of euerye man: to be gracyous vnto the temple that was defyled of ý vngodly: to haue compassyon vpon ý destructyon of the cytie, which was shortly lyke to be layde waste, to heare the voyce of ý bloud that cryed vnto hym: to remembre the most vnrighteous deathes of ponge innocent chyldren, ý blasphemies also done vnto his name and to punyshe them.

* Nowe when Machabeus had gathered thys multytude together, he was to myghty for the Heathen (for the wrath of the Lorde was turned into mercy) he fel vpon the townes and Cyties vnwares, brent them, toke ý most cõmodyous places, & slewe many of the enemies. But specyally he made such chases by nyght, in so much that his manlynes was spoken of euery where. *1. Mac. ii. a.

So when Phylyppe sawe that the man increased by lytle and lytle, and that the matter prosspered with him for the most parte: he wrote vnto Ptolomy (which was a captayn in Celosyria and Phenices (to helpe him in ý kynges busynes. Then sent he Nicanor Patrocly (a specyall frende of his) in all the hast and gaue hym of the comen sorte of the Heathen no lesse thẽ. xx. M. harnessed mẽ, to roote out the whole generacyon of the Jewes, hauing to helpe hym one Gorgias a mã of warwyche in matters concernynge battaples, had great experyence. Nicanor ordeyned also the tyybute (which the romayns shulde haue had) to be geuen vnto the kyng out of the captiuytie of the Jewes, namely two thousande talentes. And immediatly he sent to the Cyties of the see coaste, requirynge them for to bye Jewes to be theyr seruauntes and bondmen, promysynge to sell them. lxxx. and ten for one talent: but he consydered not ý wrath of almyghtie God, that was to come vpon hym. *1. Mac. iii. c.

When Judas knewe of this, he tolde the Jewes that were with hym of Nicanors cõmynge. Nowe were there some of them fearfull, not trustynge vnto the rygheteousnes of God, and fled theyr waye.

But the other that remayned, came together, and besought the Lorde, to deliuer them from that wicked Nicanor, whiche had solde them or euer he came nye them: and thoughe he wolde not do it for theyr sakes, yet for the couenaunt that he made with theyre fathers and because they called vpon his holy & glorious name. * And so Machabeus called his men together, namely aboute. vi. M. exhortynge them not to agree vnto theyr enemies * nether to be afrayd for ý multitude of their aduersaryes cummynge agaynste them vnrygheteously: but to fyghte manly, consyderynge the reproke that they hadde done to the holy place without cause, howe they had despysed and oppressed the cytie: yee, & destroyed the lawes of the fathers. * For they (sayd *1. Mac. v. d. *Deu. xx. a. ii. Para. xx. c. * Jer. xxii. b. Mat. xxi. b.

he) trust in theyr weapens and boldnesse, but oure confydence is in the almyghtye Lorde, whiche in the twynckly nge of an eye maye both destroy them ý come agaynst vs, and al the worlde.

D He exhorted them also to call to remembraunce the helpe, ý God shewed vnto theyr fathers: * as when there perysshed an.C. and lxxxv.M. of Sennacherybs people: And of the batayl that they had in Babylõ agaynst the Gallacyans: howe all the Macedonians that came to helpe them, stode in feare: & how they beynge but only.vi.M. slewe an.C. and xx.M. thorowe the helpe that was geuen thẽ from heauen, wherby they also had receaued many benifytes.

* iiii. re. xix. d
Esa. xxxvii. a
i. Mac. vii. c.

Thorow these wordes the men toke good hertes vnto them, readye to dye for the lawe and the countree. So he set vpon euery company a captayne, one of hys owne brethren: Symon, Ioseph & Ionathas: geuynge echeone.xv.C.mẽ. He caused Eldras also to read the holy boke vnto them, & to geue them a token of the helpe of God.

* Then he hym selfe beynge captayne in the fore front of the battayle, buckled wyth Nicanor. And God was theyr helpe, in somuch that they slewe aboue.ix.M. men & cõpelled the more parte of Nicanors Hooste to fle, they were so wounded and feble. Thus they toke the money from those that came to bye them, and followed vpon them on euerye syde. But when the tyme came vpon them, they returned, for it was the Sabboth, and therfore they followed nomore vpon them. So they toke theyr weapens & spoyles, and kepte the Sabboth, geuynge thankes vnto the Lorde, whyche had delyuered them that daye, and shewed them hys mercy. After the Sabboth, * they dystrybuted the spoyles to the syeke, to the fatherlesse, & to wydowes, and the resydue hadde they them selues with theyrs. When thys was done, and they all had made a generall prayer: they besoughte the merefyll Lorde to be at one wyth hys seruauntes.

* i. Mac. viii. d

E

* Mac. xxxvi. d
i. Re. xxx. d.
Deut. xv. d.

Of those also that were with Timotheus and Bachides, whiche fought agaynst them they slewe. xx.M. wan hye and stronge holdes, and deuyded moo spoyles: euer geuynge an equall porcyon vnto the syeke, to the fatherles, to wyddowes, and to aged persons.

And when they had dylygently gathered theyr weapens together, they layde them all in conuenyent places, and the remnaunt of ý spoyles brought they to Ierusalem. They slewe also Philarches that wicked personne whiche was with Timotheus, and had vexed many Iewes. And when they helde the thankesgeuyng at Ierusalem for ý vyctory, they brent those that had set fyre on the portes of ý temple: namely Calysthenes, which was fled into an house: & so they gat a worthy rewarde for theyr wyckednesse. As for that most vngracyous Nicanor, whiche had brought a thousande marchauntes, to bye ý Iewes, he was thorow the helpe of the Lord broughte downe euen of them whome he regarded not: in so much that he put of his gorgyous raiment, fled by see, and came alone to Antioche, with great shame and dishonoure which he gat thorowe the destruccyon of his Hoost. Thus he that promysed the Romaynes to paye them theyr trybute, when he toke Ierusalem: beganne nowe to saye playnly, that God was the defender of the Iewes, & therfore not possyble to wounde them, because they followed ý lawes which God had made.

F

¶ The.ix. Chapter.

¶ Antiochus wyllynge to spoyle Persepolis, is dryuen to flyght. As he persecuteth the Iewes, he is stricken of the Lorde. The kynges repentaunce of Antiochus. He dyeth.

AT the same tyme, came * Antiochus agayn with dishonoure out of Persis For when he cam to Persepolis, and vndertoke to rob ý temple: and to subdue the cytie, ý people ran together & defended them selues, in so much that he and his were fayne to fle with shame.

I

ix.

And so after that flyght, it happened that Antiochus came agayne wyth dyshonoure. But when he came to Egbathana, he gatte knowledge what was happened vnto Nicanor and Timotheus. Nowe, as he was anauenge hym selfe in hys wrath, he thought he was able to auenge the iniury ý was done to them, vpon the Iewes: and therfore cõmaunded to make ready his charet, hastyng on his iourney, without ceassaynge, the iudgement of God prouokynge hym because he had spoken so proudly, that he wolde come to Ierusalem, and make it a graue of ý Iewes. But the Lorde God of Israel, that seyth all thynges, smote hym võ an inuisyble plage, which no man coulde heale.

For as soone as he had spoken these wordes, there came vpon hym an horrible payne of his bowels, and a sore grefe of the armes.

J

And that was but rygh: for he had martyred other mens bowels wyth dyuerse and straunge tormentes, howbeit he wolde in no wyse ceasse from hys malyce. Yet, he was yet the prouder and more malicyous agaynst the Iewes: But whyle he was commaundyng to make hast in the matter, it happened that he fell downe violently from the charet so that it brosed his body, and dyd him great payne.

And

And so he that thought he mygbt commande the floudes of the see (so proud was he beyonde the condicion of man) & to weye the hye mountaynes in a payr, of balaunce, was nowe brought downe to the grounde, and caryed vpon an horslyter, knowledging the manifest power of God vpon hym: so ꝓ the wicked body of his was *ful of wormes which in his payne fel quyck out of his flesh: Also moche that his host was greued with the smell and stynke of hym. Thus he that a lyte afore thought he mygbt reache to the starres of heauē, hym mygbt no man nowe abyde nor beare for the vehemence of stinke.

Therfore, he beinge brought from his great pryde, began for to come to the knowledge of hym selfe: for the punyshment of God warned hym, and his payne increased ever more and more. And when he him selfe mygbt not abyde his owne stynke, he sayde thyse wordes: It is reason to be obedient vnto God, and that a man desyre not to be lyke vnto hym. This wycked person prayed also vnto the Lorde, of whom he shoulde haue obtayned no mercy. And as for the citie that he came vnto so hastely, to bryngе it downe to the grounde, and to make it a graue for deed men: nowe he desyreth to delyuer it free.

And as touchynge the Jewes, whom he had iudged not worthye to be buryed, but shulde haue cast them out for to be deuoured of the foules & wylde beastes, sayinge: that he wolde haue destroyed both olde & yonge: Nowe he promysed, to make them lyke the citizens of Athēs. And where as he had spoyled the holye temple afore, nowe he maketh promysse to garnysh it with greate gyftes, to encrease the holy ornamentes, and of hys own rentes to beare the costes and charges belongynge to the offrynges: yea, and that he wolde also become a Jewe him selfe, to go throwe euerye place of the worlde, and to preache the power of God.

But when his paynes wolde not cease, (for the ryghteous iudgement of God was come vpon hym) oute of a very dispayre he wrote vnto the Jewes, a letter of intercession, conteynyng these wordes: The kynge and prince Antiochus wysheth vnto ꝓ vertuous citizins of the Jewes, moche health & good prosperitie.

Yf ye and youre chyldren fare well, and all thynges go after your mynde: we gine great thankes. In my sycknesse also doo I remembre you louyngly: for as I came out of Persia, & was taken wyth sore a disease: I thought it necessary to care for the cōmen wealth. Neyther dispayre I in my selfe, but haue a good hope to escape this sycknesse.

But consyderynge that my father led an host sometyme in the hyer places, and shewed who shoulde raygne after hym, that (if there happened any cōtrouersy, or any hard thyng were declared) they in the land might knowe their chefe Lorde, that there shoulde be no insurrection: Agayne, when I ponder by my selfe, howe that all the mygbtye men, and neyghbours rounde aboute, are layinge wayte, and loke but for opportunytie to doo harme: I haue ordeyned that my sonne Antiochus shall raygne after me, whom I ofte commended to many of you, when I was in the hyer kyngdomes, and haue wrytten vnto hym as foloweth hereafter. Therfore, I praye you & requyre you, to remēbre the benefytes that I haue done vnto you generally, and in especyal (and ꝓ euery man wyll be faythfull to me & my sonne) For I hope that he shall be of sobre and louynge behaueour, and yf he folowe my deuyse, he shalbe indifferent vnto you.

* Thus that murtherer & blasphemer of God was sore smitten: and lyke as he had intreated other men, so he dyed a mysserable death in a straunge countrie vpon a mountayne. And his body dyd Philip (that wente with hym) cary awaye: which fearynge the sonne of Antiochus, wente into Egypte to Ptolomy Philometor.

¶ The. x. Chapter.

¶ Judas Machabeus taketh the cytie and the temple. He begynneth to shewe the actes of Eupator. The Jewes fyght agaynst the Idumeans: Timotheus inuadeth Jewrye, wyth whome Judas tryeth battayle. Fyue men appeare in the ayre to the helpe of the Jewes. Timotheus is slayne.

MAchabeus nowe and hys companye (throwe the helpe of the Lorde) wanne the typle and the cytie agayne, destroyed the aulters and chapels that the Heythen had buylded throwe the stretes: clensed the temple, * made an other aultare of bryche stone, and after two yeares they offred sacrifices, set forth the incence, the lightes and shewbreed. When that was doone they fell downe flat vpon the grounde, and besought the Lorde, that they mygbt come nomore into suche trouble: but yf they synned any more agaynste hym, he hym selfe to chasten them with mercy, and not to come in the handes of those aleauntes and blasphemous men.

Now, vpon the same daye that the straygers poluted the temple, it happened that on the very same daye it was cleansed agayne: namely, * the. xxii. daye of the moneth called Casleu. They kepte. viii. dayes in gladnesse lyke as in the feast of the tabernacles: remēbrynge, that not longe afore they helde the feast of the tabernacles vpon the mountaynes and in dennes lyke beastes. And to the same token they bare grene bowes, braunches and palmes, before hym that had graue them good fortune to clense his place. They agreed

* Deu. xiii.

* 1. ma. iiii. d

* Exod. xx. b

* 1. mac. iiii. d

agreed also togypther, and made a statute, ý euery yere those dayes shoulde be solemnply kept of all the people of the Jewes.

Howe Antiochus then (that was called the noble) dyed: it is sufficiently tolde. Now wyl we speake of Eupator the sonne of that wycked Antiochus, howe it happened with him: & so with fewe wordes to comprehende the aduersitie that chaunced in the warres. When he had taken in ý kyngdom, he made one Lysias (which had bene captayne of the hoost in Phenices and Syria) ruler ouer the matters of the reaime. For Ptolomye that was called Macron, beinge a ruler for the Jewes (and specyally, to syt in iudgemẽt for suche wronge as was done vnto thẽ) vndertoke to deale peaceably with them. For the whiche cause he was accused of the frendes before Eupator: and when he was suspecte to be a traytour (bycause he had left Cypres that Philometor had commytted vnto him: and bycause he departed from noble Antiochus, that he was come vnto) he poysonned hym selfe, and dyed.

C Nowe when Gorgias was gouernoure of ý same places, he toke straungers and vndertoke ofte tymes, to warre with ý Jewes. Moreouer, the Idumeans ý helde the strõge holdes, receyued those that were dryuen frõ Jerusalem, and toke in hande to warre also.

4. Mac. b. a *But they that were with Machabeus besought and prayed vnto the Lorde, that he wolde be their helper: and so they fel vpõ the stronge holdes of the Idumeans, and wan many places by strength: Suche as came agaynst them they slewe, and kylled no lesse of all togypther then twentye thousand. Neuertheleſſe some, no lesse then nyne thousãd, were fled into two stronge towres, haunge all maner of ordinaunce to withstand them.

D Then Machabeus leauyng Symõ Josephus, zacheus, and those that were with them (which were very many) wente to besiege them, & to fight where most nede was. Now they that were with Symon, beinge led with couetousnesse, were intreated for money, thorowe certayne of those that laye in the towres: toke. lxx. M. drachmas: & let some of them escape. But when it was tolde Machabeus what had happened, he called ý captaynes of the people togypther, accusyng those personnes, ý they had solde the brethrẽ for money, and let their enemyes go. So he slewe those traytours, and immediatly wẽt in hande with the two towres. And when they had ordred them selues manlye, wyth their weapons and handes, they slewe in the two castels moo then twentye thousande.

4. Mac. b. d xii. Machabeus. c *Nowe Timotheus: whom the Jewes had ouercome afore, gathered a multitude of straunge people, broughte an hoostе also of horsemen of the Asians, to wyn Jewrye by strength. But when he drew nye, Machabeus and they that were with hym, * fell to their prayer, sprynkled asshes vpon their heedes, beinge gyrded with heerye cloth about their loynes, fell downe before the aulter, and besought the Lorde that he wold be mercyfull to them, but an enemy vnto their ennemyes, and to take parte agaynste their aduersaryes, * according as it is promysed in the lawe. So after the prayer, they went on further frõ the cytie: and when they came nygh the enemyes, they prepared them selues agaynst them.

And bytymes in the morynynge at the breake of the daye, bothe the hostes buckled togypther. * The one parte had the Lorde for their refuge, which is ý gyuer of prosperitie strength and victory. The other had a mãly stomacke, which is a captayne of warre.

The battayle now beinge great, * there appeared vnto the enemyes from heauen. v. men vpõ horsbackes with brydles of golde, leadyng the Jewes, & two of them hauyng Machabeus betwyxte them, that kept hym safe on euery syde with their weapons: but shot dartes and lyghtenynges vpon the enemyes: wherthorowe they were confounded with blyndnesse, & so sore afrayed, that they fell downe. There were slayne of footemen twentye. M. and fyue. C, and syxe hundred horsemen. As for Timotheus hym selfe, he fled vnto Gazer a very stronge holde, wherin Cereas was captayne. But Machabeus and his company layed siege to it cherefully foure dayes.

F Now they that were within trustynge to the strength of the place, cursed and banned exceadyngly, and made great crakynge with wycked wordes. Neuertheleſſe, vpon the fyfth daye in the morynyng. xx. yonge mẽ of Machabeus company, beinge set on fyre in their myndes (bycause of the blasphemy) came mãfully vnto the wal, and with bolde stomackes, they and their other companyons clymed vp vpon the towres, vndertakynge to sette fyre vpon the portes, and to burne those blasphemous personnes quycke. Two dayes were they destroyinge the castell, whiche when they founde Timotheus (that was crepte into a corner) they kylled him, & slewe Cereas his brother in lyke maner with Appolophanes. When this was done, they songe Psalmes, with prayses and thankesgyuyng vnto the Lorde, which had done so great thynges for Israel, and gyuen them the victorye.

C The. xi. Chapter.

C Lysias goeth about to ouercome ý Jewes. Succour is sent from heauen vnto the Jewes. The letter of Lysias vnto the Jewes. The letter of kynge Antiochus vnto Lysias. A letter of the same vnto ý Jewes. A letter of the Romaynes to the Jewes.

Not

NOt longe after this, Lysias ye kynges stewarde & a kynsman of hys, (which had the gouernaunce of his matters) tooke sore displeasure for the thynges that had happened, and when he had gathered.lxxx.M.mē of hys with all the host of the horsemen, he came agaynst ye Iewes, thynkyng to wyn the cytie, to make it an habitacion of the Heythen, * and ye tēple wold he haue to be an house of lucre, lyke vnto other goddes houses of the Heythen, & to sel the prestes office euery yere. Not considerynge the power of God, but was wyld in his mynde, * trustynge in the multitude of his men, in thousandes of horsemen, and in hys.lxx. Elephantes.

So he came into Iewry & then to Bethsura (a castel of defence) lyynge in a narowe place.v.furlōges from Ierusalem, & wanne it sore, when Machabeus and his cōpany harde that the stronge holdes were taken, they fell to theyr prayers with weppynge & teares before the Lorde. And al the people in like maner besought him, that he wold send a good aūgel to deliuer Israel. Machabeus hym selfe was the first that made him ready vnto battayl, exhortyng ye other that were with him, to ieoperde them selues, & to helpe their brethren. And when they were gounge forth of Ierusalem togyther with a ready & willyng mynde, * there appeared before thē vpon horsebacke a man in whyte clothynge with harnesse of golde, shakyng his speare. Then they prayled the Lorde all togyther, which had the wed them mercy, & were comforted in their myndes: in so moche that they were ready, not onely to fight with men, but with the most cruel beastes:, yea, and ronne through the walles of yron.

Thus they went on wyllyngly haupnge a helper frō heauen, and the Lord merciful vnto thē. They fel mygtely vpō their enemyes lyke lions, brought downe.xi.M.fote men, & vi.C.horsmen, put al ye other to flight many of thē beinge wounded, and some gat awaye naked. Yea, Lysias hym selfe was fayne to flie shamefully, and so to escape. Nevertheless, ye man was not withoute vnderstandyng, but cōsydered by hym selfe that his power was mynished, & pondered how ye Iewes beinge defended by ye helpe of almygtye God, were not able to be ouercome: wherfore he sent them worde, & promysed, ye he wolde assent to all thynges which were reasonable and to make ye kyng their frend. To ye which prayer of Lysias, Machabeus agreed, seking in all thynges the cōmen wealth & whatsoeuer Machabeus wrote vnto Lysias concernyng the Iewes, the kynge graūted it. For there were letters wrytten vnto the Iewes from Lysias, conteynynge these wordes.

Lysias sendeth gretyng vnto the people of the Iewes. Iohn and Absalon which were sent from you, delyuered me wrytynges, & requyred me to fulfyll the thynges concernynge theyr earande. Therfore loke what might be graūted, I certified ye kyng therof & whatsoeuer was cōuenient, I agreed therto. Yf ye now wyll be faythfull in ye matters I shall endeuer my self hereafter also to doo you good. As concernyng other thynges by euery article therof: I haue cōmitted them to your messengers, & to those whom I sent vn to you, to cōmune with you of the same, fare ye well. In the.C.and.xlviii. yere, the.xxiiii daye of the moneth Dioscorinthius.

Now ye kynges letter cōteyned these wordes: kynge Antiochus sendeth greting vnto his brother Lysias. For so moche as our father * is nowe deed, oure wyll is, that they whiche are in oure realme, lyue without any insurrection, & euery mā to be diligent in his owne matters. We vnderstād also ye the Iewes wolde not consent to oure father, for to be brought vnto the custome of the Gētiles, but styll ye to kepe their owne statutes: for ye which cause they requyre of vs also, to lette them remayne styll by theyr owne lawes.

Wherfore our mynde is, ye this people shalbe in rest: we haue concluded & determyned also, to restore thē theyr temple agayne: that they maye lyue accordynge to the vse & custome of theyr forefathers. Thou shalt do vs a pleasure therfore, yf ye sende vnto them and agree with thē: that when they are certifyed of oure mynde, they maye be of good chere, and loke to theyr owne wealth.

And this was the letter, that the kynge wrote vnto ye Iewes: kynge Antiochus sendeth gretyng vnto the cōsayl and the other people of ye Iewes: Yf ye fare well, we haue our desyre: as for vs, we are in good health. Menelaus came and tolde vs, howe ye your desyre was to come downe to youre people, which are with vs.

Wherfore, those that wyl come, we gyue thē fre lybertie, vnto the.xxx.day of the moneth of Apryl, ye they maye vse ye meates of ye Iewes and their owne lawes, lyke as afore: & none of thē by any maner of wayes to haue harme for thynges done in ignorauncе. Menelaus whō we haue set vnto you, shal cōme wō you at large: fare ye well. In the.C.lviii. yere, the.xv.daye of the moneth of Apryl.

The Romaynes also sent a letter conteynynge these wordes: Quintus Mēnius and Titus Manlius embassadours of the Romaynes, sende gretynge vnto the people of the Iewes. Loke what Lysias the kynges kynsman hath graunted you, we graunte you the same also. But as concernynge the thynges which he referred vnto the kynge, send hyther some with spede, and pondre the matter diligently amonge your selues, that we

we maye cast the best to your profyt, for we must departe now vnto Antioche. And therfore wryte shortly agayne, ý we may know your mynde: Fare well. In ý hundred. xlviii yere, the. xv. daye of the moneth of Apryll.

¶ The. xii. Chapter.

¶ Timotheus troubleth the Jewes. The wycked dede of the Jryptes agaynst the Jewes. Judas is aneged of them. He setteth fyre on the gate of Jamnia. The pursuite of the Jewes agaynst Timothy. Timothye is taken and let go vnhurt. Judas pursueth Gorgias. Judas ostrynge satisfyed for the dede, sheweth the hope of the resurrection

When these couenauntes were made Lysias went vnto the kynge, & the Jewes tylled their grouñd. But Timotheus, Appolonius the sonne of Gemei, Jerome & Demophon the proude, Nicanor ý captayne of Cypres, & they that lay in those places, wolde not let thē lyue in rest & peace. They of Joppa also dyd euen suche a shame full dede. They prayed the Jewes ý dwelte amōg them, to go with theyr wyues & chyldren into the shyppes which they had prepared and dyd with them, as though they had ought them none euyll wyl. For so moch thē as there was gone forthe a generall proclamacyon thorowe the cytie bycause of peace, they cōsented therto, and suspect nothyng: but whē they were gone forth into the depe, they drowned no lesse then. ii. C. of them.

Whē Judas knew of this crueltie shewed vnto his people, he commaunded those that were w̄ hym to make thē ready, exhortynge them to cal vpon God the rygh tous Judge: went forth agaynst those murtherers of his brethren, set fyre in the hauen by nyght, bret vp the shyppes, and those that escaped from the fyre, he slewe with ý swerde. And when he had done this, he departed as though he wolde come agayne, and roote out all thē of Joppa. But whē he had gotten worde, that ý Jamnites were mynded to do in lyke maner vnto ý Jewes which dwelt amonge thē he came vpon the Jamnites by nyght, & set fyre on the hauen with the shyppes: so that the lyght of the fyre was sene at Jerusalem, vpon a. ii. C. and. xl. furlonges.

Now when they were gone from thence. ix. furlonge, in theyr iourney towarde Timotheus. v. thousande men of foote, and. v. hundred horsemen of the Arabians, fought with hym. So whē the battayl was earnest & prospered with Judas thorowe the helpe of God: the resydue of the Arabians beinge ouercome, besought Judas to be at one with them, & promysed to gyue hym certayne pastures, and to do hym good in other thinges. Judas thynkynge that they shoulde in dede be profytable concernynge manye thynges, promysed them peace: wherupon they shoke handes, and so they departed to theyr tentes. Judas wente also vnto a cytie, whiche was very fast kepte with brydges, fenced round about with walles, and dyuers kyndes of people dwellynge therin, called Casphin.

They that were within it, put such trust in the strength of the walles, & in their store of vitailes: that they wer the slacker in their doinges, cursynge and reuylynge Judas & blasphemyes, and speakynge suche wordes as it becommeth not. But Machabeus calynge vpon the greate Prince of the worlde (wich without any battayl rāmes, or ordinaūce of warre, dyd * cast downe the walles of Jericho, in ý tyme of Josue) fell manfully vpon ý walles, toke the cytie, (& thorow the helpe of the Lord) made an exceadyng great slaughter: In so moche ý a lake of two furlonges broode whiche laye therby, semed to flowe with bloude of the slayne.

Thē departed they from thence. vii. C. & L. furlonges, and came to Taraca vnto the Jewes that are called Tubianei. But ageyn Timotheus, they coulde not get hym therfor (not one matter dispatched) he was departed frome thence, and had lefte certayne men in a verye stronge hold. But Dositheus & Sosipater which were captaynes & Machabeus, slewe those that Timotheus had lefte in the house of defence, euen. x. M. men. And Machabeus prepared him with the. vi M. men ý were about him, set them in order by companyes, and went forth agaynst Timotheus, whiche had with hym an. C. & xx. M. men of foote, ii. M. and v. C. horsemen.

Whē Timotheus had knowledge of Judas cōmyng, he sent ý women, chyldren and the other baggage vnto a castell called Carnion. (For it coulde not be won, & was harde to come vnto, the wayes of the same places were so narowe) & whē Judas cōpany came fyrst in syght, ý ennemies were smyttē with feare, thorowe the presence of God: whiche seeth all thynges: In so moche ý they fleyng one here, another there, were rather discōfyted of their owne people, * & wounded w̄ the strokes of theyr owne swerdes. Judas also was very earnest in folowynge vpon them punishynge those vngodly, & slewe. xxx. M. men of thē. Timotheus also hym self fel into the hādes of Dositheus and Sosipater, whō he besought with many prayers, to let hym go with his lyfe: bycause he had many of the Jewes fathers & bethrē in prison, which (ý they put him to death) might be disapoynted. So whē he had promised faythfully to deliuer them agayne accordyng to the condicion made, they let him go without harme, for ý helth of the brethren. And whē Judas had slayne. xxv. M. he went from Carnion.

Now after ý he had chaced away, & slayn his enemyes, he remoued the hoost towarde * Ephrō a strōge cytie, wherin dwelt many dyuers people of the Heythen, & the stronge yonge men kepte the walles, defendyng thē mygytely.

mightye. In this cytie was moche ordy-
nance and prouyslió of dartes. But when Ju-
das his cõpany had called vpon almyghty
God (whiche with his power breaketh the
strength of the enemyes) they wanne the cy-
tie, and slewe.xx.v. M. of thē ꝓ were within
from thence wente they to the cytie of the
Syrians, which lyeth.vi.C.furlõges frõ
Jerusalem. But whē the Jewes which were
in the cytie testifyed, that the citizins dealte
cruelly with them: yea, and intreated them
lamely in the time of their aduersitie, Judas
and his company gaue them thankes, desy-
ryng them to be frendly styl vnto them: and
when they came to Jerusalē, the dye feast of the
Jewes beinge at hande. And after the feaste
of pentecost they went forthe agaynst Gor-
gias the gouernour of Idumea, with iii. M.
men of fote ꝗ.iiii.C.horsmen. Which when
they met togyther, it chaunced a fewe of the
Jewes to be slayne. And Dositheus one of ꝓ
Sachenors a myghty horsman toke hold of
Gorgias, ꝗ wolde haue taken hym quycke.
But an horsman of Thracia fell vpon him,
and smote of his arme so ꝓ Gorgias escaped
and fled into Mozesa. When they now ꝓ were
of Gorgias syde, had foughten longe ꝗ were
weryr: Judas called vpon the Lorde, that he
wolde be their helper, ꝗ captayne of the felde:
and with that he began wꝫ a manly voyce to
take vp a sõge of prayse, ꝗ a cryc, Insomoch
that he made the enemies afrayed, and Gor-
gias mē of warre toke their flyght. So Ju-
das gathered his hoost, ꝗ came into the citie
of Odolla. And when ꝓ seuēth day cam vpõ
ꝓ they clensed them selues (as the custome
was) ꝗ kept the Sabboth in the same place.
And vpon the daye folowyng, Judas ꝗ hys
company came to take vp the bodyes of them
that were slayne, and to bury them in the fa-
thers graues. Nowe vnder the cotes of cer-
tayne Jewes which were slayne, they foūde
iewels that they had taken out of the tẏple,
from the idols of the * Jamniters: whiche
thyng is forbydden the Jewes by the lawe.
Then every mā sawe, that this was ꝓ cause
wherfore they were slayne.

And so every man gaue thankes vnto the
Lorde for his ryghteous iudgement, whiche
had opened the thynge that was hyd. They
fell downe also vnto theyr prayers, and be-
sought God, ꝓ the fauite whiche was made,
myght be put out of remembrañce. Besydes
that Judas exhorted the people earnestly, to
kepe thē selues from suche synne: for so moche
as they sawe before theyr eyes, ꝓ these men
were slayne for the same offence. So he ga-
thered of every one a certayne, in so moche ꝓ
he brought togyther two thousande drach-
mas of siluer, which he sent vnto Jerusalem
that there might a sacrifyce be offred for the
synnede. In the which place he dyd wel and
ryght: for he had some consyderacion ꝗ pon-
dyrynge of ꝓ lyfe that is after this tyme. For
yf he had not thought that they, which were
slayne, dyd yet lyue, it had bene superfluous
and vayne, to make any vowe or sacrifyce,
for them that were deed. But for so moche as
he sawe, that they which dye in the fauoure
ꝗ beleue of God, are in good rest and iope, he
thought it to be good ꝗ honourable for a re-
cõsiling, to do the same for those which were
slayne, that the offence myght be forgyuen.

¶ The.xiii. Chapter.

¶ The commynge of Eupator into Jewry. The death of Menelaus: Machabeus going to fyght agaynste Eupator, moueth his souldiers vnto prayer. He kyllyeth.xiiii.thousand men in the tentes of Antiochus Mydocus the betrayer of the Jewes is taken. Antiochus retaynyth frendshyp with the Jewes.

IN the.C.lix. yeare gat * Judas A
knowledge, ꝓ Antiochus Eupa- *1.Machab.
tor was cõming wꝫ a great power vi.d
into Jewry, ꝗ Lisias the steward
and ruler of his matters with hym bauynge
an C.and.x.M.men of fote, v.M.horsmen,
xxii.Elephãtes, and iii.C.charettes. Mene-
laus also joyned hym selfe with thē (but with
great disceyte) and spake fayre to the kyng,
not for any good of the cõtrye, but bycause
he thought to haue bene made some greate
man of auctoritie. But the kynge of kynges
moued Antiochus mynde agaynste this vn-
godly person, and Lisias informed ꝓ kyng
* that this Menelaus was the cause of all *6.ma.iiii.d
mischefe: so that the kynge commaunded to
take hym, and (as the maner of them is) to
put hym vnto death in the same place.

There was also in the same place a tower
of.L.cubytes hye, heaped with asshes: but
aboue it was so made, that men myght loke
downe on every syde. Wherinto the kynge
cõmaunded that shamefull person to be cast
amonge the asshes, as one that was cause of
all vngraciousnesse. And reason it was that
the vnthryft shulde dye such a death, and noe
to be buryed: for he had done moche mysche-
fe vnto the aulter of God (whose fyre ꝗ asshes
were holye) therfore was it ryght, ꝓ he hym
selfe also shoulde be destroyed with asshes.

But the kyng was woode in his mynde, B
and came to shewe hym selfe more cruell vn-
to the Jewes, then his father was. Whiche
when Judas perceyued, * he cõmaunded the *2.ma.xiv.d
people to call vpõ the Lord nyght and daye:
that he wolde nowe helpe them also, lyke as
he had done alwaye: For they were afrayed
to be put from theyr lawe, from their natu-
rall countrie and from the holy temple: and
not to suffre the people (which a lytle whyle
afore beganne to recouer) to be subdued a-
gayne of the blasphemous nacions.

So when they had done this togyther, C
and besought the Lord for mercy, with wee-
pynge and fastynge thre dayes longe, flat
vpon the grounde: Judas exhorted them, to
make

make them selues readye. But he and the elders togyther deuised to go forth syrst with theyr people, afore the kynge brought hys hoost into Jewry, and afore he besieged ꝑ cytie, and to cõmyt the matter vnto God.

Wherfore, he ascrybed the power of all thynges vnto God the maker of the worlde exhortyng his people to fyght mãfully (yea euen vnto death) for the lawes, the temple, the cytie, theyr owne natyue countrie, and to defende the cytizins: and set his hoost before Modin. He gaue them also that were with hym, a token of the victory of God, chosing out the manlyest yonge men, went by nyght into the kynges paulyyon, slewe of the hoost xiiii. M. men, * and the greatest Elephantes with those that sat vpon them.

1. mac. vi. c.

D Thus when they had brought a greate feare and rumoure amonge ꝑ tentes of theyr enemyes, & all thynges went prosperously with thẽ, they departed in the breake of the daye, God beinge theyr helper and defender. Now when the kynge perceyued the manlynesse of the Jewes, he went aboute to take ꝑ stronge places by craft, & remoued his hoost * vnto Bethsura, whiche was a well kepte house of defence of the Jewes: but they were chased awaye, hurt and discomfyted.

ii. mac. xi. c.

And Judas sent vnto thẽ that were in it such thinges as were necessary. In ꝑ Jewes hoost also there was one Rhodocus whiche tolde the ennemyes theyr secretes: but they sought hym out, & whẽ they had gottẽ hym, they put him in prisõ. After this dyd ꝑ kyng cõmen with thẽ that wer in Bethsura, toke truce with them, departed, and stroke a battayl with Judas, which ouercame hym.

E But when he vnderstode, that Philippe (whom he had left to be ouerseer of his busynesses at Antioche) began to rebell agaynst him, he was astonnyed in his mynde: so ꝑ he yelded him selfe to the Jewes, & made thẽ an othe, to do whatsoeuer they thought ryght.

Now when he was reconsyled with thẽ, he offred, made moch of the tẽple, gaue great gyftes vnto it, embraced Machabeus, makynge hym captayne and gouernoure from Ptolomays vnto the Gerrenes.

Neuertheleſſe, when he came to Ptolomays, ꝑ people of the cytie were not content with the bonde of frendshyp: for they were afrayed, that he wolde breake the couenaũt. Then went Lysias vp into the seate, and enformed the people, shewed them the cause why: and pacified them. So he came agayne to Antioche. This is now the matter concernyng the kynges iourney, and his returne.

¶ The. xiiii. Chapter.

¶ By the mocion of the Lorde, Demetrius sendeth Nicanor to kyll the Jewes. Nicanor maketh a cõpact with ꝑ Jewes, which he yet breaketh through the mocion of the kynge. Nicanor commaundeth Razia to be taken. The holynesse of Razia.

After thre yeres was Judas informed howe that Demetrius the son of Seleucus was come vp with a great power and shyppes, thorowe the hauen of Trapolis, to take certayne cõmodious places and countries, agaynst Antiochus and his captayne Lysias. Now Alcimus (which had ben hye preest, and wylfully defyled hym selfe, in the tyme of the myxtynge) seing, that by no meanes he coulde be helped, nor haue anye more entraunce to the aulter: he came to kynge Demetrius in the hundred and one and fyftye yere, presenting vnto hym a crowne of gold, a palme and an Olyue tree: whiche (as men thoughte) belonged to the temple, and that daye he helde his tonge: But when he had gotten opportunitie for his madnesse, Demetrius called him to counsayle, and asked him, what thynges or counsayles the Jewes leaned vnto. He answered: The Jewes that be called Assie (whose Captayne is Judas Machabeus) maynteyne warres, make insurrections, & wyll not let the realme be in peace.

B For I beinge deprryued of my fathers honoure (I meane the hye preesthode) am come hyther: partly bycause I was faythful vnto the kynge, and partly bycause I sought the profyte of the citizins. And why? all oure people, thorow the wickednesse of them, are not a lytle troubled. Wherfore, I beseche the (O kynge) consydre all these thynges diligẽtly, and then make some prouision for the lande & the people, accordynge to the kyndnesse that thou hast offred vnto thẽ. For as longe as Judas hath the vpper hãd, it is not possible that men can lyue in peace.

When he had spoken these wordes, other frendes also haynge euyll wyll at Judas, set the kynge Demetrius on fyre agaynst hym: * which immediatly sent Nicanor (ruler of ꝑ Elephãtes) a captayne into Jewry, cõmaundynge hym to take Judas hym selfe alyue, but to slaye thẽ ꝑ were with hym, and to make Alcimus hye preest of ꝑ great tẽple. 1. mac.

C Then the heythen which fled out of Jewry from Judas, came to Nicanor by flockes, thynkynge the harme and decaye of the Jewes to be their welfare. Nowe when the Jewes hearde of Nicanors commynge, and the gatherynge togyther of the heythen, they sprykled thẽ selues with earth, * & besought hym which made them his people, and euer defended his owne porcion with euident tokens, that he wolde preserue them styll. So at the commaundemẽt of the captayne, they remoued frõ thence, & came to a towne called Dessalan. And Symõ Judas brother fell in hande with Nicanor, but thorow ꝑ sodayne commynge of the enemyes, he was afrayed. 1. mac.

Neuertheleſſe, Nicanor hearyng the mãlynesse of them that were with Judas, & the holde

holde stomackes that they had to fyghte for
theyr naturall countrye, durst not proue the
matter with blondsheddynge. Wherfore, he
sent Possidonius, Theodocius & Mathias
before, to gyue and to take peace. So when
they had taken longe aduysement therupon
and the captayne shewed it vnto the multi-
tude, they were agreed in one minde: to haue
peace. And they appoynted a daye to syt vpō
these matters quyetly amonge them selues,
the stooles also were brought and set forth.
Nevertheleſſe, Judas cōmaunded certayne
men of armes to wayte in cōuenient places,
lest there shulde sodaynly arise any euyl tho
wards the enemies. And so they cōmuned rea
sonably togyther.

Nicanor, whyle he abode at Jerusalem,
D ordered hym selfe not vnreasonably, but sent
away the people that were gathered togy-
ther. He loued Judas euer with his hert, and
fauored hym. He prayed hym also to take a
wife, and to bryngē forth chyldren. So he
married, lyued in rest, and they led a cōmen
life. But Alcimus perceyuyng the loue that
was betwyxt them, and howe they were a-
greed togyther, came to Demetrius, & tolde
him that Nicanor had taken straunge mat-
ters in hand, and ordeyned Judas (an enemy
of the realme) to be the kynges successoure.
Then the kynge was sore displeased, & tho-
rowe the wycked accusacyons, which Alci-
mus made of Nicanor, he was so prouoked,
that he wrote vnto Nicanor, sayinge: that
he was very angrye for the frendshyppe and
agreement, which he had made with Macha-
beus. Neuertheleſſe, he commaūded hym in
all the haste, that he shuld take Machabeus
prisoner, and sende hym to Antioche.

E Which letters when Nicanor had sene, he
was at his wyttes ende, and sore greued, ✝
he shulde breake the thynges wherein they
had agreed: specyallye, seinge Machabeus
was ✝ man that neuer dyd him harme. But
because he myght not withstande ✝ kynge,
he sought opportunitie to fulfyl his cōmaun-
dement. Notwithstandyng whē Machabeus
sawe that Nicanor began to be churlysh vn
to him, & that he intreated hym more rough-
ly then he was wont, he perceyued ✝ such vn
gentlenesse came not of good, & therfore he ga
thered a fewe of his men, & withdrewe hym
selfe frō Nicanor. Whiche when he knewe ✝
Machabeus had manfully preuented him, he
came into ✝ great and moost holy tēple: and
commaunded ✝ prestes (which were doing their
vsual offringes) to delyuer him ✝ man. And
whē they sware ✝ they coulde not tel where
the man was whom he sought, he stretched
out his hande, * & made an othe, sayinge: If
ye wyll not delyuer me Judas captyue, I
shal remoue this tēple of God into a playne
feide, I shal breake downe the alter, & conse-
crate this temple vnto Bacchus. After these
wordes he departed. F

Then the prestes lyft vp theyr handes to-
warde heauen, & belought him ✝ was euer ✝
defender of theyr people, sayinge: Thou, O
Lord of al, which hast nede of nothing, wol-
dest ✝ the temple of thy habitation shulde be
amōg vs. Therfore now O most holy Lord
kepe this house euer vndefyled * which late-
ly was cleuſed. Now was there accused vn-
to Nicanor, one Razis an alderman of Jeru
salē a louer of ✝ hole cytie, & a mā of good re-
port: which for ✝ kinde hert ✝ he bare vnto ✝
people, was called a father of ✝ Jewes. This
mā oft tymes, when ✝ Jewes were mynded
to kepe them selues vndefyled, defended and
delyuered them, beinge content stedfastly to
spende his body and his lyfe for his people.

So Nicanor wylyng to declare the hate
that he bare to the Jewes, sent fyue hundred G
men of warre to take hym: for he thought, if
he gat him, he shulde bryng ✝ Jewes in great
decaye. Nowe whē ✝ people beganne to ruū
in at his house, to breake ✝ dores, & to set fire
on it: he beinge nowe taken, wolde haue de-
fended hym selfe wō his swerde: cholyng ra-
ther to dye manfully, then to yelde hym selfe
to those wicked doers: & bycause of his noble
stock, he had rather haue ben put to extreme
cruelitie. Notwithstandinge, what tyme as
he myssed of his stocke for haste, & the multi-
tude fel in vyolently betwirt ✝ dores, he ran
boldly to ✝ wall, & cast him self downe man-
fully among the heape of them, which gaue
soone place to his fall, so ✝ he fel vpō his be-
ly. Neuertheleſſe, whyle there was yet breth
within hym, he was kyndled in his mynde,
& whyle his bloud gushed out exceadyngly
(for he was very sore wouded) he ranne tho-
rowe the myddest of the people, and gat him
to the toppe of a rocke. So when his blonde
was nowe goone, he toke out his owne bo-
wels wō both his hādes, & threwe thē vpon ✝
people, callyng vpō ✝ Lorde of lyfe & spirite
to rewarde him this agayne: and so he dyed.

¶ The.xv.Chapter.

¶ Nicanor goeth about to come vpon Judas on the Sabboth daye. The blasphemye of Nicanor. Machabeus exponndynge vnto the Jewes the vision hath comfort their hertes. The prayer of Machabeus after the book of Nicanor is ones ouercome, Machabeus commaunded his hed and his handes to be cut of, and his tonge to be geuen vnto fowles.

NOwe whē * Nicanor knew ✝ Ju- A
das was in the cōtrye of Sama
ria, he thought wit all his power
to stryke a felde with hym vpon a
Sabboth daye. Neuertheleſſe, the Jewes ✝
were compelled to go with hym, sayde: O do
not so cruelly and vnkyndly, but halowe the
Sabboth daye, and worshyppe hym, that
seeth all thynges. For all this, yet sayde the
vngracious person: * Is there a mygty one
in heauen, that commaunded the Sabboth
daye

*1.mac.iij.8

*iii.Ma.vij.8

daye to be kepte? And when they sayde: yea, the lyuyng God, the myghtye Lorde in heauen * commaunded the seuenth daye to be kepte, he sayde: And I am myghtye vpon earth, to commaunde them for to arme them selues, and to perfourme the kynges busynesse. Notwithstanding, he myght not haue his purpose.

*Exod. xx. b.

Nicanor had deuysed with greate pryde to ouercome Judas, & to bryngе awaye the victorye: But Machabeus had euer a fast confydence and a perfect hope in God, that he wolde helpe hym, & exhorted his people, not to be afrayed at the cõmynge of the heythen: but alwaye to remembre the helpe that had ben shewed vnto them from heauẽ: yea, & to be sure nowe also, that almyghtye God wold gyue them the victory. He spake vnto thẽ out of the lawe and prophetes, puttynge them in remembrauce of the battayles that they had stricken afore, and made them to be of a good courage.

So when their hertes were pluct vp, he shewed them also the disceytfulnesse of the heythen, and how they wolde kepe no couenaũt nor othe. Thus he weaponed them: not with the armoure of shylde and speare, but with wholsome wordes and exhortations. He shewed thẽ a dreame also, wherthorowe he made them all glad, whiche was this: he thought that he saw Onias (which had ben hye prest, a vertuous and louyng man, sad, and of honest conuersacion, wel spoken, and one that had ben exercysed in godlynesse frõ a chylde) holdynge vp his handes towarde heauen, and prayynge for his people. After this, there appeared vnto him an other man which was aged, honourable and glorious. And Onias sayd: This is a louer of the brethren, and of the people of Israel. This is he that prayeth moche for the people and for al the holy cytie: Jeremy the prophete of God. He thought also that Jeremye helde out his eyght hande, and gaue vnto Judas a swerd of golde, sayinge: Take this holye swerde, a gyfte from God, wherewith thou shalte smyte downe the ennemyes of the people of Israel.

And so they were well cõforted thorowe the wordes of Judas, and toke corage vnto them, so that the yonge men were determyned in their mindes to fight, & to byde stylly at it: In so moche that in thet bynges which they toke in hand, their boldnesse shewed the same, bycause the holye cytie and the temple were in peryll: for the which they toke more care then for their wyues, chyldren bretheren and kynsfolkes. Agayne, they that were in the cytie, were most carefull for those which were to fyght. Nowe, when they wer all in a hope that the iudgemõt of the matter was at hand, and the enemies drewe nye, the host beinge set in araye, the elephantes and horsmen euery one standynge in his place: Machabeus consydred the comm yng of the multitude, the ordynaunce of dyuers weapons, the cruelnesse of the beastes, and helde vp his handes towarde heauen, callynge vpon the Lorde ý doth wonders, * which gyueth not the victory after the multitude of weapons and power of the host (but to thẽ that please hym) accordynge to his owne wyll. Therfore in his prayer he sayd these wordes.

*Deut. xx. b.

O Lorde, * thou ý dyddest sende thyne Aungell in the tyme of Ezekiah kyng of Iuda, and in the hoost of Sennacherib slewest an hundred, foure score and fyue thousande: sende nowe also thy good aungell before vs (O Lorde of heuens) in the fearfulnesse and drede of thy myghtye arme, that they which come agaynst thy holy people to blasphème them, maye be afrayed. And so he made an ende of his wordes. Then Nicanor & they ý were with hym, drewe nye with shawmes, and songes: but Judas and his cõpany with prayer and callynge vpon God.

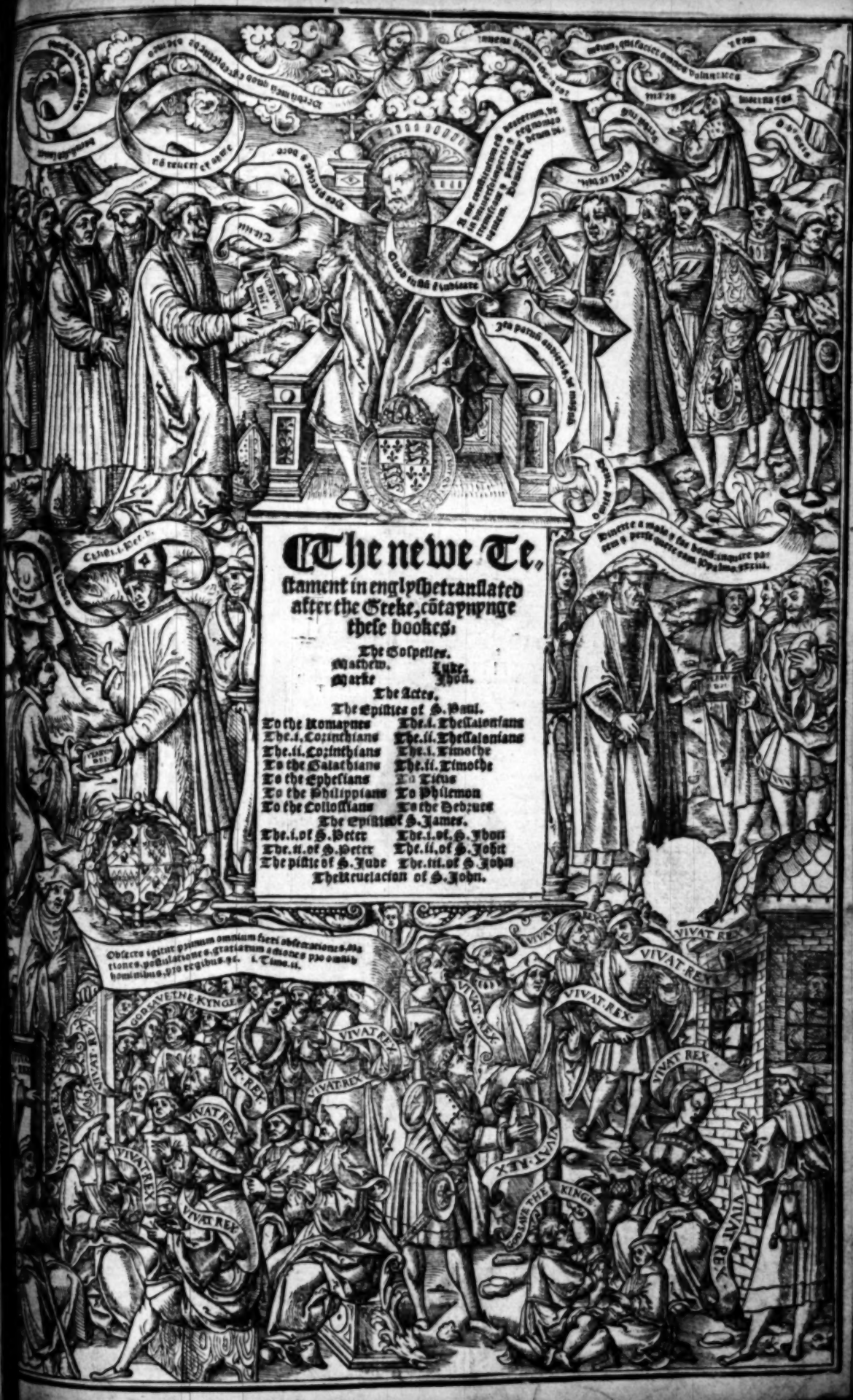
With their handes they smote, but with their hertes they prayed vnto the Lord: and slewe no lesse then. xxxv. thousand men: for thorowe the present helpe of God they were gloriously comforted.

Now when they left of, & were turnyng agayne with ioye, they vnderstode that Nicanor hym selfe was slayne with the other. Then they gaue a greate shoute and a cry, prayseynge the almyghty Lord with a loude voyce. And Judas (which was euer readye to spende his body and lyfe for his cytizens) cõmaunded to smyte of Nicanors heed, with his arme & hand, and to be brought to Jerusalem. When he came there, he called all the people, & the prestes to the aulter with those that were in the castell, & shewed them Nicanors heed, and his wycked hande whiche he had presumptuously holden vp agaynst the temple of God. He caused the tonge also of ý vngodlye Nicanor to be cut in lytle peces, & to be cast to the foules, & the cruel mans hãd to be hanged vp before the temple.

So euery man gaue thankes vnto the Lord, sayig: blessed be he, that hath kept his place vndefyled.

As for Nicanors heed, he hanged it vp vpon the hye castell, for an euydent & playne token of ý helpe of God. And so they agreed all togyther, to kepe that daye holy namely the. xiii. daye of the moneth Adar, which in ý Syrians language, is called the nexte daye before Mardocheus daye. Thus was Nicanor slayne, and from that tyme forth the Jewes had the cytie in possessyon: And here wyll I nowe make an ende.

¶ The ende of the seconde booke of the Machabees.


The newe Testament in englyshe translated after the Greeke, cōtaynynge these bookes:
The Gospelles.
Mathew. Luke.
Marke Iohn.
The Acres.
The Epistles of S. Paul.
To the Romaynes
The.i. Cozinthians
The.ii. Cozinthians
To the Galathians
To the Ephesians
To the Philippians
To the Collossians
The.i. Thessalonians
The.ii. Thessalonians
The.i. Timothe
The.ii. Timothe
To Titus
To Philemon
To the Hebrues
The Epistles of S. James.
The.i. of S. Peter
The.ii. of S. Peter
The pistle of S. Iude
The.i. of S. Iohn
The.ii. of S. Iohn
The.iii. of S. Iohn
The Reuelacion of S. Iohn.
Obsecro igitur primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus, pro regibus, &c. i. Time. ii.
GOD SAVE THE KYNGE
VIVAT REX
SALVE THE KINGE

¶ The Gospell of S. Mathewe.

¶ The fyrst Chapter. ✠

¶ The genealogye of Christ, and marrage of hys mother Mary. The Angel satisfyeth Ioseph̃s mynde.

1 This is the boke of ꝑ generacio of Iesus Christ, ꝑ sonne of Dauid, ꝑ sone of Abraham. *Abrahã begat Isaac. ‡Isaac begat Iacob. *Iacob begat Iudas and hys brethrẽ. ‡Iudas begat Phares and zaram of Thamar. *Phares begat Esrom. ‡Esrõ begat Iram. *Iram begat Aminadab. ‡Aminadab begat Naasson. *Naasson begat Salmon. ‡Salmon begat Boos of Rahab. *Boos begat Obed of Ruth. ‡Obed begat Iesse. *Iesse begat Dauid the kynge. ‡Dauid the kynge begat Salomon, of her that was the wyfe of Vrie. *Salomon begat Roboam. ‡Roboã begat Abia. *Abia begat Asa. ‡Asa begat Iosaphat. *Iosaphat begat Iozam. ‡Iozam begat Ozias. *Ozias begat Ioatham. ‡Ioatham begat Achas. *Achas begat Ezechias. ‡Ezechias begat Manasses. *Manasses begat Amon ‡Amõ begat Iosias. *Iosias begat Iechonias ꝯ hys brethren about ꝑ tyme they were carryed awaye to Babylon. And after they were brought to Babylon, ‡Iechonias begat Salathiel. *Salathiel begat zorobabel. ‡zorobabel begat Abiud. *Abiud begat Eliachim. Eliachim begat Azor. Azor begat Sadoc. Sadoc begat Achin. Achin begat Eliud. Eliud begat Eleasar. Eleasar begat Matthan. Matthan begat Iacob. Iacob begat Ioseph the husbande of Mary of whome was borne Iesus, euen he that is called Christ. ✠

And so al the generacions from Abrahã to Dauid, are fourtene generaciõs. And frõ Dauid vnto the captiuite of Babylon, are fourtene generaciõs. And from the captiuite of Babylon vnto Christ, are fourtene generacions.

The byrth of Iesus Christ was on thys wyse. ✠ When hys mother Mary was maryed to Ioseph (before they came to dwel together) she was founde wyth chylde by the holy goost. Then Ioseph her husbande (because he was a rygheteous man, and wolde not put her to shame) he was mynded preuely to departe from her. But whyle he thus thoughte, beholde the Aungell of the Lorde appeared vnto hym in slepe, sayeng: Ioseph thou sonne of Dauid: feare not to take vnto the Mary thy wyfe. For that whych is conceaued in her, cõmeth of the holy goost. She shall brynge forth a sõne, and thou shalt cal hys name * Iesus. For he shall saue hys people from theyr synnes. ¶ *Phili.ii.b Actes.iiii.b

All this was done that it myght be fulfyled, whych was spoken of the Lord by ꝑ prophet, sayenge: *Beholde, a mayde shalbe wꝯ chylde, and shall brynge forth a sonne, and they shall cal hys name Emanuel, whych yꝑ a man interprete, it is as muche to saye as God wyth vs. ✠ D *Esa.vii.c

And Ioseph as sone as he awoke out of slepe, dyd as the angel of the Lord had bydden hym: and he toke hys wyfe vnto him, ꝯ knewe her not, tyll she had brought forthe *her fyrst begotten sonne, ꝯ called his name Iesus. *Luke.ii.a

¶ The.ii. Chapter.

¶ The tyme and place of Christes byrth. The wyse men offer theyr presentes, Christ flyeth into Egypt, the poore chyldren are slayne. Christ turneth into Galile.

1 Whẽ ✠ Iesus was borne at Bethlem a cytie of Iewry, in the tyme of Herode the kynge: Beholde, there came wyse men frõ the east to Ierusalem, sayeng: Where is he that is borne kynge of Iewes? For we haue sene hys *starre in the east, ꝯ are come to worshyppe hym. *Nu.xxiiii.a

When Herode the kynge had herde these thynges, he was troubled, and all ꝑ cytie of Ierusalem with hym. And whan he had gathered all the chefe prestes and scribes of the people togeather, he demaunded of them, where Christ shulde be borne. And they said vnto hym: At Bethleem in Iewrye. For thus it is wrytten by the Prophete: * And thou Bethleem in the lande of Iuda, art not the leest amonge the princes of Iuda. For *out of the shal there come vnto me the captayne, that shall gouerne my people Israel. *Michee.v.a *Joh.xxi.g

Then Herode (whẽ he had preuely called the wyse men) he enquyred of thẽ diligently what time the starre appered, ꝯ he bad them

go to Bethleem, & sayd: Go youre way thy-
ther, & search diligētly for ꝑ chyld. And whē
ye haue foūde him, bringe me worde againe
that I may come and worshyp hym also.

✠ Whē they had herd ꝑ kynge, they de-
parted: and lo, the starre whych they saw in
the east, went before thē, tyl it came, & stode
ouer the place, wherin the chyld was. Whē
they sawe the starre, they were exceadynge
glad: and went into the house, and foūde the
chyld wyth Mary hys mother * & fel downe
flat and worshypped hym, and opened their
treasures & offered vnto hym gyftes, golde,
frankinsense, & myrre. And after they were
warned of God in slepe (that they shuld not
go agayne to Herode) they returned into
theyr owne countre another wayе. ✠

Whē they were departed, behold, the an
gell of the Lorde appered to Joseph in slepe
sayenge, aryse, & take the chyld & his mother
and flye into Egypt: and be thou there tyl I
bringe the worde. For it wyl come to passe
C that Herode shall seke the chylde, to destroy
hym. So when he awoke, he toke the chylde
and his mother by nyght, and departed into
Egypt, and was there vnto the death of He
rode, that it mygbt be fulfylled, wych was
spoken of the Lorde by ꝑ prophete, sayenge:
* out of Egypt haue I called my sonne.

Then Herode whē he sawe ꝑ he was mock-
ed of ꝑ wyse mē, he was exceading wroth,
& sent forth mē of warre, & slue al the childrē
that were in Bethleem, and in al ꝑ coastes,
(as many as were two yeare olde or vnder)
accordynge to the tyme, wych he had dily-
gently knowē out of the wyse men.

Then was fulfylled that, wych was spo
kē by ꝑ prophet Jeremye: where as he sayd:
in Rama was there a voyce herde * lamen-
tacion, weppynge, & great mournynge. Ra-
chel weppynge for her chyldren, & wolde not
be cōforted because they were not. ✠ But
when Herode was deade: beholde, ✠ an an
D gell of the Lorde appeared in a slepe to Jo-
seph, in Egypt, sayenge: aryse, and take the
chylde of hys mother, and go into the lande
of Israel, * for they are deade which sought
the chyldes lyfe. And he arose, and toke the
chylde and hys mother, & came into the lāde
of Israel. But when he herde that Archela-
us dyd raygne in Jewrye, in the rowme of
hys father Herode, he was afrayd to go thi-
ther. Notwithstandynge, after he was war
ned of God in a slepe, he turned asyde into ꝑ
parties of Galile, and went and dwelt in a
cyte which is called Nazareth: that it might
be fulfylled wyche was spoken by the pro-
pheres: he shal be called a Nazarite. ✠

* Osee. xi. a
Num. xxiiij. c

* Jere. xxxi. c

* Mar. i. b
Luke. ii. d
John. i. b

¶ The. iii. Chapter. ✠

¶ The baptyme, preachynge and office of Jhon, and how Christ was baptyled of hym in Jordane.

IN those dayes cam John ꝑ * Ba-
ptist, preaching in the wyldernes
of Jewry, and sayenge: ‡ Repent
of ꝑ lyke that is past, for the kyng
dome of heauen is at hande. * For thys is he
of whome the prophete Esay spake, wych
sayeth: ‡ The voyce of a cryer in the wylder
nesse, prepare ye the wayе of ꝑ Lord: & make
hys pathes straygbt. Thys John had hys
rayment of camels heer. * And a gyrdell of
a skynne about hys loynes. ‡ His meat was
locustes and * wylde hony. Then wente out
to hym Jerusalem and all Jewrye, and all
the regyon rounde about Jordane, and were
baptyled of hym in Jordan, cōfessyng theyr
synnes.

✠ But when he sawe many of the Pha
risies and Saducees come to hys baptyme, he
sayd vnto them. * O generacion of vypers,
who hath taught you to fle from the venge-
aunce to come? Bryngе forth therfore ꝑ fru-
tes that belonge to repentaunce. And be not
of such mynde that ye wold saye w̄ in youre
selues: we haue Abraham to oure father.
For I saye vnto you, that God is able to
bryng to passe, that of these stones ther shal
ryse vp children vnto Abraham. Euen now
is the axe also put vnto the rote of the trees:
so that * euery tree which bringeth not forth
good frute, is hewen downe, and cast into
the fyre.

I baptise you in water * vnto repentaūce:
but he that shall come after me is mygbtyer
then I, whose shoes I am not worthye to
beare. He shal baptyse you w̄ the holy goost
and with fyre: * whose fan is in hys hande,
and he wyll purge his floore, and gather his
wheate into the barne, but wyll burne the
chaffe wyth vnquencheable fyre. ✠

✠ Then commeth Jesus from Galile to
Jordan vnto John * to be baptysed of hym.
But John forbad hym, sayeng: I haue nede
to be baptised of the: and cōmest thou to me?
Jesus answered and sayd vnto hym: Let it
be so nowe. For thus it becōmeth vs to ful-
fyll al rygbteousnes. Then he suffred hym.
And Jesus when he was baptysed, came
straygbt wayе out of the water. And lo * he-
uen was open vnto hym: & he sawe the sprete
of God descendynge lyke a doue, and lygh-
tynge vpon him. And lo, there came a voyce
from heauen sayenge: * This is my beloued
sonne, in whom I am well pleased. ✠

I

* Mar. i. a
Luke. iii. a
John. iii. a
‡ Mar. iii.

* John. i. b

‡ Esa. xl. a

* Mat. iii. b
Luke. iii. b
‡ Mar. i. a
‡ 4. Re. i.

B

* Luke. iii. b

* Mat. iii. a
Luke. iii. c
John. i. b

* Luke. iii.

* Mat. iii. b

C

* Mat. iii. a
Luke. iii. c
John. i. b

D

* Mat. iii. b
Luke. iii. b
John. i. a

* Esa. xlii. Mat. xii. Mar. i. b. Luke. iii. 9. Act. i. b

¶ The. iiii. Chapter.

¶ Christ fasted and is tempted: he calleth Peter Andrewe, James, and John: and healeth the lyeke.

THē was Jesus ‡ led away of ꝑ sprete,
into wyldernes: to be tempted of the
deuell. And when he had fasted four-
ty dayes and fourty nygbtes, he was at the
last an hongred. And whē the tempter came
to hym, he sayd: If thou be the sonne of God
commaunde

I

‡ Mar. i. b
Luke. iv. a

tinsounde, that these stones be made bread.
But he answered and sayde: it is wrytten,
*man shall not lyue by bread onlye, but by
euery worde ꝑ procedeth out of the mouth
of God.

Then the deuell taketh him vp into ꝑ ho-
lye cytie, & setteth hym on a pynacle of the tē-
ple, and sayeth vnto hym: ꝑ thou be ꝑ sonne
of God, cast thy selfe downe headlyng. For
it is writtē *He shal geue his angels charge
ouer the, & with their hādes they shall holde
the vp, lest at any tyme thou dash thy foote
agaynst a stone. And Jesus sayde to hym: it
is wrytten agayne: ‡ Thou shalt not tempt
the Lorde thy God.

Agayne, the deuel taketh him vp into an
exceedynge hye moūtayne, and sheweth him
all the kyngdomes of the world, and the glo-
ry of thē, and sayeth vnto hym: al these wyl
I geue the, ꝑ thou wylt fall downe, & wor-
thyppe me. Then sayeth Jesus vnto hym:
Auoyde Satan. For it is wrytten: ‡ Thou
shalt worthyp the Lorde thy God, and hym
only shalt thou serue.

Then the deuel leaueth hym, and behold,
*the ãgels came, & ministred vnto hym. ✠
✠ When Jesus had herde *that John was
taken, he departed into Galile, and left Na-
zareth, and went and dwelt in Capernaum:
which is a cytie vpon the sea coast, in the bor-
ders of Zabulon & Neptalim: that it myght
be fulfylled which was spoken by Esay the
prophete, sayeng: * The lande of Zabulon &
Neptalim, by ꝑ waye of the see beyōde Jor-
dane, Galile of ꝑ gentyls: the people whych
sat in darkenesse & in the shadowe of death,
sawe great lyght: & to thē which sat in ꝑ re-
giõ & shadowe of death, is ꝑ lyght sprōg vp
From ꝑ tyme, Jesus begāne to *preach,
and to saye: ‡ repente, for the kyngdome of
heauen is at hande. ✠
✠ * As Jesus walked by the see of Galile
he sawe two brethren: Simon which was
called Peter, & Andrew his brother, casting
a net into the see (for they were fyshers) &
he sayeth vnto them: followe me, and I wyll
make you * (to become) *fyshers of mē. And
they streyght waye left the nettes, and folo
wed hym.

And whē he was gone forth fro thēce, he
sawe other two brethrē, James ꝑ sōne of Ze-
bede, & John his brother, in ꝑ shyp wt Zebede
their father, mēdyng their nettes, & he cal-
led thē. And they immediatly *left the shyp
and their father, and followed hym. ✠
✠ And Jesus went about al Galile, tea
chynge in their synagoges, & preaching the
gospel of the kyngdome, & healynge all ma-
ner of sycknes, & all maner of disease amōge
the people. And hys fame spred abroade
throughout al Siria. And they brought vnto
hym al syck people ꝑ were taken wyth dy
uers diseases and gryppynges, and them that
were possessed with deuels: and those which
were lunatyke, & those that had the palsye: &
he healed thē. *And ther followed him great *Mar.iii.d
multitudes of people, from Galile, ✠ and
from the ten cyties, and frō Jerusalem, and
from Jewry, and from the regions that lye
beyonde Jordan.

¶ The. v. Chapter. ✠

¶ In thys Chapter and in the two nerte folowynge is conteyned the most excellent and loueynge sermon of Christ in the mounte: wheych sermon is the very keye that openeth the vnderstandynge into the lawe. In thys sixth chapter, specially he preacheth of the.viij. beatytudes or blessynges: of mãslaughter, wrath and anger, of aduoutry, of swerynge, of suffrynge wrongs and of loue, even towarde a mans enemyes.

When he sawe the people, he wente A
vp into a mountayne, and whē he
was set, his disciples came to him
and after that he had opened hys
mouth, he taught thē, sayeng: *Blessed are *Luke.vi.b
the poore in sprete, for theirs is ꝑ kingdome
of heauē. ‡ Blessed are they that mourne: for ‡Esa.lxvi.a
they shall receaue comforte. Blessed are the and.lxvii.b
meke: for they shall receaue the enheritaūce
of the earth. Blessed are they which *höger *Jere.xxxi.c
and thyrst after ryghteousnes: for they shal
be satisfyed. Blessed are ꝑ merceful: for they
shall obteyne mercy. Blessed are the pure in
herte: for they shall se God. Blessed are the
peace makers: for they shalbe called the chyl
dren of God. Blessed are they whych suffre B
persecuciõ for ryghteousnes sake: for theirs
is the kyngdome of heauen. *Blessed are ye, *i.Pet.iii.c
when mē reuyle you, and persecute you, and iii.c.g.iiii.a
shall falsely say all maner of euel sayenge a-
gaynst you, for my sake. *Reioyse & be glad *Actes.v.g
for great is your reward in heuen. ✠ For
so persecuted they ꝑ prophetes, whych were
before you.

✠ Ye are the salt of the earth: *But ꝑ *Mar.ix.g
salt haue lost the saltnes, what shalbe seaso- Luke.xiiii.g
ned ther with? It is thence forth good for no Leui.ii.c
thynge, but to be cast oute, and to be troden
downe of men. Ye are the lyght of the world
A cytie that is set on an hyl can not by hyd,
*nether do men lyght a candell, and put it *Mar.iiii.b
vnder a bushell, but on a candelstycke, and Luke.viii.g
it geueth lyght vnto all that are in ꝑ house. and.xi.c.
Let your lyght so shyne before men. *That *i.Pet.ii.e
they maye se your good workes, & glorifye
your father, whych is in heauen. ✠
✠ Thynke not ꝑ I am come to destroye C
the law, or the prophetes: no, I am not come
to destroye, but *to fulfyll. For truely I say *Mat.i.b
vnto you: ‡ tyll heauen and earth passe, one and.ii.c.b
iotte or one tytle of the lawe shall not scape, ‡Luke.xvi.d.
tyll all be fulfylled. Esa.xl.c

Whosoeuer therfore breaketh *one of *Jacob.ii.b
these least commaundementes, and teacheth Ezec.xviii.b
men so, he shalbe called the least in the kyng-
dome of heauen. But whosoeuer doth & tea-
cheth, the same shalbe called greate in the
Ja iii kyng-

kyngdome of heauen. ✠

✠ For I say vnto you: except your righteousnesse exceede the rycheteousnesse of the Scribes and Phariseis, ye cannot entre into the kyngdome of heauen.

D Ye haue herde that it was sayd vnto thē of ye olde tyme. * Thou shalt not kyl: whoso euer kylleth, shalbe in daunger of iudgemēt But I saye vnto you: that whosoeuer is an gry with hys brother (vnaduisedly) shalbe in daunger of iudgement. And whosoeuer saye vnto hys brother Racha, shalbe in daūger of a councel. But whosoeuer sayth thou foole, shalbe in daunger of hell fyre.

*Exod.xx.c Luke.xvii.b Deute.b.b

Therfore yf thou offrest thy gyfte at the aulter, and there remembrest that thy brother hath ought agaynst ye: leaue there thyne offrynge before the aulter * and go thy waye first, and be reconcyled to thy brother, and then come and offre thy gyfte. ✠

*Job.xlii.b.

✠ * Agree wyth thyne aduersary quycke ly whyles thou arte in the waye wyth hym, lest at any tyme the aduersary delyuer the to the iudge, and the iudge delyuer the to ye minister, and then thou be caste into preson. Verely, I say vnto the: thou shalt not come out thence, tyll thou haue payed the vtmost farthynge.

*Luke.xii.g

Ye haue herde that it was sayd vnto them of olde tyme. ‡ Thou shalt not cōmyt aduoutrye. But I saye vnto you * that whosoeuer loketh on another mans wyfe to luste after her, hath commytted aduoutrye wyth her al ready in hys herte.

‡Exo.xx.c Roma.xiii.c *Eccle.xlii.c Job.xxxi.a

E * Yf thy ryght eye hinder the, plucke hym out, and cast hym from the. For better it is vnto the, that one of thy members perysche, then that thy whole body shulde be cast into hell. And yf thy ryght hande hynder the, cut hym of, and cast hym from the. For better it is vnto the, that one of thy members perish then ye al thy body shuld be cast into hell. ✠

*Mar.ix.g

It is sayd, whosoeuer putteth away his wyfe, * let hym geue her a letter of deuorce ment. ‡ But I saye vnto you: that whosoeuer doth put awaye his wyfe (excepte it be for fornicacion) causeth her to breake matrimony. And whosoeuer maryeth her that is deuorced commyttetth aduoutrye.

*Deu.xxiiii.a Math.xix.a ‡Math.xix.a Mar.x.b

Agayne, ye haue herde how it was sayde to them of olde tyme: * thou shalte not forsweare thy selfe, but shalt perfourme vnto ye Lorde those thinges that thou swearest.

‡Luke.xix.c *Jacob.v.d

*But I saye vnto you: sweare not at al: nether by heauen, * for it is Goddes seate, nor by the earth, for it is hys footestole: nether by Jerusalem, for it is the cyte of the greate kynge: nether shalt thou sweare by thy head because thou canst not make one heer wyte or blacke. But your communicacion shalbe yea, yea, naye, naye. For whatsoeuer is added more then these, it commeth of euell.

*Esa.lxvi.a Math.xxiii.c

Ye haue herde that it is sayd: ‡ an eye for an eye: and a toth for a toth. But I saye vnto you, that ye resyst not euell. But ‡ whosoeuer geue the a blowe on the ryghte cheke, turne to hym the other also. And yf any man wyll sue the at the lawe, and take away thy coote, let hym haue thy cloke also. And whosoeuer wyl cōpell the to go a mile, go wyth hym twayne. Geue to him ye asketh the, and frō hym that wolde borowe, turne not thou awaye.

‡Exo.xxi.c Deut.xix.c Leu.xxiiii.c ‡Luke.vi.c

G

✠ Ye haue herde that it is sayd, * thou shalt loue thyne neighboure, and hate thyne enemye. But I saye vnto you: loue your enemyes. * Blesse thē that curse you. ‡ Do good to them that hate you. Pray for thē wych hurte you and persecute you, that ye may be the childrē of your father which is in heauen for he maketh hys Sūne to aryse on ye euell, & on ye good, & sendeth rayne on ye iust & on ye vniust. For * yf ye loue thē wych loue you: what reward haue ye? Do not the publicās also euen the same? And yf ye make much of your brethren only, what singuler thinge do ye? Do not also the publicans lykewise? * ye shall therfore be perfyte, euē as your father which is in heauen is perfyte. ✠

*Levi.xix.c Math.v.c ‡Prou.xxv.c Luke.vi.c *Luke.vi.c *Levi.xix.c

¶ The.vi. Chapter. ✠

¶ Of Almes, prayer and fastynge. He forbydeth the carefull seekynge of worldly thynges.

A Take heade, that ye geue not your almose in the syghte of men, to the intent that ye wold be sene of them Or elles ye haue no rewarde wyth your father wyche is in heauen. Therfore whan thou geuest thyne almes, let no trompettes be blowen before the, as the ypocrites do in the synagoges and in ye streetes: for to be praysed of men. Verelye, I saye vnto you: they haue theyr rewarde. But when thou wilt geue almes, let not thy left hande knowe what thy ryghte hande doeth, that thyne almes maye be in secrete, and thy father wych seeth in secrete, shal rewarde the openly. ✠

A

And when thou prayest * thou shalt not be as the ypocrites are. For they vse to stād prayenge in the synagoges, & in the corners of the streetes, that they may be sene of men. Verely, I saye vnto you: they haue theyr rewarde. But when thou prayest * entre into thy chamber, & when thou hast shut thy dore praye to thy father which is in secrete, & thy father which seeth in secrete, shall rewarde the openlye.

*iii.a *iii.a

But when ye praye * bable not much, as the heathen do: for they thynke it wyll come to passe, ye they shalbe herde for theyr muche bablynges sake. Be not ye therfore lyke vnto them. * For your father knoweth what

B *Eccle.v.c *Math.vi.c

thynges

thynges ye haue neade of before ye aske of
him: after thys maner therfore prayе ye.
*Oure father whych art in heauen, halo-
wed be thy name. Let thy kyngdome come.
Thy wyll be fulfylled, as well in earth, as it
is in heauen. Geue vs thys daye oure daylye
breade. And forgeue vs oure dettes, as we
forgeue oure detters. And leade vs not into
temptacion: but delyuer vs from euyll. For
myne is the kyngdome and the power, and
the glorye for euer. Amen. Therfore, *yf ye
forgeue other mē theyr trespasses, your heuē
ly father shall forgeue you. ✓ (your trespasses)
But yf ye wyll not forgeue men theyr tres-
passes, nomore shal your father forgiue you
your trespasses.

¶ Moreouer* when ye fast, be not sad
as ypocrites are. For they disfygure theyr
faces, that it may appeare vnto men, howe
that they fast. Verely, I saye vnto you, they
haue theyr rewarde. But thou whē thou fa-
stest, anoynt thyne heed, and washe thy face
that it appeare not vnto mē, how that thou
fastest: but vnto thy father, whyche is in se-
cret: & thy father whych seeth in secret, shall
reward the openly.

Laye not vp for your selues treasure vpō
erth, where the rust & moth doth corrupte,
and where theues breake through, & steale.
*But laye vp for you, treasures in heauen,
where nether rust nor mothe doth corrupte,
and where theues do not breake thorow nor
steale. For where your treasure is, there wil
your herte be also. ✠

*The lyght of the body is the eye. Wher
fore yf thyne eye be single, all thy body shal
be full of lyght. But and yf thyne eye be wyc
ked, all thy body shalbe full of darknesse.
Wherfore, yf the lyght ý is in the, be darcke
howe great is that darknes?

✠ *No mā can serue two masters. For
either he shal hate the one and loue the other,
or else leane to the one, and despyse the other:
ye can not serue God and Mammon. Ther-
fore I saye vnto you: *be not carefull for
your lyfe, what ye shall eate or drynke, nor
yet for your bodye, what rayment ye shall
put on. Is not ý lyfe more worth thē meat:
and the body more of value then rayment?
Beholde, the foules of ý ayer: for they sowe
not, nether do they reape, nor carye into the
barnes: and your heuēly father fedeth them.
Are ye not much better then they?

* Whyche of you (by takynge carefull
thought) can adde one cubyte vnto hys sta-
ture? And why care ye for rayment? Consy-
der the lylies of the feide, howe they growe.
They laboure not, nether do they spynne.
And yet I saye vnto you, that euen Salo-
mon in all hys royalte was not arayed lyke
one of these. Wherfore, yf God so cloth the
grasse of the feide (whych though it stāde to
daye, is to morowe cast into ý fornalle) shal
he not much more do the same for you, O ye
of lytle fayth?

Therfore, take no thought, sayeng: what
shall we eate, or what shall we drynke, or
wherwyth shal we be clothed? (after al these
thynges do the gentyls seke. For your heu-
enly father knoweth, that ye haue nede of
all these thynges. But rather seke ye fyrst ý
kyngdome of God, and the ryghteousnesse
therof, and al these thinges shalbe ministred
vnto you. ✠

Care not then for the morow, for the mo
rowe daye shal care for it selfe: sufficient vn
to the daye, is the trauayle therof.

¶ The. vii. Chapter

¶ The forbydden foolysh and rashe iudgement, reproueth ypocrysye, exhorteth vnto prayer, warneth to be ware of false prophetes: & wylleth the hearers of hys worde to be doers of the same.

I *Udge not, ý ye be not iudged,
or (condempne not and ye shall not be con-
dempned) *For as ye iudge, so shal
ye be iudged. * And wyth what
measure ye meate, w the same shal other mē
measure to you. * Why seest thou a moate
in thy brothers eye, but consyderest not the
beame that is in thyne owne eye? Or howe
sayest thou to thy brother or (Brother) suffre
me, I wyll plucke out a moate out of thyne
eye, and beholde, a beame is in thyne owne
eye. Thou ypocrite, fyrst cast out the beame
out of thyne owne eye, and then shalte thou
se clearly to plucke out the moate out of thy
brothers eye.

Geue not ye that which is holy vnto dog
ges, nether cast ye your pearles before swyne
lest they treade them vnder theyr fete and ý
other turne agaynst you, and al to rent you.

Aske, and it shalbe geuen you: *Seke &
ye shall fynde: knocke, and it shalbe opened
vnto you. For whosoeuer asketh, receaueth
and whosoeuer seketh, fyndeth: and to hym
that knocketh, it shalbe opened. Is ther any
man amonge you, whych (yf hys sonne aske
bread) wyl offer hym a stone? Or yf he aske
fysh, wyll he profer hym a serpent? Yf ye thē
(whan ye are euell) can geue your chyldren
good gyftes, how much more shall your fa-
ther which is in heauen, gyue good thinges,
yf ye aske of hym.

Therfore, * whatsoever ye wolde ý men
shulde do to you: do ye euen so to them also.
For thys is the lawe and the prophetes.

*Entre in at the strayte gate: for wyde
is the gate, and broade is the waye that lea-
deth to destruccio: and many there be which
go in ther at. For strayte is the gate, and na
rowe is the waye, wych leadeth vnto lyfe,
& fewe there be that fyndeth. ✠ * Beware
of false prophetes, which come to you in the
pes clothynge, but inwardly they are raue-

A
*Luke.vi.f
B
*Rom.xi.a
*Luke.vi.f
*Luke.vi.f
g
B
*Jere.xxix.c
John.xvi.f
Luke.xi.b
*Eccl.xxxi.b
Eccl.xiii.c.
Luke.vi.e
*Luke.xiii.e
*Deu.xiii.a.
1.John.i.a
C

nynge wolues. Ye shal know them by theyr frutes.

*Luke.vi.g *Do men gather grapes of thornes/or figges of thystles? Euē so euery good tree bringeth forth good frutes. But a corrupte tree, *Math.vii.c bryngeth forth euel frutes. *A good tre can *Math.iii.d Luke.iii.b not bringe forth bad frute: nether can a bad tree bryngeth forth good frutes. *Euery tree ý bryngeth not forth good frute, is hewen *Mat.vii.d downe, and cast into the fyre. Wherfore, by Luke.vi.g and.xiii.e theyr frutes ye shall knowe them.

Not euery one ý sayeth vnto me, *Lord, Lord, shall enter into the kyngdome of heauen: but he that doth the wyl of my father, wheych is in heauē. ℣ (He shall entre into the kyngdome of heauen.) ✠ Many wyll saye to me in ý D daye: Lord, Lorde, haue we not prophecied Actes.xix.c thorow thy name? *And thorowe thy name haue cast out deuyls? And done many myracles thorowe thy name? And then wyll I knowlege vnto them: I neuer knewe you. *Osa.vi.b Luke.xiii.b *Departe fro me, ye that worke iniquite.

For whosoeuer heareth of me these wordes, & doth the same, I wyll lyken hym vnto *Luke.vi.g a wyse man, which* buylt hys house vpō a rocke: and a shower of rayne descēded, & the flouddes came, & the wyndes blewe, and bet vpon that house, & it fel not, because it was grounded on the rocke. And euery one ý hea- *Jacob.i.b. reth of me these wordes, *& doth them not shalbe lykened vnto a foolysh man, whyche *Ezec.xiii.b buylt his house vpō sande: and a shower* of rayne descēded, & the floudes came, & ý wyndes blew, & beate vpō that house, and it fell, and great was the fall of it.

And it came to passe, that whē Jesus had ended these sayenges, the people were astonnyed at hys doctrine. *For he taught them *Mar.i.c Luke.iv.e as one haunynge power, & not as the scribes ℣ (of them, and the Pharyses.)

¶ The.viii.Chapter. ✠

¶ Christ cleseth the leper, healeth the captaynes seruaūt and many other diseases, helpeth Peters mother in lawe, stylleth the see and the wynde. and dryueth the deuels out of the possessed into the swyne.

A When he was come downe frō the mountaine much people folowed hym. And beholde, *there came a *Luke.v.c Mar.i.b leper, & worshypped hym sayeng: Master, yf thou wylt, thou canst make me cleane. And Jesus put forth hys hande, and touched hym sayenge: I wil, be thou cleane, and immediatly hys lepro sye was cleansed. And Jesus sayeth vnto hym: se thou tell no *Leui.xiii.a man* but go, & shewe thy selfe to the preste: and offre the gyfte (that Moses cōmaunded to be offred) for a wytnes vnto them. ✠

✠ And when Jesus was entred* into *Luke.vii.a Capernaum, ther came vnto hym a Centu- John.iv.g rion, and besought hym, sayenge: Master, my seruaunt lyeth at home sycke of the palsye, & is greuously payned. And Jesus sayth when I come vnto hym, I wyll heale hym. The Centurion answered, & sayd: Syr, I am not worthy, that thou shuldest come vnder my rofe: but* speake the word only, and my *Mat.viii.b seruaūt shalbe healed. For I also my self am a man subiecte to the authorite of another, and haue soudyers vnder me, and I saye to thys man: go, & he goeth: & to another come, and he cōmeth, and to my seruaunt do thys, and he doth it. When Jesus herde these wordes, he marueled: and sayd to them that folowed him: Verely, I saye vnto you: I haue not foūde so great fayth in Israel. I say vnto you that* many shall come from the east, *Luke.xiii.c and west, and shall rest with Abraham and Isaac and Jacob in ý kyngdome of heauen: but ý chyldren of the kyngdome shalbe cast out into vtter darkenesse: there shalbe weepynge & gnashynge of teth. And Jesus sayd vnto the Centurion: go thy waye, and as thou beleuest, so be it vnto the. And hys seruaūt was healed in the selfe same houre. ✠

*And whē Jesus was come into Peters *Mar.i.c house, he sawe hys wyues mother lyenge in Luke.iv.e bed, and sicke of a feuer. And he touched her hande, and the feuer left her: and she arose, & mynistred vnto them.

When the euen drue on, they brought vnto hym many that were possessed wī deuels. And he cast out the spyrites wyth a worde, & healed all that were sycke, that it myght be fulfylled, which was spoken by Esay ý pro- phet, when he sayeth: *He toke on hym our *Esa. liii.a infirmities, and bare our sycknes.

When Jesus sawe much people aboute C hym, he cōmaūded that they shulde go vnto the other syde of the water. And a certayne scribe (when he was come) sayde vnto hym: *Master, I wyl folowe the whyther soeuer *Luke. thou goest. And Jesus sayeth vnto hym: the foxes haue holes, and the byrdes of the ayre haue nestes: but the sonne of man hath not where to rest hys heade. And another of the nōber of hys disciples sayd vnto hym: *Ma- *Luke. ster suffer me fyrst to go and bury my father. But Jesus sayd vnto hym: folowe me, and let the deade burye theyr deade.

✠ And when he entred into a shyp, hys disciples folowed hym. And beholde, *there *Mat. arose a great tempest in the see, in so muche Luke. that the shyppe was couered wyth waues, but he was a slepe. And hys disciples came to hym and awoke hym, sayenge: Master, saue vs, we perysh. And he sayeth vnto thē: why are ye fearful, O ye of lytle fayth? Thē he arose* and rebuked the wyndes and the *Jon. see, and there folowed a greate caime. But Psa.cvi. the men marueyled, sayenge: what maner of D man is thys, that both wyndes and see obey hym? ✠

*And whē he was come to ý other syde, in *Mar. to the coūtre of the Gergesites, ther met him Luke.

two

two possessed of deuyllys, which cam out of the graues, and were out of measure fearce, so that no man might go by that waye. And beholde, they cried out sayinge: * O Jesu ꝑ sonne of God? what haue we to do wyth ꝑ? Art thou come hyther to torment vs before the tyme? And ther was a good waye of frō them * a heerd of many swyne, fedynge. So, the deuyls besought hym, sayinge, yf thou cast vs out, suffre vs to go oure waye into the heerd of swyne. And he sayde vnto them: go youre wayes. Then wēt they out, and departed into the heerd of swyne. And beholde, the whole heerd of swyne was caried headlynge in to the see, and perysched in the waters. Then they that kepte thē, fledd, and wēt their wayes into the cytie, and told euery thynge, and what had fortuned vnto the possessed of the deuyls. And beholde, the whole cytie came out to mete Jesus: & when they sawe him, * they besought hym that he wolde departe out of their coastes.

¶ The. ix. Chapter.

The healeth the palsye, calleth Mathew from the custome, answere. h for his disciples, healeth the woman of the bloudy yssue: helpeth Jairus doughter, raieth. ii. blynde men they? syghte, maketh a domme man to speake, and dryueth out a deuell.

JE entred also into a shyppe, & passed ouer, and came into hys owne citye, and beholde, * they brought to hym a man sicke of the palsye, lynge in a bed. And when Jesus sawe the fayth of them, he sayd vnto the sick of the palsye: sonne, be of good heart, thy synnes be forgeuen the. And beholde: certayne of the Scribes sayd wyth in them selues: thys man blasphemeth. And when Jesus sawe their thoughtes, he sayde. Wherfore thyncke ye euyll in youre hartes? whether is easyer to saye, thy synnes be forgeuen the, or to saye, aryse and walke? But that ye maye knowe, that the sonne of man hath power to forgeue synnes in erth. Then sayeth he vnto the sycke of ꝑ palsye: * arise, take vp thy bed, and go vnto thyne house. And he arose, & departed to hys house. But the people that sawe it, marueyled, and glorysyed God, wyych had geuen soch power vnto men.

✠ And as Jesus passed forth from thence, he sawe a mā (named Mathew) sittynge at the receate of custome, and he sayeth vnto him: folow me. And he arose, & folowed him And it came to passe as Jesus sat at meate in hys house: beholde, many Publicans also and synners that came, sat downe with Jesus and his disciples.

And when ꝑ Pharises sawe it, they sayde vnto his disciples: why eateth youre master wyth publicans and synners? But when Jesus heard that, he sayde vnto them. They that be stronge, nede not the physicyon, but they that are sicke. Goo ye rather and learne what ꝑ meaneth. * I wyll haue mercy, and not sacrifyce. For I am not come to call the ryghtewes, but synners to repentaunce. ✠

✠ Then came the Disciples of John vnto him, sayinge: * why do we and the Pharises fast, for the most parte: but thy disciples fast not? And Jesus sayde vnto thē: can the bryde gromes chyldren mourne as longe as the brydegrome is wyth them? But the dayes wyll come, when the brydegrome shalbe taken from them, and then shal they fast. No man putteth a pece of a new cloth in an olde garmēt. For then taketh he awaye the pece from the garmēt, and the rent is mad worse. Nether do men put new wyn into olde bottels: els the bottels breake, and the wyne runneth out, and the bottels perysche. But they put new wyne into newe bottels, and both are saued together. ✠

✠ Whyle he thus spake vnto thē, * beholde, ther came a certayne ruler, and worshipped him, sayinge my doughter is euē now diseased, but come and laye thy hand vpon her, & she shal lyue. And Jesus arose, and folowed him, and (so dyd) his disciples. * and behold, a woman which was diseased with an yssue of bloude twelue yeres, came behynde hym, and touched the hemme of hys vesture. For she sayde wythin her selfe: yf I may touche but euen hys vesture onely, I shalbe safe. But Jesus tourned hym aboute, and whan he sawe her, he sayde. Doughter, be of good comforte, thy faith hath made the safe. And the woman was made whole, euē that same tyme. ✠

* And when Jesus came into the rulers house, and sawe the minstrels, and ꝑ people making a noyse, he sayde vnto thē: get you hence, for ꝑ mayde is not deed * but slepeth. And they laughed him to scorne. But whan the people were put forth, he went in, & toke her by the hande, (and sayde: damsell, arise.) and ꝑ damsell arose. And this noyse wēt abroad into all that lande.

And whan Jesus departed thence, two blynd men folowed him, crynge & sayinge: O thou sonne of Dauid, haue mercy on vs: And when he was come into the house, the blynde came to him. And Jesus sayeth vnto them: Beleue ye, that I am able to do this? They saye vnto him: Lorde, we beleue. Thē touched he their eyes, sayinge: * according to your fayth be it vnto you. And their eyes were opened. And Jesus charged them sayinge. See that no mā knowe of it. But they, whan they were departed, spreed abroode his name in all that lande.

As they wēt out, beholde * they brought to him a dōme mā possessed of a deuyll. And whan ꝑ deuyl was cast out the dōme spake.

* Osee. vi. c. mat. xii. a.

* Mat. ix. b. mar. ii. c. Luke. v. f.

* Mat. b. c. Luke. viii. f.

* Mat. b. c. Luke. viii. f. Leuit. xv. c.

* Mar. v. a. Luke. viii. g.

* John. xi. b.

* Mat. viii. b

* mar. viii. d. Luke. xi. b.

And the people merueyled, sayinge: it was
neuer so sene in Israel. But ꝑ pharises sayd.
* Mat.xii.b. Mar.iii.b. Luke.xi.b. * he casteth out deuyls, thorowe the prince
of deuels.
* Mat.bi.b. * And Jesus wēt about all cyties & town-
nes, teachinge in their synagoges, and prea-
chinge the glad tydinges of the kyngdome,
and healing euery sicknes and euery disease
amonge the people. But when he sawe the
* Mat.bi.b. people: * he was moued wyth cōpassion on
them, because they were destitute, and scat-
tered abroode, euē as shepe haynge no she-
pherde. Then sayeth he vnto his disciples, ꝑ
* Luke.x.a. * heruest truly is plenteous, but ꝑ labourers
are fewe. Praye ye therfore the Lord of the
haruest, that he wyll sende labourers into
his haruest.

¶ The.x.Chapter.

¶ Christ sendeth out hys.xii. Apostles to preach in Jewry, geueth them charge, teacheth them, & con-
forteth them agaynst persecucion and trouble.

I
* Mat. bi.b. Luke.bi.b. And whā his * xij. disciples wer
called vnto hym, he gaue them
power agaynst vncleane spre-
tes, to cast them out, & to heale
all maner of syckenesse, and all
maner of dysease.

The names of the.xii. Apostles are these
The fyrst. Symon whych is called Peter: &
Andrew hys brother: James the sonne of
zebede, & John hys brother: Philip & Bar-
tholomew: Thomas and Mathew, whych
had bene a Publican. James the sonne of
Alphe, and Lebbeus (whose syrname was
Taddeus) Simon of Canaan, and Judas
Iscarioth, whych also be traied hym.
* Mat. bi.b. * Jesus sent forth these twelue in nōbre,
whom he commaunded, saying. Go not into
the waye of the gentyls, and into ꝑ cytie of
the Samaritans enter ye not. But goo ra-
ther to the lost shepe of the house of Israell.
Go and preache, sayinge: The kyngdome of
B heauen is at hand. Heale the syckе, clense the
* Act. viii.b. lepers, rayse ꝑ deed, cast out deuyls. * Freely
ye haue receaued: geue freely. & Possesse not
& Mat. bi.b. Luke.ix.a. golde nor syluer nor brasse in poure purses,
nor yet script towardes pour iorney: nether
two cotes, nether shoes, nor yet a rodde.
* 1. Tim. b.c. * For the worckmā is worthy of his meate.
But to whatsoeuer cytie or towne ye shall
com, enquyre who is worthy in it, and there
abyde tyll ye go thēce. * And when ye come
* Luke.ix.a. and.x.a. into an house, salute the same. And yf the
house be worthy, let poure peace come vpon
it. But yf it be not worthy, let poure peace
retourne to you agayne.
And whosoeuer shall not receaue you, nor
wyll heare poure preachynge: when ye de-
* Mat. bi.b. Actes.xiii.g. parte oute of that house or that cytie * shake
of ꝑ dusse of poure fete. Verely I saye vnto
you: it shalbe easier for the lande of Sodoma
and Gomorra in the daye of iudgemēt, then
for that cytie.
* Beholde, I sende you forth, as shepe * Luke.x.
among wolues. Be ye therfore wyse as ser-
pentes & innocent as doues. * But beware
of men, for they shall delyuer you vp to the * Mat.x. Luke.xii. Iohn.xvi.
coūcels, and shall scourge you in their syna-
goges. And ye shal be brought to ꝑ heed ru-
lers, and kynges, for my sake, in wytnes to
them and to the gentyls.
C
But * whē they delyuer you vp, take ye * Mat.x. Luke.xii. & Mat.xx.
no thought, howe or what ye shall speake:
& for it shalbe geuen you, euē in ꝑ same houre
what ye shal speake. For it is not ye ꝑ spek,
but ꝑ spryte of poure father which speaketh
in you. * The brother shall delyuer vp the * Mich.vii.
brother to deeth, & ꝑ father ꝑ sonne. And the
childrē shall aryse agaynst their fathers and
mothers, and shall put thē to deeth: & ye shal
be hated of al mē for my names sake. * But * Mat.x.
he that endureth to the ende, shalbe saued.
But * whē they persecute you in this cy-
tie, flye ye into another. For verely I saye
vnto you: ye shall not go thorowe all the cy-
ties of Israell tyll the sonne of mā be come.
* The disciple is not aboue ꝑ master: nor ꝑ * Luke.vi.
seruaunt aboue his Lorde. It is ynough for ꝑ
disciple, ꝑ he be as hys master is, & ꝑ the ser-
uaunt be as his Lorde is. If they haue called
the Lord of ꝑ house: Beelzebub: how moche
more shall they call them of his houshold so? * Mat.x. Luke.xii. & xix.a.
Feare them not therfore. * For there is no-
thing closse, that shal not be opened: and no-
thynge hyd, that shall not be knowen.
What I tel you in darknes, that speake ye
in lyght. And what ye heare in the eare, that
preache ye on the house toppes. * Luke.x.
* And feare ye not thē which kyll the body
but are not able to kyl the soule. But rather
feare hi, which is able to destroye both soule
and body into hell. Are not two lytle spar-
wes sold for a farthyng? And one of thē shal
not lyght on the grounde with out poure fa-
ther. Yee, euen al the heares of pour head are
nōbred. Fear ye not therfore: ye are of more
value then many sparowes.
* Euery one therfore ꝑ shall knowledge * Mat.x. Luke.xii.b.
me before mē, him wil I knowledge also be-
fore my father which is in heauē. But who-
soeuer shal denye me before mē, hi will I al-
so denye before my father, which is in heauē. D
Thinke not * ꝑ I am come to sende peace * Luke.x.
into the erth. I came not to send peace, but a
sweard. For I am come to set a man at va-
riaunce * agaynst his father, & the doughter * Mich.vii.
agaynst her mother, & the doughter in lawe
agaynst her mother in lawe. And a mannes
foes shalbe they ꝑ are of his owne houshold. * Ex.xviii.
* He ꝑ loueth father, or mother more then
me, is not worthy of me. And he that loueth
sonne or daughter more thē me, is not wor-
thy of me. And he that taketh not hys crosse
and

and folowed me, is not worthy of me * He
that fyndeth his lyfe, shal lose it: and he that
loseth hys lyfe for my sake, shall fynde it.
* He that receaueth you, receaueth me: &
he that receaueth me, receaueth hym ꝓ sent
me. He that ‡ receaueth a prophet in ꝓ name
of a prophet, shall receaue a prophetes re-
warde. And he that receaueth a rygheteous
man, in the name of a rygheteous man, shall
receaue a rygheteous mans re warde: * And
whosoeuer shall geue vnto one of these lytle
ones to drynke, a cuppe of colde water onely
(in the name of a disciple) verely I saye vn-
to you, he shall not lose his rewarde.

¶ The.xi.Chapter.

Iohan Baptist sendeth hys disciples vnto Christ.

AND it came to passe, that when
Iesus had mad an ende of com-
maunding his twelue disciples
he departed thēce, to teache and
to preache in theyr cyties.
✠ When Iohn beynge in preson hearde
the workes of Christ, he sent two of hys dy-
sciples, & sayde vnto hym: Art thou he that
shall come: or do we loke for another? Iesus
answered & sayd vnto them: Go, and shewe
Iohn agayne, what ye haue heard and sene.
* The blynde receaue their syght: the lame
walke, the lepers are clensed: and the deef
heare, ꝓ deed are raysed vp, & the poore * re-
ceaue the glad tidinges of the gospell. And
happy is he, that is not offended by me.
* And as they departed, Iesus begāne to
saye vnto the people cōcerning Iohn. What
went ye out into the wyldernes to se? A rede
that is shaken wyth the wynde? Or what
went ye out for to se? A man clothed in softe
raymēt? Beholde: they that weare softe clo-
thing are in kinges houses. But what wēt
ye out for to se? A prophete: verely I saye
vnto you: and more then a Prophete. For
this is he, of whō it is wrytten: * Beholde,
I sende my messenger before thy face, which
shall prepare thy waye before the. ✠
✠ Verely I saye vnto you: amonge thē
that are borne of wemē, arose not a greater
then Iohn the Baptist. Notwithstandynge
he that is lesse: in the kyngdome of heauē
is gretter then he. From the dayes of Iohn
Baptist vntil this daye, ꝓ kyngedō of heauē
suffereth violence, and the violent plucke it
vnto them. * For all the prophetes, and the
lawe it selfe prophesied vnto Iohn. And yf
ye wyll receaue it * thys is Helyas, wyych
was for to com. He that hath eares to heare:
let hym heare. ✠
* But wher vnto shall I lyken thys ge-
neracion? It is lyke vnto childrē, which lyt
in the market places, and call vnto their fe-
lowes, and saye: we haue pyped vnto you,
and ye haue not daunced: We haue mourned
vnto you & ye haue not sorowed. For Iohn
came nether eatynge nor drynkynge, & they
saye, he hath the deuyll. The sonne of man
came eatyng and drynckyng, and they saye,
behold a glutton, & an vnmeasurable dryn-
cker of wyne: and a frende vnto publicans
& synners. And wysdome is iustifyed of her
chyldren.
✠ * Then begā he to vpbrayd the cyties
wyych moost of his myracles were done in,
because they repented not of their synnes. Wo
vnto the Chorasin: Wo vnto ꝓ Bethsaida:
for yf ꝓ miracles which were shewed in you
had bene done in the cytie of Tyre or Sidō,
they had repented of their synnes longe agō
in sacke cloth & ashes. Neuertheleſſe I saye
vnto you: it shal be easier for Tyre & Sydō
at the daye of iudgement, then for you. And
thou Capernaū, wyych art lyft vp vnto he-
uen, shalt be brought downe to hell. For yf
the miracles which haue bene done in ꝓ, had
bene shewed in Sodom: they had remayned
vntill this daye. Neuertheleſſe, I saye vnto
you: that it shalbe easier for the land of Sodō
in the daye of iudgement, then for the. ✠
✠ At that tyme Iesus answered & sayde:
I thanke the O father, Lord of heauen and
erth, because thou hast hid these thinges frō
the wyse and prudēt, and hast shewed them
vnto babes, verely father, euē so was it thy
good pleasure. * All thinges are geuen ouer
vnto me of my father. ‡ And noman kno-
weth the sonne but the father: nether kno-
weth eny man the father, saue the sonne, and
he to whom soeuer the sonne will open him.
Come vnto me all ye that laboure: and are
laden, and I will ease you. * Take my yock
vpon you, and lerne of me, for I am meke &
lowly in herte: and ye shall fynde rest vnto
youre soules. For my yocke is easy, * and
my burden is light. ✠

¶ The.xii.Chapter.

¶ The disciples plucke the eares of corne, healeth, the drye hand, helpeth ꝓ possessed that was blynde and dumme, and sheweth who is hys brother, sister and mother.

AT that tyme Iesus wēt on the
Sabboth dayes * thorowe the
corne, and hys discyples were
an hongred, and beganne to
* plucke the eares of corne, and
to eate. But when the Phariseis sawe it,
they sayde vnto hym: Beholde, thy disci-
ples do that which is not lawful (for them.)
to do vpon the Sabboth daye. But he sayd
vnto them. Haue ye not read what Dauid
dyd, whē he was an hongred, and they that
were wyth hym? * Howe he entred into the
house of God, and dyd eate the shewe bre-
des which were not lawfull for him to eate,
nether for them wyych were wyth hym,
but

but onelye for the preastes? Or haue ye not
read in the law, how that (on the Sabboth
dayes) the preastes in the temple breake the
Sabboth, & are blameless? But I saye vn-
to you: that in this place is one greater then
the temple. Wherfore, yf ye wyst what this
*Mar.vi.b. Osee.vi.b. meaneth *I requyre mercye & not sacrifyce:
ye wolde not haue condemned innocentes.
✠ For the sonne of man also, is Lord euen
of the Sabboth daye.
*Mar.iii.a. Luke.vi.b. And he departed thence *and went into
their synagoge: and beholde, ther was a mã
which had his hande dried vp. And they as-
*Luk.xiiii.a ked him, sayinge *is it lawfull to heale vpõ
the Sabboth dayes? that they mygbt accuse
him. And he sayde vnto them: which of you
*Deu.xxii.a will it be, that shall haue *a shepe, and yf it
fall into a pytte on the Sabboth daye, wyl he
not take it and lyft it out? How moche more
then is a mã better then a shepe? Wherfore,
B it is lefull to do a good dede on the Sabboth
dayes. Then sayeth he to ỳ mã: stretch forth
thy hande. And he stretched it forth. And it
was restored vnto health, lyke as the other.
*Mar.iii.a. John.v.g. and.vi.c. ✠ *Then ỳ Pharises wẽt out, and helde
a counsell agaynst hym, howe they mygbt
destroye him. But when Jesus knewe it, he
departed thence, and moche people folowed
him, and he healed thẽ al, and charged them,
that they shuld not make him knowen: that
*Esa.xliii.a. it mygbt be fulfylled whych was spoken by
Esay ỳ Prophet, whych sayeth: *Beholde:
my chylde, whome I haue chosen, my belo-
ued, in whom my soule deliteth. I wyll put
my spryte vpon hym, and he shal shewe iud-
gemẽt to the gentyls. He shal not stryue ner
crye, nether shall any man heare hys voyce
in ỳ stretes, a broked rede shal he not breake,
and smokyng flax shall he not quenche, tyll
he sende forth iudgement vnto victorie, & in
his name shall the gentyls trust. ✠
*Luke.xi.b. *Thẽ was brought to him a blind & dõme
mã, ỳ was vexed with a deuyll, and he hea-
led him, in somoch, that the blind and dõme,
both spake & sawe. And all the people were
amased, and sayde: Is not thys that sonne
*Mat.xii.b. Marc.iii.c. Luke.xi.c. of Dauid? *But when the Pharises hearde
it, they sayde. This felow dryueth ỳ deuyls
no nother wyse out, but by the helpe of Bel-
zebub the chefe of the deuyls.
But whan Jesus knew their thoughtes
he sayde vnto thẽ: Euere kingdome deuided
agaynst it selfe, shalbe brought to nought.
And euery citie or house deuyded agaynst it
C selfe shal not stande. And yf Satan cast out
Satan, then is he deuided agaynst him selfe
how shal then his kingdome endure? Also,
yf I by ỳ help of Belzebub cast out deuyls,
by whose helpe do youre chyldren cast them
out? Therefor, they shalbe your iudges. But
yf I cast out ỳ deuyls by the spryte of God,
then is ỳ kingdome of God come vnto you:

Or els *how cã one enter into a strõg mã-
nes house, and spoyle his Jewels, excepte he
fyrst bynde the stronge mã, and then spoyle
hys house? ✠ He that is not wyth me, is a-
gaynst me. And he ỳ gathered not with me,
scattereth abrode. Wherfore, I saye vnto
you, all maner of sinne and blasphemy shal-
be forgeuen vnto men *but the blasphemy
agaynst the spryte, shal not be forgeuen vn-
to men. *And whosoeuer speaketh a worde
agaynst the sonne of man, it shalbe forgeuen
hym. But whosoeuer speaketh agaynst the
holy gost, it shall not be forgeuen hym, ne-
ther in thys worlde, nether in the worlde to
come: *Ether make the tree good, and hys
frute good, or els make the tree euyll, and
hys frute euyll. *For the tree is knowen
by his frute. O generacion of vypers, howe
can ye speake good thinges, when ye youre
selues are euyll? *For out of the abound-
ance of the herte, the mouth speaketh. A
good mã out of ỳ good treasure of the herte,
bryngeth forth good thynges. And an euyll
man, out of euyll treasure, bryngeth forth
euyll thynges. But I saye vnto you, of euery
ydell worde that men shall haue spoken,
they shall geue acountes in the daye of iud-
gement. *For out of thy wordes thou shalt
be iustifyed: & out of thy wordes thou shalt
be condemned. ✠
✠ Then certayne of the Scribes and of
the Pharises asked him sayinge. *Master,
we wyll se a sygne of the. But he answered
& sayde to them. *The euyll and aduoutre-
rous generacyon seketh a signe and ther
shall no sygne be geuen to them, but the
signe of the Prophete Jonas. *For as Jo-
nas was thre dayes and thre nyghtes in the
whales belly, so shal the sonne of mã be thre
dayes and thre nightes in the hert of ỳ erth.
The men of niniue shall ryse in the iudge-
ment wyth this nacion, & cõdẽne it, because
*they amended at the preaching of Jonas.
Beholde, here is one greater then Jonas.
*The quene of the south shall ryse in ỳ iud-
gement wyth this generacion, and shall cõ-
demne it: for she came from the vtmost par-
tes of the worlde to heare ỳ wisdome of Sa-
lomõ. And beholde, in this place is one grea-
ter then Salomon.
*When the vncleane spryte is gone out
of a man, he walketh throughouth drye pla-
ces sekyng rest, and fyndeth none. Then he
sayeth: I wyll retourne into my house, from
whence I came out. And when he is come,
he fyndeth it emptye, and swepte, and gar-
nysshed. Then goeth he, & taketh vnto him
seuen other spryetes worse then hym self, and
so entreth he in, and dwelleth there. And
*the ende of that man is worse then the be-
gynnyng. Enẽ so shall it be also, vnto thys
frowarde generacyon.

whyle

Whyle he yet talked to ý people: *beholde
hys mother and his brethren stode wythout
desyringe to speake wyth hym. Then one
sayde vnto hym beholde, * thy mother and
thy brethren stande wythout, desyringe to
speake wyth the.

But he answered, & sayde vnto him that
had tolde hym. Who is my mother? or who
are my brethren? And he stretched forth hys
hand towarde his disciples, & sayd, * beholde
my mother and my brethrē. For whosoeuer
doeth ý will of my father which is in heauen,
ý same is my brother, syster, and mother. ✠

¶ The. xiii. Chapter.

¶ The parable of the sede, of the tares, of the mustarde sede, of the leuen, of the treasure hyd in the ferde, of the perles, and of the nette.

The same daye wēt Jesus out of ý
house, * & sat by the see syde, and
moche people were gathered toge
ther vnto him, so gretly ý he wēt,
and sat in a shyppe, and all ý people stode on
the shore. And he spake many thinges to thē
by similitudes, sayinge: Beholde, the sower
went forth to sowe. And whan he sowed,
some sedes fell by the wayes syde, and the
fowles cam, and deuoured them vp. Some
fell vpon stony places, where they had not
moche erth, and anone they sprynge vp, be-
cause they had no deynesse of erth: & when ý
same was vp, they caught heat, & because
they had not rote, they wydered a waye.
Agayne, some fell amonge thornes, and the
thornes sprynge vp and choaked them. But
some fell into good ground, & brought forth
frute: some an hūdred fold, some syrtie fold,
some thyrtye folde. Whosoeuer hath eares
to heare, let him heare.

And the disciples came, & sayde vnto hym:
Why speakest thou to thē by parables? He-
answered and sayde vnto them: * it is geuē
vnto you to knowe the secretes of the kyng-
dome of heauē, but to them it is not geuen.
* For whosoeuer hath, to him shall be geuē:
and he shal haue aboundaunce. But whoso-
euer hath not: from him shalbe takē awaye
even ý also which he hath. Therfore speake
I to them by similitude: for they seyinge, se
not: and hearinge, they heare not: nother do
they vnderstand. And in thē is fulfylled the
prophecie of Esaias, which sayth: * wyth ý
eares ye shall heare, and shal not vnderstād
and seinge ye shal se, and shall not perceaue.
For these peoples hertes is wered grosse, &
theyr eares are dull of hearynge, and theyr
eyes haue they closed, lest at any tyme they
shuld se wyth theyr eyes, & heare with theyr
eares, & shuld vnderstand with their herte, &
be conuerted, that I also myght heale them.
* But blessed are youre eyes, for they se: &
youre eares, for they heare. Verely I saye vn
to you, * that many prophetes & righteous
men haue desyred to se those thinges wyych
ye se, & haue not sene them: & to heare those
thinges which ye heare, and haue not heard
them. * Heare ye therfore ý similitude of the
sower. Whā one heareth ý word of the kyn-
dome, & vnderstandeth it not, then cōmeth ý
euyll man, & taketh awaye that which was
sowen in his hert: thys is he, which was so-
wene by the way syde. But he that receaued
the sede which was cast into stony places, ý
same is he that heareth the worde, & anone
wyth ioye receaueth it, yet hath he no roote
in him selfe, but dureth for a season: for whā
tribulacyon or persecution happeneth be-
cause of the worde, by and by he falleth. He
also that receaued sede into ý thornes, is he ý
heareth ý word: and the care of this worlde,
and ý dyllaytfulnes of ryches, choke vp the
worde, and so is he made vnfrutefull.
But he ý receaued sede into ý good grounde
is he that heareth the word, and vnderstan-
deth it: which also beareth frute, & bringeth
forth, some an hūdred fold, some syrtie fold,
some thyrtye folde.

Another similitude put he forth vnto thē,
sayinge: ✠ * The kyngdome of heauen is
lykened vnto a mā, wyych sowed good seed
in hys felde. But whyll men slept, hys ene-
mie came, & sowed tares amōg the wheate,
& went his waye. But when the blade was
sprong vp, & had brought forth frute, there
appeared the tares also. So the seruauntes
of the householder came, and sayd vnto hym.
Syr diddest not thou sowe good seed in thy
felde? frō whēce then hath it tares? He sayde
vnto them, the enuious man hath done this.
The seruauntes sayde vnto him: wylt thou
then that we go, and wede them vp? But he
sayde, nay, lest while ye gather vp the tares
ye plucke vp also the wheate with them, let
bothe growe together vntyll the haruest, &
in tyme of haruest, I wyll saye to the repers
gather ye fyrst the tares, and bynd them to-
gether in sheues to be brent: but gather the
wheate into my barne. ✠

✠ Another parable put he forth vnto thē,
sayinge. * The kyngdome of heauen is lyke
to a graine of mustard seed, which a mā tok
and sowed in hys felde, wyych is the leest of
all seedes. But when it is growne, it is the
greatest among herbes, and is a tree: so that
the byrdes of the ayer come, and make theyr
nestes in the braunches therof.

Another similitude spake he vnto them:
* The kyngdom of heauē is lyke vnto leuē,
wyych a woman taketh and hydeth in thre
peckes of meale, tyll all be leuened.

* All these thiges spake Jesus vnto ý peo-
ple by similitudes & without a parable spak
he nothynge vnto them: that it myght be ful-
fylled, which was spokē by ý prophet, that
sayth * I will opē my mouth in parables: I
wyll

* Mar. iiii. b. Luke. viii. b.

* Mar. iiii. c.

* Mat. iiii. c. Luke. xiii. d.

* Luke. xiii. d

* Mar. iiii. e.

* Psal. lxx. viii. a.

will speake forth thynges wheych haue bene
kepte secrete frō ý beginning of ý world. ✠
Whē the people were sent awaye, thē came
*Mar.iiii.c. Jesus into the house. * ✠ And hys disci-
ples cam vnto him, saying: declare vnto vs
the parable of the tares of the felde. He an-
swered and sayde vnto thē. He ý soweth the
good seed, is ý sonne of man. The felde is ý
world. And the chyldren of the kyngdome,
they are the good seed: the tares are the chyl
dren of the wycked: the enemie that soweth
them, is the deuyll. The harueſt is the ende
of the world: the reapers be ý Angels. Euē
as the tares therfore, are gathered & brent in
the fyre: so shal it be in ý ende of this world.
*Apo.xiiii.d. * The sonne of man shall sende forth hys
F Angels, & they shall gather out of his kyng-
dome all thynges that offende, & thē wheych
do iniquite: and shal cast them into a furnes
*Dan.xii.a. of fyre. There shalbe wayling & gnaschyng
Sapien.iii.b of teth. * Then shall the righteous shine as
1.Corin.xv.f. ýe Sōne in the kingdō of their father. Who
soeuer hath eares to heare, let him heare. ✠
✠ Agayne, the kyngdome of heauē is lyke
vnto treasure hid in the felde, the wheych a
man hath found and hyd: and for ioye therof
goeth & selleth all ý he hath, & byeth ý felde.
Agayne, the kyngdome of heauen is lyke
vnto a marchaūt man, seekyng goodly pear-
les, which (whē he found one precious pear-
le) went & solde all that he had, & bought it.
Agayne, the kyngdō of heauē is lyke vn-
to a net, ý was cast into ý see & geathered of
all kynde (of fyshes) wheych whē it was full
mē drewe to lād, & sat downe & geathered ý
good into vessels, but cast ý bad away. So
G shall it be at the ende of ý world. The an-
gelles shal come & seuer ý bad frō amōge the
good, & shall cast thē into a furnace of fyre:
*Mat.xxii.d and.xxv.c *there shalbe wayling & gnashing of teth.
Jesus saieth vnto thē: haue ye vnderstand
all these thinges? They saye vnto hym: ye
Lorde. Then sayde he vnto them. Therfore
euery Scribe which is taught vnto the kyn
gedome of heauen, is lyke vnto a mā that is
an householder, which bryngeth forth out of
his treasure, thinges newe and olde. ✠
*Mar.vi.a. And it came to passe that whē Jesus had
finished these similitudes, * he departed thē
ce: And whan he came into hys owne coun-
tre, he taught them in their synagoges, in so
‡Luke.iiii.e. moch, ý ‡ they were astōnied and sayde: whē
ce commeth thys wysdome and powers vn-
*Mar.iii.a. John.vi.c. to hym? * Is not thys the carpenters sonne?
Is not hys mother called Mary? and hys
brethrē, James and Joses and Simon and
Judas? And are not al his systers with vs?
Whence hath he then all these thinges? And
they were offended at him. Jesus sayde vn-
†Mar.vi.a. Luke.iiii.d. John.v.f. to them: * A prophete is not wythout ho-
noure, saue in his owne countre, and in hys
owne house. And he did not many mira-
cles there, because of theyr vnbeleke.

¶ The.xiiii.Chapter.

¶ John is taken & headed. Christ fedeth fyue thou-
sande men with.v.loaues & two fyshes, and appea-
reth by nyght vnto his disciples vpon the see.

AT that tyme * Herode the Te- I
*Mat. Luke. trarcha heard of ý fame of Jesu
& sayd vnto his seruaūtes: this
is John ý Baptist. He is rysen
frō the deed, & therfore are mira
cles wrought by hi. For Herode * had takē
*Mat. Luke. John, & bound hi, & put him in prison because
of Herodias, his brother Philips wyf. For
John sayd vnto him: * it is not lawfull for
*Leu. ý to haue her. And when he wolde haue put
*Mat. hym to deeth, he feared ý people, * because
they counted him as a prophet.
But whē Herodes * byrth daye was ke-
*Gen. pte, ý doughter of Herodias daunsed before
thē, and pleased Herode. * Wherfore he pro-
*Mat. mysed with an othe, that he wolde geue her
whatsoeuer she wolde aske. And she beyng
instructe of her mother before, sayde: geue
me here John Baptistes heed in a platter.
And the kynge was sorry. Neuertheleſſe, for
the othes sake, & them which sate also at the
table, he commaūded it to be geuē her: & sent
turmētours, & behedded John in the prison
and his heed was brought in a platter, & ge-
uē to ý damsell, and she brought it to her mo
ther. And hys disciples came & toke vp hys
body, and buried it: went, and tolde Jesus. B
Whē Jesus hearde of it, he * departed thē-
*Mat. Luke. John. ce in a shyppe vnto a desert place, out of the
waye. And when ý people had harde therof,
they followed him on fote and left the cyties.
And Jesus went forth, & sawe moch people,
and was moued with merci towarde them,
and he healed of them those that were sycke.
And when ý euen drewe on, his disciples ca-
me to him, saying: this is a deserte place, & ý
houre is now past, let ý people departe, that
they maye go into the townes, and bye thē
vitaylles. But Jesus sayde vnto thē. They C
haue no nede to go awaye. Geue ye them to
eate. They saye vnto hym: we haue here but
v. loues and two fyshes. He sayde: bryngе
thē hyther to me. And he cōmaunded the peo
ple to syt downe on the grasse, & he toke the
v. loues & the.ij. fyshes, and lyft vp his eyes
towarde heauen and blessed. And whan he
had broke thē, he gaue the loaues to hys di-
sciples, & hys disciples gaue thē to ý people.
And they dyd all eate, ād were suffysed. And
they gathered vp (of the fragmentes that
remayned.) xij. basketes full. And they that
dyd eate, were aboute. v. M. mē, belyde we-
men and chyldren.
* And streyght waye Jesus made his di-
*Mar. John. scyples to get vp into a shyppe, & to goo be-
fore him vnto ý other syde whyll he sent the
people a waye. And when the people were
sent a waye, he * went vp into a mountayne
*Luke. to praye

to praye alone. And whē night was come, he was there hym selfe alone. But ye shippe was now in ye mydde of ye see, & was toost with waues, for it was a contrary wynde. And in the fourth watche of ye night. Jesus went vnto thē walkynge on ye see. And whē ye disciples sawe hym walkynge on the see, they were troubled, sayinge: it is some spyrite and they cryed out for feare. But streyght waye, Jesus spake vnto them, sayinge: be of good cheare, it is I: be not afrayed.

Peter answered hym, and sayde: Lorde, yf it be thou, byd me come vnto ye on ye water. And he sayde, come. And when Peter was come doune out of the shippe, he walked on the water, to go to Jesus. But whē he sawe a mygthy winde, he was afrayed. And when he beganne to syncke, he cryed sayinge: lorde saue me. And immediatly Jesus stretched forth his hād, & caught hym, & sayd vnto hi: O thou of lyttell fayth, wherfore dyddest thou doubt? * And whan they were come into ye shyppe, the wynde ceased. Then they that were in ye shyppe, came and worshypped hym, sayinge: of a truthe thou art the sonne of God. And when they were gone ouer they came into the lande of Genesareth. And when the men of the place had knowledge of him, they sent out messangers into all that countre rounde about the coost & brought vnto hym all that were sycke, & besought him, ye they mygthe touche the hemme of hys vesture only. And as many as touched it were made sake.

¶ The. xv. Chapter. ✠

Christe reproueth his disciples, & reproueth the scribes & Phariseis for transgressynge goddes commaundement thorowe their owne tradicyons. The thynge that goeth into the mouth defileth not the man. He delyuereth the woman of cananers doughter, healeth the multitude, and wyth. vii. loaues & a fewe lytle fyshes feedeth. iiii. M. men, desyde wemen and chyldren.

Then * came to Jesus Scribes and Phariseis (whyche were come from Jerusalem) sayinge: why do thy disciples transgresse the tradicyon of the elders? for they washe not their handes whē they eate bread. But he answered & sayde vnto them: why do ye also transgresse the commaundement of God, because of youre owne tradicyon? For God commaundeth sayinge: * honoure father and mother, and he that curseth father or mother: let hym dye the deeth. But ye saye: euery one shall saye to hys father and mother: * what gift soever thulde haue come of me, the same is offered vnto thy profyt: and so shall he not honoure his father or his mother. And thus haue ye made the commaundement of God of none effecte, because of youre owne tradicyon. Ypocrites, full well dyd Esaye prophesie of you sayinge: * This people draweth nye vnto me wyth their mouth, and honoureth me wyth lyppes, howbeit, their hertes are farre from me: but in vayne do they serue me, teachynge the doctrines and precepites of men. B

And he called the people to hym, and sayd vnto them: heare and vnderstande. That whych goeth into the mouth, defileth not the man: but that whych cōmeth out of the mouth, defileth the man.

Then came his disciples, and sayde vnto him: knowest ye not, that the Phariseis were offended at this sayinge? But he answered and sayde. Euery plāte whych my heauenly father hath not planted, shalbe plucked vp by the rotes. Let thē alone, they be ye blynde leaders of the blynde. If the blynde leade the blynde, both shall fall into the dyche.

Then answered Peter & sayd vnto him: declare vnto vs this parable. Jesus sayde: are ye also yet without vnderstandinge? do not ye yet vnderstāde, ye whatsoeuer entreth in at the mouth, goeth into ye bely, & is cast out into the draught? But those thynges which procede out of the mouth, come forth from ye hert, & they defyle ye man. For out of ye herte proceade euill thoughtes, murders, breakyng of wedlocke, whordoms, thefte, falsewitnesse, blasphemies. These are ye thynges, whych defyle a mā. But to take meate w vnwashen hādes, defileth not a man. ✠ C

✠ And Jesus went thence, & departed into the coastes of Tyre and Sydon, & beholde, a woman of Canaan (which cam out of the same coastes) cryed vnto hym, sayinge: haue mercy on me o Lorde, thou sonne of Dauid: My doughter is pyteously vexed wyth a deuyll. But he answered her nothynge at all, & his disciples came, and besought hym, sayinge: sende her away, for she crieth after vs: But he answered, & sayde: I am not sēt * but vnto ye lost shepe of ye house of Israell * Luke. xix. b. Then cam she, & worshipped hym, sayinge: lorde, helpe me. He answered and saide: it is not mete, to take ye chyldrens bread, and to cast it to dogges. She answered and sayde: truthe Lorde, for the dogges eate of ye crōmes, whych fall from their masters table. Then Jesus answered and sayde vnto her: O woman, greate is thy faith, be it vnto the, euen as ye wylt. And her doughter was made whole euen at that same tyme. ✠

And Jesus went awaye from thence, and cam nye vnto the see of Galile, and wēt vp into a mountayne, and sat doune there. And moche people came vnto hym, bringing w them those ye were lame, blinde, deafe, maymed, and other many: & cast them downe at Jesus fete * And he healed thē: in so moche, ye the people wondered, whan they sawe the domme speake, ye maymed to be whole, the lame to walke, and the blynde to se. And they glorified the God of Israel. D * Esa. xxix. b

* Then

*Mar.viii.a * Then Jesus called hys disciples vnto hym, & sayde: I haue compassyō on the people, because they cōtinue with me nowe. iii. dayes, & haue nothinge to eate: & I will not let thē departe fastynge, lest they mysscary by ý waye. And his disciples say vnto him: whence shulde we get so moche breed in the wyldernes, as to suffyse so greate a multitude? And Jesus sayeth vnto thē: howe ma
*Mat.xvi.b. ny loaues haue ye? And they saye * seuen, & a fewe lytle fyshes. And he cōmaunded the people to syt doune on the groūde: and toke the seuē loaues, and the fyshes: & after ý he had geuē thākes, he brake them, and gaue to hys disciples, & the disciples gaue thē to the people. And they dyd all eate, and were suffysed. And they toke vp (of the broken meate that was lefte) seuen baskettes full. And yet, they ý dyd eate were. iiii. M. men. besyde wemē & chyldrē. And he sent awaye the people, and toke shyppe, & came into the partes of Magdala.

¶ The. xvi. Chapter.

¶ The Phariseis require a tokē. Jesus warneth hys disciples of the Phariseis doctrine. The confession of Peter. The keyes of heauen. The faythfull must beare the crosse after Christ.

A
*Mar.viii.b Joh.vi.b. Luk.xi.b. THe *Phariseis also w̄ the Saduces, came and tēpted hym & desyred hym ý he wold shewe them a sygne from heuen. He answered and sayde vnto them: whan it begynneth to drawe toward *euē, ye saye, it wyll be fayre wether, for the skye is reed. And in ý morninge: It will be foule wether to daye, for the skye is glowmyng reed. O ye ypocrites, ye can discerne the out
*Luke.xii.g. warde appearaunce of the skye: but can ye
*Mat.xii.c. not discerne the signes of the tymes? * The frowarde & aduoutrous nacyon requireth
‡Mar.viii.b Luk.xi.b. Joh.vi.b. ‡a sygne, and there shall no sygne be geuen vnto it, but the sygne of the * Prophet Jo-
*Jonas.ii.a nas. And he lefte them, and departed.

B And when his disciples were come to the other syde of the water, they had forgotten to take breed wyth thē. Then Jesus sayde
*Luke.xii.a. vnto them. * Take hede and be ware of the leuen of the Phariseis and of the Saduces. And they thought in thē selues sayinge: we haue taken no breed w̄ vs. Which whā Jesus vnderstode, he sayd vnto them: O ye of lyttell faith, why take ye thought wythin your selues, because ye haue brought no breed? Do ye not yet perceaue, nether remem-
*Mat.xiiii.c ber those. v. loaues whē there were *. v. M.
‡Mar.vi.b.* mē, & how many baskettes toke ye vp? ‡ Ne ther the. vii. loues whē there were. iiii. M. mē, & how many baskettes toke ye vp? how happeneth it ý ye do not vnderstande, that I spake it not vnto you cōcernyng breed, ý ye shulde beware of the leuē of ý Phariseis, & of the Saduces? Then vnderstode they, how that he bad not thē beware of ý leuē of breed: but of the doctrine of the Phariseis, and of the Saduces.

✠ When Jesus cam into the coastes of the C
cite wheych is called Cesarea Philippi, he asked hys disciples sayinge * whom do men *Mar.
saye ý I the sonne of mā am? They sayde: some saye ý thou art John Baptist, some Helyas, some Jeremias, or one of the nōbre of the prophetes. He sayeth vnto them: but whom saye ye ý I am? Simon Peter answered & sayde: * Thou art Christ the sone *Luke.
of the lyuynge God. And Jesus answered, & sayde vnto hym: happy art ý Simon the sonne of Jonas, for flesshe & bloude hath not opened that vnto ý * but my father wheych *John.
is in heuen. And I saye also vnto the ý thou art Peter: & vpō this * rocke I wyll buylde *Cri.
my cōgregacion. And ý gates ‡ of hell shall ‡Cri.
not preuayle agaynst it. And I wyll geue vnto ý, the keyes of ý kyngdō of heuē: And *what soeuer thou byndest in erth, shall be *Mat.
bounde in heuē: & whatsoeuer thou loosest c.
in erth shalbe lowsed in heuen. ✠

Then charged he hys disciples, that they shulde tell no man, ý he was Jesus Christ * frō ý tyme forth begāne Jesus to shewe *Mar.
vnto hys disciples, howe that he must go Luke.
vnto Jerusalem, & suffer many thynges of the elders, & hye Prestes, & Scribes, & must be kylled, and be rayled agayne the thyrde daye. And when Peter had takē him a syde, he begā to rebuke hym, sayinge: master, fauer thy selfe, thys shall not happē vnto the: but he turned hym aboute, and sayde vnto Peter: go after me Satan, thou hyndrest me: for thou sauourest not the thynges that be of God, but those that be of men.

Then sayde Jesus vnto his disciples: If D
eny mā wil folowe me, let him forsake him selfe & take vp his crosse, & folowe me * For *Mat.
whoso wil saue his lyfe, shall loose it. Luke.
Agayne, whoso doth loose hys lyfe for my Mar.
sake, shall fynde it. For what doth it profet a mā, yf he wynne all ý whole worlde: & lose hys owne soule? Or what shall a man geue to redeme hys soule agayne wyth all? For ý sonne of man shall come in ý glory of his father, w̄ his āgels: & * then shall he re- *Ro.
warde euery man accordynge to hys dedes: ‡Mar.
Verely I saye vnto you, ‡ther be stondinge Luke.
here, which shall not tast of deeth, tyll they se the sonne of mā come in hys kyngdome.

¶ The. xvii. Chapter. ✠

¶ The transfyguration of Christe. He healeth the lunatike, & payeth tribute.

A Nd * after. vi. dayes, Jesus ta- *Mar.
keth Peter, James and John Luke.
I
hys brother, and bryngeth them vp into an hye mountayne out of the waye, and was transfygured before them * and hys face dyd shyne as the son- *Ro.
ne, and hys clothes were as whyte as the lyght

And beholde, there apered vnto thē Moses and Elias talkynge w̄ hym. Thē answered Peter, and sayde vnto Jesus: Lorde, here is good beynge for vs. Yf ꝓ wylt, let vs make here iii. tabernacles: one for the, and one for Moses, & one for Elias. While he yet spake beholde, a bryght cloude shadowed them. And beholde, there came a voyce oute of the cloude wheych sayd * thys is my beloued sōne in whom I delyte * heare hym. And when the disciples herde these thynges, they fel on theyr faces & were sore afrayed. And Jesus came & touched them, & sayd: aryse, & be not afrayd. And when they had lyfte vp theyr eyes, they sawe no man saue Jesus only.

And when they came downe frō ꝓ mōtayne, Jesus charged thē sayeng: shew ꝓ vyson to no man, vntyl the sonne of mā be ryse agayne frō the deed. ✠ And hys disciples asked hym, sayeng: Why thē say ꝓ scribes, ꝓ Helias must fyrst come? Jesus answered, and sayd vnto thē * Helias truly shall first come, and restore all thynges. But I sayе vnto you, ꝓ * Helias is come alreadye, & they knewe hym not: but haue done vnto hym what so euer they lusted. In lykewyse shall also ꝓ sonne of mā suffre of thē. Then ꝓ disciples vnderstode, ꝓ he spake vnto thē of John Baptyst. And whē they were come to the people, there came to hym a certaine man knelynge downe to hym, and sayenge: Master, haue mercy on my sonne, for he is lunatyke & sore vexed, for oft tymes he falleth in to the fyre, and ofte into the water. * And I brought hym to thy disciples, & they coulde not heale hym. Jesus answered and sayd: O faythles & croked nacio how longe shal I be with you? howe longe shall I suffre you? Bryngе hym hyther. And Jesus rebuked the deuell, and he departed out of hym. And the chylde was healed euen that same tyme. ✠

* Thē came ꝓ disciples to Jesus secretlye & sayd: why coulde not we cast hym out? Jesus sayd vnto thē: Because of your vnbeleife. For verelye I sayе vnto you: * Yf ye haue faith as a grayne of mustarde sede, ye shal sayе vnto thys mountayne: remoue hence to yonder place, & it shall remoue: nether shall any thynge be vnpossible vnto you. Howbeit this kynde goeth not out, but by prayer & fastynge. Whyle they were occupyed in Galile, Jesus sayd vnto them: * it wyll come to passe that the sonne of man shalbe betrayed into the handes of men, and they shall kyll hym and the thyrde daye shal he ryse againe. And they were exceadynge sorye.

✠ And whē they were come to ꝓ cyte of Capernaū, they ꝓ vse to receaue tribute money, cā to Peter, & sayd: Doth youre master paye tribute? He sayeth: yea. And when he was come into ꝓ house, Jesus preuēted him, sayeng: What thynkest thou Simō? of whō do ꝓ kinges of the erth take tribute or tolle, of theyr chyldrē, or of straūgers? Peter sayeth vnto him: of straūgers. Jesus sayeth vnto hym: Thē are the chyldrē fre: Notwythstandyng, lest we shulde offende thē, go ꝓto ꝓ see, & cast an angle, & take ꝓ kythe ꝓ fyrst cōmeth vp: & whē thou hast opened his mouth thou shalt fynde a pece of twēty pence: that take, & geue it vnto them for me & the. ✠

¶ The. xviii. Chapter. ✠

¶ He teacheth his disciples to be hūble & harmeless: to auoyde occasiōs of euil & one to forgeue anothers offence.

At the same tyme came ꝓ disciples vnto Jesus, sayeng, * Who is the greatest in ꝓ kyngdome of heauen? Jesus called a chylde vnto hym, and set him in the myddest of thē, & sayde. Verely I sayе vnto you: except ye turne, & become * as chyldren, ye shall not enter into ꝓ kingdome of heauē. Whosoeuer therfore humbleth hym selfe as this childe, ꝓ same is ꝓ greatest in ꝓ kyngdō of heuen. And who so receaueth such a chyld in my name, receaueth me. * But who so doth offende one of these lytelones which be leue in me: it were better for hym, that a mylstone were hāged about hys necke, & that he were drowned in ꝓ depth of ꝓ see. Wo vnto the worlde because of offences. * Necessary it is that offences come. But wo vnto the mā by whom the offence commeth.

Wherfore * yf thy hāde or thy fote hinder the, cut him of & cast it from the. It is better for the to enter into lyfe halt or maymed, rather then thou shuldest (hauyng two hādes or two fete) be cast into euerlastynge fyre. And yf thine eye offende ꝓ, plucke it out, & cast it from the. It is better for the to enter into lyfe with one eye, rather then (hauynge two eyes) to be cast into hel fyre. Take hede that ye despyse not one of these lytell ones. For I sayе vnto you, ꝓ in heuē theyr angels do alwayes behold the face of my father, wheyche is in heauē. ✠ For ꝓ sonne of mā is come to saue that wheych was lost. Howe thynke ye * Yf a mā haue an hūdred shepe, & one of thē be gone astray, doth he not leaue nynty & .ix. in ꝓ mountaynes, and goeth & seketh it ꝓ was gone astray? And yf it happē ꝓ he fynde it verelye I sayе vnto you: he reioyceth more of ꝓ shepe thē of ꝓ nynty & .ix. which went not astray. Euē so it is not ꝓ wil of your father in heuen ꝓ one of these lytle ones shuld perysh.

✠ Moreouer * yf thy brother trespace agaynst the, go & tel him hys faute betwene him & the alone. Yf he heare the, ꝓ hast wōne thy brother: But yf he heare ꝓ not, thē take yet w̄ the one or two, that * in the mouth of two or thre wytnesses, euery matter may be stablyshed. Yf he heare not thē, tell it vnto ꝓ congregacion. Yf he heare not ꝓ cōgregacio, let him be vnto the as an hethen man, & as a publicā. Verely I sayе vnto you: * whatsoeuer

euer ye bynde on earth, shalbe boūde in heauen. And whatsoeuer ye lose on erth, shalbe loseb in heuen. Agayne I say vnto you that yf two of you agree in earthe vpon any maner of thinge, whatsoeuer they desyre: they shall haue it of my father whych is in heauē for where two or thre are gathered together in my name, there am I in ỳ myddes of them

Then came Peter to hym, & sayde: Lorde howe ofte shall I forgyue my brother, yf he synne agaynst me: tyll seuen tymes? Jesus sayeth vnto hym: I saye not vnto the vntyll seuē tymes: but seuēty tymes seuē tymes ✠

D ✠ Therfore is the kyngdome of heuen lykened vnto a certayne man that was a kynge which wolde take acountes of hys seruauntes. And when he had begonne to reken, one was brought vnto hym whych ought hym ten thousande talentes, but for asmuch as he was not able to paye, his Lord cōmaunded hym to be solde, & his wyfe & chyldren, & all ỳ he had: & paymēt to be made. The seruaūt fell downe, & besought him, sayenge: Syr, haue patience with me, and I wyll paye the all. Then had the Lord pytie on the seruaūt and loseb hym and forgaue hym the dette.

So the same seruaunt, went out, & founde one of hys felowes which ought him an hūdred pence: & he layde handes on hym, & toke hym by ỳ throte, sayeng: paye ỳ thou owest And his felowe fell downe, & besought him sayeng: haue patience wyth me, & I wyl pay ỳ all. And he wold not, but went, & cast hym into prison, tyll he shulde paye the dette. So whē his felowes sawe what was done, they were very sorye, and came, & told vnto theyr Lorde al ỳ had happened. Then hys Lorde called him & said vnto him: O thou vngracious seruaūt. I forgaue the all that dette, whā thou desyredest me: shuldest not ỳ also haue had compassion on thy felowe, euē as I had pytie on the? And hys Lorde was wroth, & deliuered hym to the iaylers, tyll he shulde paye all that was due vnto hym. So *lykewyse shall my heauenly father do also vnto you yf ye from your hertes, forgeue not (euery one hys brother) theyr trespaces. ✠

*Jacob.iii.c. Math.vi.b Mar.xi.d

¶ The.xix.Chapter

¶ Christ geueth answere concernynge mariage, and teacheth not to be carefull, nor to loue worldly ryches.

A And it came to passe *that whē Jesus had fynished these sayenges, he gatte hym from Galile, and came into the coostes of Jewry beyonde Jordan, & muche people followed him, & he healed them there.

*Mar. x.a

The Phariseis also came vnto hym temptyng hum, & saying vnto hym: Is it lawful for a man to make a deuorcement wyth his wyfe for any maner of cause? He answered and sayd vnto them: Haue ye not red, how ỳ he which made mā at the begynnyng ‡made thē man and womā: and sayd, for this cause shal a man leaue father and mother, & shall cleaue vnto his wyfe, & they twayne shalbe one flesh, wherfore now they are not twayne but one flesh. Let not man therfore put asūder, that which God hath coupled together. They say vnto hym: why dyd Moses thē cōmaūde to geue a testimonial of deuorcemēt, & to put her away? He sayd vnto them: Moses (because of the hardnes of your hertes) ‡suffred you to put a way your wyues: But frō ỳ begynnyng it was not so. *I saye vnto you: whosoeuer putteth away hys wyfe (except it be for fornicaciō) & marryeth another, breaketh wedlocke. And who so marieth her which is deuorced, doth cōmyt aduoutry.

‡Ge.xii.d Ephe.v.g 1.Corin.vi.d

*Mar.x.b Luke.xvi.a Mar.x.c Luke.xvi.a

His disciples say vnto hym: yf ỳ mater be so betwene man & wyfe, then is it not good to mary. He said vnto thē: al mē can not comprehēde this sayenge *saue they to whō it is gyuen: for there are some chast which are so borne out of theyr mothers wōbe. And there are some chast, which be made chast of men. And there be chast, whych haue made them selues chast for the kyngdome of heuēs sake He ỳ can cōprehende it, let hym comprehēde it. * Thē were there brought vnto him yōge chyldrē, ỳ he shulde put his handes on them & praye. And ỳ disciples rebuked them. But Jesus sayd vnto them: suffer the chyldrē and forbyd thē not to come vnto me: for of suche is ỳ kyngdome of heauen. And when he had put hys handes on them, he departed thence.

B

*Mar.x.a Luke.xviii.a

And behold, one came, & sayd vnto hym: *good master, what good thynge shal I do ỳ I maye haue eternall lyfe? He sayde vnto him: why callest thou me good? *ther is none good but one, & ỳ is God. But yf thou wylt entre into lyfe, kepe ỳ cōmaūdemētes. He saieth vnto him: Which? Jesus sayde. * Thou shalt not cōmit manslaughter. Thou shalt not cōmit aduoutry. Thou shalt not steale: ỳ shalt not bear false wytnes: honour father & mother: * & thou shalt loue thy neyghbour as thy sele. The yonge mā sayeth vnto him. All these thynges haue I kept frō my youth vp: what lack I yet? Jesus sayd vnto hym, yf thou wylt be perfyte *go and sell (all) that ỳ hast, & gyue to ỳ poore, & ỳ shalte haue treasure in heauen, & come & folow me. But whē the yonge man herde that sayenge, he went awaye sorye. For he had great possessions.

*Mat.xix.b Deut.v.b *Mat.xix.b Gala.v.b

C

*Mar.x.c Luke.xviii.b

Then Jesus sayd vnto his disciples: verely I say vnto you: *it shalbe hard for ỳ rych to enter into ỳ kyngdō of heuē. And agayne I say vnto you: it is easyer for a camel to go through ỳ eye of a nedle, then for the rych to enter into ỳ kyngdō of God. Whē ỳ disciples herde this, they were exceadyngly amased, sayeng: who thē can be saued? But Jesus beheide them, & sayd vnto them: wō men thys is vnpossible *but wō God al thinges are possible. ✠ Thē āswered Peter & said vnto him.

Beholde

Beholde, *we haue forsaken all & folowed
you, what shal we haue therfore? Jesus sayd
vnto them, verely I saye vnto you: that whē
the sonne of man shall syt in the seate of hys
maiestie, ye y haue folowed me in the regene
ration *shall syt also vpō .xii. seates & iudge
the .xii. trybes of Israel. ¶ And euery one y
forsaketh house, or brethrē, or systers, or fa
ther, or mother, or wyfe, or chyldren, or lan
des for my names sake, *shal receaue an hū
dred folde and shall inherete euerlastynge
life. ✠ * but many that are fyrste, shalbe
last, and the last shalbe fyrst.

¶ The .xx. Chapter.

Christ teacheth by a similitude that God is better
vnto man. He teacheth hys disciples to be lowly, &
reproueth two blynde men their syght.

For ✠ the kyngdome of heauen is
lyke vnto a man that is an houshol
der, wyche went out earlye in the
morynynge to hyer labourers into
hys vyneyard. And when the agremēt was
made wyth the labourers for a peny a daye,
he sente them into hys vyneyarde.
And he went out about the thyrde houre
and sawe other standynge ydell in the market
place, & sayd vnto them: go ye also into the
vyneyarde: & whatsoeuer is rygh̄te, I wyll
gyue you. And they wēt their way. Againe
he wente out aboute the syxt & nynth houre,
and dyd lykewyse. And aboute the eleuenth
houre he went out, & founde other standyng
ydell, & sayd vnto them: why stande ye here
all the daye ydell? They saye vnto hym: be
cause no man hath hyred vs. He sayeth vnto
them: go ye also into the vyneyard: & what
soeuer is rygh̄t, that shall ye receaue.
So, when euen was come the Lorde of y
vyneyard sayeth vnto his steward: cal y la
bourers, & geue them their hyer, beginnyng
at y last vntyl the fyrst. And when they dyd
come y came aboute y eleuēth houre, they re
ceaued euery mā a peny. But when the fyrst
came also, they supposed y they should haue re
ceaued more, & they lykewyse receaued euery
mā a peny. And whē they had receaued it,
they murmured agaynst the good mā of the
house, sayeng: These last haue wrought but
one houre, & y hast made thē equall vnto vs
which haue borne y burthen & heat of y day.
But he answered to one of them & sayde:
Friende, I do the no wronge: dydest thou not
agree wyth me for a peny? Take that thyne is &
go thy waye: I wil geue vnto this last, euen
as vnto the. Is it not lawful for me to do as
I lyste wyth myne owne goodes? Is thyne
eye euyll, because I am good? *So the laste
shalbe the fyrst, and the fyrst shalbe last. For
many be called, but fewe be chosen. ✠
And Jesus goyng vp to Jerusalē, toke
the .xii. disciples aside in the waye, & sayde
vnto them: *Beholde, we go vp to Jerusa
lem, & y sonne of man shalbe betrayed vnto
the chefe Prestes, & vnto y Scribes, & they
shall condemne hym to death, and shal dely
uer hym to the gentyls, to be mocked and to
be scourged, and to be crucifyed: & the thyrd
daye he shall rise agayne.
✠ * Thē came to hym the mother of ze- *mar.x.e
bedes chyldrē, w̄ her sonnes, worshyppynge
hym & desyrynge a certayne thynge of hym.
And he sayeth vnto her, what wylt y? She
said vnto him: Graūt, y these my two sōnes
may syt, the one on thy rygh̄t hande and the
other on the lefte, in thy kyngdome.
But Jesus answered & sayde: Ye wote not B
what ye aske. Are ye able to drynke of the
cuppe that I shall drynke of, & to be bapty
sed w̄ y baptyme, y I am baptised w̄? They
saye vnto hym: we are. He sayde vnto them:
ye shal drynke in dede of my cup: & be bapti
sed w̄ the baptyme y I am baptised wyth.
But to syt on my rygh̄t hande, & on my left,
is not myne to gyue: but it shall chaunce vn
to thē, y it is *prepared for of my father. ✠ *mat.xxb.e
* And when y ten herd this, they dis day- *mar.x.f
ned at y two brethrē: But Jesus called them
vnto him, & sayd: *ye knowe that the prynces of the nacions haue dominion ouer them. *Luke.xxb.e
And they that are great men, exercise auto
rite vpon them. It shal not be so amōg you.
But whosoeuer wyll be greate amōge you,
let hym be your minister: and who so wyl be
chefe amōge you, let hym be your seruaunt:
euen as *the sonne of mā came, not to be my *mar.x.g
nistred vnto, but to minister, & to geue hys
lyke a redemption for many. ✠
* And as they departed frō Hierico, much *mar.x.g
people folowed hym. And behold, two blind Luke.xviii.d
men syttynge by the waye syde, when they
herde y Jesus passed by, they cryed sayenge:
O Lord thou sōne of Dauid, haue mercy on
vs. And the people rebuked them, because
they shuld hold their peace. But they cryed
the more sayeng: haue mercy on vs, O Lord
thou sonne of Dauid. And Jesus stode styll,
and called them, and said: what wyl ye that
I shall do vnto you: They saye vnto hym:
Lorde, that our eyes may be opened: So Je
sus had compassion on them, & touched their
eyes, and immediatly their eyes receaued
syght. And they folowed hym.

¶ The .xxi. Chapter. ✠

The rydeth into Jerusalem, dryueth the marchaūtes
out of the temple, curseth the fygtree, & rebuketh the pha
rises wyth the similitude of the two sonnes and of the
husbandmen, that slewe such as were sent vnto them.

And when they *drewe nye vn- A
to Jerusalē, and were come to *mar.xi.d
Bethphage, vnto mount Oly- Luke.xix.e
uete: then sent Jesus two disci
ples, sayeng vnto them: go into
the towne that lyeth ouer agaynst you, and
anone ye shal fynde an asse bound, & a colte
wyth her: loose them, & bryng them vnto
me.

me. And yf any man saye oughte vnto you, say ye the Lord hath nede of thē: & streyght waye he wyll let thē go. All thys was done, ý it might be fulfylled which was spokē by the prophete, sayeng: * Tel ye the doughter of Sion: behold, thy kynge cōmeth vnto the mēke, syttynge vpō an asse & a colte, the fole of the asse vsed to the pocke. The disciples wēt & dyd as Jesu cōmaūded thē, & brought the asse, & ý colte, & put on thē theyr clothes, & set hym therō. And many of ý people spred their garmētes in ý way. Other cut downe braūches frō ý trees, & strawed thē i ý way. Moreouer, the people ý wēt before, & they ý came after, cryed sayeng: Hosāna to ý sonne of Dauid. * Blessed is he that cōmeth in the name of ý Lorde, * Hosāna in the hyest. ✠

* Esay. lxii. d
Zach. ix. b.
Iohn. xii. c

B

* Luke. xix. c
Iohn. xvi. b
Psal. cxviii. d
Zmar. xi. c

✠ And whē he was come to Jerusalē, al ý cite was moued, saying: who is this? And the people said: this is Jesus * the Prophete of Nazareth (a cytie) of Galile. ‡ And Jesus went into the temple of God, & cast oute all them ý solde & bought in the temple, & ouerthrewe ý tables of the mony chaūgers, & the seates of them that solde doues, & sayd vnto them: It is wrytte * my house shalbe called the house of prayer. But ye haue made it * a denne of theues. And the blynd and the halt came to him in the temple, & he healed them.

* * Mat. xxiii. a
‡ Luke. xix. g

* xxi. xv. biii. d, e. f
Esa. lvi. c
* Jerr. vii. c

When the chefe Prestes & Scribes sawe the wonders ý he dyd, & the chyldrē cryenge in the temple (& sayeng: Hosanna to ý sonne of Dauid) they dysdayned, and sayde vnto him: hearest thou what these saye? But Jesus sayeth vnto thē: why not? haue ye neuer reade. * Out of the mouth of babes & suckelynges thou hast ordeyned prayse? And he lefte them, and went out of the cytie * vnto Bethanie, and had hys abydynge there. ✠

* Psa. viii. a
* Iob. xxiii. a

* In the morning as he returned into the cytie againe, he hōgred: & whē he had spyed a fygge tree in ý way, he came to it, & foūde nothynge theron, but leaues only, & sayd vnto it: Neuer frute growe on ý hēce forward. And anone the fygge tree wythered awaye. And when hys disciples sawe it, they marueled, sayenge. Howe soone is the fygge tree wythered awaye? Jesus answered, and said vnto thē: Verely I say vnto you * yf ye haue faith & doubt not, ye shal not onely do thys that is happened vnto the fygge tree: but also yf ye shall saye vnto thys mountayne remoue, & cast thy self into ý see, it shalbe done. * And al thīges whatsoeuer ye aske in prayer (yf ye beleue) ye shall receaue them.

* Mar. xi. b
* Luke. xiii. b

C

* Mat. xxi. b
Luk. xvi. a

* Mar. xi. d
Iob. xxiii. b
Psa. ix. b, xxi, e
* Mar. xi. b
Luke. xvii. a

✠ * And when he was come into ý tēple the chefe prestes & ý elders of ý people came vnto hym (as he was teachynge) and sayde. ‡ By what authorite doest ý these thynges? & who gaue the thys power? Jesus answered & sayd vnto thē: I also wyll aske of you a certayne thyng, which yf ye tel me, I in lyke wyse wyll tell you by what authorite I do these thynges. The baptime of Jhon: whēce was it? frō heuē or of mē? And they thought amonge them selues sayeng: yf we saye frō heauē, he wyll saye vnto vs: why dyd ye not then beleue hym? But yf we shal saye of mē, then feare we the people. * For all men hold John as a prophete. And they answered vnto Jesus, & sayd: we can not tel. And he sayd vnto them: nether tell I you, by what auctorite I do these thynges. ✠ What saye ye to thys? ✠ A man had two sonnes, & came to the fyrst, & sayd: sonne, go and worke to day in my vineyarde. He answered & sayd: I wil not but afterward, he repēted, & went. Thē came he to ý secōde, & sayd lykewyse. And he answered, & sayd: I wyl syr, & wēt not. Whether of thē twayne dyd the wyll of ý father? And they saye vnto hym: ý fyrst. Jesus sayeth vnto thē: verely I saye vnto you, the publicans & harlotes go into the kyngdome of God before you. For * John came vnto you by ý waye of ryghteoulnes, and ye beleued him not: but publicans and harlotes beleued hym. And ye (when ye had sene it) were not moued afterwarde wyth repentaunce, ý yet ye myght haue beleued hym. ✠

‡ Deut. ii. c
Acres. iiii. b
aud. xii. d

* Mat.

✠ Herkē another similitude. * Ther was a certayne mā an householder, wyych plātēd a vineyarde, & hedged it roūd about, & made a wynepres in it, & built a tower, & letit out to husbandmē, & wēt into a straūge coūtre. And when ý tyme of ý frute drewe neare, he sent hys seruauntes to ý husbandmen, that they myght receaue the frutes of it. And the husbādmē caught hys seruaūtes, & beat one kylled another, & stoned another. Agayne, he sent other seruaūtes, mo then ý fyrst: and they dyd vnto thē lykewyse. But last of all he sent vnto thē his owne sonne, saying: they wyll stande in a we of my sonne. But whē ý husbādmen sawe the sonne, they said amōg thē selues: * This is the heyre: come, let vs kyll hym, & let vs enioy his inheritaūce. And they caught him & thrust hym out of ý vyneyarde, & slewe hym. When ý Lorde therfore of the vyneyard cōmeth, what wyl he do vnto those husbādmen? They sayd vnto hym. For asmuch as they be euel, he wyll cruelye destroye thē, & wyl let out hys vyneyard vnto other husbādmen, which shal deliuer him the frute in due seasons. Jesus sayeth vnto thē: did ye neuer read in ý scriptures. * The stone which the builders refused, the same is become the heade of the corner: this is ý Lordes doynge & it is marueloys in our eyes. Therfore say I vnto you, ý kingdō of God shalbe taken frō you, and geuen to a nacion which shal brynge forth the frutes therof. And * whosoeuer falleth on this stone, shall be broken in peces: but on whōsoeuer it falleth it shall all to grynde hym. And whē the

D

* Esa. lxi.
Jerr. xxi.
Luke. xx.

* Psa. cxviii.
Mar. xii.
Luke. xx.
Act. iv.

* Esa. viii.
Luke. xx.

chefe

thē Prestes and Phariseis had hearde hys
parables, they perceyued, ý he spake of them
And they wēt about to laye handes on him
but they feared the people, because they
tooke hym as a Prophete. ✠ And Jesus an-
swered, and spake vnto them agayne by pa
bles and sayd.

¶ The. xxii. Chapter.

¶ The mariage of the kynges sonne. Tribute to be ge
uen to the Emperour. Christ confuteth the opinion of
the Saducees cōcernynge the resurrecciō & answereth
the Scribe vnto hys question,

The ✠ kyngdome of heuen is lyke vn
to a mā that was a kynge, whyche
made a mariage for hys sonne & sent
forth hys seruauntes, to cal them that were
bydden to ý wedding, & they wold not come
Agayne, he sente forth other seruaūtes say-
ynge: Tell them which are bydden: beholde,
I have prepared my dynner: myne oxē & my
fatlynges are kylled, & al thinges are ready
come vnto ý mariage. But they made lyght
of it, & wente their wayes: one to hys ferme
place, another to hys marchaūdise, & the rem
nant toke hys seruaūtes, & intreated them
shamefully and slewe them. But when the
kynge herde therof, he was wroth, and sente
forth hys men of warre and destroyed those
murtherers and brent vp their cytie.
Thē sayd he to his seruaūtes: ý mariage
indede is prepared. But they whych were
bydde were not worthy. Go ye therfore out
into the hye wayes: & as many as ye fynde
bydde to the mariage. And the seruauntes
went out into the hye wayes, & gathered to-
gether all, as many as they coulde fynde,
both good & bad, & the weddynge was fur-
nished with gestes. Thē the kynge came in
to se the gestes, & whē he spyed there a man,
which had not on a * weddynge garmente,
he sayd vnto hym: frede, how camest thou in
hyther not hauynge a weddynge garment?
And he was euē speechlesse. Thē sayd ý king
to the ministers: take & bynde hym hāde and
fote, & cast hym into vtter darkenesse * there
shalbe weppynge and gnashinge of teth. For
many be called but fewe are chosen. ✠

✠ Then went the phariseis, & toke coū-
sel how they might tāgle him in his wordes
And they sent out vnto hym their disciples
with Herodes seruauntes, sayenge: * Ma-
ster, we knowe ý thou arte true, & teachest ý
waye of God truely, nether carest ý for any
man, for thou regardest not the outward ap-
pearance of mē. Tell vs therfore: how think-
est ý? Is it lawfull ý tribute be geuen vnto
Cesar or not? But Jesus perceyuynge their
wyckednes, sayde: Why tempte ye me ye ypo-
crites? Shew me ý tribute mony. And they
toke hym a penny. And he sayd to thē: whose
is this ymage & superscripciō? They say vn
to him, Cesars. Thē said he vnto thē, Geue
therfore vnto Cesar, ý thinges which are Ce
sars: & vnto god, those thinges ý are gods ✠
Whē they had herde these wordes, they mar
uelled, & left him, & went their wayes. * The
same daye came to him the Saduces (which
saye that there is no resurrecciō) and asked
hym sayenge: Master, Moses sayde: that * yf
a man dye hauynge no chylde, hys brother
shulde mary his wife, & raise vp sede vnto
hys brother. Ther were wē vs seuen brethrē
& the first maryed a wife, & deceased wout
issue, & left his wife vnto his brother. Lyke
wise, the secōde & ý thyrde, vnto the seuēth.
Last of all the womā dyed also. Therfore, in
the resurrecciō, whose wife shal she be of the
seuē? For they al had her. Jesus answered &
sayd vnto thē: ye do erre, not knowynge the
scriptures, nor the power of God. For in the
resurrecciō, they nether marye nor are ma-
ryed, but are as the Angels in heauen.
But as touchynge the resurrecciō of the
deed: haue ye not red ý whych is spoken vn-
to you of God, whych sayeth: ‡ I am the god
of Abraham & the God of Isaac, & the God
of Jacob? God is not a God of dead, but of
lyuynge. And when the people herde thys,
they were astonnyed at hys doctryne.
✠ But when the Phariseis had herde, ý he
had put the Saduces to sylence, they came
together, & one of thē which was (a doctour
of lawe) asked him a question, tēptyng hym
& sayeng: Master, which is the great cōmaū
dement in the lawe? Jesus sayde vnto hym:
Thou shalt * loue the Lorde thy God wē all
thy herte, and wyth all thy soule, & wyth all
thy mynde. Thys is the first & great cōmaū
dement. And the seconde is lyke vnto it.
* Thou shalt loue thyne neyghboure as thy
selfe. In these two cōmaundementes hange
all the lawe and the Prophetes.
Whyle the Phariseis were gathered toge
ther, Jesus asked thē, sayenge: what thynke
ye of Christ? whose sonne is he? They sayde
vnto hym the sonne of Dauid. He said vnto
them: * how then doeth Dauid in spryte call
him Lorde, sayenge: The Lorde sayde vnto
my Lorde * syt thou on my ryght hande tyll
I make thyne enemyes thy foote stole? Yf
Dauid thē cal him Lord, how is he then hys
sonne? And no mā was able to answer hym
any thynge nether durst any mā (from that
daye forth) aske hym any mo questions. ✠

¶ The. xxiii. Chapter. ✠

¶ Christ cryeth wo to the Phariseis, Scribes and ypo-
crites, and prophecyeth the destruccion of Jerusalem,

Then spake Jesus to the people, and to
hys disciples, sayng: * The Scribes
and the Phariseis syt in Moses seate.
All therfore whatsoeuer they byd you ob-
serue, that observe and do: but do not ye af-
ter their wordes: for they saye, and do not.
‡ Yea, they bynde together heuy burthens &
greuous to be borne, & laye them on mēnes

* Mar. xii. b
Luke. xx. c
Actes. xxiiii. b
* Deu. xxv. b
‡ Exo. iii. b
Mar. xii. c
Luke. xx. f
* Deut. vi. b
* Leui. xix. b
Mar. xii. c
Rom. xiii. c
Gala. v. b
Jaco. ii. b
Mat. v. g
* marke. xii. b
* Psa. cx. a
‡ Esay. x. a
Luke. xi. f

shoulders: but they thē selues wil not heaue
at them wyth one of theyr fyngers. Al theyr
workes do they for the intent, that they may
be sene of men. They set abrode theyr phila
teries, and make large the borders of theyr
garmentes, and loue the vppermoste seates
at feastes, and to sit in the chefe place in coū
seils, and gretynges in the market, and to be
called of men, Rabbi.

B

*Jaco.iii.a *But be not ye called Rabbi. For one is
youre master, euen Christ, & al ye are brethrē
And call no man your father vpon the erth,
for one is your father whych is in heauen.
Nether be ye called masters, for one is youre
master, euen Christ. He that is greatest a-
*Luk.xiiii.c and.xviii.c. monge you, shalbe youre seruaunte. * But
whosoeuer exalteth him self: shalbe brought
lowe. And he that humbleth hym selfe, shall
be exalted. ✠ Wo vnto you Scribes and
Pharises, ye ypocrites, for ye shute vp the
*Luke.xi.g kyngdome of heauen before men * ye nether
go in your selues neyther suffer ye them that
come to enter in.

Wo vnto you Scribes, & pharises, ye ypo
crites: for ye deuoure widdowes houses &
that vnder a pretence of longe prayer: ther-
fore shall ye be the sorer punished.

Wo be vnto you Scribes and Pharises,
ye ypocrites: for ye compasse see and lande,
to make one proselyte: & when he is become
one, ye make hym two folde more the chylde
of hell, then ye your selues are.

Wo be vnto you ye blynde guydes, for ye
saye, whosoeuer doth sweare by the temple,
it is nothynge: but whosoeuer sweareth by
the golde of the temple, he is gyltye. Ye foo-
les & blynd: For whether is greater: ý golde
or the temple that sanctifieth the gold? And
whosoeuer sweareth by the aultare, it is no
thynge, but whosoeuer sweareth by the gift
that is vpō it, he is gyltye: ye fooles & blynd
for whether is greater, ý gyfte: or the altare
that sanctifieth ý gyfte? wholo therfore swea
reth by ý aultare, sweareth by it, and by all
thinges that are there on. And who so swea
reth by the temple, sweareth by it, & by hym
C
*Mat.v.f that dwelleth therin. * And he that swea-
reth by heaue, sweareth by the seate of God
and by hym that sytteth theron.

Wo vnto you Scribes & Pharises, ye ypo
*Luke.xi.f crites. * For ye tyeth mynt, & anyse, and cō
myn, & haue lefte the waygtier matters of
the lawe: iudgement, mercy, & fayth. These
ought ye to haue done, & not to leaue ý other
vndone: ye blind guydes, which strayne out
a gnat, and swalowe a Camel.

Wo vnto you Scrybes and Pharises ye
ypocrites: for ye make cleane the vtter syde
of the cuppe, & of ý platter: but wythin they
are full of brybery and excesse. Thou blynde
Pharise, clense fyrst ý wych is wythin the
cup & platter, that the outsyde of them maye
be cleane also.

* Wo vnto you Scribes & Pharises, ye *Lu
ypocrites: for ye are like vnto painted sepul
cres which in dede appeare beautyfull out-
warde, but are wythin full of deed mens bo-
nes & of all fylthynes. Euen so ye also, out-
wardly appere ryghteous vnto mē. But wt
in ye are full of fayne dnesse and iniquitie.

D

* Wo vnto you Scribes and pharises, ye *Luke
ypocrites: ye buylde the tombes of the pro-
phetes, and garnysche the sepulchres of the
ryghteous, & saye: yf we had bene in ý dayes
of our fathers, we wolde not haue bene par-
teners wyth them in the bloude of the pro-
phetes. And so * ye be wytnesses vnto your
*Act.vii selues, ý ye are the chyldren of them wyche
kylled the Prophetes. Fulfyll ye lykewyse
the measure of your fathers. Ye serpētes, ye
generacion of vypers, howe wyll ye escape
the damnacion of hell.

✠ Wherfore beholde * I sende vnto you *Mat.
Prophetes & wyse men, & scrybes, and some Luke.
of them ye shal kyll & crucifye: & some of thē Joh.
shall ye scourge in your synagoges, & perse- Actes.
cute thē from cytie to cytie: ý vpon you may and.
come al ý ryghteous bloude which hath ben
shed vpon the earth, from the bloud of ryghe
teous * Abel, vnto ý bloud of zachary sonne
of Barachias, * whom ye slewe betwene ý *Gen.
temple and the aultare. Verely I saye vnto iv.ix.
you: all these thynges shall come vpon thys
generacion. * O Jerusalem, Jerusalē, thou *Luke
ý kyllest the prophetes, & stonest thē wych
are sent vnto the: how often wolde * I haue *xiii.c
gathered thy chyldren together, euen as the
henne gathereth her chyckēs vnder her wyn
ges, and ye wolde not? Behold, * your house *psa.
is lefte vnto you desolate. For I saye vnto
you: ye shall not se me hence forth, tyl that ye
saye: blessed is he, that commeth in the name *psa.c
of the Lorde. ✠ Luke.

¶ The.xxiiii. Chapter.

¶ Christ sheweth his disciples the destruccion of the tem
ple, the ende of the worlde and the tokens of the latter
dayes, and warneth them to wake, for the worlde shal
sodenly perysche.

I

AND Jesus wente out, & departed from
the temple: & * hys dyscyples came to
him, for to shewe him the buyldynges
of the temple. Jesus sayd vnto them: Se ye
not all these thynges? Verelye I saye vnto
you * there shall not be here left one stone vp *Luke
on another, that shall not be destroyed.

And as he sat vpon moūte Oliuete, hys
disciples cam vnto him secretly, sayeng: Tel
vs: whē shall these thynges be: & what shall
be ý token of thy cōmyng & of the ende of the
worlde? And Jesus answered, and sayd vnto
them: * take hede, ý no mā deceaue you. For *Colo
many shal come in my name, sayenge: I am
Christ: & shall deceaue many. Ye shall heare
of warres, & tidinges of warres: be not trou
bled. For all (these thynges) must come to
passe

passe, but the ende is not yet. * Nacion shall rise agaynst nacion, and realme against realme: and there shalbe pestilence, and höger and erthquakes in all places. All these are the begynnynges of sorowes.

* Then shall they put you to trouble, and shall kyll you & ye shalbe hated of all naciös for my names sake. And then shall many be offended, & shall betraye one another, & shall hate one another. And many false prophetes shall arise, & shall deceaue many. * And because iniquite shal haue ý vpperhand, the loue of many shall abate. ‡ But he that endureth to the ende, the same shalbe sake. * And this Gospell of the kyngdome shalbe preached in all the worlde, for a wytnes vnto all nacions, and then shall the ende come.

‡ When ye therfore shal se the abhominacion of desolacion (ý was spoken of by ‡ Daniel ý prophet) stande in the holy place whoso readeth it let hym understande. Then let them whych be in Jewry, flye into the moütaynes. And let hym whyche is on the house toppe not come downe to fet any thynge out of hys house. Nether let hym which is in the feide returne backe to fetch his clothes. Wo shalbe in those dayes to thē ý are wö chylde, & to thē ý geue sucke. But praye ye that your flyght be not in ý wynter, nether on the Sabboth daye. For then shalbe great tribulaciöns * such as was not sens the begynnynge of ý worlde to this tyme, nor shalbe. Yea, & except those dayes shuld be shortened, there shulde no flesche be saued: but for the chosens sake, those dayes shalbe shortened.

‡ Then yf any mā saye vnto you: lo here is Christ, or there: beleue it not. For there shall arise false Christes, and false prophetes * and shall shewe great miracles, & wonders. In so much (that yf it were possible) ý very elect shuld be deceaued: behold, I haue tolde you before. Wherfore, yf they saye vnto you beholde, he is in the deserte, go not ye forth: beholde, he is in the secrete places, beleue it not. For as the lyghtenynge cömeth out of ý east, & appeareth into ý west: so shal the commynge of the sonne of man be.

‡ For wheresouer a deed karkas is, euen there wyll the Egles also be gathered together. Immediatly * after the tribulaciös of those dayes, shal ý Sunne be darkened: & ý moone shal not geue her lyght, and the starres shal fal frö heauē, & the powers of heauē shalbe moued. And then shal appeare the token of the sonne of man in heauen. And then shal all the kynredes of the earth mourne, & they shal se * ý sonne of man cömynge in the clowdes of heauen, wö power & great glorye. And he shall sende hys Angels wö the great voyce of a tröpet, & they shall gather together his chosen, from the foure wyndes: euen from the hyghest partes of heauen, vntyll the endes therof.

* Learne a symilitude of the fygge tree: when his braunches is yet tender, & the leaues spröge, ye knowe ý sommer is nye. So lykewyse ye when ye se all these thynges, be ye sure that it is neare, euē at the dores. Verely I saye vnto you: thys generacion shall not passe, tyll all these thynges bē fulfylled. ‡ Heauen & earth shall passe, * but my wordes shall not passe. But of that daye & houre ‡ knoweth no man, no not the angels of heauen, but my father only.

* But as the dayes of Noe were so shal also the cömynge of the sonne of man be. For as in the dayes (that went before the floud) they dyd eate and drynke, marye, and were maryed euen vntyll ý daye that Noe entred into the shyp, & knewe not tyll ý floud came & toke them al away: So shal also the commynge of the sonne of man be. Thē shal two be in the feld, the one receaued, & the other refused * two wemen shalbe gryndynge at the mylll, the one receaued and the other refused (Two in a bed: ý one shalbe receaued, & ý other refused).

* Watche therfore, for ye knowe not what houre your Lorde wyll come. Of this yet be sure, that yf the good mā of the house knew what houre * the theke wolde come: he wold surely watche, and not suffer his house to be broken vp. Therfore, be ye also ready, for in such an houre as ye thynke not, wyl ý sonne of man come. Who is a faythfull and wyse seruaunte, whome his Lorde hath made ruler ouer hys householde, to gene them meate in season. Blessed is that seruaunte whome hys (Lorde whan he cömeth) shall fynde so doynge: Verely I say vnto you, that he shal make hym ruler ouer all hys goodes. But & yf that euell seruaunte saye in hys herte, my Lorde wyll be longe a cömynge (and so begynne to smyte hys felowes, yea, and to eat & drynke with the dronken) the saue seruaütes Lorde shall come in a day whē he loketh not for hym, and in an houre that he is not ware of, & shall hewe hym in peces, and geue hym hys porcion wyth ypocrites: there shal be weppynge and gnashynge of teth.

The. xxv. Chapter.

The ten virgyns, The talentes deliuered to the seruaunte, and of the generall iudgement.

Thē shal ý kyngdö of heauen be like vnto ten virgins, which toke their läpes, & wēt to mete ý bryd-grö. (& the bryde) But fyue of them were foolyshe, & fyue were wyse. They that were folysh, toke theyr läpes, but toke none oyle wö thē. But ý wyse toke oyle wö them in their vesseis wö ý läpes also. Whyle ý bryd-grome taryed, they al slombred & slept. And euē at mydnight, there was a crye made beholde, ý bryd-grome cömeth: go out to mete him. Thē al those virgins arose, & prepared

they? lāpes. So the foolyshe sayd vnto the wyse: geue vs of your oyle: for oure lampes are gone out. But ý wise answered, sayeng: not so lest there be not ynough for vs & you, but go ye rather to them that sel, and bye for your selues. And whyle they wēt to bye, the bydgrome came: and they that were ready went in wyth hym to the mariage, & ý gate was shut vp. Afterward came also ý other virgins, sayeng: * Lorde, Lorde, open to vs But he answered & sayde: verely I saye vnto you: I knowe you not. ‡ Watch therfore, for ye knowe nether the day, nor yet ý houre wherin the sonne of man shall come. ✠

B

* Math. xxiii. c

‡ mat. xxiii. d
Marke. xiii. d
Luke. xii. e

✠ * Lykewyse as a certayne mā ready to take his iorney into a straūge coūtre, called hys seruauntes, & delyuered vnto them hys goodes. And vnto one he gaue. v. talentes, to another. ii. & to another one: to euery man after hys habilite, & streyght way departed.

* mar. xiii. d
Luke. xix. b

Then he ý had receaued the fyue talentes, went, & occupyed w̄ the same, & wanne other fyue talentes. Lykewyse also he ý receaued two, gayned other two. But he that receaued that one, went & dygged in the erth, and hyd his lordes money. After a longe season the Lorde of those seruauntes came, and rekened wyth them. And so he that had receaued fyue talētes came, & brought other fyue talentes, sayeng: Sir, thou deliuerest vnto me fyue talentes: beholde, I haue gayned w̄ them fyue talentes mo. Hys lorde sayd vnto hym: well thou good and faythful seruaūt. Thou hast ben faythful ouer fewe thinges, I wyll make the ruler ouer many thynges: enter thou into the ioye of thy Lord. He also that had receaued two talentes, came & sayd Syr, thou delyuerest vnto me two talētes beholde, I haue wonne two other talentes wyth them: hys lorde sayde vnto hym: well good and faythful seruaūt. Thou hast bene faythfull ouer fewe thynges. I wyll make the ruler ouer many thynges: Entre thou into the ioye of thy Lorde. ✠

C

Then he wyych had receaued the one talent, came, & sayd: Sir I knewe ý that ý art an harde man: reapyng where thou hast not sowē, & gathering where thou hast not strawed, and therfore was I afrayed, & wente & hyd thy talēt in the erth: lo, there thou hast ý thine is. His lord answered & sayd vnto him thou euel & slouthful seruaūt, thou knewest, that I reape where I sowed not, and gather where I haue not strawed: ý oughtest therfore to haue delyuered my money to the exchaungers, & then at my cōmynge shulde I haue receaued mine owne wyth vauntage. Take therfore the talente frō hym, & geue it vnto hym which hath ten talentes. * For vnto euery one that hath shalbe geuen, and he shall haue aboundaūce: But he that hath not, from hym shalbe taken a waye, euē that wyche he hath. And caste the vnprofitable seruaunt into vtter darkenes * there shalbe weepynge and gnaschynge of teeth.

* mat. xxiii. c
mar. xiiii. c

✠ ‡ When ý sonne of man cōmeth in hys glorye, & all the holy angels with him, then shal he syt vpon the seate of hys glorye, and before him shalbe gathered al nacions. * And he shall separate them one from another, as a shepherde deuydeth the shepe frō the gootes: and he shall set the shepe on hys rygthe hande, but the gootes on the left. Then shal the kynge saye to thē ý shalbe on hys rygthe hāde. Come ye blessed of my father, inherete the kyngdome * prepared for you frō the begynnynge of the worlde. ‡ For I was an hōgred, & ye gaue me meate. I was thyrstye, & ye gaue me drynke. I was herbourlesse, & ye toke me in. Naked, & ye clothed me. * Sycke & ye visited me. ‡ I was in preson, & ye came vnto me. Thē shall the rygheteous answere hym sayenge: Lorde whē sawe we the anhōgred, and fed thee? or thyrsty, & gaue ý drynke? when sawe we the herborlesse, & toke the in? or naked, and clothed thee? or whē sawe we ý sycke, or in preson, and came vnto thee? And the kynge shall answere, and say vnto them verelye I saye vnto you, in as muche as ye haue done it vnto one of the leest of these my brethren, ye haue done it vnto me.

* Ma. xi. Ma. xi.
Ma. xi. Ma. xi.
Ma. xi. Ma. xi.
Ma. xi. Ma. xi.
Ma. xi. Ma. xi.
Ma. xi. Ma. xi.

D

Then shall he saye also vnto them, that shalbe on the lefte hande: * departe from me ye cursed ‡ into euerlastynge fyre: wyche is prepared for the deuyll & hys angels. For I was an hongred, and ye gaue me no meate. I was thyrstye, and ye gaue me no drynke. I was harborlesse, and ye toke me not in. I was naked, and ye clothed me not. I was sycke and in preson, and ye visited me not.

* Ma. xi. Ma. xi.
Ma. xi. Ma. xi.
Ma. xi. Ma. xi.
Ma. xi. Ma. xi.
Ma. xi. Ma. xi.
Ma. xi. Ma. xi.

Then shal they also answere him sayeng Lord, whē sawe we ý an hōgred, or a thyrst, or herbourlesse, or naked, or sycke, or in preson, & dyd not minister vnto thee? Then shall he answere them, sayenge: Verely I saye vnto you, in as muche * as ye dyd it not to one of the leest of these, ye dyd it not to me. And * these shall go into euerlastynge payne, the rygheteous into lyfe eternall. ✠

* Ma. xi. Ma. xi.
Ma. xi. Ma. xi.
Ma. xi. Ma. xi.
Ma. xi. Ma. xi.
Ma. xi. Ma. xi.
Ma. xi. Ma. xi.

✠ The. xxvi. Chapter.

✠ Mary Magdalene anoynted Christ. They tak the Easterlambe, Christ prayeth in the garden, Judas he trayeth him, Peter smyteth of Malcus eare, Christ is accused by false wytnesses, Peter denyed hym.

AND it came to passe, whē Jesus had fynished all these sayenges, he sayd vnto hys disciples: ✠ * ye knowe that after two dayes shalbe Easter, & the sonne of mā shalbe delyuered ouer, to be crucifyed. ‡ Then assembled together the chefe prestes and the scrybes and the elders of the people vnto the place of the hye prest, (wyche

I

* Ma. xi. Ma. xi.
Luke. xi.

‡ Joh. xi.

was

was called Cayphas) and helde a counsell that they myght take Jesus by subtelte, and kyll him. But they sayd: not on the holy day lest there be an vproure amonge the people.

When * Jesus was in bethany, in the house of Simō ý leper, ther came vnto hym a womā haynge an alabaster bore of precyous oyntement, and poured it on his heed as he sat at the borde. But when hys disceyples sawe it, they had indignacion, sayenge: Wherto serueth this wast? This oyntemēt myght haue bene well solde, and geuē to the poore. Whē Jesus vnderstode that, he sayde vnto them: why trouble ye the womā? For he hath wroughte a good worcke vpon me. * For ye haue the poore alwayes with you: But me shal ye not haue alwayes. And in ý he hath cast this oyntment on my body, she dyd it to burye me. Verely, I saye vnto you wheresoeuer thys Gospell shalbe preached in the worlde, there shal also this ý she hath done, be tolde for a memoriall of her.

* Thē one of the twelue (which was called Judas Iscarioth) went into ý chefe prestes, & sayde vnto them: what wyll ye geue me, and I wyll deliuer hym vnto you? And they apoynted vnto him thyrty peces of syluer. And frō that tyme forth he sought opportunitie to betraye hym.

* The fyrst day of swete bread, the disciples came to Jesus, sayeng vnto him, wher wylt thou that we prepare for the, to eate ý passeouer? And he sayde: go into the cytie to such a man, and say vnto him, the master sayeth: my tyme is at hāde, I wil kepe mine Easter by the, with my disciples: And ý disciples did as Jesus had apointed them, and they made ready the passeouer.

* Whē the euē was come, he sat downe wyth the twelue. And as they dyd eate, he sayde: Verely, I saye vnto you, that one of you shall betraye me. And they were exceadynge sorowfull, and beganne euery one of them to saye vnto him: Lord, is it I? He answered and sayde: he that dyppeth hys hāde wyth me in the dish, the same shall betraye me. * The sonne of man truly goeth, as it is wyttten of hym: but wo vnto that man, by whom the sonne of man is betrayed. It had ben good for ý mā, yf he had not bene borne. Thē Judas which betrayed him, answered and sayd: master, is it I? He sayd vnto him: thou hast sayd. Whā they were eatyng, Jesus toke bread, & whā he had geuen thākes, he brake it, & gaue it to the disciples, & sayd: * Take eate, thys is my body. And he toke the cup, & thanked, & gaue it them, sayenge: drynke ye all of this. For thys is my bloude (which is of the new testament) that is shed for many for ý remissiō of sinnes. But I say vnto you: I wyll not drynke hence forth of this frute of the vyne tree, vntyll that daye when I shall drynke it newe wyth you in my fathers kyngdome.

* And whē they had sayd grace, they went out vnto moūt Oliuete. Then sayeth Jesus vnto thē: all ye shalbe offēded because of me thys nyght. For it is written. * I wil smyte the shepherde, & the shepe of the flocke shalbe scattered abrode. But after I am rysen agayne, I wyll go before you into Galile. Peter answered, & sayde vnto him: * though all men be offended because of the, yet wyll not I be offended. Jesus sayd vnto him, Verely, I saye vnto the, that in thys same nyght, before the cocke crowe, thou shalte denye me thryse. Peter sayd vnto him: Yee, though I shulde dye wyth the, yet wyll I not denye ý: Lykewyse also sayde all the disciples.

* Then came Jesus wō them vnto a farme place (whych is called Gethsemane) & sayde vnto the disciples: syt ye here whyle I go & praye yonder. And he toke wyth hym Peter and the two sonnes of zebede, & beganne to waxe sorowfull and heuye. Thē sayd Jesus vnto thē: * My soule is heuy, euen vnto the deeth. Tary ye here: & watch wyth me. And he wēt a lytell farther, & fell flat on his face, and prayed, sayenge: O my father, yf it be possible, * let this cuppe passe frō me: neuertheleſſe, not as I wil, but as ý wylt. And he came vnto ý disciples, & found them a slepe, and sayeth vnto Peter: What coulde ye not watch with me one houre? watch and praye ý ye entre not into temptacyō. * The spryte is wyllynge, but the flesh is weake.

* He went awaye once agayne & prayed, sayeng: O my father, yf thys cup maye not passe awaye from me, excepte I drynke of it thy wyll be fulfylled. And he came, & founde thē a slepe againe. For their eyes were heuy. And he left them & went agayne, & prayed ý thyrde tyme, sayenge ý same wordes. Then cōmeth he to hys disceyples, and sayeth vnto them. Slepe on nowe, & take your rest. Beholde, ý houre is at hande, & the sonne of mā is betrayed into ý handes of synners. Ryse, let vs be goynge: behold, he is at hāde, that doth betraye me. * Whil he yet spake: lo, Judas one of the nombre of the twelue, came, & wyth hym a great multitude, wō swordes & staues, sent frō the chefe prestes and elders of ý people. But he ý betrayed him gaue thē a token, sayenge: whom soeuer I kysse that same is he, hold him fast. And forth wyth he came to Jesus, and sayd, hayle Master: and kissed him. And Jesus sayde vnto him: frēd, wherfore art thou come? Then came they, and layed handes on Jesus and toke him.

And beholde, one of them whyche were with Jesus, stretched out his hāde, and drue hys swearde, and stroke a seruaunte of the

hye prestes, and smote of his eare. Thē sayd
Jesus vnto him: put vp thy swerde into his
sheath.

* Genes. ix. a
Iohn. xviii. b
Apoca. xiii. c
Ezech. xi. d

* For all they that take the swerde: shall
perysh wyth ý swerde. Thynkest thou that
I can not nowe praye to my father, and he
shall geue me (euen nowe) more them twelue
Legions of Angels? But howe thē shall the
scriptures be fulfylled? for * thus must it be.

* Lu. xviii. d.

In that same houre sayde Jesus to the mul-
titude: * Ye be come oute as it were vnto a
theke, wych swerdes and staues, for to take
me. I sat daylie wyth you, teachynge in the
temple, & ye toke me not. * But all thys is
done, that the scrypptures of the Prophetes
myght be fulfylled. * Then all the disciples
forsoke him, & fleed. And they toke Jesus, &
led him to Cayphas ý hye preste, where the
Scribes and ý elders were assembled. But
Peter folowed hym a farre of, vnto the hye
prestes palace, & wente in, and sate with the
seruauntes, to se the ende.

‡ Mar. xiiii. e
Luke. xxii. f.

* Psalm. xxi.
and. xlix.

* Mar. xiiii. e
Luke. xxii. f.
John. xviii. e

F

* mar. xiii. f.
Actes. vi. d.

* The chefe Prestes and the elders, and
all the coūsell, sought false wytnes agaynst
Jesus (for to put hym to deeth) but founde
none: ye when many false wytnesses came,
yet founde they none. At the last came two
false witnesses, & sayde: Thys felow sayde:
* I am able to destroye the temple of God,
and to buylde it agayne in thre dayes. ‡ And
the chefe preste arose, & sayde vnto him: An-
swerest ý nothynge? Why do these beare
wytnes agaynst the? But Jesus helde hys
peace. * And the chefe preaste answered and
sayde vnto him: I charge the by the lyuinge
God, ý thou tell vs, whether thou be Christ
the sonne of God. Jesus sayth vnto hym:
thou hast sayde. Neuertheleſſe, I saye vnto
you * here after shall ye se the sonne of man
syttynge on the ryght hande of power, & cō-
mynge in the cloudes of the skye.

* mar. xiiii. f.
‡ Mar. xiiii. e

* mar. xiiii. g
Luke. xxii. g.

* mar. xiii. g

G

* Then ý hye preste rent his clothes, saying:
he hath spoken blasphemy: what nede we of
eny moo witnesses? Beholde, nowe ye haue
herde his blasphemy, what thinke ye? They
answered, and sayde: he is worthye to dye:
* Then dyd they spyt in hys face, and bukke-
ted hym wyth fistes. And other smote hym
on hys face with the palme of theyr handes,
sayinge: tell vs thou Christ, who is he that
smote the?

* Esaye. l. e.

Peter sat wythoute in the palace. And a
dāsell came to him, saying: Thou also wast
wyth Jesus of Galile: but he denied before
thē all, saying: I woot not what thou sayest
Whē he was gone out into the porche a no-
ther wenche sawe hym, and sayd vnto them
that were there: This felow was also with
Jesus of Nazareth. And agayne he denyed
wyth an othe (sayeng:) I do not know the
mā. And after a whyle, came vnto him they
(ý stode by) and sayd vnto Peter: * surely ý
art euē one of thē, for thy speach bewrayeth
the. Thā begāne he to curse and to sweare,
that he knewe not the mā. And immediatly
* the cocke crew. And Peter remembred the
worde of Jesu, which sayd vnto him, before
the cocke crowe, thou shalt denye me thrise:
and he wente out, and wepte bytterly.

* mar. xiiii. g
Luke. xxii. g
Iohn. xviii. g

* mar. xiiii. g

¶ The. xxvii. Chapter.

¶ Christ is deliuered vnto Pilate. Judas hangeth him selfe. Christ is crucifyed amonge theues. He dieth and is buryed, watchmen kepe the graue.

When the mornynge was come, * all the chefe prestes & the elders of the people held a counsayle agaynst Jesus, to put hi to deeth & brought hi boūd: & delyuered hi vnto Pōcious Pilate ý debite.

I

* Dis. Mar. xv. Luke. xxiii.

‡ Actes. i. Iohn. xi.

Then Judas (which had betrayed hym) seyng that he was condēpned, repented him selfe, and brought agayne the thirty plates of syluer, to the chefe Prestes & elders saye-nge: I haue sinned, betrayeng the innocent bloude. And they sayde: what is that to vs? Se thou to that. And he cast downe the syl-uer plates in the temple, and departed * and went and hanged hym selfe.

* xii. a. Actes. i.

And the chefe prestes toke the syluer pla-tes, & sayde: it is not lawfull for to put them into the treasure, bycause it is the prye of bloud. And they toke coūsell: & bought with them a potters felde to bury straungers in. Wherfor ý feld is called * (Haceldema, that is) ý feld of bloude, vntyll this daye. Then was fulfylled, that wych was spoken by Jere-my the Prophete, sayenge: * and they toke thyrty syluer plates, the price of hym ý was valued, whō they bought of the chyldren of Israel, and gaue them for the potters felde, as the Lord appointed me. * Jesus stode be-fore ý debite, and the debite asked him, say-enge: art thou the king of the Jewes? Jesus sayeth vnto him: Thou sayest. And whā he was accused of the chefe Prestes & elders, he answered nothing. Then sayeth Pilate vn-to him: hearest thou not, how many witnes-ses they laye against the? * and he answered him to neuer a word: in so much that the de-bite marueyled greatly.

* g.

B

* mar. xv. Luke. xxiii. Iohn. xviii.

* Esay.

* mar. xv.

* At that feast, the debite was wonte to delyuer vnto the people a presoner, whome they wold desyre. He had thē a notable pre-soner, called Barrabas. Therfore, when they were gathered together, Pilate sayde: * whether wyll ye that I geue loose vnto you? Barrabas, or Jesus, whyche is called Christ? For he knewe ý for enuye they had delyuered hym.

* mar. xv. Iohn. xviii.

when

When he was set downe to geue iudge-
ment, his wyfe sent vnto him sayenge: haue
thou nothynge to do with that iust mã. For
I haue suffred many thiges this daye in my
slepe because of him. * But the chefe prestes
& elders persuaded ý people, that they shulde
aske Barrabas, & destroye Jesus. The debi
te answered, and sayde vnto them: whether
of the twayne, wyll ye, that I let loose vnto
you? They sayde: * Barrabas. Pilate sayde
vnto them: what shall I do thẽ with Jesus
wych is called Christ? They all sayd vnto
him: Let him be crucified. The debite sayde:
What euell hath he done? But they cryed ý
more, sayenge, Let hym be crucifyed. When
Pilate sawe ý he coulde preuayle nothinge,
but ý more bulynes was made, he toke wa-
ter and wassched hys handes before the peo-
ple, sayenge: I am innocent of the bloude of
thys iust person, ye shall se. Then answered
all the people, and sayde: * hys bloude be on
vs, and on our chyldren. Then let he Bar-
rabas loose vnto them, and scourged Jesus
and delyuered hym to be crucifyed.

* Then the souldyers of the debite toke
Jesus in the cõmen hall, and gathered vnto
him all the company. And they stripped him
and put on him a purpel robe, and platted a
crowne of thornes and put vpon hys heade,
and a rede in hys ryght hande: and bowed ý
knee before hym: and mocked him, sayenge:
hayle, kynge of the Jewes. And whan they
had spyt vpon hym, they toke the rede, and
smote hym on the heed.

D And after that they had mocked hym, they
toke the roobe of hym agayne, and put hys
owne rayment on hym, & led hym a wayte to
crucifye hym. And as they came out, * they
founde a mã of Cyren (named Simon) him
they cõpelled to beare his crosse. * And they
came vnto the place which is called Golgo-
tha (ý is to say, a place of deed mes (coulles)
and gaue hym vyneger to drynke myngled
wyth gall. And whan he had tasted therof,
he wolde not drynke.

Whẽ they had crucified hym, they parted
his garmentes, & dyd cast lottes: ý it myght
be fulfylled wych was spoken by the Pro-
phet. * They departed my garmẽtes amõge
them: and vpõ my vesture dyd they cast lot-
tes. And they sat and watched hym there, &
* set vp ouer hys heed the cause of hys deeth,
wryten: Thys is Jesus the kynge of the
Jewes. * Thẽ were there two theues cruci-
fyed wyth hym, one on the ryght hande, and
another on the lefte.

* They that passed by, reuyled him, wag-
gynge theyr heades, and sayenge: thou that
destroyedest the temple of God and dyddest
build it in thre dayes, saue thy self. * Yf thou
be the sonne of God, come downe from the
crosse. Likewyse also ý hye prestes, mocking
him with ý Scribes and elders sayd: He sa-
ued other, him self can he not saue. If he be ý
kyng of Israel, let him now come down frõ
the crosse, & we will beleue him * He trusted
in God, let him delyuer hym now, yf he wyl
haue him, for he sayd: I am ý sonne of God.
The theues also which were crucified with
him, cast the same in his tethe.

* Frõ ý syxte houre was there darckness
ouer all the lãde vnto the nynth houre. And
about the nynth houre, Jesus cryed, wyth a
loude voyce, sayenge: Eli, Eli lamasabatha
ny. That is to saye: * my God, my God,
why hast thou forsaken me? Some of them
ý stode there, whẽ they herde ý, sayde: Thys
man calleth for Helias. And streyght waye
* one of them ranne, and toke a sponge, and
whan he had fylled it full of vyneger, he put
it on a rede, and gaue hym to drynke. Other
sayd, let be, let vs se whether helias wil com
and delyuer hym. Jesus, whan he had cryed
agayne wõ a loude voyce, yelded vp ý goost.

And beholde, ý * vayle of the temple dyd
rent into two partes, from the toppe to the
bottome, and the earth dyd quake, and the
stones rent, and graues did open: and many
bodyes of sayntes which slept, arose, & went
out of the graues after his resurrection, and
came into the holy cytie, and appeared vnto
many. * When the Centuriõ and they that
were with hym watchinge Jesus, sawe the
erthquake, and those thinges which happe-
ned, they feared greetly, sayenge: Truly e,
thys was the sonne of God.

* And many wemen were there (behol-
dynge him a farre of) wych folowed Jesus
frõ Galile, ministringe vnto hym. Amonge
which was Mary Magdalene, & Mary the
mother of James and Joses, and ý mother
of zebedes chyldre. When ý euen was come
* there came a ryche man of Arimathia na-
med Joseph, which also was Jesus disciple.
He wẽt vnto Pilate and begged the body of
Jesus: Then Pilate commaunded the body
to be delyuered. And whan Joseph had ta-
ken the body, he wrapped it in a cleane lyn-
nen clothe, and layed it in hys newe tombe,
which he had hewen out, euen in the rocke, &
rolled a great stone to ý dore of the sepulchre
and departed. And there was * Mary Mag
dalene and the other Mary syttinge ouer a-
gaynst the sepulcre. The nexte daye that fo-
lowed the daye of preparynge, the hye Pre-
stes and Phariseis came together vnto Pi-
late sayenge: Syr, we remember that thys
deceauer sayd whyle he was yet alyue. * Af-
ter thre dayes I wyll aryse agayne. Com-
maunde therfore that the sepulcre be made
sure vntill the thyrde daye, lest his disciples
come, and steale hym awaye & saye vnto the
people: he is rysen from the deed, & the laste
errour shalbe worse then the fyrst. Pylate
sayed

* Mat. xxvii. b

* Mar. xv. c
Luke. xxiii. a.

* Mar. xv. c.
Psalm. xxii. a

* Mar. xv. b.
John. xix. f.

* Mar. xv. b
Luke. xxiii. f.

* Mar. xv. b.
Luke. xxiii. g.

* Mar. xv. b
Luke. xxiii. g.

* Mar. xv. b.
Luke. xxiii. g.
John. xix. g.

* Mar. xv. b

* Mat. xvi. c.
and. xvii. b.
Marke. ix. a
Luke. xviii. f.

sayd vnto them: Ye haue the watch go your
waye, make it as sure as ye can. So they
wente, & made the sepulcre sure wyth wath
men, and sealed the stone. ✠

¶ The.xxviii.Chapter. ✠

¶ The resurrecyon of Christ. The hye prestes gene ý soudyers money to saye ý Christ was stollen out of his graue. Christ appeareth to hys disciples, and sendeth them forth to preach and to baptyse.

A Vpon an eueninge of the *Sabbo-
thes, whych dawneth ý fyrst daye
of ý Sabbothes, cam Mary Mag
dalen, and ý other Mary, to se the
sepulchre.

*Mar.xv.a. Luke.xxiiii.a John.xx.a.

And behold, ther was a great earthquake
for the angell of the Lord descended frō hea-
uen, & came and roulled backe the stone from
the dore, & sat vpon it. His coūtenaūce was
lyke lyghtnynge, and his rayment whyt as
snowe. And for feare of hym ý keepers were
astonnied, and became as deed men.

*Mar.xvi.b. Luke.xxiiii.a

*The angell answered, & sayde vnto the
wemen, feare ye not. For I knowe, ý ye seke
Jesus which was crucified: he is not here: he
B is rysen as he sayd. Come se the place where
that the Lord was layed: & go quickly, & tel
his disciples, ý he is rysen agayne frō ý deed
And behold, he goeth before you into galile,
there ye shal se him. Lo I haue tolde you. ✠

*Mar.xvi.b. Luke.xxiiii.b

✠ *And they departed quyckly from the
sepulcre wyth feare and greate Joye, & dyd
runne, to bryng his disciples worde. And as
they wēt to tell his disciples: beholde, Jesus
met thē, saying: All hayle. And they came &
held him by the fete, & worshipped him. Thē
sayd Jesus vnto thē: be not afrayde. Go tell
my brethrē that they go into Galile, & there
shal they se me. Whē they were gon, behold
C some of the keepers came into the cytie & she-
wed vnto the hye prestes, all ý thinges that
had happened. And they gathered thē toge-
ther wyth the elders, & toke counsell, & gaue
large money vnto ý soudiers, sayng: Saye
ye, ý his disciples came by nyght & stole him
awaye while ye slept. And yf this come to ý
rulers eares, we wyll persuade hym, & saue
you harmeles. So they toke ý money, & dyd
as they were taught. And thys sayinge is
noysed amonge ý Jewes vnto this daye. ✠

D ✠ Then the.xi. disciples wēt awaye into
Galile, into a moūtaine where Jesus had ap
pointed thē. And when they sawe hym, they
worshipped him. But some douted. And Je
sus came, and spake vnto thē sayinge: * All
power is geuen vnto me in heauē, & in erth.
Go ye therfore, & teach all nacyons, bapti-
sing them in the name of the father, & of the
sonne, & of the holy goost: Teachinge thē to
obserue all thynges, whatsoeuer I haue cō-
maunded you. And lo * I am wyth you all-
waye, euen vntyll ý ende of the worlde. ✠

*Math.xi.d. John.xvii.a.

Mar.xvi.c.

*Joh.xviii.b

¶ Here endeth the Gospell of
S. Mathew.

¶ The Gospell of
S. Marke.

¶ The fyrst Chapter. ✠

¶ The office of John ý baptist. The baptyme of Christ his fastynge, hys preachynge, and the callynge of Peter, Andrew, James, and John. Christ healeth the mā with the vncleane spryte, helpeth Peters mother in lawe, and cleanseth the leper.

THe begynning of ý gospell A
of Jesu Chryste ý sonne of
God, as it is wrytten in ý
Prophetes, * beholde, I
sende my messaūger before
thy face which shal prepare
thy waye before the. The
voyce of a cryer in ý wyl-
dernesse: *prepare ye ý waye of ý Lorde and
make his pathes straye. * John did baptise
in ý wildernesse, & preached ý baptime of re
pentaūce, for ý remission of synnes. And all
ý land of Jewry & they of Jerusalē, wēt out
vnto him, & were all baptised of hym in ý ry-
ver of Jordan confessynge theyr synnes.

*Mat. Luke.
*Mar. Luke.
*Mar. Luke.
*Mar. Luke.

*John was clothed with camelles heer,
and with a gyrdel of a skynne about his loy
nes. And he dyd eate locustes and wylde ho-
ny, and preached, sayenge: * He that is strō
ger then I, cōmeth after me, whose sho lat-
chet I am not worthy to stoupe downe, and
vnlose. I haue baptised you w̄ water: but he
shall baptyse you with the holy goost. ✠

*Mat. B
*Mar. Luke. John.

And it came to passe in those dayes, that
Jesus came from Nazareth, of Galile, *and
was baptised of John in Jordā. And assone
as he was come vp oute of the water: * he
sawe heauen open, and ý spryte descendinge
vpō him lyke a doue: And there came a voyce
from heauen. * Thou arte my deare sonne in
whom I deryte.

*Mat. *Mat. Luke.
*Mat. xii.b.c.

And immediatly * the spryte dryue hym
into wyldernesse: and he was there in the
wyldernesse. xl. dayes, and was tempted of
Sathan, and was wyth wylde beastes.
*And ý angels ministred vnto hym. After
that John was taken * Jesus came into Ga
lile preaching ý Gospell, of the kyngdome
of God. and sayenge: the tyme is come, & the
kyngdome of God is at hande * repent, and
beleue the Gospell.

*Mat. Luke. *Mat. Luke.
*Mat. *Mat.

*As he walked by ý see of Galile, he sawe
Symon and Andrew hys brother, castynge
nettes into ý see, for they were fyshers. And
Jesus sayde vnto them: folowe me, & I will
make * you to become fyshers of men. And
straygt waye they forloke theyr nettes, &
folowed him. And whā he had gone a lytell
further thence, he sawe James the sonne of
zebede, & John his brother, which also were
in the shyppe, mendynge theyr nettes. And
anone he called them. And they left their fa-
ther zebede

*Mat. *Mat.

ther zebede in the shyp with ý hyred seruaũts, and folowed hym.

C *And they came into Capernaum: and straypt waye on ý Sabboth dayes, he entred into ý synagoge, and taught, and they were astonied at hys learnynge. * For he taught them as one that had auctoritie, and not as the Scribes.

*And there was in theyr Sinagoge a mã vexed with an vncleane spryte, and he cryed saying. Alas, what haue we to do wyth the thou Jesus of Nazareth? Arte thou come to destroye vs? I know the what thou art, euẽ the holy one of God. And Jesus rebuked hym sayenge: holde thy peace, and come out of the man. And whan the vncleane spirite had toorne hym, & cried with a loude voyce, he came out of him. And they were all amased, in so muche that they demaunded one of another amonge them selues, sayeng: what thing is this? What newe doctrine is thys? for with auctorite cõmaunded he the foule spirites, and they obeyed him. And immediatly hys fame spred abrode through out all the regyon borderinge on Galile.

And forth with whã they were come out of the synagoge * they entred into the house of Symon and Andrew, wyth James and John. But Symons mother in lawe laye sycke of a feuer. And anone they tell hym of her. And he came, & toke her by the hande: & lift her vp: & immediatly ý feuer forsoke her & she ministred vnto thẽ. And at euen whan ý sonne was downe they brought vnto him all that were dyseased, and them that were vexed wyth deuels. And all ý cytie was gathered together at the dore, & he healed many that were sycke of diuerse diseases, & * caste out many deuels, & suffred not the deuels to speake, bycause they kne we hym.

And in the morynynge very early, Jesus (when he was rysen vp) departed, and wẽt out into a solitary place, and there prayed. And Symon and they that were with him, folowed after him. And whẽ they had foũde him, they sayd vnto him: all men seke for ý. And he sayde vnto them, let vs go into the next townes, that I may preach there also: for therfore am I come. And he preached in theyr synagoges, in all Galile, and cast the deuels out.

*And there came a leper to him, besechinge him, and kneelynge downe, and sayenge vnto hym, yf thou wylte, thou canst make me cleane. And Jesus had compassion on him, & put forth hys hande, touched hym, & sayeth vnto him: I will be thou cleane. And assone as he had spoken, immediatly the leprosy departed frõ him, and he sent him awaye forth with, and sayeth vnto hym. * See thou saye nothynge to any mã: but get ý hence, shewe thy selfe to the Preaste, and offer for thy cleansyng those thynges whych Moses commaunded, for a witnesse vnto them. But he (assone as he was departed) beganne to tell many thynges, and to publysh the sayenge: in so muche that Jesus coulde nomore opẽly entre into the cytie, but was wythout in deserte places. And they came to him frõ euery quarter.

C The. ii. Chapter.

C He healed ý mã of ý palsie, calleth Leui ý customer, eateth with open sinners, & excuseth his disciples.

AFter a fewe dayes also, he entred into Capernaum agayne, and it was noysed that he was in the house. And anone many were gathered together, in so muche that nowe there was no roume to receaue them, no, not so much as about ý dore & he preached ý word vnto thẽ. * And they came vnto hym, bryngynge one sycke of the palsye, which was borne of foure men. And whẽ they coulde not come nye vnto hym for preasse, they vncouered the roofe of the house that he was in. And when they had broken vp ý rofe, they dyd (with cordes) let downe the bed wherin the sycke of the palsie laye. Whẽ Jesus sawe theyr fayth, he sayd vnto the sycke of the palsye: * sonne, thy synnes be forgeuen the.

But there were certayne of the Scribes syttynge there, & thynkyng in theyr hartes: why doth he speake these blasphemeis? who can forgeue synnes, but God onely? And immediatly whẽ Jesus perceaued in his spryte that they so thought wythin them selues, he sayeth vnto them: why thinke ye such thynges in your hertes? Whether is it easyer to saye to the sycke of the palsye: thy synnes be forgeuen the: or to saye, arise, take vp thy bed, and walke? But that ye maye knowe, that the sonne of man hath power in earth to forgyue synnes, he spake vnto the sycke of the palsye: I saye vnto the: * arise, and take vp thy bedde, and get the hense vnto thyne owne house. And immediatly he arose, toke vp the bed, and went forth before them all: in so much that they were all amased, & glorified God, sayeng: we neuer saw it on this fashyon.

*And he went agayne vnto the see, & all the people resorted vnto hym, and he taught them. And as Jesus passed by, he sawe Leui the sonne of Alphe, syttyng at the receyte of custome, & sayde vnto him: folowe me. And he arose, and folowed hym. And it came to passe that whan Jesus sate at meate in hys house, many publicans and synners sat also together at mete wyth Jesus and hys disciples. For there were many, ý folowed hym. And when the Scribes and Phariseis hym eate with publicans and synners sayd vnto hys disciples: howe happe that he eateth, & drynketh wyth

and synners? When Jesus hearde ý, he sayd
vnto thē: They that be whole, haue no nede
*i. Timo. i. c. of the Phisicyon, but they that are syke. * I
came not to call the ryghtwyse, but synners
*Mat. ix. b. Luke. v. f. to repentaunce.

And the disciples of John and the Pha-
ryses dyd fast: and they come and saye vnto
him. Why do the dysciples of John and of ý
phariseis fast, but thy disciples fast not. And
Jesus sayde vnto thē, cā the chyldren of the
weddinge fast while the brydgrome is with
them? As longe as they haue the bridgrome
with them, they can not fast. But the dayes
wyll come, when the brydgrome shalbe ta-
ken awaye from them, and then shall they
fast in those dayes.

D No man also soweth a pece of newe clothe
vnto an olde garment, els taketh he awaye
the newe pece therof from the old, & so is the
rent worse. And no mā powreth new wyne
into olde bottels, els ý new wine doth burst
the bottels, and the wyne runneth oute, and
ý bottels are marred. But newe wyne must
be put into newe bottels.

* And it chaūsed (agayne) that he wente
* Mat. xii. a. Luke. vi. a. thorow ý corne feldes on ý Sabboth dayes
and his disciples, began by ý waye to pluck
the eares of corne. And ý Phariseis sayd vn-
to hym: beholde, why do they on the Sab-
both dayes, that which is not lawfull? And
he sayd vnto them: haue ye neuer read what
Dauid dyd whan he had nede, and was an
hungred, both he, and they that were wyth
*i. Re. xxi. b. him? * Howe he went into the house of God
in the dayes of Abiathar the hye prest, and
dyd eate the shewbread, (whych is not law-
ful to eate, but for the Prestes only) & gaue
also to them whych were wyth hym?
And he sayde vnto them: the Sabboth was
made for man, & not man for the Sabboth.
Therfore is the sonne of man, Lorde also of
the Sabboth.

¶ The. iii. Chapter.

¶ He helpeth the mā with the dried hande, choseth his Apostles, & casteth out the vncleane spryte, whyche the Phariseis ascribe vnto ý deuell. The brother, syster, and mother of Christ.

I And he entred agayne into the Syna-
goge, & there was a man there which
*Mat. xii. a. Luke. vi. a. had a * withered hand. And they wat-
ched him, whether he wolde heale him on the
Sabboth daye, that they myght accuse him
And he sayd vnto ý mā which had ý withe-
red hāde aryse, & stande in the myddes. And
he sayth vnto them, whether it is laufull to
do good on ý Sabboth dayes, or to do euel?
[illegible]aue lyfe, or to kyll? But they helde theyr
[illegible] And when he had loked roūd aboute
[illegible], wyth anger, mournynge on the
[illegible] of theyr hertes, he sayth to the mā,
[illegible] thyne hande. And he stretched
[illegible] hāde was restored, euen as
whole as the other. ¶

* And the Phariseis departed, & streyght
* Mat. waye gathered a coūsell (with them that be
longed to Herode) agaynste hym, that they
myght destroye him. But Jesus auoyded
his disciples to the see. * And a great multi-
* Mat. Luke. vi. tude folowed hym from Galile: and frō Iu-
rie, and from Jerusalem, and from Idumea
and from beyonde Iordane, * and they that
* Mat. Luke. vi. Joha. vi. dwelled aboute Tyre and Sydon, a greate
multitude of mē: which (whē they had herde
what thynges he dyd) came vnto hym. B

And Jesus cōmaunded his disciples, that
a shyp shuld wayt on hym, because of ý peo-
ple: lest they shulde thronge him. For he had
healed many, in so moche that they presse
vpon him, for to touch hym, as many as had
plages. And when ý vncleane spretes sawe
him, they fell downe before hym, and cryed,
sayinge: thou art the sonne of God. And he
straytly charged them that they shulde not
make him knowne.

And he went vp into a mountayne, & cal-
led vnto hym whō he wolde, and they came
vnto hym. * And he ordeyned the twelue
* Mat. x. that they shulde be wyth hym, & ý he myght
C sende thē forth to preach: & that they myght
haue power to heale syknesses, & to cast out
deuyls. And he gaue vnto Symon to name
Peter. And he called James the sonne of ze-
bede and Jhō, James brother, and gaue thē
to names Bonarges, whyche is to saye, the
sonnes of thonder. And Andrewe, & Philip,
& Bartholomewe, and Matthewe, & Tho-
mas, and James ý sonne of Alphe, & Thad-
deus, and Symon of Canaan, and Judas
Iscarioth: which also betrayed hym.

And they came into the house, and the peo-
ple assembled together agayne, so that they
had not leyser, so moch as to eate bread. And
when they that belonged vnto hym, hearde
of it, they wente out to laye hādes vpō him.
For they sayde, he is made. And the scrybes
which came downe from Jerusalem, sayde:
he hath Belzebub, and * by the chefe deuyll,
* Mat. xii. and. xii. Luke. xi. casteth he out deuyls. And he called thē vn-
to him, and sayde vnto them in parables. D

How can Sathā drive out Sathan? And
yf a realme be deuyded agaynst it selfe, that
realme can not endure: And yf a house be de
uyded agaynst it selfe, that house can not cō
tynue. And yf Sathan make insurrecyon
agaynst hym selfe, & be deuyded, he cā not cō
tynue, but hath an ende: No man can entre
into a strong mans house, & take awaye his
goodes, excepte he fyrst bynd ý stronge mā,
& then spoyle his house. Verely I saye vnto
you, all synnes shalbe forgeuen vnto mens
children and blasphemies wherwith soeuer
* Mat. xii. Luke. xii. they haue blasphemed: * But he ý speaketh
blasphemy agaynst the holy goost, hath ne-
uer forgeuenes, but is in daunger of eternal
damnacyon.

damnacyon: For they sayde: he hath an vncleane spyrete. * There came also his mother & his brethrē, & stode wythout, and sent vnto hym to call hym out. And ý people sat about hym, & sayde vnto hym: beholde, thy mother and thy brethren seke for the wythout. And he answered them, sayinge: who is my mother and my brethren? And whan he had loked rounde about on his disciples, which sat in compasse about hym, he sayde: beholde my mother and my brethren. For whosoeuer doeth the wyll of God, the same is my brother and my syster and mother.

¶ The. iiii. Chapter.

¶ The parable of the sower. Cryst stilleth the tempeste of the see, which obeyed hym.

AND he begāne agayne, to teach by the see syde. And ther gathered together vnto hym moche people, so greatly that he entred into a shyppe, * and sat in the se, and all the people was by the see syde on the shore. And he taught them many thynges by parables, and sayd vnto them in hys doctrine: Herkē to: beholde, * there wēt out a sower to sowe. And it fortuned as he sowed, that some fell by the way syde, and the fowles of the ayre came, & deuoured it vp: some fel on stony groūde where it had not much earth: & immediatly sprāge vp, because it had not deepth of earth, but as sone as the sonne was vp, it caughte heat: & because it had not rotynge, it wyddred awaye.

And some fell amonge thornes, & ý thornes grewe vp, and choked it, and it gaue no frute. And some fell vpō good grounde, and did yelde frute that sprange vp, and grewe, and brought forth, some thyrty folde, and some syxtye fold, and some an hundred fold, and he sayde vnto them: he that hath eares to heare let hym heare.

And when he was alone, they that were about hym wyth the twelue asked hym of the parable. And he sayde vnto them: * To you it is geuen to knowe the mystery of the kyngdome of God. But vnto them that are without, all thynges happen by parables: ý when they se, they maye se, and not discerne, & when they heare, * they maye heare, and not understande: lest at any tyme they should turne, and their synnes shulde be forgeuen them. And he sayde vnto them: Knowe ye not this parable? & how then will ye knowe all other parables.

* The sower soweth the worde. And they (wherof some be rehearsed to be by ý waye syde) are those, where the worde is sowen: And whē they heare, Sathā cometh immediatly, and taketh a waye the worde ý was sowen in their hertes. And lykewyse the other that receaue sede into ý stonye groūd, are they: whych when they heare the word, at once receaue it with gladnes, yet haue no rote in thē selues, and so endure but a tyme: and anon whā trouble & persecucion ariseth for the wordes sake, they fall immediatly. There be other also ý receaue seede in to thornes & those are such as heare the word, & the cares of this worlde, and ý dysceytfulnes of riches, & the lustes of other thinges, enter in & choke the worde, & it is made vnfrutefull: and other there be, ý haue receaued seed into a good groūde: they are such ý heare ý word and receaue it, so that one corne doth bringe forth thyrty, some syxty, some an hundred.

And he sayde vnto them: * is the candle lyghted, to be put vnder a bushell, or vnder the table? It is not lyghted to be put an a cādelstyk? ¶ For there is nothynge so preuy, ý shall not be opened: nether haty it bene so secret, but ý it shall come abroode. If any mā haue eares to heare, let hym heare. And he sayde vnto them: take heede what ye heare: * With what measure ye meat, with ý same shall other men measure vnto you agayne. And vnto you that heare, shall more be geuen. For * vnto hym that hath, shall it be geuen & from him that hath not, shall be taken awaye, euen that whych he hath.

And he sayd: so is the kyngdome of God, euē as * ý a mā shuld sowe sede in ý groūd, and shulde slepe, and rise vp nyghte & daye: and the sede shulde sprynge and growe vp, whyle he is not aware. For the earth bringeth forth frute of her selfe: fyrst the blade, then the eare, after that the full corne in the eare. But when the frute is brougte forth anon he thrusteth in the sickell, because the heruest is come.

And he sayde: where vnto shall we lyken the kyngdome of God? or wyth what cōparison shal we cōpare it? * It is lyke a graine of mustard seed: whych when it is sowen in the earthe, is lesse then all seedes that be in ý earth: whan it is sowē, it groweth vp, and is greater then all herbes: and beareth great braunches, so that the fowles of the ayre maye make theyr nestes vnder the shadowe of it.

* And with many suche parables spake he the worde vnto them, after as they myghte heare it. But wythout parable spake he nothyng vnto thē. But whē they were alone, * he expounded all thynges to hys disciples. And the same daye when euen was come, he sayde vnto them: let vs passe ouer vnto the other syde. And they lefte the people, & toke him, euē as he was in the ship. And ther wer also wyth hym other shippes.

* And there arose a great storme of wynde, & ý waues dashed into ý ship, so that it was now full. And he was in ý sterne a slepe on a pelow. And they awaked hym, & sayde vnto hym: Master carest ý not, that we perishe?

And he

* Mat. b. d. Luk. viii. c. and. xi. e.
¶ * Mat. x. c. Luke. viii. b. and. xii. a.
* Mat. vii. a. Luke. vi. f.
* Mat. xiii. b and. xxv. c. Luke. viii. c. and. xix. d.
* Mat. xiii. d
* Mat. xiii. d. Luke. xiii. d.
* Mat. xiii. e.
* Mat. xiii. e.
D * Mat. viii. c. Luke. viii. c.

And he rose vp, and rebuked the wynde, and
sayde vnto the see: peace, be styll. And the
wynde ceassed, and there folowed a greate
calme. And he sayde vnto them: why are ye
so fearfull? How happeneth it, that ye haue
no fayth? And they feared exceedingly, and
sayde one to another: who is thys? For both
wynde and see obey hym.

¶ The.v. Chapter.

¶ Christ deliuereth the possessed from ye vncleane spyrit: the woman from the bloudy yssue, and raysyth the captaynes doughter.

And they cam * ouer to the other syde
of the see into the countre of the Ga-
derenites. And whē he was come out
of the shyp, immediatly there met hym oute
of the graues a man possessed of an vncleane
spyrite, wyych had his abydinge amonge the
graues. And no man coulde bynde hym: no
not with cheynes, because that whē he was
oftē boūd wyth fetters & cheynes, he pluc-
ked the cheynes asunder, & brake the fetters
in peces. Nether coulde any mā tame hym.
And alwayes, night and daye he was in the
mountaynes and in the graues, cryeng and
beatyng him selfe with stones. But whē he
had spyed Jesus a farre of, he ranne, & wor-
shipped him, and cried with a loude voyce &
sayde: * what haue I to do wyth the? Jesus
thou sonne of ye moost hyest God? I requyre
the in ye name of God that thou tormente me
not. For he sayd vnto hym: come out of the
man thou foule spyrite. And he asked hym,
what is thy name? And he answered and
sayde vnto hym: my name is Legion, for we
are many. And he prayed him instātly, that
he wolde not sende them awaye oute of the
countre.

But there was there nye vnto the moun-
taynes * a greate heerd of swyne fedynge, &
all ye deuels besought him, sayinge: sende vs
vnto the heerd of swyne, that we maye enter
into thē. And anone Jesus gaue them leaue.
And the vncleane spyrites went out, and en-
tred into ye swyne. And the heerd was caryed
headlyng into the see. They were almost. ii.
M. & were drowned in ye see. And the swyne
heerdes fled, and tolde it in ye cytie, and in the
feldes. And they wēt out for to se, what had
happened: and came to Jesus, and sawe him
that was vexed wō the fende & had ye Legiō,
syt both clothed and in hys ryght mynde, &
they were afrayed. And they ye sawe it tolde
them, howe it had happened to hym ye was
possessed with the deuel: & also of the swyne.

* And they beganne to prayе hym, that he
wolde departe out of theyr coast. ¶ ‡ And
when he was come into the shyppe, he ye had
the deuell prayed hym, that he myghte be wō
hym. Howbeit, Jesus wolde not suffre him,
but sayd vnto hym: go to thyne owne house
& to thy frendes, and shewe thē howe greate
thinges the Lord hath done for ye, and howe
he hath had compassiō on the. And he depar-
ted, and beganne to publyshe in the tency-
ties, how great thinges Jesus had done for
hym, and all men dyd marualye.

And when Jesus was come ouer agayne ¶
by shippe vnto ye other syde, moch people ga
thered vnto hym, & he was nye vnto the see.

* And beholde: there came one of the rulers
of the sinagoge, whose name was Jairus: &
when he sawe him, he fell downe at his fete,
& besought him greatly, sayinge my dough-
ter lieth at poynt of deeth, I prayе the come
and laye thy hande on her, that she maye be
safe & lyue. And he went wyth him, & moche
people folowed hym, and thronged hym.

* And there was a certeyn womā, wyyche
had bene dyseased of an yssue of bloude. xii.
yeres, & had suffred many thynges of many
physyciōs, & had spent al ye she had, and felte
none amendemente at all, but rather was
worse, and worse. When she had herd of Je
sus, she came in ye preasse behind hym, & tou-
ched his garmente. For she sayde: yf I maye
but touche his clothes, I shal be whole. And
streyght waye the fountayne of her bloude
was dryed vp, and she felt in her body, that
she was healed of that plage.

And Jesus immediatly felynge in him self
that vertue proceaded frō him, tourned him
aboute in the preasse, and sayd: who touched
my clothes? And hys dyscyples sayde vnto
him: ye seest the people thrust the, & asketе, ye
who did touch me? And he loked roūdabout
for to se her that had done this thynge. But
the woman fearing & trembling (knowing
what was done wyth in her) came, and fell
downe before hym, & tolde hym all ye truthe.
And he sayd vnto her: Doughter * thy fayth
hath saued the: go in peace, and be whole of
thy plage.

* Whyll he yet spake there came frō the ru-
ler of the synagoges house, certayne wyych
sayde: thy doughter is deed: why dyseasest ye
ye master any further? Assone as Jesus herde
the worde ye was spoken, he sayd vnto ye ru-
ler of the Synagoge: be not afrayed: onely
beleue. And he suffred no man to folow him,
saue Peter, and James, and John the bro-
ther of James. * And he cam vnto the house
of the ruler of the Synagoge, and sawe the
wondringe: and them that weyte and way-
led greatly, and went in, and sayd vnto thē:
why make ye thys a doo, and wepe? The
damosell is not deed, but slepeth. And they
laught him to scorne. But he put thē all out,
and taketh the father and the mother of the
damosell, and them that were wyth hym,
and entreth in where the damosell, laye, and
taketh the damosell by the hand, and sayeth
vnto her. Tabita, cumi: which is (yf one do
interpret it) damosell, I saye vnto ye, arise.

And

* Mat. viii. d Luke. viii. d.

* Mat. viii. d Actes. xvi. c.

* Mat. viii. d Luke. viii. d.

* Luke. viii. e ‡ Mat. viii. d.

* Mat. Luke.

* Luke.

* Mat. Luke.

* Mat. Luke.

And streyght waye the damesell arose, and walked. For she was of the age of twelue yeares. And they were astonyed out of measure. And he charged them straytely, that no man shulde knowe of it, and commaunded, to geue her meate.

¶ The. vi. Chapter.

Cristi sendeth hys Apostles to heale them that were diseased. Of Jhon & Herode. Of the. v. loues & .ii. fishes. And of the walkynge on the see.

AND he * departed thēce, & came into hys owne coūtre, and hys disciples folowed hym. And when the Sabboth daye was come, he beganne to teache in ý synagoge. And many that heardе hym were astonyed, and sayde: from whence hath he these thynges? And what wysedome is thys that is geuen vnto hym: and such vertues ý are wrought by hys handes? * Is not thys the carpenter Maryes sonne, the brother of James and Joses and of Juda & Symon? & are not hys systers here wyth vs? And they were offended at hym. Jesus sayd vnto thē: & a Prophet is not despysed, but in his owne countre, and amōge hys owne kynne, and in his owne houshold. And he could there shew no myracle, but layde hys handes vpō a few sycke folke, and healed them, and marueled, because of theyr vnbeleke. ✠

* And he went about by the townes that laye on euery syde, teachyng. & And he called the twelue, and beganne to sende them forth two & two, and gaue thē power agaynst vncleane spirites. And cōmaūded thē, that they shulde take nothynge in theyr iorney saue a rodde onlye: no scryppe, no breade, no money in theyr purse, but shuld be shood wō sandals. And that they shuld nod put on two cootes. And he said vnto them: whersoeuer ye entre into an house, there abyde, tyll ye departe thēce. * And whosoeuer shal not receaue you nor heare you, whē ye departe thence, shake of the dust that is vnder your fete, for a wytnesse vnto them. * I saye verely vnto you: it shalbe easyer for Sodom & Gomor in the day of iudgement, then for that cytie. & And they went out & preached, that mē shulde repent: & they cast out many deuels: & anoynted many that were sycke with oyle, and healed them.

* And kynge Herode herde of hym (for hys name was spred abrode) and he sayde: John Baptyst is rysen agayne frō the dead, & therfore myracles are wrought by hym. Other said it is Helias: some said: it is a prophet, as one of ý prophetes. But whē Herod heardе of hym he sayd: It is John whome I beheaded, he is rysen from death agayne. ✠ For Herode hym selfe had sent forth men & warre, and layed handes vpon John, and bōude hym, & cast hym into prison for Herodias sake, hys brother Phylyppes wyfe (because he had maryed her.) For John sayde vnto Herode. * It is not lawfull for the to haue thy brothers wyfe. Herodias layde wayte for hym, & wold haue kylled hym, but she could not. For Herode feared John, knowynge ý he was a iust mā & an holy: & gaue him reuerence: & when he heardе hym, he dyd many thynges, and heardе hym gladly. * Leu. xviii. d and. xx. d

And when a cōuenient daye was come, ý Herode on hys * byrth daye, made a supper to the lordes hye captaynes, & chefe estates of Galile: & whē ý doughter of the same Herodias came in, & daūsed, & pleased Herode & thē that sat at bourde also: the kynge sayde vnto ý damesel: aske of me what thou wylt, and I will geue it the. * And he sware vnto her: what soeuer ý shalt aske of me, I wyll geue it the, euē vnto ý one halfe of my kyngdome. And she went forth, & sayde vnto her mother: what shall I aske? she sayde: John Baptistes heade. And she came in straygot waye with hast vnto the kynge, & asked sayenge: I wil, ý thou geue me by & by in a charger, the head of John Baptyst. And ý kynge was sory: howbeit for hys othes sake, and for theyr sakes wych sat at supper also, he wolde not cast her of. And immediatlye the kynge sent the hangman, and commaunded hys heade to be brought in. And he wente, & beheaded him in the prison, and brought his heade in a charger, and gaue it to the damosell, and the damosell gaue it to her mother. And whan hys disciples heardе of it, they came, and toke vp hys body, and layed it in a graue. ✠ * Gene. xl. d * mat. xiiii. a.

And the Apostles gathered thē selues together vnto Jesus, & tolde hym all thynges both what they had done, & what they had taught. And he said vnto thē * come ye alone out of the waye into the wylderness, & rest a whyle. For there were many commers and goers, and they had no leasure so much as to eate. ‡ And he went by shyp out of the waye into a desert place. And the people spyed thē whē they departed: & many knewe hym, and rāne a foote thyther out of all cyties, and cam thyther before them, & came together vnto hym. And Jesus went out & saw: much people, * & had cōpassion on thē, because ‡ they were lyke shepe, not haupnge a shepherde. And he began to teach them many thynges. * mat. xiiii. b Luke. ix. b John. vi. a ‡ mat. xiiii. b * Math. ix. d. and. xiii. b ‡ Eze. xxxiiii. a.

* And when ý daye was now farre spent, hys disciples came vnto hym, sayenge: thys is a deserte place, and now the tyme is farre passed, let them departe, that they maye go into the coūtrey roūde aboute, and into the townes, & bye them breade: for they haue nothynge to eate. He answered and sayd vnto them, geue ye them to eate. And they said vnto hym: shall we go & bye two hūdred penyworth of breade, & geue thē to eate? He sayd vnto thē: * how many loaues haue ye. Go & loke. And whē they had searched, they sayd: * mat. xiiii. d Luke. ix. d John. vi. a * mar. viii. a

fyue & two fysches. And he cõmaũded them, to make them al syt downe by cõpanies vpõ the greene grasse. And they sate downe here a rowe and there a rowe, by hundredes & by fyfties. And whẽ he had taken the fyue loaues and the two fysches, and loked vp to heauen, he blessed and brake the loaues, & gaue them to hys disciples, to set before them: and the two fysches deuyded he amonge them al. And they all dyd eate, and were satisfyed. And they toke vp twelue baskettes ful ther of, and of ỳ fysches. And they that dyd eate, were about fyue thousande men.

F * And streyght way he caused his disciples
* mat. xiiii. c to go into the shyppe, and to go ouer the see before vnto Bethsaida, whyle he sent away
* Mat. xiiii. c John. vi. b the people. * And assone as he had sente them away, he departed into a moũtaine to pray.
✠ And whẽ euen was come, the shyp was in the myddes of the see, and he alone on the lande, & he sawe them troubled in rowynge, for the wynde was cõtrary vnto them. And aboute the fourth watche of the nyghte, he came vnto them, walkyng vpon the see, and wolde haue passed by them. But whan they sawe hym walkynge vpõ the see, they supposed it had ben a spirite, & cried out: for they al sawe hym, & were afrayed. And anone he talked wyth them, and said vnto them: be of
G good cheare, it is I, be not afrayed. * And
* mat. xiiii. c he went vp vnto them into the shyppe, & the wynd ceased, & they were sore amased in thẽ selues beyõde measure, and marueyled. For they remembred not of the loaues, because their herte was blynded.

And when they were ouer the water, they came into the lãde of Genezareth & drue vp into the hauẽ. And assone as they were come out of the shyppe, streyght way they knewe hym, and ranne forth through out all the region rounde aboute, & began to cary aboute in beddes those that were sycke, when they herde that he was there. And whyther soeuer he entred, into townes, cyties, or vyllages, they layde the sycke folkes in the streates, & prayed hym that they myght touche & it were but the hẽme of hys vesture. And as many as touched hym, were sake. ✠

¶ The. vii. Chapter.

¶ The disciples eate wyth vnwaslhen handes. The commaundement of God is transgressed by mennes tradycions. Of the woman of Syrophenissa. Of the Sabboth.

A
* Mat. xv. a. AND * the Phariseis came together vnto hym, and dyuers of ỳ Scribes whych came from Ierusalẽ. And when they sawe certayne of hys disciples eat bread with commen (that is to saye, with vnwaslhen) handes, they complayned. For the pharyses and all the Iewes, excepte they washe their handes ofte, eate not, obseruynge the tradicions of the elders. And whẽ they come from the market, excepte they washe, they eate not. And many other thynges there be, which they haue taken vpon thẽ to obserue, as the washynge of cuppes and cruses, and brasen vessels, and of tables.

Then asked him the Phariseis & Scribes B
why walke not thy disciples accordynge to the custome, ordeyned by the elders, but eat bread with vnwaslhen handes? He answered & sayd vnto thẽ: wel prophesied Esayas
* Esa. Mat. of you, ypocrites, as it is wrytten: * Thys people honoreth me wyth their lyppes, but their herte is farre frõ me: howbeit, in vaine do they serue me, teachynge the doctrines & cõmaũdemẽtes of mẽ. For ye layd ỳ cõmaũdement of God aparte, & obserue ỳ constituciõs of mẽ, as ỳ washing of cruses & of cuppes, & many other such lyke thynges ye do.

And he sayd vnto thẽ: well, ye cast asyde the commaũdement of God, to mayntayne
* Exo. Deu. v. Epho. vi. Exo. xx. Leui. xx. Prou. xx. your owne cõstituciõs. * For Moses sayd: honoure thy father & thy mother: & + who so curseth father or mother, let him dye ỳ death But ye saye: a mã shall saye to father or mother, Corban: wych is, what gyfte soeuer commeth fro me, shalbe for thy profyt. And so ye suffre hym nomore to do ought for hys father or his mother, and make the worde of God of none effecte, through your owne cõstitucion wych ye haue ordeyned. And many such thynges do ye.

And when he had called al the people vnto hym, he sayde vnto them: herke vnto me, C
* mat. xv. every one of you, and vnderstande. * There is nothynge without a man that can defyle hym, whẽ it entreth into hym: but the thynges wych procede out of a man, those are they that defyle the man. Yf any man haue eares to heare, let hym heare. And when he came into the house awaye from the people, hys disciples asked him of ỳ similitude. And he sayd vnto thẽ: are ye also so greatly wyth out vnderstandyng? Do ye not yet perceaue ỳ what soeuer thinge from wout, entreth into a mã, it cã not defyle hi, because it entreth not into his hert but into ỳ bely: & goeth out into the draught, pourgyng out all meates?

And he sayd: that wych commeth out of a man defyleth the man. For from wyth in euen oute of the herte of men proceade euell thoughtes, aduoutry, fornicacion, murther, thefte, couetousnes, fraude, deceyte, vnclennes, a wycked eye, blasphemyes, pryde, foolyshnes: all these euel thynges come from wyn, and defyle a man. * And from thence he
* Ma. rose, & went into ỳ borders of Tyre & Sidõ & entred into an house. & wold ỳ no mã shuld haue knowẽ. But he coulde not be hyd. For a certayne woman (whose doughter had a foule spirite) as soone as she herde of hym, came, & fell at hys fete. The woman was a Greke out of ỳ naciõ of Syrophenicia, & she besought

besoughte hym, that he wold cast out the deuyll from her doughter. But Jesus sayd vnto her: let the chyldren fyrst be fed. For it is not mete, to take the chyldrens bread, and to cast it vnto whelpes. She answered & sayde vnto hym: euen so Lorde, *neuertheleſſe the whelpes also eat vnder the table of the chyldrens cromes. And he sayd vnto her: for this sayenge go thy waye, the deuyll is gone out of thy doughter. And when she was come home to her house, she founde that the deuell was departed, and her doughter lyenge on the bedde.

✠ * And he departed agayne from the coastes of Tyre and Sidon, and came vnto the sea of Galile thorow ý myddes of ý coastes of the ten cyties. * And they brought vnto hym one that was deafe and had an impediment in hys speche, and they prayed hym to put hys hande vpon hym. And whē he had taken hym aside from the people, he put his fingers into hys eares, and dyd spyt, & touched hys tonge, and loked vp to heauen, and sighed, and sayd vnto hym: Ephata, that is to saye be opened. And straygt waye hys eares were opened, and the strynge of hys tonge was loused, and he spake playne.

* And he cōmaunded them, that they shulde tell no man. But the more he forbad them, so muche the more a great deale they published, sayenge: He hath done al thynges wel, he hath made both ý deafe to heare, and the dome to speake. ✠

¶ The. viii. Chapter.

¶ The myracle of the seuen loues. The Pharises aske a sygne. The leuen of the Pharises. The blynde receaueth hys syght.

IN those dayes * whē ther was a very great company, and had nothynge to eate. Jesus called hys disciples to him and sayd vnto them: I haue compassion on the people, because they haue now ben with me thre dayes, and haue nothynge to eate: & yf I sende thē awaye fastyng to theyr owne houses, they shall faynt by the waye. * For dyuers of them came from farre. And his disciples answered hym: where shulde a man haue bread here in the wyldernes to satisfye these? And he asked them: howe many loues haue ye? They sayd: seuen. And he cōmaunded the people to syt downe on the grounde. And he toke the seuen loues, and whē he had geuen thankes, he brake, and gaue to his disciples, to set before them. And they dyd sette them before the people. And they had a fewe small fyshes. And when he had blessed, he cōmaunded them also to be set before them. And they dyd eate, and were suffysed. And they toke vp of the broken meate that was lefte seuen baskettes full. And they that dyd eate: were aboute foure thousande. And he sent them awaye. ✠

And anone he entred into a shyp with his disciples, and came into the parties of Dalmanutha. * And the Pharises came forth, and beganne to dispute wyth hym, sekynge of hym a sygne from heauen, tēptynge hym. And when he had sighted in hys sprete, he sayeth: why doth this generacio seke a signe? Verely I saye vnto you, there shal no signe be geuen vnto thys generacion. And he lefte them, and went into the shyp agayne, and departed ouer the water.

And they had forgotten to take bread wō them, nether had they in the shyp with them more then on loofe. And he charged them, sayeng: ✠ * Take hede, beware of the leuē of the Pharises, and of the leuen of Herode. And they reasoned amonge them selues sayenge: We haue no bread. And Jesus knewe it, & sayeth vnto them: why take ye thought because ye haue no breade? perceaue ye not yet nether vnderstāde? Haue ye your hert yet blynded? Haue ye eyes, and se not? and haue ye eares, and heare not? Do ye not also remēber? * Whē I brake fyue loues amōge fyue thousande men, how many baskettes full of brokē meat toke ye vp? They say vnto him, twelue. * When I brake seuen amōge foure thousande, howe many baskettes of the leauynges of the brokē meat toke ye vp? They sayd: seuē. And he sayd vnto them: howe happeneth it that ye do not vnderstande?

✠ And he came to Bethsayda, and they brought a blynde man vnto hym, & desyred hym to touche hym. And he caught ý blynde by the hande, and led hym out of the towne: and when he had spyt in hys eyes, & put hys handes vpon hym, he asked hym yf he sawe ought. And he loked vp, & said: I se the men: for I perceaue thē walke as they were trees. After that, he put hys handes agayne vpon hys eyes, & made hym se. And he was restored, and sawe euery man clearly. And he sent hym home to hys house, sayenge: nether go into ý towne, nor tel it to any in ý towne. ✠

* And Jesus went out, & his disciples in to the townes that longe to the cytie called Cesarea Philippi. And by the way he asked hys disciples, sayeng vnto thē: whom do mē saye ý I am? And they answered: some saye, that thou art John Baptist, & some saye, Helias. Agayne, some saye, that thou arte one of the nombre of the Prophetes. And he said vnto them: but whom saye ye that I am? Peter answereth & sayeth vnto hym: * thou art very Christ. And he charged thē, ý they shuld tel no mā of him. And he begāne to teach thē how that the sonne of mā must suffer many thynges, and be reproued of the elders, & of the hye prestes, and scrybes, and be kylled, & after thre dayes arysse agayne. And he spake that sayenge openly. And Peter toke hym

 aside

aſyde, and began to chyde hym. But he turned about, and loked on his diſciples, and rebuked Peter, ſaying: Go after me Satan. For thou ſauereſt not the thynges that be of God, but the thynges that be of men.

*mat. xvi. d. and. x. b Luke. ix. c and. xiiii. e

*And when he had called the people vnto hym w̃ hys diſciples alſo, he ſayde vnto them. Whoſoeuer wyll folowe me, let hym forſake hym ſelfe, & take vp hys croſſe, and folow me. For whoſoeuer wyl ſaue his lyfe, ſhal loſe it. But whoſoeuer ſhal loſe his lyfe for my ſake & the goſpels, the ſame ſhal ſaue it. For what ſhal it profyt a mã, yf he winne all the worlde, and looſe hys owne ſoule? or what ſhall a man gyue to redeme hys ſoule wyth al agayne? *Whoſoeuer therfore ſhal be aſhamed of me and of my wordes, in this aduoutrous and ſynfull generacion: of hym alſo ſhall the ſonne of man be aſhamed, whẽ he commeth in the glorye of hys father with the holy angels.

*mat. x. e Luke. xii. d

¶ The. ix. Chapter.

¶ The tranſfiguracion. The lunatyke is healed. The diſputacion who ſhulde be greateſt. Offences are forbydden.

A

*Mat. xvi. d. Luke. ix. c

AND he ſayd vnto them: Verely, I ſay vnto you: *There be ſome amõge thẽ that ſtande here, wyych ſhal not taſt of death, tyll they haue ſene the kyngdome of God come wyth power.

*mat. xvii. a Luke. ix. c

*And after ſyxe dayes Jeſus taketh Peter and James, and John, and leadeth them vp into an hye mountayne out of the waye alone: and he was tranſfigured before them. And hys rayment dyd ſhyne, & became very whyte, euen as ſnowe: ſo whyt as no fuller can make vpon the earth. And there appeared vnto thẽ Helias wyth Moſes. And they talked wyth Jeſu. And Peter anſwered and ſayth to Jeſu: Maſter, here is good beynge for vs: let vs make alſo. iii. tabernacles, one for the, and one for Moſes, and one for Helias. For he wyſt not what he ſayd: for they were afrayed. And there was a cloude that ſhadowed them. And a voyce came out of ý cloude, ſaying: *Thys is my beloued ſonne: heare hym. And ſodenly when they had loked rounde abonte, they ſawe no man more then Jeſus only wyth them.

*mat. xvii. b and. xvii. b Luke. ix. & ix. c Mar. i. b. Eſay. xlii. a

‡ And as they came downe frõ the hyl, he charged them, ý they ſhulde tel no man thoſe thynges that they had ſene, tyll the ſonne of man were ryſen frõ death agayne. And they kepte that ſayinge wyth them, & demaũded one of another, what the ryſyng from death agayne ſhulde meane? And they aſked hym, ſayinge: why then ſaye the ſcribes, that Helyas muſt fyrſt come? He anſwered and ſayd vnto them: *Helyas verely when he cõmeth fyrſt, reſtoreth all thynges. And the ſonne of mã (as it *is wrytten of hym) ſhal ſuffre many thynges, & be ſet at nought. But I ſaye vnto you, that Helias is come, & they haue done vnto hym whatſoeuer they wolde, as it was wrytten of hym.

‡ mat. xvii. b mar. i. b

B

*mala. iiii. b

* Eſay. liii. a

And whẽ he came to hys diſciples, he ſaw much people about them, & the ſcribes diſputynge w̃ thẽ. And ſtraygyt waye al the people (when they beheld hym) were amaſed, & ran to hym, & ſaluted hym. And he aſked the ſcribes: what diſpute ye amõg thẽ? ✠ And one of the company anſwered, and ſaid. Maſter, I haue brought vnto ý my ſõne, wyych hath a dõme ſpryte. And whenſoeuer he taketh him, he teareth him, and he fometh, and gnaſtheth with his teth, and pyneth a waye. And I ſpake to thy diſciples that they ſhuld caſt hym out, and they coulde not.

C

Mat. xvii. Luke. ix.

He anſwereth hym, & ſayeth: O faythles nacion, howlõge ſhal I be w̃ you? Howlõge ſhall I ſuffer you? Bryngе hym vnto me. And they brought hi vnto hym. And aſſone as the ſpryte ſawe hym, he tare him. And he fel downe on ý groũd, walowing & foming. And he aſketh his father: howlõge is it ago ſens this happened hym? And he ſayde: of a chylde: & oft tymes it hath caſt hym into the fyre, & into the water, to deſtroye hym. But yf thou cãſt do any thinge, haue mercy on vs and helpe vs. Jeſus ſayd vnto hym: yf thou couldeſt beleue *all thynges are poſſible to hym that beleueth. And ſtraygyt waye the father of the chylde cryed w̃ teares ſayenge: Lorde, I beleue, helpe thou myne vnbelefe.

*mat.

D

When Jeſus ſawe ý the people came runnyng together vnto him, he rebuked ý foule ſpryte, ſaying vnto him: Thou dõme & deefe ſpryte, I charge the come out of hym, and entre nomore into hym. And ý ſpryte (when he had cryed, & rent hym ſore) came out of hym and he was as one that had ben deade, in ſo much that many ſayd, he is dead. But Jeſus caught his hãde, & lyft him vp: and he roſe. And when he was come into the houſe, *his diſciples aſked hym ſecretly: why coulde not we caſt hym out? And he ſayd vnto thẽ: thys kynde can come forth by nothynge but, by prayer and faſtynge. ✠

*mat.

E

✠ And they departed thence, & toke their iorney thorow Galile, and he wold not, that any man ſhulde knowe it. For he taught his diſciples, and ſayd vnto them: *the ſonne of man ſhalbe deliuered into the handes of mẽ, and they ſhall kyll hym: and after that he is kylled, he ſhall aryſe agayne the thyrde day. But they wyſt not what he ſayde, and were afrayed to aſke him. And he came to Capernaũ. And when he was come into the houſe, he aſked them: what was it ý ye diſputed amõge your ſelues by ý way? And they helde theyr peace: for by ý way they had reaſoned amõge them ſelues who ſhuld be the cheffeſt. And when he was ſet downe, he called the twelue to hym, and ſaid vnto thẽ: yf any mã deſyre

*mat. Luke.

delyre to be fyrst, the same shalbe last of al, and seruaunt to all. * And he toke a chylde, & set hym in the myddes of them, and when he had taken hym in hys armes, he sayde vnto them: whosoeuer receaueth any such a chyld in my name, receaueth me. And whosoeuer receaueth me, receaueth not me, but hym that sent me. ✠

John answered hym, saying: ✠ Master we saw one cast out deuels in thy name, and he foloweth not vs: and we forbad hym, because he foloweth vs not. But Jesus sayde: forbyd hym not. For * ther is no man which (yf he do a myracle in my name) can lyghtely speake euell of me. For he ý is not against vs, is on oure parte. * Whosoeuer shall in my name geue you a cup of water to drynke because ye belonge to Christ, verelye I saye vnto you: he shall not loose hys reward.

* And whosoeuer shall offende one of these lyteones, ý beleue in me, it were better for hym, yf a mylstone were hanged about hys necke, and he were cast into the see. * Wherefore yf thy hande hynder the, cut it of. It is better for the, to enter into lyfe maymed, thē (haynge two handes) to go into hell, into fyre that neuer shalbe quēched, where * their worme dyeth not, and the fyre goeth not out And yf thy fote be a hynderaunce vnto the, cut it of. It is better for the to go halte into lyfe, then (haynge two fete) to be caste into hell, into fyre that neuer shalbe quenched: where theyr worme dyeth not, and the fyre goeth not out. * And yf thyne eye hynder the plucke it out. It is better for the to go into ý kyngdome of God wyth one eye, then (hayng two eyes) to be cast into hel fyre: wher theyr worme dyeth not, and the fyre goeth not out. ✠

Euery mā shalbe salted with fyre. * And euery sacrifice shalbe seasoned wyth salt. * Salt is good. But yf the salt be vnsauery, what shall ye season ther wyth? haue salte in your selues: and haue peace amonge your selues: one wyth another.

¶ The. x. Chapter: ✠

¶ Of deuorcement. The ryche man questioneth wyth Christ. Of the sonnes of zebedee. Bartymeus ý blynde man.

AND when he rose from thence, he * went into the coostes of Jurye throughe the region that is beyonde Jordane: And the people resorted vnto hym a fresshe, and as he was wont, he taught thē agayne. And the Phariseis came, and asked hym. Is it lawfull for a man to put away hys wyfe: to proue hym. And he answered and sayd vnto them: * What dyd Moses byd you do? & they sayd: Moses suffered to wryt a testimoniall of deuorcement, and to put her a waye. And Jesus answered and sayde vnto them: For the hardnes of your herte he wrote thys precept vnto you. But at the fyrst creacion, * God made them man and woman. Therfore ‡ shal a man leaue hys father & mother, and byde by hys wyfe, * and they twayne shalbe one flesche. So then are they now not twayne, but one flesche. Therfore, what god hath coupled together let not man separate. B

And in the house hys disciples asked him agayne of the same matter. And he sayeth vnto them. * Whosoeuer putteth away hys wyfe, & marieth another, breaketh wedloke to her warde. And yf a woman forsake her husbande, and be maryed to another, she cōmytteth aduoutrye. ✠ * And they brought chyldren to hym, that he shulde touch them. And hys disciples rebuked those ý broughte them. But when Jesus sawe it, he was dyspleased and sayd vnto them: Suffre the chyldren to come vnto me, forbyd them not. For of such is the kyngdome of God. Verelye I saye vnto you, whosoeuer doth not receaue ý kyngdome of God * as a chyld, he shal not entre therin. And whē he had takē thē vp in hys armes, he put hys handes vpon them, & blessed them. ✠

✠ And when he was gone forth into the waye, ther came one rūnynge and kneled to him, & asked hym: * good Master, what shal I do, that I maye enheret eternall lyfe? Jesus sayd vnto hym: why callest ý me good? There is no mā good but one, which is god. Thou knowest the cōmaūdemētes: breake C not matrimony: kyl not: steale not: beare no false wytnes: defraude no man: honoure thy father and mother. He answered and sayde vnto hym: Master, all these I haue obserued from my youth. Jesus beheld hym, and fauored hym, and sayd vnto him: one thynge thou lackest. * Go thy waye: Sell that thou hast, and geue to the poore, and ý shalt haue treasure in heauen, and come, folowe me ✠ and take vp my crosse vpon thy shulders. But he was discōforted because of that sayenge, and went a way mournyng for he had great possessions.

And whē Jesus had loked roūde aboute, he sayd vnto hys disciples. * Howe vnealye shall they that haue money, entre into the kyngdome of God. And the dyscyples were astonnyed at his wordes. But Jesus answereth agayne, and sayeth vnto them: chyldrē howe harde is it for them, that trust in money, to entre into ý kyngdome of God. It is ealyer for a camel to go thorow the eye of an nedle, then for the ryche to entre into the kingdome of God. And they were astonnyed out of measure, sayeng bet wene thē selues: who then can be saued? Jesus loked vpon them, & sayde: wyth men it is vnpossible, but not wyth God: for * wyth God all thynges are possible.

And Peter begāne to saye vnto hym: Lo

* Gene. i. d
‡ 1. Cor. vi. d
Mat. xix. a
* Ephe. v. g
Gene. ii. d

* Mat. v. c
and. xix. a
Luke. xvi. b.

* Mat. xix. b
Luke. xviii. d

* mat. xviii. a
Luke. xviii. a

* Mar. xii. d.
Luke. xviii. d

* mat. xix. d
Luke. xviii. d.

* Mat. xix. e
Luke. xviii. e

D

* zach. viii. d.

*Mat.xix.c Luke.xviii.f. *we haue forsaken all, & haue folowed the. Jesus answered, & sayde: Verely I say vnto you, ther is no mã that hath forsaken house, or brethrẽ, or systers, or father, or mother, or wyfe, or chyldren, or landes for my sake and the Gospels, but he shall receaue an hundred folde nowe in thys lyfe, houses and brethrẽ, and systers, and mothers, and chyldren, and landes wyth persecucions: & in the world to come, eternall lyfe. *But many ý are first, shalbe last: & ý last, first. And they were in ý waye goynge vp to Jerusalem. And Jesus went before them, and they were amased, & folowed, and were afrayde.

*Mat.xx.b. Luke.xiii.f

And Jesus toke the twelue agayne, and beganne to tell thẽ what thynges shuld happen vnto him. *Beholde, we go vp to Jerusalẽ, & the sonne of man shalbe delyuered vnto the hye Prestes and vnto the Scribes: & they shall condemne hym to death, and shall delyuer hym to the gentyls, and they shall mocke hym, and scourge hym, spyt vpõ hym and kyll hym. And the thyrde daye he shall rise agayne.

*Mat.xvi.c xviii.c.e.xx.c Luke.xv.f and.xviii.c

*And James & John the sones of zebede came vnto hym, sayenge: Master: we wold that thou shuldest do for vs whatsoeuer we desyre. He sayd vnto them: what wolde ye ý I shulde do for you? They sayde vnto hym: graunt vnto vs, that we maye sytte, one on thy ryghte hande, and the other on thy lefte hande, in thy glorye. But Jesus sayd vnto them: Ye wote not what ye aske: Can ye drynke of the cuppe, that I drinke of? and be baptysed wyth the baptyme, that I am baptysed wyth? And they sayd vnto hym: that we can. Jesus sayde vnto them: ye shall indede drynke of the cup that I drynke of: and

*Mat.xx,c

K wyth ý baptyme that I am baptysed wyth all, shall ye be baptysed in: but to syt on my ryght hande, & on my lyfte hãde, is not myne to geue, but it shall happen vnto them, for whom it is prepared.

*Mat.xx.d

*And when the ten heardе it, they began to disdayne at James and John. But Jesus when he had called them to hym, sayde vnto them: ye knowe, that * they whych are sene to beare rule amonge the people, raygne as lordes ouer them. And they that be great amonge them, exercyse auctorite vpon them. Neuertheleſſe, so shal it not be amonge you: but whosoeuer of you wylbe great amonge you, shalbe your mynister. And whosoeuer

*Mat.xx.d Luk.xxii.c.

*Mat.xx.d

wylbe cheke, shalbe seruaunt of al. For *the sonne of man also came not to be mynistred vnto: but to mynister, & to geue hys lyfe for the redempcion of many.

G And they cam to Hierico: *And as he wẽt out of ý cytie of Hierico wyth hys disciples, and a great nombre of people: blynde Bartymeus the sonne of Tymeus, sate by ý hye wayes syde beggyng. And when he heardе

*mat.xx.d Luke.xviii.g

that it was Jesus of Nazareth, he began to crye, and saye: Jesus, thou sonne of Dauid, haue mercy on me. And many rebuked hym, that he shulde holde his peace. But he cryed the more a great deale: thou sonne of Dauid haue mercy on me. And Jesus stode styl, and commaunded hym to be called: And they called ý blynde, sayenge vnto hym: Be of good comforte: rise, he calleth the. And he threwe a waye hys cloke, and rose, and came to Jesus. And Jesus answered, and sayde vnto hym: what wylte thou that I do vnto the? The blynde sayde vnto hym: Master, that I myght se. Jesus sayde vnto hym: go thy waye, thy fayth hath saued the. And immediatly he receaued hys syght, & folowed Jesus in the waye.

¶ The.xi.Chapter.

¶ Christ rydeth to Jerusalem. The fygge tree dryeth vp. The byers & sellers are cast out of the tempie. The Pharises question wyth Christ.

And when they came nye to Jerusalem vnto Bethphage and Bethany, besydes mount Oliuete, he sẽdeth forth two of hys disciples, & sayeth vnto them: Go youre waye into the towne, that is ouer agaynst you. And assone as ye be entred into it: ye shall fynde a colte bounde, wheron neuer mã sate: lose hym, and bringe hym hether. And yf any man saye vnto you: why do ye so? Saye ye, that the Lorde hath neade of him: and streyght waye he wyll sende him hyther. And they wente theyr waye, and founde the colte tyed by the dore wythout in a place where two wayes met, and they loosed hym. And dyuers of thẽ that stode there, sayd vnto them: *What do ye loosynge the colte? And they sayd vnto them, euen as Jesus had commaunded. And they let them go And they brought the colte to Jesus & caste theyr garmentes on hym: and he sate vpon hym. And many sprede theyr garmentes in the waye. Other cut downe braũches of the trees, and strawed them in the waye. And they that wente before & they that folowed cryed, sayenge: Hosanna: *blessed is he that commeth in the name of the Lorde. Blessed be the kingdome, that commeth in the name of hym that is Lorde of oure father Dauid: Hosanna in the hyest.

A *mat.xxi Luke.xix

*John.x

B

*psa.cxi Mat.xxi Luke.xix John.xii

And the Lorde entred into Jerusalem and into the tẽple. And when he had loked roũde about vpon all thynges, and nowe the euen tyde was come, he wente out vnto Bethany wyth the twelue. * And on the morowe whẽ they were come out from Bethany, he hongred. And when he had spyed a fygge tree afarre of, hauinge leaues, he came to se, yf he myghte fynde any thynge theron. And whan he came to it, he foũde nothynge but leaues:

*Mat.

but leaues: for the tyme of fygges was not
yet. And Jesus answered, and sayde vnto
the fygge tre: neuer man eate frut of the here
after whyle the worlde standeth. And hys
disciples heardc it.

And they came to Jerusalem. And Jesus
went into the temple, & begãne to * cast out
them that solde and bought in the temple, &
ouerthrewe the tables of the money chaun-
gers, & the stoles of them that solde doues:
and wolde not suffer, that any man shuld ca
rye a vessel thorow ý temple. And he taught
sayenge vnto them: * is it not wrytten: my
house shalbe called the house of prayer vnto
all nacions? But ye haue made it a denne of
theues.

And the Scribes and hye prestes heardc
it, and sought howe to destroye hym. * For
they feared hym, because all the people mar-
uyled at hys doctryne. And when euen was
come, Jesus wente out of the cytie. * And in
the mornynge as they passed by, they sawe ý
fygge tree dryed vp by the rotes. And Peter
remembred, and sayde vnto hym: master, be-
holde, the fygge tre whych thou cursedst, is
wydered awaye. And Jesus answered and
sayde vnto them: haue confidence in God.
Verely I saye vnto you, that whosoeuer
shall saye vnto thys mountayne: remoue, &
cast thy selfe into the see, and shall not doubt
in hys herte, but shall beleue that those thyn
ges which he sayeth shal come to passe, what
soeuer he sayeth he shall haue. Therfore I
saye vnto you, * what thynges soeuer ye de
syre whẽ ye praye, beleue ý ye receaue them,
and ye shall haue them. And when ye stande
& praye, * forgeue, yf ye haue ought agaynst
any man, that youre father also whych is in
heauen, maye forgyue you youre trespasses.

And they came agayne to Jerusalẽ. * And
as he walked in the temple, ther came to him
the hye Prestes, & the Scrybes, & the elders,
and saye vnto hym: by what auctorite doest
thou these thynges? and who gaue the thys
auctorite, to do these thynges? Jesus answe
red, and sayd vnto them: I wyll also aske of
you a certayne thynge and answere ye me, &
I wyll tell you by what auctorite I do these
thynges. The baptime of Jhõ, whether was
it frõ heauẽ or of mẽ? Answere me. And they
thought in thẽ selues, saynge: yf we saye, frõ
heauẽ: he wyll saye why then dyd ye not be-
leue him? but yf they had said, of mẽ, they fea
red the people. For all men coũted John, ý he
was a verye Prophete. And they answered
& said vnto Jesu: we cã not tel. And Jesu an
swered, and sayd vnto thẽ: nether wyl I tell
you by what auctorite I do these thiges.

The. xii. Chapter.

The vyneyarde is let out. Geue to Cesar that belon
geth to Cesar. Of the Saduces, of the doctors of lawe:
ypocrites muste be eschued: the offrynge of the poore
widdowe.

And he beganne to speake vnto
them by parables. A certayne
man plãted * a vyneyarde, and
cõpassed it aboute wꝫ an hedge,
and ordeyned a winepresse, and
buylt a towre, and let it out to hyre vnto hus
bandmen, and went into a straũge countrye.
And whẽ the tyme was come, he sent to the
husbandmen a seruaunte, that he myght re-
ceyue of the husbandemen of the frute of the
vyneyarde. And they caught hym, and bet
hym, and sent hym awaye agayne emptye.
And moreouer, he sent vnto thẽ an other ser-
uaũt, and at hym they cast stones, and brake
his heed, & sent hym awaye agayne, al to re-
uyled. And agayne, he sent an other, and him
they kylled: and many other, beatyng some,
and kyllynge some.

And so when he had yet but one beloued
sonne, he sent hym also at the last vnto them,
sayenge: they wyll feare my sonne. * But the
husbandmẽ sayd amongest thẽ selues: this is
the heyre: come * let vs kyll hym, & the inheri-
taunce shalbe ours. And they toke hym and
kylled him, and cast him out of ý vyneyarde.
What shal therfore ý lorde of the vyneyarde
do? He shal come, and destroy ý husbandmen
and let out ý vyneyarde vnto other. Haue ye
not red this scripture? * The stone which the
buylders dyd refuse, is become ý chefe stoone
of ý corner: this is the Lordes doinge, & it is
maruelous in our eyes. They wẽt about al-
so to take hym, & feared the people. For they
knewe, ý he had spoken the parable agaynst
thẽ. And they left hym and went theyr way.

* And they sent vnto hym certayne of the
Pharisyes & Herodes seruaũtes, to take him
in his wordes. And assone as they were com
they sayd vnto him: Master, we knowe that
thou arte true, & carest for no mã: for thou cõ
sydrest not ý outwarde appearaunc of men,
but teachest ý waye of God truly: Is it law-
full to paye trybute to Cesar, or not? Ought
we to gyue, or ought we not to gyue? But he
vnderstode theyr hymulacyõ, and sayd vnto
thẽ: Why tẽpt ye me? Bryngе me a peny, ý I
may se it. And they brought it: And he sayth
vnto thẽ: Whose is this ymage, & superscry-
tion? And they sayd vnto hym: Cesars. And
Jesus answered, and sayde vnto thẽ: * Gyue
to Cesar the thynges that belonge to Cesar:
and to God, the thynges whiche perteyne to
God. And they maruayled at hym.

There came also vnto hym the Saduces,
* which saye ý there is no resurrection. And
they asked hym, sayenge: Master: ‡ Moses
wrote vnto vs, if any mans brother dye, and
leaue hys wyfe behynde hym, and leaue no
chyldren: that his brother shoulde take hys
wyfe, and rayse vp seed vnto his brother.

There were seuen brethren, and the fyrst
toke a wyife: and when he dyed, lefte no seede

behynde hym. And the seconde toke hyr and dyed nether left he any seed. And the thyrde lykewyse. And seuen had her, & left no seed behynde thē. Last of all the wyfe dyed also. In the resurreccion therfore when they shal ryse agayne: whose wyfe shall she be of thē? For seuē had her to wyfe. And Jesus answered, and sayd vnto them: Do ye not therfore erre because ye vnderstande not the scriptures, nether the power of God? For whē they shall ryse agayne frō deeth, they nether mary, nor are maryed: but are as the angels, whych are in heauē. As touching the deed, ý they ryse agayn: haue ye not redde in ý boke of Moses, how in the bushe, God spake vnto hym, sayinge: ‡ I am the God of Abrahā and the God of Isaac, & the God of Jacob? He is no God of deed, but ý God of liuinge. Ye are therfore greatly deceaued.

‡ Exo. iii. b. Mat. xxii. c Luke. x. f

* And whā ther came one of the Scrybes, and had hearde them disputynge to gether (and perceaued that he had answered them well) he asked hym: whych is the fyrst of all the cōmaundemētes? Jesus answered hym, the fyrste of all the commaundementes is: Heare O Israell: ‡ The Lorde oure God, is Lord onely: And thou shalt loue the Lord thy God wyth all thy hert, and wyth all thy soule, and with all thy mynde, and wyth all thy strenght. This is the fyrste commaūdement. And the seconde is lyke vnto thys: ‡ Thou shalt loue thy neyghbour as thy self Ther is none other commaundement greater then these.

* Mat. xxii. d

‡ Deu. vi. a. mat. xxii. d

* Leui. xix. d mat. xxii. b Roma. xiii. c Gala. v. c Jaco. ii. b mat. v. g

And the Scrybe sayde vnto him: well master, thou hast sayd the truthe, for ther is one God, & ther is none but he. And to loue hym wyth all the herte, and wyth all the mynde, & wyth all the soule, & wyth all the strength and to loue a mans neyghbour as hym selfe is a greater thynge, then all burnt offerynges and sacrifyces. And when Jesus sawe ý he answered discretely, he sayde vnto hym: Thou art not farre from the kyngdome of God. And no man after that, durst aske him any questyon.

And Jesus answered & sayde, teachinge in the tēple: howe saye ý Scrybes ý Christ is ý sonne of Dauid? for Dauid him selfe inspired wi ý holy goost, sayd: * The Lorde sayde to my Lorde, syt on my ryght hande tyll I make thyne enemyes thy fote stole. Dauid hi selfe calleth him Lord: & how is he thē hys sonne? And moche people heard him gladly:

D

* Mat. xxii. d Psal. cx. a

And he sayde vnto them in his doctrine: beware of ý Scribes, which * loue to go in lōge clothyng: & loue salutaciōs in the market places, and the chefe seates in the congregacyōs, and the vppermost roumes at feastes: whych deuoure wydowes houses, & vnder a pretence, make longe prayers. These shall receaue greater dampnacyon.

* mat. xxiii. a Luke. xx. g

✠ And whan Jesus sat ouer agaynst the treasury, he behelde, * howe the people put money into the treasury. And many ý were ryche, cast in moch. And ther cam a certayne poore wydowe, and she threwe in two mites, whych make a farthinge. And he called vnto him his disciples and sayeth vnto thē. Verely I saye vnto you, that thys poore wydowe hath cast moore in, then all they whych haue cast into the treasury. For they all dyd cast in of their superfluyte: but she of her pouerte, dyd cast in all that she had, euen all her lyuynge. ✠

* Luke

¶ The. xiij. Chapter. ✠

¶ The ende of the worlde. The daye and the houre is vnknowen.

A

And as he went out of the temple, * one of his disciples sayde vnto hym: Master, se what stones, and what buildinges are here. And Jesus answered and sayde vnto hym: Seest thou these greate buildinges? There shal not be left one stone vpon another, that shall not be throwen downe. And as he sate on mounte Olyuete, ouer agaynst the temple, Peter, and James, and John, and Andrew, asked hym secretely: tell vs, when shal these thynges be: And what is the signe when all these thynges shalbe fulfylled? And Jesus answered thē, and began to saye: * take hede, lest any man deceaue you. For many shall come in my name sayinge: I am Christ, and shall deceaue many.

* mat. xxiv. Luke. xxi

When ye shal heare of warres, and tydinges of warres, be ye not troubled. For soch thinges must nedes be. But the ende is not yet. For ther shall nacyō aryse agaynste nacyon, and kyngdome agaynste kyngdome. And ther shalbe erth quakes in al quarters and kamyshment shal ther be, and troubles These are ý begynnyng of sorowes. * But take ye hede to your selues. ‡ For they shal bryngе you vp to the counsels, and into ý synagoges, and ye shalbe beaten, yee, and shalbe brought before rulers & kynges for my sake, for a testimoniall vnto thē. * And the Gospel must fyrste be publyched amōg all nacyons.

B

* John. i mat. x Luke. xii John. xv

* mat. x

‡ But whē they leade you & present you, take ye no thought, nether ymagina forehāde what ye shall saye: but whatsoeuer is geuen you in the same houre, that speake. For it is not ye ý speake, but the holy goost The brother shal delyuer vp the brother to deeth, and the father ý sonne: and the chyldren shall ryse agaynste theyr fathers & mothers, and shall put them to deeth. And ye shal be hated of all men for my names sake. But whoso endureth vnto ý end, the same shalbe safe.

‡ mat. x

* Moreouer

*Moreouer, when ye se ý abhominacion of desolacion (wherof is spoken by daniel ý prophet) stand where it ought not: let him ý readeth vnderstand. Then let thē that be in Jurye, flye to the mountaynes. And let him that is on the house toppe, not go downe into the house, nether entre therin, to fetch eny thynge out of his house. And let hym ý is in the feide, not turne backe agayne vnto the thinges which he left behind him, for to take hys clothes with hym. Woo shall be then to them that are with chylde, and to them that geue suck in those dayes. But prayе ye that youre flyght be not in the wynter. For ther shalbe in those dayes suche tribulacyon, as was not from the begynnyng of creatures (which God created) vnto this tym, nether shalbe. And except that ý Lord shuld shortē those dayes no flesche shulde be saued. But for ý electes sake, whom he hath chosen, he hath shortened those dayes.

*And then, yf eny man saye to you, lo here is Christ: lo he is there, beleue not. For false Christes & false prophetes shall rise, & shall shewe myracles & wonders, to deceaue yf it were possible, euen the electe. But take ye hede: behold, I haue shewed you all thinges before.

*Moreouer, in those dayes, after that tribulacyon, the sonne shall were darke, and ý mone shall not geue her light, & ý starres of heauen shall fall: & the powers which are in heauen, shall moue: * And then shall they se the sonne of man commynge in the cloudes, w̄ greate power & glory. And then shall he sende hys angels, & shal gather together his electe frō the fowre wyndes, frō the ende of the erthe, to the vttemost parte of heauen.

*Learne a symilitude of the fygge tree. When hys braunche is yet tender, and hath brought forth leaues, ye know ý sommer is neare. So ye in like maner: when ye se these thinges come to passe: vnderstād, that he is nye euen at ý dores. Verely I say vnto you, that this generaciō shal not passe, tyll these thinges be don. Heauen and erth shal passe, but my wordes shall not passe. But of that daye & tyme knoweth no man: no not ý Angels whych are in heauen: nether the sonne him selfe: saue the father only.

*Take hede, watche & prayе, for ye know not when the tyme is. As a man whych is gone into a straunge contrey, and hath lefte his house, and geuen his substaūce to his seruantes, and to euery man hys worke, and commaunded the porter to wathe. Watche ye therfore, for ye know not whē the master of the house wyll come, at euen, or at mydnyght, whether at the cocke crowyng, or in ý dawnyng: lest yf he come sodenly, he finde you sleppynge. And that I saye vnto you, I saye vnto all watche.

The. xiiij. Chapter.

Mary Magdalen anoynted Christ. The easter lāde is eaten. Christ is taken. Peter denyeth him, wyth many other thinges that were demaunded of Christ.

After two dayes was Easter, and the dayes of swete brede * And ý hye Prestes & ý Scrybes sought, howe they myghte take hym by crafte, & put hym to deeth. But they sayde: not in the feast daye, leest any busynes arise amonge the people. * And whan he was at Bethania, in the house of Simon the leper, euen as he sate at meate, ther cam a woman hauyng an alabaster boxe of oyntment, called Narde, that was pure & costly: and she brake the boxe, & powred it on his heed. And ther were some, that were not content with in thē selues, & sayde: what neded this waste of oyntment? For it myght haue bene solde for more then thre hūdred pens, & haue bene geuen vnto the poore. And they grudged agaynst her.

And Jesus sayde: let her alone, why trouble ye her? She hath done a good worke on me. * For ye haue poore w̄ you all wayes: & when soeuer ye will, ye maye do them good: but me haue ye not alwayes. She hath don ý she could: she came a fore hande, to anoynt my body to ý burynge. Verely I saye vnto you: wheresoeuer thys Gospell shalbe preached thorow out the whole worlde: this also that she hath done, shalbe rehearsed in remēbraunce of her.

*And Judas Iscarioth, one of the twelue went awaye vnto ý hye Prestes, to betraye hym vnto them. When they herde that, they were glad, and promysed that they wolde geue hym money. And he sought, howe he myght conueniently betraye hym.

*And the fyrste daye of swete breed (whē they offred Passeouer) his disciples sayd vnto him: where wylt ý that we go & prepare, that thou mayest eat the Passeouer? And he sendeth forth two of hys disciples, & sayeth vnto thē: Go ye into ý cytie, & ther shal mete you a mā bearing a pitcher of water, folow hym. And whyther soeuer he goeth in, saye ye to ý good mā of ý house, ý master sayeth: where is the geest chābre, where I shal eate passeouer wyth my disciples? And he wyll shewe you a greate parlour, paued and prepared: there make ready for vs. And hys disciples went forth, and came into the cytie, and founde as he had sayde vnto them: and they made ready the Passeouer.

*And whan it was now euē tyde he came with the. xij. And as they sate at bord & dyd eate Jesus sayde: Verely I saye vnto you: ‡one of you (ý eateth with me) shal betraye me. And they begāne to be sorye, & to saye to him one by one: is it I? And another sayde:

is it I? He answered & sayd vnto them: It is one of the.xii.euen he that dyppeth wyth me in the platter. The sonne of mã truly goeth as it is written of him: but wo to that man by whom the sõne of mã is betrayed. Good were it for that man, yf he had neuer bene borne.

*Mat.xxvi.c Luke.xxii.d 1.Cor.xi.e

*And as they dyd eate, Jesus toke breed: and whan he had geuen thankes he brake it and gaue to thẽ and sayde: Take, eate, this is my body. And he toke the cup, & when he had geuen thankes he toke it to them & they all dranke of it, and he sayd vnto thẽ: This is my bloude of the newe Testamẽt, wyych is shed for many. Verely I saye vnto you: I wyll dryncke nomore of the frute of the vyne: vntyll that daye, that I dricke it new in the kyngdome of God. *And when they had sayde grace: they went out to mount Olivete.

*Mat.xxvi.e

And Jesus sayeth vnto thẽ: All ye shalbe offended because of me this nyght. For it is written: *I wyll smyte the shepherd, & the shepe shalbe scattered: But after that I am rysen agayne, I wyll go into Galile before you. Peter sayde vnto hym: And though all men be offended, yet wyll not I. And Jesus sayeth vnto him: Verely I say vnto ý, that this daye, euẽ, in this night before the cocke crowe twyse, thou shalt denye me thre tymes. But he spake more vehemently: no, yf I shulde dye with the, I wyll not denye the. Lykewyse also sayde they all.

*Zacha.xiii.c Mat.xxvi.c Luke.xxii.d John.xiii.d

D

*And they came into a place which was named Gethsemani. And he sayeth to his disciples: Syt ye here, whyle I go aside, and praye. And he taketh wyth him Peter & James & John, & began to ware abashed, & to be in an agonye, & sayeth vnto them: *My soule is heuy, euẽ vnto the deeth, tary ye here and watche. And he went forth a lytle & fell downe flatt on the grounde, & prayed: that yf it were possible, ý houre myght passe frõ hym. And he sayde: *Abba father, all thynges are possible vnto the, take awaye thys cup from me. Neuertheless, not that I wil: but that thou wilt, be done.

*Mat.xxvi.d

*Mat.xxvi.d Luke.xxii.d

E

And he cam & founde thẽ slepyng, & sayeth to Peter: Simon, slepest thou? Couldest not thou watche one houre? Watche ye, & praye, leest ye entre into temptacion: the spyrete truly is readye, but the flesh is weake. *And agayne he wẽt aside, & prayed, and spake ý same wordes: And he returned, & founde thẽ a slepe agayn. For their eyes were heuy: nether wist they, what to answer him. And he came the thirde tyme & sayde vnto thẽ: slepe hens forth, & take youre ease, it is ynough. The houre is come, beholde, the sonne of mã is betrayed into the hãdes of synners. Ryse vp, let vs go. Lo, he that betrayeth me, is at hãde. *And immediatly whill he yet spake,

*Mat.xxvi.e

*Mat.xxvi.e Luke.xxii.e

cõmeth Judas (which was one of ý twelue) & with him a greate nomber of people with sweardes and staues from the hye prestes and Scrybes & elders. And he that betrayed him, had geuẽ thẽ a general tokẽ, saying: whosoeuer I do kysse, that same is he: take him & lead him away warely. And as sone as he was come, he goeth strayght waye to him, & sayeth vnto him: Master, Master, & kysses him: And they layde theyr hãdes on him, and toke him. And one of them ý stode by, drue out a swearde, & smote a seruaunt of the hye preast, and cut of his eare.

F

And Jesus answered & sayd vnto them: *ye be come out as vnto a theefe wỏ swerdes and wỏ staues, for to take me. I was dayly wyth you in the tẽple, teachynge, & ye toke me not: but these thynges come to passe, ý the scriptures shuld be fulfilled. *And they all forsoke hym, & ranne a waye. And there followed him a certayne youge mã, clothed in lynnẽ vpõ ý bare, & the yougemẽ caught him, & he lekt his lynnen garment, & fled frõ thẽ naked. *And they led Jesus a waye to the hyest preast of al, & with him came al ý hye preastes, and the elders, & the Scribes. And Peter followed hym a greate waye of (euẽ tyl he was come into the palace of the hye preast) and he sat with the seruauntes, and warmed him selfe at the fyre.

*Mat.xxvi.e Luke.xxii.e

*Mat.xxvi.e Luke.xxii.e John.xviii.e

*And the hye preastes & all the councel sought for witnes against Jesu, to put him to death, & found none: for many bare false witnes against him, but theyr witnesses agreed not together. And ther arose certayne, and brought false witnes agaynst him, sayinge. We herd him saye: *I wil destroye this temple that is made with handes, and wythin thre dayes I wyll buylde another, made without handes. But yet theyr wytnesses agreed not together.

*Mat.xxvi.e Acto.vi.d

*Mat.xxvi.e John.ii.d

*And the hye preast stode vp amongest thẽ, and asked Jesus, sayinge: answerest ý nothynge? Howe is it ý these beare witnes against the? But he held his peace, & answered nothyng. Agayne *ý hyest preast asked him, & sayd vnto him: Art thou Christ the sonne of the blessed? And Jesus said: I am.

*Mat.xxvi.e

G

*And ye shal se the sonne of mã sytting on the ryght hãde of power, & commyng in ý cloudes of heuẽ. Then ý hye preast rẽt his clothes, & said: what nede we eny further of witnesses? Ye haue heard blasphemy, what thincke ye? and they all condemned hym to be worthy of death. And some begã to spyt at him, & to couer his face, & to beate him wỏ fystes, & to saye vnto him: Areade: And the seruauntes bofketed him on the face.

*Mat.xxvi.e Luke.xxii.e John.xviii.e

And as Peter was beneth in the palace ther cã one of the wenches of ý hyest preast and *when she sawe Peter warminge hym selfe, she loketh on him, & sayth: wast not ý also,

*Mat.xxvi.e Luke.xxii.e John.xviii.e

allo w Jesus of Nazareth. And he denyed, sayinge: I knowe hym not, nether wote I wyat thou sayest. And he went out into the porche, and the cocke crewe. And a damsell (whan she sawe him) begane agayn to saye to them that stode by, this is one of the. And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: suerly thou art one of them, for thou art of Galile, & thy speache agreeth therto. But he began to curse, & to swere, sayinge: I knowe not thys man of whom ye speake. And agayne the cocke crew, and Peter remembred the worde that Jesus sayd vnto him: before the cocke crowe twyse, thou shalt denye me thre tymes. And he beganne to wepe.

¶ The. xv. Chapter.

Of the passion, death, and burial of Christe.

AND anone in the dawnynge * the hye Prestes helde a councell wyth the elders and the Scrybes, and the whole congregacyon, and bounde Jesus, and ledde hym awaye, & deliuered hym to Pilate. And Pilate asked hym: art thou the kynge of the Jewes? And he answered, & sayd vnto him: thou sayest it. And ý hye prestes accused him of many thiges. So Pilate asked hi agayne saying: * Answerest thou nothing? Behold, how many thiges they lay vnto thy charge Jesus yet answered nothing, so that Pilate meruyled.

At that feast Pilate dyd delyuer vnto the a prisoner: whomsoeuer they wolde desyre. And ther was one that was named Barrabas, whych laye bound with them that made insurrecyon: he had commytted murther. And the people called vnto hym: and began to desyre hym, that he wolde do, accordynge as he had euer done vnto them. Pylate answered the sayenge: Will ye that I let loose vnto you the kynge of the Jewes? For he knewe, that the hye Prestes had delyuered him of enuy. But the hye prestes moued the people, that he shulde rather delyuer Barrabas vnto them.

Pylate answered agayne, and sayde vnto them: * What wyll ye then that I do vnto him, whō ye call the kyng of ý Jewes? And they cryed agayne: crucifie him: Pylate sayd vnto the, What euyl hath he done: And they cryed the moore feruentlye: Crucifye hym: And so Pylate wyllynge to content the people, * let those Barrabas vnto the & deliuered vp Jesus (when he had scourged hym) for to be crucifyed.

And the soudyers leed him awaye into ý commen hall, and called together the whole multitude, & they clothed him with purple, & they platted a crown of thornes, & crowned him withall, & beganne to salute him: Hayle kynge of the Jewes. And they smote hym, on the heed w a rede and dyd spit vpon hym & bowed their knees, & worshypped hym.

And whē they had mocked hym, they toke the purple of him, & put his owne clothes on him, & ledde hym out to crucifye hym. * And they cōpelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the feld, to beare his crosse * And they brought him to a place named Golgotha (wych is yf a man interprete it: the place of deed mens sculles) and they gaue him to drinke, wyne migled with myrre, but he receaued it not.

And when they had crucifyed hym * they parted hys garmentes, castinge lotes vpon them, what euery man shulde take. And it was aboute ý thirde houre, & they crucifyed him. And the tytle of his cause was wrytte: The kynge of the Jewes. * And they crucified with him two theues, ý one on the right hande, & the other on his lyfte. And the scrypture was fulfylled which sayeth: * he was counted amonge the wycked.

‡ And they that went by, rayled on hym: wagging their heedes, & saying: A wretche thou that destroyest ý temple, and buyldest it in thre dayes: saue thy selfe, & come doune from the crosse. Lykewyse also mocked hym the hye Prestes amonge them selues with ý Scrybes & sayde, he saued other men, hym selfe he cannot saue. Let Christ the kyng of Israell descende now frō the crosse, that we maye se, & beleue. And they that were crucifyed wyth him checked him also.

* And whē ý syxte houre was come, darknes arose ouer all the erth, vntyll the nynth houre. And at the nynth houre Jesus cryed with a loud voyce, saying: Eloi, Eloi, lama sabathani? wych is (yf one interpret it) * my God, my God why hast thou forsaken me? And some of them that stode by, when they heard e that, sayd: behold, he calleth for Helias. * And one ran, and fylled a sponge full of veneger, and put it on a rede, & gaue him to drincke, sayinge: let him alone, let vs se whether Helias wyll come and take hym downe.

But Jesus cryed with a loude voyce, and gaue vp the goost. * And the vayle of ý temple dyd rent in two peces, from the toppe to ý bottome. ‡ And when ý Centurion (which stode before him) sawe, that he so cryed, and gaue vp the goost, he sayde: truly thys man was ý sonne of God. * Ther were also women a good waye of, beholding him: amōge whom was ‡ Mary Magdalen, and Mary the mother of James the lytle: & of Joses, & Mary Salome * (which also when he was in Galile had folowed him & ministred vnto hym) and many other wemen, wych came vp with him vnto Jerusalem.

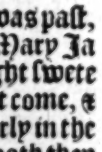
And nowe when ý euen was come (because it was

it was the daye of preparing that goeth be-
* Mat. xxvii. g. Luke. xxiii. g. John. xix. g. fore the Sabboth) * Joseph of ye cite of Ara
mathia a noble Concell our which also loked
for ye kyngdome of God, came, & wēt in bol-
dely vnto Pilate, & begged of hym the body
of Jesu. And Pilate merueled, that he was
alredy deed. and called vnto him the Centu-
rion, and asked of him, whether he had bene
eny whyle deed. And whē he knew the tru-
eth of the Centuriō, he gaue the body to Jo-
seph. And he bought a lynnen clothe, & toke
him downe, and wraped hym in the lynnen
cloth, and layd him in a sepulchre, that was
hewen out of the rocke. And Mary Mag-
dalen and Mary Joses beheld were he was
layde. ✠

¶ The. xvi. Chapter. ✠

¶ Christ is rysen agayne, and apereth to the Apostles to whom he cōmytteth the preachyng of the Gospell.

A



ND when ye Saboth was past,
Mary Magdalen, & Mary Ja
cob, & Salome, bought swete
odoures, ye they myght come, &
anoynt hym. * And early in the
* Mat. xxviii a. Luke. xxiiii. a John. xx. a. morwyng the fyrst daye of ye Sabboth they
came vnto the sepulcre, when the Sonne
was rysen. And they sayd among them sel-
ues: who shal rolle vs awaye the stone from
the dore of the sepulchre? And when they lo-
ked, they sawe how that the stone was rol-
led away, for it was a very greate one. And
they wēt into ye sepulchre, & sawe a younge
man syttynge on the ryghtsyde, clothed in a
longe whyte garment, & they were afrayed.
* Mat. xxviii b Luke. xxiiii. a * And he sayeth vnto them, be not afrayed:
ye seke Jesus of Nazareth, whych was cru-
B cifyed. He is rysen, he is not here. Beholde ye
place where they had put hi. But goo youre
waye, and tell his disciples, & Peter, that he
goeth before you into Galile there shal ye se
* Mat. xxviii a. Lu. xxiiii. a hi, as he sayd vnto you. ✠ * And they wēt
oute quyckly, and fleed from the sepulchre.
For they trembled & were amased. Nether
sayde they eny thynge to eny man, for they
were afrayed.

✠ When Jesus was rysen early the fyrst
¶ daye after the Sabboth, he appeared fyrst
to Mary Magdalen, out of whō he had cast
seuen deuyls. And she went, and tolde them
ye were with hym, as they mourned & wepte
And they, whan they herde that he was a-
lyue, and had appered vnto her, beleued it
* Luk. xxiiii. b not. * After that, appeared he vnto two of
them in a straunge fygure, as they walked,
& went in to the country. And they went &
tolde it to the remnaunt. And they beleued
not these also. ✠

✠ Afterwarde he appeared vnto the
eleuē as they sate at meate: and cast in theyr
teth their vnbelefe, and hardnes of herte: be-
cause they beleued not them whych had sene
that he was rysen agayne frō the deed. And
he sayd vnto thē: * Goo ye into al the world * Mat. d.
and preache the gospell to all creatures, he
that beleueth and is baptised, shalbe saued.
But he that beleueth not, shalbe dampned. D
And these tokens shal folowe them that
* Actu. xvi. b. & Actu. ix. & xix. b. * Luke. And. xx. beleue. * In my name they shall cast out de-
uyls, they shall speake wyth newe tonges,
they shall * dryue awaye serpentes. And yf
they drynke any deadly thynge, it shall not
hurte them. They shall laye their handes on
the sycke, & they shall recouer.

So then, when ye Lord had spoken vnto
them * he was receaued into heauen, and is
* Lu. xxiiii. Actu. i. on the ryght hande of God. And they went
forth, and preached euery where: the Lorde
workyng with them * and confyrmyng the
* Heb. worde with myracles folowing.

¶ The ende of the Gospell of
S. Marcke.

¶ The Gospell of S. Luke.

FOr as moch as many hane
taken in hand to set forth ye
declaraciō of those thynges,
which are most surely to be
beleued among vs, euen as
they delyuered thē vnto vs
which from the begynning
sawe them thē selues wyth theyr eyes, and
were ministers of the thynges that they de-
clared: (I determined also) as sone as I had
searched out dylygently all thynges frō the
begynnyng) that then I wolde wryte vnto
the, good Theophilus: that thou myghtest
kno we the certente of those thynges whe-
rof thou hast bene informed.

¶ The fyrst Chapter.

¶ The cōcepcion and byrth of John the Baptist. The concepcion of Christe. The thankfull songes of Mary and zachary.

THere was in ye dayes of He I
rode the kynge of Jurie, a
certayne Preste named za-
charias * of the course of * Par.
Abia. And his wyf was of
the dougters of Aarō: and
her name was Elizabeth:
they were both rygheous
before God, & walked in all ye lawes & ordy-
naunces of the Lorde, that no man coulde
fynde fawte wī thē. And they had no chylde,
because that Elizabeth was barren, & they
booth were now well stricken in age.

And it came to passe, ye whā zachary execu
ted the Preastes offyce before God, as hys
course came (according to the custome of the
prestes

prestes office) his lot fell to burne incense.
And he * went into the tẽple of the Lorde, & the whole multitude of ý people were wyth out in prayer, whyll the incense was a burnig. And ther appeared vnto him an Angel of the Lorde, standinge on the ryght syde of the aultare of incense. And when zacharias sawe him, he was abashed, & feare cã on him But the Angell sayde vnto him: feare not zachary, for thy prayer is hearde. And thy wyfe Elizabeth shal beare the a sonne, and thou shalt call hys name John, & thou shalt have iope and gladnes, and many shall reioyce at his byrth. For he shalbe greate in ý syght of the Lorde, and shall nether dryncke wyne ner strong drincke. And he shalbe fylled with the holy goost, euẽ frõ his mothers wombe: and many of the chyldren of Israel shall tourne to their Lord God. And he shall go before hym in the spryte & power of * Helias to turne the hertes of the fathers to the chyldren, and the vnbeleuers to ý wysdome of the iuste men, to make readye a perfecte people for the Lorde.

And zacharias sayde vnto the angell: by what token shall I knowe this? For * I am olde, and my wyfe well strycken in yeres. And ý angell answered and sayd vnto him. I am Gabriel, that stande in the presens of God, and am sent to speake vnto the: and to shewe the these glad tydinges. And beholde ý shal come to passe, ý thou shalt be domme, and not be hable to speake, vntyll the daye ý these thynges be performed, because thou beleuedst not my wordes, which shalbe fulfylled in their season.

And the people wayted for zacharias, & merueyled that he tarryed in ý temple. And when he came out, he coulde not speke vnto them. And they perceaued that he had sene a vysion in the temple. And he beckened vnto them, and remayned speachlesse.

C And it fortuned, that as sone as the dayes of hys office were out, he departed into hys owne house. And after those dayes, his wyfe Elizabeth cõceaued, & hid her selfe fyue monethes, sayinge: Thys wyse hath God dealte with me, in the dayes wherin he hath loked on me, to take frõ me my rebuke amonge men. And in the syxt moneth the angell Gabriel was sent frõ God vnto a cytie of Galile named Nazareth to a virgin spousted to a man, whose name was Joseph, of the house of Dauid, and the virgins name was Mary. And the angell went in vnto her, and sayd. Hayle full of grace, the Lorde is with the: blessed art thou amonge wemen

When she sawe him, she was abashed at his sayinge: and cast in her mynde, what maner of salutacyon that shulde be. And the angel sayde vnto her: feare not Mary: for thou hast foũde grace wyth God. Behold, * thou shalt conceaue in thy wõbe, & beare a sonne, and * shalt call hys name Jesus. He shalbe greate, & shalbe called the sonne of the hyest. And the Lorde God shall geue vnto him the seate of hys father Dauid & * he shall raygne ouer the house of Jacob for euer, and of hys kyngdome there shalbe none ende.

Then sayde Mary vnto the angell: How shal this be, seynge I knowe not a mã? And the angell answered, & sayde vnto her. The holy goost shal come vpon ý, and the power of the hyest shall ouer shaddowe the. Therfore also ý holy thynge which shalbe borne, shalbe called the sonne of God. And behold, thy cosyn Elizabeth, she hath also cõceaued a sonne in her age. And thys is her syxt moneth, whych was called barren: for * wyth God shall nothinge be vnpossible. And Mary sayd: behold the hand mayden of ý Lord, be it vnto me accordynge to thy worde, ✠ And the angell departed from her.

✠ And mary arose in those dayes, & wẽt into the moũtaynes wyth haste into the cytie of Jewrie, and entred into the house of zachary, and saluted Elizabeth. And it fortuned, that whan Elizabeth hearde the salutacion of Mary, ý babe sprãge in her wombe. And Elizabeth was fylled wyth the holy goost, & cried with a loude voyce, and sayd: Blessed art thou amõge wemen, and blessed is the frute of thy wombe. And whence happeneth this to me, ý the mother of my Lorde shulde come to me? For lo, as sone as the voyce of thy salutaciõ pownded in mine eares, the babe sprang in my wombe for iope. And blessed art thou that hast beleued: for those thinges shalbe performed, whych wer tolde the from the Lorde. And Mary sayde.

* My soule magnifieth the Lord. And my spryte hath reioyced in God my sauyour ✠ For he hath loked on the lowe degree of hys bande mayden: for lo: now from hence forth shal all generacyõs call me blessed. Because he that is myghty, hath don to me greate thinges, & holye is his name. And his mercy is on thẽ that feare him, from generacion to generacyon. He hath shewed strenght with his arme, he hath scattered thẽ ý are proude in the ymagynacyon of theyr herte. * He hath putte downe the myghty from theyr seates, and exalted them of lowe degre. He hath fylled the hongrye with good thinges: and sent awaye the ryche emptye. He hath helped hys seruaunt Israel, in remembraunce of hys mercye.

* Euen as he promysed to oure fathers, Abraham, and to his seede for euer. And mary abode wyth her aboute a. iii. monethes, & retourned agayne to her owne house.

✠ Elizabeths tyme came that she shulde be delyuered, and she brought forth a sonne. And her neyghboures and her cosyns heard howe

* Mat. i. c Luke. ii. c
* Esa. ix. b.
‡ Dani. vii. b Mich. iiii. b
* zacha. viii b Mat. xix. c Mar. x. b. Luke. xviii. c
* Esa. lxi. d.
* i. Reg. ii. d. Eccle. x. c
* Gene. xvii. c

howe the Lorde had shewed greate mercy vpon here and they reioyced with her.

And it fortuned that in ý eyght daye, they came * to circũcyse the chylde: and called his name zacharias, after ý name of his father. And his mother answered and sayde: not so but he shalbe called John. And they said vnto her: Ther is none in thy kynrede, that is named with this name: And they made syggnes to his father, howe he wold haue hi called. And he asked for wrytynge tables, and wrote, saynge: hys name is John. And they maruelled all. And hys mouth was opened immediatly, & his tong also, & he spake, and prayced God. And fear came on all thẽ that dwelt nye vnto them. And all these saynges were noysed abroade throughout all ý hyll countre of Jurie: and all they that herde thẽ layde them vp in their hertes, saying: What maner of chylde shall this be? And the hande of the Lorde was with hym.

* Gen. xvii. d and. xxi. a Leuiti. xii. a.

And his father zacharias was filled wyth the holy goost, and prophisyed saynge:

Prayced be the Lorde God of Israel, for he hath visyted and redemed hys people: ✠ And hath rayced vp * an horne of saluacyon vnto vs in the house of his seruaunt Dauid.

* psal. cxxxii. c

Euen as he promysed by the mouth of his holy prophetes, which were sens the worlde began. That we shuld be saued frõ oure enemies, and from the hand of all that hate vs.

That he wold deale mercifully with oure fathers, and remember his holy couenaunt:

* And that he wolde performe the oothe, which he sware to our father Abrahaam, for to geue vs.

* Ge. xxii. c.

* That we deliuered oute of the handes of oure enemies, myght serue him wythout feare, all the dayes of oure lyfe, in such holynes & rightewesnes as are accept before him And thou chylde shalt be called the Prophet of the hiest: for thou shalt go before the face of the Lorde, to prepare his wayes: to geue knowlege of saluacyon vnto hys people for the remission of sinnes. Through the tender mercy of oure God, wherby the daye spring from an hye hath visited vs.

* Esaye. xl. c.

* To geue lyght to thẽ ý sate in darcknes & in the shadowe of deathe, to guyd oure fete into the waye of peace. And the chyld grewe and wered strong in sprete, and was in wildernes, tyll the daye came, when he shulde shewe him selfe vnto the Israelites.

Mat. iiii. c

¶ The seconde Chapter.

¶ The byrth and circumcisiõ of Christ. How he was receaued into the temple, how Simeon and Anna prophesye of hym, and how he was founde in the temple amonge the doctours.

A ND it chanced in those dayes: that ther went oute a commaundement from Augustus the Emperour, ý all the worlde shulde be taxed. And thys taxinge was the fyrst, & executed whẽ Syrenius was leftenaunt in Syria. And euery man went vnto hys owne cytie to be taxed. And Joseph also ascended frõ Galile, out of a cytie called Nazareth, into Jewry: vnto * the cytie of Dauid, whych is called Bethlehem, because he was of the house & linage of Dauid to be taxed with Mary his spoused wyfe, which was with chylde.

* i. Reg. i.

And it fortuned that whyle they were there her tyme was come that she shulde be deliuered. And she broughte forth her fyrst begotten sonne, and wraped him in swadling clothes, and layd him in a maunger, because ther was no rowme for thẽ in the ynne.

And ther were in the same region shepherdes, watchinge and kepinge theyr flocke by nyght. And lo, the angell of the Lorde stode harde by them, & the brightnes of the Lorde shone rounde aboute thẽ, and they were sore afrayed. And the angell sayde vnto thẽ: Be not afrayed. For beholde, I bringe you tydinges of greate ioye, that shall come to all people: for vnto you is borne this daye in ý cetie of Dauid, a saueour whych is Christ ý Lord. And take this for a syggne: ye shal find the chylde wrapped in swadlynge clothes, & layed in a maũger. And streyght waye ther was with ý angell a multitude of heauenly sowdyers, prayslng God: & sayinge: Glory to God on hye, and peace on the erth, & vnto men a good wyll. ✠ finis.

And it fortuned, as sone as ý angels were gone a waye from them into heaue, ✠ The shepherdes sayde one to another: let vs go now euẽ vnto Bethlehem, and se this thing that we heare saye is happened, wych the Lorde hath shewed vnto vs. And they came ẃ hast, & founde Mary & Joseph & the babe layde in a maũger. And when they had sene it, they publisched abrode the saying, which was tolde them of that chylde. And all they that hearde it, wondred at those thynges which were tolde thẽ of the shepherdes. But Mary kepte all those sayenges, & pondered them in her hert. And the shepherdes retourned, praysynge and laudinge God for all the thing. s that they had herde and sene, euẽ as it was tolde vnto them. ✠

✠ And whẽ the eyght daye was come ý the chylde shulde be * circuncised: his name was called Jesus * whych was named of ý Angel, before he was cõceyued i ý wõbe. ✠

* Ge. xvii. d * Mat. i. * Luke.

✠ And when the tyme of their purificaciõ * (after the lawe of Moses) was come, they * brought him to Hierusalem, to present him to the Lorde (as it is wrytten in the lawe of the Lorde * euery man chylde that fyrst openeth ý matrix, shalbe called holy to ý Lord) and to offer (as it is sayde in the lawe of the Lord) a payre of turtle doues, or two ponge pigeons. And beholde, ther was a man in

* Luke. ii. Mat. * Exod. xiii. Num.

Hierusalem

Hierusalem whose name was Simeō. And the same man was iuste & godly, & loked for the consolacion of Israel, and the holy goost was in him. And an answer had he receaued of the holy goost ý he shulde not se deeth, excepte he fyrst sawe the Lordes Christ. And he came by inspiracion into the temple.

And when the father & mother brought in the chylde Jesus: to do for him after ý custome of the *lawe, then toke he hym vp in hys armes, & sayde: Lorde, now lettest thou thy seruaunt departe in peace, accordinge to thy promes. For myne eyes haue sene the saluacion: whych thou hast prepared before the face of all people *A lyght to lighten the gentyls, & the glory of thy people Israel. ✠

✠ And his father & mother: meruayled at those thynges, whych were spoken of hym: And Simeon blessed them, and sayde vnto Mary his mother: beholde, this chyld is sett to be ý fall and vprising agayne of many in Israel, & for a sygne which is spokē against. And moreouer, the swearde shall pearce thy soule ý the thoughtes of many hertes maye be opened.

¶ And ther was a Prophetisse, one Anna, ý doughter of Phanuel of the trybe of Aser: which was of a great age, & had lyued with an husbande. vii. yeres from her virginite. And she had bene a wedowe about. iiij. score & iiii. yere, whych departed not from the temple, but serued God wyth fastinges and prayers nyght & daye. And she came forth ý same houre, and praysed ý Lorde, and spake of him, to all thē that loked for redempcyon in Hierusalem.

And whan they had perfourmed all thinges accordyng to the lawe of the Lord, they returned into Galile, to their owne citie Nazareth. And *the chylde grewe, and wered strōg in spryte, & was fylled with wysdome, and the grace of God was vpon hym. ✠

And his father & mother went to Hierusalem euery yere *at the feaste of easter. ✠ And when he was. xii. yere olde, they went vp to Hierusalem after the custome of the feast daye. And whan they had fulfylled the dayes, as they returned home, the chylde Jesus abode styll in Jerusalem, & hys father & mother knewe not of it: but they suppolyng him to haue bene in ý cōpany, came a dayes iourney & sought hym among their kynsfolke and acquaynntaunce. And when they founde hym not, they went backe agayne to Hierusalem, and sought him. And it fortuned that after. iii. dayes, they founde him in the tēple, sittynge in the middes of the doctours, hearyng them, and posynge them *And all that heard him, were astonnyed at his vnderstōdyng & answers.

And when they sawe him, they maruey-lyed. And his mother sayde vnto hym: sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought the, sorowēge. And he sayd vnto thē: how is it ý ye sought me? Wist ye not, that I must goo aboute my fathers busynes? And *they vnderstode not that saying which he spake vnto them. And he wēt downe wō them, & came to Nazareth, & was obedient vnto them. But his mother kept all these sayenges together in her hert. And Jesus prospered in wysdom & age, and in fauoure, with God and men. ✠

*Luke. ix. c. and. xviii. c

¶ The. iii. Chapter. ✠

¶ The preachynge, baptyme, and prisonnement of John. The baptyme of Christ, and a rehearsall of the generacion of the fathers.

IN the fyfteneth yere of the raygne of Tyberius the Emperoure, Pontius Pylate beynge lieftenaūt of Jewrie, and *Herode beinge Tetrarch of Galile, & hys brother Philip Tetrach of Iturea and of the region of the Tracomites, and Lysaniath the Tetrach of Abyline (when Anna and Cayphas were the hye prestes) ý worde of the Lord came vnto John the sonne of Zacharias in the wyldernes. And he came into all the coastes aboute Jordan, preaching *ý baptyme of repentaunce for the remission of synnes, as it is wryttē in the boke of ý wordes of Esayas the prophet, sayenge: *The voyce of a cryar in wyldernes: prepare ye ý waye of the Lord, make his pathes straygt. Euery valley shalbe fylled, and euery mōtayne & hyl shalbe brought lowe. And thinges that be croked, shalbe mad streyght: & ý rough wayes shalbe mad playne: & al flesh shall se the Saluacion of God. ✠

*Luke. xiii. a

*Math. iii. a Mar. i. a. John. i. b.

*Esaye. xl. a. John. i. c. Mat. iii. a. Mar. i. a.

Thē sayde he to the people, that were come forth to be baptysed of hym. *¶ Oye generacyon of vypers, who hath taught you to flye from the wrath to come? Bryngе forth therfore due frutes of repentaunce, & begyn not to saye wyth in youre selnes: we haue Abraham to oure father. For I saye vnto you. God is able of these stones to raysе vp chyldren vnto Abrahā. Now also is the axe leyde vnto the rote of the trees: *euery tree therfore which bringeth not forth good frut is hewen downe, & cast into the fyre.

*Mat. iii. b

*Mat. iii. b &. vii. c

And ý people asked him, sayinge: *what shall we do then? He answereth and sayeth, vnto thē: He that hath two coates, lett him parte wyth hym that hath none, & he ý hath meate, let him do lyke wyse.

*Luke. ii. c.

Then cam ý publicans also to be baptised, & sayd vnto hym: Master, what shal we do? And he sayde vnto them: requyre no more, then that which is appoynted vnto you.

The soud poures lyke wyse demaunded of him, sayinge: and what shall we do? And he sayde vnto them: hurt no man: nether troublе eny mā wrongfully: and be cōtent wyth youre wages.

as the

As the people were in a doubte, & all men mused in their hertes of John, whether he were very Christ. John answered & sayd vnto the all: * I baptyse you wyth water, but one stroger the I shal come after me, whose shoo latchet I am not worthy to vnloose: he shal baptyse you with the holy goost, & with fyre: * whych hath hys fanne in hys hande, & wyll pourge his flooze, and gather the corne into his barne: but the chaffe wyll he burne wyth fyre that neuer shalbe quenched. And many other thinges in his exhortacion preached he vnto the people.

* Math.iii.b Mar.i.a Joh.i.b

* Mat.iii.b

D

* Mat.xiiii.a Mar.vi.c

* Then Herode the Tetrarch, when he was rebuked of hym for Herodias hys brother Philippes wyfe, & for all ý euyls which Herode dyd: added this aboue all, and layed John in prison.

And it fortuned that whan all the people receaued baptime (& * whē Jesus was baptised and dyd praye) the heauen was opened, and the holy goost cam downe in a bodely shape lyke a doue vpō him, and a voyce cam from heauen, which sayde: * Thou arte my beloued sonne, in the do I delyte.

* Mat.iii.b Mar.i.b Joh.i.c

* Esay.xlii.a

E

And Jesus him selfe begāne to be aboute thirty yere of age, so that he was * supposed to be the sonne of Joseph: which was ý sonne of Helyi: which was the sonne of Mathat which was the sonne of Leui: which was the sonne of Melchi: which was the sonne of Janna: which was the sonne of Joseph which was the sonne of Matathias: which was the sonne of Amos: which was ý sonne of Naum: which was the sonne of Helyi: which was the sonne of Nagge: which was the sonne of Maath: which was ý sonne of Matathias: which was ý sonne of Semei: which was the sonne of Joseph: which was the sonne of Juda: which was the sonne of Joanna: which was the sonne of Rhesa: which was the sonne of zorobabel: which was the sonne of Salathiel: which was the sonne of Neri: which was the sonne of Melchy: which was the sonne of Addi: which was the sonne of Coosam: which was the sonne of Helmadam: which was the sonne of Her: which was ý sonne of Jesu: which was the sonne of Heliezer: which was the sonne of Jorim: which was the sonne of Mattha: which was the sonne of Leui: which was the sonne of Simeon: which was the sonne of Juda: which was the sonne of Joseph: which was the sonne of Jonam: which was ý sonne of Heliachim: which was the sonne of Melcha: which was the sonne of Menā: which was the sonne of Mathatha: which was the sonne of Nathan: which was the sonne of Dauid: which was the sonne of Jesse: which was the sonne of Obed: which was the sonne of Boos: which was ý sonne of Salmon: which was ý sonne of Naassan which was the sonne of Aminadab: which was ý sonne of Aran: which was ý sonne of Esrō: which was ý sonne of Phares: which was the sonne of Juda: which was ý sonne of Jacob: which was ý sōne of Isaac: which was the sonne of Abraham: which was the sonne of Tharra: which was ý sonne of Nachor: which was ý sonne of Saruch: which was ý sonne of Ragau: which was ý sonne of Phalec: which was the sonne of Heber: which was the sonne of Sala: which was ý sonne of Cainā: which was the sonne of Arpharat: which was ý sonne of Sem: which was the sonne of Noe: which was the sonne of Lameth: which was the sonne of Mathusala: which was the sonne of Enoch: which was ý sonne of Jareth: which was ý sonne of Malaleel: which was ý sonne of Cainā: which was the sonne of Enos: which was ý sonne of Seth: which was the sonne of Adā which was the sonne of God.

F

G

¶ The.iiii.Chapter.

¶ Jesus is led into the wylderneſſe, and faſteth all the ſpace of hys tēptacyon, ouer cōmeth the deuell, goeth into Galile: preacheth at Nazareth and Capernaum, the Jewes deſpyſe hym, the deuels knowlege hym, he cometh into Peters houſe, healeth his mothers ſiſtare, & doth greate myracles.

JEsus beynge full of the holy goost, returned from Jordan and * was led by the spryte into wyldernes, and was. xl. dayes tempted of the deuyll. And in those dayes dyd he eate nothynge. And when they were ended, he afterwarde hongred. And the deuyl sayd vnto him: yf thou be the sonne of God commaunde thys stone that it be breed. And Jesus answered hym, saying: It is wrytten: man shall not lyue by breed only, but by euery worde of God.

I

* Mat.iiii.a Mar.i.b

* Deu.viii.b Math.iiii.a

And the deuyll toke him into an hye mountayne, and shewed him all the kyngdoms of the worlde, euen in the twincklynge of an eye. And the deuyll sayde vnto hym: all this power will I geue the euery whit, & ý glory of them: for they are delyuered vnto me, and to whomsoeuer I wyll, I geue it. If ý therfore wyll falt downe before me & worshyp me, they shalbe all thyne. Jesus answered and sayde vnto him: hence from me Satan. For it is wrytten: Thou shalt worshyp the Lorde thy God, and him onely shalt ý serue.

15

* Deu.vi.a and.x.b Mat.iiii.a

And he caryed hym to Jerusalem, and set him on a pynacle of the temple, and sayd vnto him: Yf thou be the sonne of God, cast thy selfe downe from hens. For it is wrytten: * he shall geue hys Angels charge ouer the, to kepe the, and in theyr handes they shall beare the vp, that thou dasshe not thy fote agaynst a stone. And Jesus answered, and sayde vnto hym, it is sayde: * thou shalt not tempte the Lorde thy God. And as sone as all the tentacyon was ended, the deuell departed from him for a season:

* Psal.xci.a Mat.iiii.a

* Deut.vi.a Mat.iiii.a

✠ And

✠ And Jesus returned by the power of the spyrete, into Galile, & there went a fame of hym thorowe out all the region. And he taught in theyr synagoges and was commended of all men.

* And he cam to Nazareth where he was nourshed and (as hys custome was) he went into the synagoge on the Saboth daye, & stode vp for to rede. And there was delyuered vnto him the boke of ý Prophet Esayas. * And when he had opened the boke, he founde the place, where it was wrytten.

The spyrete of the Lorde vpō me, because he hath anoynted me: to preache the gospel to the poore he hath sent me: to heale ý broken herted, to preache delyueraūce to the captyue, and syght to the blynde: frely to set at lybertie thē that are bruised, & to preache the acceptable yeare of the Lorde.

And he closed the boke, & gaue it againe to the mynister, and sat downe. And ý eyes of all them that were in the synagoge were fastened on hym. And he began to saye vnto them: This daye is thys scripture fulfylled in your eares. And all bare hym wytnes * and wondred at the gracious wordes which proceded out of hys mouth. ✠ and they sayd: Is not thys Josephs sonne?

And he sayd vnto them: Ye wyll vtterly say vnto me thys Prouerbe: Physitiō, heale thy selfe. ✠ What soeuer we haue herd done in Capernaū, do the same here lykewyse in thyne owne countre. And he sayd: Verelye I saye vnto you: * No Prophet is accepted in hys owne countre.

But I tell you of a trueth: * many wydowes were in Israel in ý dayes of Helias whē heuē was shut thre yeares & sixe monethes, when great kamphmēt was throughout all the lāde, and vnto none of them was Helias sent, saue into Sarepta besydes Sidon, vnto a woman that was a wydowe.

* And many lepers were in Israel in ý tyme of Heliseus the Prophete: and none of thē was clensed, saynge Naaman the Syriā.

And al they in the Synagoge (whē they herd these thinges) were fylled with wrath and rose vp, & thrust hym oute of the cytie, & led hym euē vnto the edge of the hyll (whereon theyr cytie was buylt) ý they myght cast hym downe headlynge. But he departed, & went hys wayе euē thorowe the mydde of them. ✠ ✠ And came downe to Capernaū, (a cytie of Galile) and there taught them on the Saboth dayes. * And they were astonyed at hys doctrine: for his preaching was w̄ power. * And in the synagoge ther was a mā which had an vncleane spryete of a deuel & cryed wyth a loude voyce, saynge: let me alone, what haste thou to do w̄ vs, thou Jesus of Nazareth? Art thou come to destroye vs? I knowe the what thou arte, euen the holy of God. And Jesus rebuked hym sayenge: holde thy peace, & come out of hym. And whē the dyuel had throwen hym in the mydde, he came out of him, & hurt him not. And feare came on them all, and they spake amonge them selues sayeng: what maner a thynge es thys? For wyth authorite and power he commaundeth the foule spryetes, and they come out. And the fame of hym was spred abrode thorowe out euery place of the countrey rounde about. ✠

✠ * And when he was rysen vp & come out of the synagoge he entred into Simōs house. And Simōs mother in lawe was taken wyth a great feuer, & they made intercession to him for her. And he stode ouer her, and rebuked the feuer, and the feuer left her. And immediatly she arose, & ministred vnto them. * Mat. viii. d Marke. i. c

When the Sunne was downe, all they ý had sycke, takē w̄ dyuers dyseases, brought them vnto hym: and he layd hys handes on euery one of them, and healed them. * And dyuels also came out of many, cryeng & sayenge: thou art Christ the sonne of God. And he rebuked thē, & suffred thē not to speake: for they kne we that he was Christ. G * Math. i. g. and. viii. b

As sone as it was daye, he departed, and wēt into a deserte place, & the people sought hym and came to hym, and kept hym that he shulde not departe from them. And he sayd vnto them: I must preache the kyngdom of God to other cyties also: ✠ for therfore am I sent. And he preached in the synagoges of Galyle.

¶ The. v. Chapter.

¶ Christ preacheth in the hyp. The disciples forsake al and folowe hym. He clenseth the leper, healeth the man of the palsye, calleth Mathew the customer, and eateth wyth open synners.

A IT came to passe that (whē the people prealled vpon hym, to heare the word of God) he stode by the lake of Genezareth: * and sawe two shyppes stande by the lake syde, but the fyshermen were gone out of them, and were washynge theyr nettes. And he entred into one of the shyppes, (whych pertayned to Symon,) and prayed hym that he wolde thrust oute a lytell from the lande. And he sat downe, and taught the people out of the shyppe. When he had lefte speakynge, he sayd vnto Symon: Launche out into the depe, and let slyppe your nettes to make a draught. And Symon answered and sayd vnto him: Master, we haue labored all nyght, and haue taken nothynge. * Mar. iiii. a

B Neuertheless, at thy commaundemente I wyll loose forth the nette. And when they had thys done, they inclosed a great multytude of fyshes. But theyr net brake, & they becke ned to theyr felowes (whyche were in the other shyppe) that they shulde come, and

helpe them. And they came: and fylled both the shyppes that they soncke agayne.

When Symon Peter sawe thys, he fell downe at Jesus knees, sayenge: Lorde, go from me, for I am a synfull mã. For he was astonyed, & all that were wyth hym, at the draught of fyshes, whych they had taken: & so was also James and John the sonnes of zebede, whych were parteners wyth Simõ And Jesus sayd vnto Symõ: feare not, frõ henceforth thou shalt catch men. And they brought the shyppes to lande, * and forsoke all, and folowed hym. ✠

* Mat. iiii. d

C * And it fortuned that when he was in a certayne cytie: beholde, ther was a mã full of leprosy, & when he had spyed Jesus, he fel flat on hys face, and besought him, sayenge: Lorde yf thou wylt ý canst make me cleane. And he stretched forth hys hande, & touched hym, sayeng: I wyl, be thou cleane. And im mediatly ý leprosy departed from him. And he charged hym, that he shulde tell no man: but go (sayeth he) * & shewe thy selfe to the prest, and offer for thy clensynge accordynge as Moses cõmaũded, for a wytnes vnto thẽ

* Mat. viii. a
Mar. i. d
* Leui. xiiii. a

But so much the more went there a fame abrode of hym, and much people came together to heare, and to be healed of hym from theyr infirmities. And he kept hym out of ý waye in the wyldernesse, and gaue hum selfe to prayer.

D ✠ And it happened on a certayne daye: ý he taught: and there sat the Pharises & doctours of the lawe, whych were come out of al ý townes of Galile & Jewry, & Jerusalẽ. And the power of the Lorde was present, to heale them. * And beholde, men brought in a bed, a man whych was taken wyth a palsey and they sought meanes to bryngе hym in, & to laye hym before him. And whẽ they could not fynde on what syde they myght bryngе him in (because of the preasse) they went vpõ the toppe of the house & let hym downe thorowe the tylynge, bed and all, euen in ý mydes before Jesus. When he sawe theyr fayth he sayd vnto hym: man, thy synnes are forgyuen the. And the Scrybes and the Pharises began to thynke, sayenge: What felowe is thys, which speaketh blasphemye? * who can forgyue synnes but God only?

* Luke. v. a
E

* marke. ii. c
Esa. xliii. b. and. xliiii. d

But whẽ Jesus percepued theyr thoughtes, he answered, & sayde vnto them: What thynke ye in your hertes? Whether is easyer to saye thy synnes be forgyuen the, or to saye ryse vp, and walke? * But ý ye may knowe that the sonne of mã hath power to forgyue synnes on earth, he sayde vnto the sycke of ý palsey: I saye vnto the: aryse, take vp thy bed, and go vnto thy house. And immediatly he rose vp before them, & toke vp hys bed (wheron he laye) and departed to hys owne house, prayesynge God. And they were al amased, and they gaue the glorye vnto God. And were fylled with feare, sayenge: We haue sene straunge thynges to daye. ✠

* math. ix. a
marke. ii. c
Act. v. a. xv. c.

* And after this, he went forth, & sawe a Publican named Leuy, sytyng at ý receyte of custome, and he sayde vnto hym: folowe me. And he left al, and rose vp, and folowed hym: And Leuy made hym a greate feast in hys owne house. And there was a great cõpany of Publicans and of other that sate at meate wyth them. * And the Scrybes and Pharises murmured agaynst hys disciples, sayenge: Why do ye eate & drynke wyth Publicans and synners? And Jesus answered & sayd vnto them: They that are hole, nede not the Phisicion: but they that are sycke. I came not to call the rychteous, but synners to repentaunce.

F
* Mat. ix. a
marke. ii. a
Luke. v. a

And they sayd vnto hym: * Why do the disciples of John fast often, and praye, and the disciples of the Pharises also: but thyne eate and drynke? He sayde vnto them. * Can ye make the chyldren of the weddynge fast, whyle the brydegrome is wyth them? The dayes wyl come, when the brydegrome also shalbe taken awaye from them: then shall they fast in those dayes.

G
* Mat. ix. a
marke. ii. a
* math. ix. a
marke. ii. a

He spake also vnto them a similitude. No man putteth a pece of a newe garment, into an olde vesture, for yf he do, thẽ breaketh he the newe, and the pece that was takẽ out of the newe, agreeth not with the olde. And no man powreth newe wyne into olde bottels. For yf he do, the newe wyne wyll burste the bottels, and runne out it selfe, & the bottels shall perysh. But newe wyne must be put in to newe bottels, and both are preserued. No man also that drynketh olde wyne, straygt waye can awaye wyth newe: for he sayeth the olde is better.

¶ The. vi. Chapter.

¶ De excusteth hys disciples, that plucke the eares of corne, he healeth the man with the wythered hande, chaseth hys twelue Apostles, maketh a swete sermon, and teacheth to do good for euell.

IT happened on an after principall Sabboth, that he wente * thorow the corne felde, and hys disciples plucked the eares of corne, and dyd eate, and rubbed them in theyr handes. And certayne of the Pharyses sayde vnto them: Why do ye that whych is not lawfull to do on the Sabboth dayes? And Jesus answered them, and sayd * Haue ye not red what Dauid dyd, when he hym selfe was an hongred, & they whych were wyth hym: howe he went into ý house of God, and dydde take and eate the shewe * breade, and gaue also to them that were wyth hym: whych are not lawfull to eate, but for the * preastes only? And he sayd vnto them: The sonne of man is Lorde also of the Sabboth daye.

I
* Mat. xii. a
marke. ii. a
* 1. Reg. xxi. a
* 1. Reg. xxi. a
* Ezo. xx. a
B

And

✠ * And it fortuned in another Sabboth
also, that he entred into the Synagoge, and
taught. And there was a man, whose ryght
hande was dryed vp. And the Scribes and
Pharysees watched him, whether he wolde
heale on the Sabboth day, that they might
fynd how to accuse hym. But he knew their
thoughtes, and sayde to the man whych had
the wythered hande: Ryse vp, & stande forth
in the myddes. And he arose and stode forth.
Then sayd Jesus vnto thē: I wyll aske you
a questiō: Whether is it lawfull on the sab-
both dayes to do good, or to do euyl? to saue
mes lyfe, or to destroye it? And he beheld
them all in compasse, and sayd vnto ý man:
Stretche forth thy hande. And he dyd so: * &
his hande was restored agayne as hole as ý
other. And they were fylled with madnesse,
and communed togither among them selues
what they myght do to Jesu. ✠

And it fortuned in those dayes * ý he wēt
out into a mountayne for to prayre, and cōti-
nued all night in prayer to God. And assone
as it was daye, he called his disciples, * and
of them he chose. xii. whō also he called Apo-
stles. Symon whom he also named Peter, &
Andrew his brother. James and John, Phi
lyp and Bartholomewe, Matthewe & Tho
mas, James the sonne of Alpheus, and Sy-
mon whych is called zelotes, and Judas Ja
mes sonne, and Judas Iscarioth, the same ý
was the traytour.

✠ And he came downe with them, & stode
in the playne felde, and the companye of hys
disciples * and a greate multytude of people
(out of all Jewry and Jerusalem, and from
the sea coast ‡ of Tyre and Sydon) whyche
came to heare hym, and to be healed of their
diseases & they that were vexed with foule
spryites and they were healed. And all ý peo
ple preasled to touche him, for ther went ver
tue out of hym, and healed them all.

And he lyft vp his eyes vpon the disciples
and sayd: * Blessed be ye poore, for yours is
the kyngdome of God. Blessed are ye ý hō-
gre now, for ye shalbe satisfyed. Blessed are
ye that wepe nowe, for ye shal laughe. Bles
sed shall ye be when mē hate you, and thrust
you out of their company, and rayle on you,
and abhorre your names as an euyll thynge,
for ý sonne of mās sake. Reioyce ye in that
daye, and be glad: for beholde, your reward
is great in heauen ✠ For thus dyd their fa-
thers vnto the prophetes.

* But wo vnto you that are ryche: for ye
have your consolaciō. Wo vnto you that are
full: for ye shall honger. Wo vnto you that
nowe laughe: for ye shall wayle and wepe.
Wo vnto you when all men prayse you: for
so dyd theyr fathers to the false Prophetes.

But I saye vnto you whiche heare: Loue
your enemyes. Do good to them which hate
you. Blesse them that curse you. And praye
for them whych wrongfully trouble you.
And vnto hym that smyteth the on the one
cheke, offer also the other. * And hym that ta
keth awaye thy gowne, forbyd not to take
thy cote also. Gyue to euery mā that asketh
of the. And of hym that taketh awaye thy
goodes, aske them not agayne. * And as ye
wolde that men shulde do to you, do ye also
to them lykewyse.

* And yf ye loue thē which loue you, what
thanke haue ye? For synners also loue theyr
louers. And if ye do good for them which do
good for you, what thanke haue ye? For sin
ners also do euē the same. And yf ye lende to
them of whō ye hope to receyue: what thāke
haue ye? for synners also lende to synners, to
receyue such lyke agayne. But loue ye youre
enemyes, and do good, and lende, lokynge
for nothynge agayne: and your reward shal
be greate, and ye shall be the chyldren of the
hyest: for he is kynde vnto the vnkynde and
to the euell.

✠ Be ye therfore merciyfull, as your fa-
ther also is merciyfull. * Judge not, and ye
shall not be iudged: Condemne not, and ye
shal not be condemned. Forgiue, and ye shal
be forgyuen. * Gyue, and it shalbe giuen vn
to you: good measure and pressed downe, &
shaken together, and rūnynge ouer shal men
gyue into your bosomes. * For with ý same
measure that ye mete withal, shall other mē
mete to you agayne.

And he put forth a similitude vnto them:
‡ Can the blynde leade the blynde? Do they
not both fall into the dytch? * The dyscyple
is not aboue hys master. Euery man shalbe
parfyte, euen as his master is. ‡ Why seest
thou a moote in thy brothers eye, but consy-
derest not the beame ý is in thyne owne eye?
Eyther how canst thou saye to thy brother:
Brother, let me pul out the moote that is in
thyne eye, whē thou seest not the beame that
is in thyne owne eye. Thou ypocrite, caste
out the beame out of thyne owne eye fyrst,
& then shalt thou se parfytly, to pull out the
moote that is in thy brothers eye. ✠

* For it is not a good tree, that bryngeth
forth euell frute: neyther is that an euel tree
that bryngeth forth good frute. For euerye
tree is knowen by hys frute. For of thornes
do not mē gather fygges, nor of bushes ga-
ther they grapes. A good man out of ý good
treasure of his hert, bryngeth forth ý which
is good. And an euell man, out of the euell
treasure of hys herte, bryngeth forth that
whych is euel. * For of the aboundaunce of
the herte, hys mouth speaketh.

Why call ye me * Lorde Lorde, & do not
as I bid you: whosoeuer cōmeth to me & hea
reth my sayenges, and doth the same, I wyl
shewe you to whom he is like. * He is lyke a

* mat. b. f
* mat. bii. b
Eccle. xxvi. b
Tobi. iiii. c.
* mat. b. g
* mat. bii a
E
* Prou. xi. b.
* mat. bii. a
mat. iiii. c
‡ mat. vb. b
* mat. v. c
John xiii. g
F
‡ mat. bvi. a
* mat. vii. c
G
* mat. vii. c
Psal. xi. b.
* mat. bvi. b
and. xxb. b.
* mat. bii. b.
Jacob. i. b

man which buylt an house, & dygged depe, and layde the foundacion on a rocke. When the waters arose, the floude bet vpō ý house and coulde not moue it. For it was groūded vpon a rocke. But he that heareth & doeth not, is lyke a man that wythout foūdacion buylt an house vpō ý earth, agaynst which the floude dyd beate: and it fel immediatly. And the fall of that house was great.

¶ The. vij. Chapter.

¶ He healeth the captaynes seruaunt, raiseth the wydowes sonne, enkourmeth the dysciples, whom John Baptist sent vnto hym, commendeth John, reproueth the Jewes, and eateth wyth the Pharise. The woman washeth hys feete wyth her teares, and he forgyueth her her synnes.

I When he had ended al hys sayenges
* Mat. viii. a John. iiij. f in the audience of the people, * he entred into Capernaū. And a certayne Centurios seruaunt whych was deare vnto hym laye sycke, and was in parell of death. And when he herde of Jesu, he sent vnto him the elders of the Jewes, beseechynge hym that he wolde come, and heale his seruaūt. And when they came to Jesus they besought him instantly, sayenge: He is worthy that thou shuldest do thys for hym. For he loueth our nacion, and hath buylt vs a synagoge. And Jesus went wyth them.

And when he was nowe, not farre from the house, the Centurion sent frendes to him
* Mat. viii. a B sayenge vnto hym: * Lorde, trouble not thy selfe: for I am not worthy, ý thou shuldest enter vnder my roofe. Wherfore I thought not my selfe worthy to come vnto ý: but say thou the worde, and my seruaūt shalbe hole. For I also am a man set vnder power, and haue vnder me soudyers, and I saye vnto one go, & he goeth, & to another, come, & he cometh: and to my seruaūte, do thys, and he doth it. When Jesus herde this, he maruayled at hym, and turned hym aboute, & sayde to the people that folowed hym: I say vnto you, I haue not foūde so great fayth, no, not in Israel. And they that were sente, turned backe home agayne and founde the seruaunt hole that had ben sycke.

C ✠ And it fortuned after thys, ý he went into a cytie which is called Naim, and many of hys dysciples went with him, & much people. When he came nye to the gate of the cytie: beholde, there was a deade man carped out, which was the only sōne of hys mother and she was a wydowe, and much people of the cytis was wyth her. And whē the Lorde sawe her, he had compassion on her, and said vnto her: wepe not. And he came nye, & touched the coffyn: & they that bare hym stode styl. And he sayd: Yonge man, I saye vnto the, arise. And he that was deade, sat vp, &
* iii. re. xviii. d iiii. kre. viii. f Actes. ix. ff. c began to speake. * And he deliuered hym to his mother. And there came a feare on thē al And they gaue the glory vnto God, saying: * A great Prophete is rysen vp amonge vs, * Jeh. and. b and god hath visited his people. ✠ ✠ And thys rumor of hym went forth thorowe out al Jewrye, and thorowe out all the regions whych lye rounde about.

And the disciples of John shewed him of all these thynges. * And John called vnto hi
* Mat. two of hys disciples, and sent them to Jesus sayenge: Art thou he ý shulde come: or shal we loke for another? Whē ý men were come vnto hym, they sayd: Jhon Baptist sent vs vnto the, sayenge: Arte thou he that shulde come: or shall we wayte for another? And in that same houre he cured many of theyr infirmities and plages, and of euell spretes, & vnto many that were blynde he gaue syght. And he answered, and sayde vnto them: go your waye & bryngе worde agayne to John what thynges ye haue sene and herd, how ý
D * the blynde se, the halt go, the lepers are cle
* Esa. and. lvi. sed, the deafe heare, the deade rise agayne: to the poore is the glad tydinges preached, and happy is he that is not offended at me.

* And when the messengers of John were
* Mat. departed, he began to speake vnto the people cōcernynge John. What went ye out into the wylderness for to se? a rede shaken wi the wynde? But what went ye out for to se? A man clothed in soft raymēt? Behold, they whych are gorgiously appareled, & lyue delycately are in kynges courtes. But what went ye forth to se? A Prophete? Yea, I say to you, and more then a Prophete. Thys is he, of whom it is wryttē: * Behold, I sende
* Mar. Mat. xi. Mala. iii. myne aungell before thy face which shal prepare thy waye before the. For I saye vnto
E you amonge wemens chyldren, is there not a greater Prophete then John Baptist. Nevertheles, he that is lesse, in the kyngdome of God is greater then he. ✠

And al the people, & the Publicans ý herd hym, iustified God, & were baptised wth ý baptyme of John. But the Pharises & lawers despysed the coūsell of God agaynst the selues, and were not baptysed of hym.

And the Lord sayd: * Wher vnto shal I
* Mat. lyken the men of thys generacion: and what thynge are they lyke? They are lyke vnto chyldren syttynge in ý market place, & crye-nge one to another, & sayeng. We haue pyped vnto you, & ye haue not daūsed: we haue mourned to you, and ye haue not wept. For John Baptist came, neyther * eatynge bred
* Mat. nor drynkynge wyne, and ye say he hath the F dyuel. The sonne of man is come, & eateth & drynketh, and ye say: behold a gloutonous mā, and an vnmeasurable drynker of wyne a frende of Publicās and synners. And wysdome is iustifyed of all her chyldren.

✠ And one of the Pharises desyred him ý he wolde eate wyth hym. And he went into the

the Phariſes houſe, and ſat downe to meat.
37 And beholde a woman in that citie (which
was a ſynner) as ſone as ſhe knewe that Je
ſus ſat at meate in the Phariſes houſe, ſhe
brought an alabaſter boxe of oyntmēt, and
ſtode at hys fete behynde hym weppng, & be
gan to waſche his fete with teares, and dyd
wype them with the heeres of her head, and
kyſſed his fete, and anoynted them with the
oyntment.
When (ý Phariſe whych had bydde hym)
ſawe, he ſpake within hym ſelfe, ſayeng: Yf
thys man were a Prophete, he wolde ſurely
know who, and what maner of womā thys
is that touched him, for ſhe is a ſynner. And
Jeſus anſwered, and ſayd vnto him: Simō
I haue ſomwhat to ſaye vnto the. And he
ſayd: Maſter, ſay on. There was a certayn
ſyder whych had two detters, the one ought
fyue hundred pence, and the other fyftye.
Whē they had nothinge to paye, he forgaue
them both. Tell me therfore, which of them
wyll loue hym moſt? Simō anſwered and
ſayde: I ſuppoſe that he to whome he for-
gaue moſt. And he ſayde vnto hym: Thou
haſt truely iudged.
And he turned to the womā, and ſayd vn
to Symon: Seeſt thou thys woman? I en-
tred into thyne houſe, thou gaueſt my nowa
ter for my fete, but ſhe hath waſched my fete
wyth teares, & wyped them wyth the hea-
ers of her heade. Thou gaueſt me no kyſſe:
but ſhe, ſence ý tyme I came in, hath not cea
ſed to kyſſe my fete. Myne heade wyth oyle
ý dyddeſt not anoynte: but ſhe hath anoyn-
ted my fete wō oyntment. Wherfore I ſay vn
to the: many ſynnes are forgyuē her, for ſhe
loued much. To whom leſſe is forgyuen, the
ſame doth leſſe loue. And he ſayd vnto her:
thy ſynnes are forgeuen the. And they that
ſat at meate wyth hym, began to ſay within
themſelues. Who is thys whych forgeueth
ſynnes alſo? And he ſayd to the woman:
*Thy fayth hath ſaued the. Go in peace. ✠

¶ The. viij. Chapter.

¶ Chriſt kyth hys Apoſtles goeth frō towne to towne and preacheth, ſheweth the parable of the ſede, telleth who is hys mother and hys brother, ſtylleth ý ragynge of the ſea, deliuereth the poſſeſſed, and bryngeth the dyuels into the heardes of ſwyne, helpeth the ſycke womā, and Jairus doughter.

AND it fortuned after warde that he hymſelfe also went throughout cyties & townes: preachyng & ſhewynge ý kyngdome of god & the twelue wyth him. And al-
2 ſo *certayne women, whych were healed of euel ſpirites, & infirmities. Mary whyche is called Magdalene (out of whō wēt ſeuē deuels,) & Joāna ý wyfe of Chuſa Herodes ſte warde, & Suſanna. & many other, whych mi niſtred vnto him of theyr ſubſtaūce. ✠ Whē much people were gathered together, & wer come to hym out of al cyties, he ſpake by a ſi militude. * The ſower went out to ſowe his ſede: and as he ſowed, ſome fel by the waye ſyde, and it was troden downe, and the foules of the ayre deuoured it vp. And ſome fell on ſtone, and as ſone as it was ſpronge vp it wythered a waye because it lacked moyſtnes. And ſome fell amonge thornes, and the thornes ſprange vp wyth it, and choked it. And ſome fell on good grounde, and ſprāge vp, and bare frute, an hundred folde. And as he ſayd theſe thinges, he cryed: He that hath eares to heare, let hym heare.

* Mat. xiii. b
Mar. iiii. a

* And hys diſciples aſked hym, ſayenge: B
what maner of ſimilitude is thys? And he
ſayde: vnto you is it gyuen to knowe the ſe-
cretes of the kyngdome of God: but to other
by parables: that when they ſe, they ſhulde
not ſe: * and when they heare, they ſhoulde
not vnderſtande.

* Mat. xiii. b
Marke. iiii. a

* Eſay. vi. e
Math. xiii. d
Marke. iiii. d
John. xv. f
Acte. xxviii. f.
Rom. xi. d
‡ Mat. xiii. e
Marke. iiii. b

The parable is this. ‡ The ſede is ý word of God. Thoſe that are beſyde the way, are they that heare, then commeth the deuel, and taketh away the worde out of theyr hertes leaſt they ſhulde beleue and be ſaued. They on the ſtones, are they which whē they hear receyue the worde with ioye, and theſe haue no rotes: which for a while beleue, & in tyme of temptacion go a way. And that which fel amonge thornes, are they which when they haue herde, go forth, and are choked with ca res and ryches, and voluptuous lyuynge, & bryngе forth no frute. That which fel in the good grounde, are they, which with a pure, & good herte heare the worde, and kepe it, and bryngе forth frute thorowe pacience. ✠

C

* No man when he lyghteth a candel, co-
uereth it wyth a veſſell, or putteth it vnder
a table, but ſetteth it on a candelſtycke, that
they which enter in, maye ſe the lyght. * No
thynge is in ſecrete, ý ſhall not come abrode.
Nether any thinge hyd, ý ſhal not be knowē
and come to lyght. Take hede therfore, how
ye heare. For whoſoeuer hath, to him ſhalbe
gyuen: * And whoſoeuer hath not, from him
ſhalbe taken: euē that ſame whych he ſuppo
ſeth that he hath.

* Math. b. d
Marke. iiii. b
and. vi. e
* Math. v. e
Marke. iiii. c
Luke. xii. a

* Mat. xiii. b
and. xiii. c
Mar. iii. c
Luke. xiv. d
‡ Mat. xii. d
Mar. iii. d

‡ Then came to him his mother, & his bre
thren, and coulde not come at him for preaſe
And it was tolde hym, and ſayde: Thy mo-
ther and thy brethren ſtand wythout, and
wolde ſe the. He anſwered & ſayd vnto them
my mother and my brethrē are theſe, which
heare the worde of God, and do it.

✠ And it chaūced on a certayne day, that
he went into a ſhyp, and his diſciples alſo, &
he ſayd vnto them: Let vs go ouer vnto the
other ſyde of ý lake. And they laūched forth.
But as they ſayled he fell aſlepe * and there
arose a ſtorme of winde in the lake, and they
were fylled with water, & were in ieopardy.

* Mat. viii. c
Marke. iiii. d

D And they came to hym, and awoke him sayenge: Master, Master, we are lost. Then he arose and rebuked the wynde and the tẽpast of water, and they ceased, & it wared calme And he sayd vnto thẽ: where is your fayth? They feared and wondred amõge them selues, sayenge: What (thynke ye) is this? for he commaundeth both the wyndes and water, and they obey hym. ✠ * And they sayled vnto the regiõ of ý Gaderenites, whych is ouer agaynst Galile.

* Mat. viii. d Marke. v. a

And whẽ he went out to lande, there met hym out of the cytie a certayne man, which had a deuel lõge tyme, and ware no clothes neyther abode in any house: but in graues. When he sawe Jesus and had cryed, he fell downe be fore him, and w̃ a loude voice said * What haue I to do with the Jesus, ý sone of the God most hyest? I beseech the tormẽt me not: for he commaũded the foule spryte to come out of the man. For oftentymes he had caught hym, & he was boũde with chaines, and kept with fetters: and he brake the bandes, and was caryed of the fende into wyldernesse.

* Mat. viii. d Mar. v. a

E And Jesus asked hym sayenge: What is thy name? And he sayd: Legion, because many deuels were entred into hym. And they besought hym that he wolde not cõmaunde them, to go out into the depe. And ther was there, and herde of many swyne, fedyng on an hyll: and they besought hym, ý he wolde suffer them to enter into them. And he suffered them. Then wẽt ý dyuels out of the mã and entred into the swyne. And ý herd rãne headlynge w̃ violence into the lake, & were choked. When the herdmen sawe what had chaunced, they fled, and tolde it in the cytie, and in the villages.

And they came out to se what was done, and came to Jesus, and founde the man (out of whom the dyuels were departed) sytting at the fete of Jesus: clothed, & in hys ryght mynde, and they were afrayed. They also whych sawe it, tolde them by what meanes he (that was possessed of the dyuel) was healed. And al the multitude of ý Gaderenites, besought hym, ý he wolde departe frõ them for they were takẽ wyth great feare. * And he gat him vp into ý shyp, & returned backe agayne. Then the man (out of whom the dyuels were departed,) besought hym that he mygbt be with him. But Jesus sent hym awaye, sayenge: Go home agayne to thyne owne house, & shewe what thynges so euer God hath done for ý. And he went his way & preached thorowe oute all the cytie, what thinges soeuer Jesus had done vnto hym.

* Mat. viii. d Marke. v. b

F And it fortuned ý when Jesus was come agayne, the people receyued hym. For they al wayted for him. * And behold, ther came a mã named Jairus (& he was a ruler of the synagoge) & he fel downe at Jesus fete prayenge him, that he wold come vnto hys house for he had but one doughter only, vpõ a. xii. yere of age, and she laye a dyeng. But as he went, the people thronged hym.

* Mat. ix. d Mar. v. b

* And a woman, hauyng an issue of bloud xii. yeres (whych had spent al her substaũce vpon Philicions, neyther coulde be holpen of any) came behynde hym, & touched ý hem of hys raymẽt: and immediatly her yssue of bloud staũched. And Jesus sayd: Who is it ý touched me? Whẽ euery mã denyed, Peter (& they that were with hym) sayd: Master, the people thrust ý & vexe the, & sayest thou who touched me? And Jesus sayde: Some body hath touched me. For I perceyue, that vertue is gone out of me. When the woman sawe that she was not hyd, she came tremblynge, & fel at his fete, & tolde him before al ý people, for what cause she had touched hi, & howe she was healed immediatly. And he sayd vnto her: Doughter, be of good cõfort * thy fayth hath saued the, go in peace.

* Mat. ix. d Mar. v. b

Whyle he yet spake, there came one from ý rulers of the synagoges house, which said to hym: thy doughter is dead, dysease not ý Master. But when Jesus herde that worde he answered ý father of ý damosell: * Feare not, beleue only, & she shalbe made hole And when he came to the house, he suffred no man to go in with him, saue Peter, James & Jhõ & the father & the mother of ý maydẽ. Euery bodye wept, & sorowed for her. And he sayd Wepe not. The damosel is not deade, * but slepeth: And they laughed hym to scorne, knowynge ý she was deade. And he thrust thẽ all out, & caught her by the hãde, & cryed sayeng: Mayde, aryse. And her spryte came agayne, & she rose straygbt waye. And he cõmaunded to geue her meate. And ý father & ý mother of her were astonyed. But he warned them that they shulde tell no man what was done.

G * Mat. ix. d Marke. v. b

* Jhõ. xi. a

✠ The. ix. Chapter. ✠

✠ He sendeth out ý twelue Apostles to preach. Herode heareth tel of hym. He fedeth. v. m. men, wyth. v. loaues & ii. fyshes, the disciples confesse hym to be the sonne of God, he trãsfygured hym selfe vpon the mount, deliuereth the possessed, and teacheth hys disciples to be lowly. They despyse bengeaunce, but he reprouyth them.

I

Jesus called the * .xii. together, & gaue them power and authorite ouer al dyuels, and that they might heale diseases. And he sent them to preache ý kyngdome of God, * and to heale the sycke, and he sayd vnto them: Take nothynge to youre iorney: neyther staffe nor scrypppe, neyther breade, * neyther money, neyther haue two coates: & and what soeuer house ye enter into, there abyde and thence departe. And whosoeuer wyll not receyue

* Mat. x. a Marke. vi. a Luke. ix. a

* Mat. x. a Mar. vi. a

* Mat. x. a Luke. ix. a

receyue you, whē ye go out of ý cytie, shake
of the very dust from your fete, for a testimo
ny agaynst them. And they departed & went
thorow the townes, preachynge the Gospel
and healynge euery where. H

* And Herode the Tetrarche heard of al
that was done by hym, & doubted, because
that it was sayd of some, that John was ry
sen agayne from death: & of some, that He-
lias had apeared, & of some, that one of ý old
Prophetes was rysen agayne. And Herode
sayd: John haue I beheaded: but who is this
of whom I heare such thynges? And he desy
red to se hym.

And the Apostles returned: & tolde him al
that they had done. * And he toke them, and
went aside into a solitarye place nye vnto ý
cytie that is called Bethsaida. Which when
the people knew, they folowed hym. And he
receyued them, & spake vnto them of ý kyng
dome of God, & healed them that had nede to
be healed. And when ý daye began to weare
awaye, then came the. xii. & sayde vnto hym:
Sende the people awaye, that they may go in
to the townes & nert villages & lodge, & get
meate, for we are here in a place of wylder-
nes. But he sayd vnto them: Gyue ye thē to
eate. And they sayde: We haue no mo but. v.
loaues & two fyshes, except we shulde go &
bye meate for al this people. And they were
about. v. M. men. And he sayd to hys disci-
ples: Cause them to syt downe by fyfties in
a company. And they dyd so, & made them al
to syt downe. And he toke the fyue loaues &
the two fyshes, & loked vp to heauē: & blessed
thē & brake, & gaue to the disciples, to set be
fore the people. And they al dyd eate, & were
satisfyed. And there was taken vp of that re
mained to them, twelue baskettes ful of bro
ken meate.

* And it fortuned as he was alone praye
ng, his disciples were with him, & he asked
them sayenge: ‡ Who saye the people that I
am? They answered, & sayd: John Baptist:
Some saye Helias, & some say that one of ý
olde Prophetes is rysen. He sayd vnto them
But who saye ye that I am? Symon Peter
answered, and sayd: * thou arte the Christ
of God. And he warned and cōmaunded thē
that they shulde tell no mā that thynge saye-
nge: ‡ the sonne of man muste suffre many
thynges, & be reproued of the elders, & of the
hye prestes, & Scribes, & be slayne, & ryse a-
gayne the thyrde daye.

And he sayd to them all, yf any man wyl
come after me, let hym deny hym selfe, & take
vp his crosse daylye, & folowe me. * For who
soeuer wyll saue hys lyfe shall lose it. But
whosoeuer doth lose his lyfe for my sake, the
same shal saue it. For what auauntageth it
a man yf he wynne the whole worlde, & lose
hym selfe, or runne in dāmage of hym selfe?
For * who so is ashamed of me, & of my wor
des, of hym shal ý sonne of man be ashamed,
when he cōmeth in hys maiestye, & in the ma-
iestye of hys father, & of the holy aungels. I
tel you of a trueth: * there be some standyng
here, whych shall not tast of death, tyll they
se the kyngdome of God.

* And it fortuned that about an. viii daye
es after these sayenges, he toke Peter & John
& James, & wēt vp into a moūtayne to praye
And as he prayed, the fashion of his counte-
naunce was chaunged, & hys garment was
whyte, & shone. And beholde, there talked wī
him two mē which were Moses & Helias, ý
apeared in the maiestye, & spake of his depar
tynge, whych he shulde ende at Ierusalem.
But Peter & they that were with him, were
heuy wyth slepe. And whē they awoke, they
sawe hys maiestye, and two men standynge
wyth hym.

* And it chanced as they departed from
him, Peter sayde vnto Jesus: Master, it is
good beynge here for vs. Let vs make also
thre tabernacles, one for the, & one for Mo-
ses & one for Helias (and wyst not what he
sayd.) While he thus spake, ther cam a cloud
& ouershadowed thē, & they feared whē they
were come into the cloude. And there came a
voyce out of the cloude, sayenge: * Thys is
my deare sonne, ‡ heare him. And as sone as
the voyce was past, Jesus was foūde alone
And they kepte it close: and tolde no man in
those dayes, anye of those thynges whyche
they had sene.

* And it chanced that on the nextday (as
they came downe from the hyll) muche peo-
ple met hym. And beholde, a man of the com-
pany cryed out, sayinge: Master, I beseche
the behold my sonne, for he is all that I haue
& se, a spyrye taketh hym, & sodenly he cryeth
& ‡ (he knocketh and) teareth hym, ý he cometh
agayne, & wyth much payne departeth from
hym, when he hath rent hym, & * I besought
thy disciples to cast him out, & they could not
Jesus answered & sayde: O faythlesse & cro-
ked nacyon, howe longe shall I be with you,
& shall suffre you? Bryngye thy sonne hyther.
As he was yet a commynge, the fende rente
hym, & tare hym. And Jesus rebuked the vn-
cleane spyrye, & healed the chylde, & delyuered
hym to hys father. * And they were all amas-
ed at the mygthy power of God.

But whyle they wondred euery one at al
thynges which he dyd, he sayde vnto his dis-
ciples: Let these sayenges syncke downe into
your eares. For it wyl come to passe: ý * the
sonne of man shall be delyuered into the han-
des of men. ‡ But they wyst not what that
worde ment, and it was hyd from them, that
they vnderstode it not. And they feared to
aske hym of that saying. And there entred a
thought amonge them which of them shulde

* Mat. x. c Mark. viii. b Luke. xii. a
* Mat. xvi. b Mark. viii. c
* Mat. xvii. a Marke. ix. g
* Mat. xvii. a Marks. ix. a
* ii. Pet. i. b Mat. xvii. b Marke. i. b Luke. ix. b * deu. xviii. c.
* Mat. xvii. b Marke. ix. b.
* Mat. xvii. c Mark. ix. c
* Marke. i. e Luke. iiii. b
* Mat. xvi. c Marke. viii. b Luke. ix. c ‡ Luke. ii. g and. xviii. f

be the greatest. When Jesus perceyued the
*mat.xviii.a thought of theyr hertes *he toke the chyld &
marke.ix.c set hym harde by hym, and sayd vnto them:
Luke.xviii.c G Whosoeuer receyueth this child in my name
*Math.x.d. receyueth me. * And whosoeuer receyueth
Luke.x.c me, receyueth hym that sent me. For he that
John.xiii.c is least amõge you al, the same shalbe great

And John answered, & said: Master, we sawe one castynge out deuels in thy name, & we forbade hym, because he foloweth not w
*Num.xi.g vs. And Jesus sayd vnto hym: * forbyd ye hym not. For he that is not agaynst vs, is wyth vs.

And it fortuned whē the tyme was come that he shulde be receyued vp, he set his face to go to Jerusalem, & sent messengers before hym. And they went & entred into a cytie of ý Samaritans, to make redy for him. And they wold not receyue hym, because his face was as though he wolde go to Jerusalem. Whē his disciples, James & John saw this, they sayd: Lorde, wylte ý that we cõmaũde fyre to come downe from heauen & consume
*iiii.Reg.i.c them, euen as * Helias dyd? Jesus turned about, & rebuked them, sayenge: ye wote not what maner spryte ye are of. For the sonne of man is not come to destroye mens lyues, but to saue them. And they went to another towne. ✠ And it chaũced that as they were walkynge in the way, a certayne man sayde
*Mat.viii.c vnto hym: * I wyll folowe the whyther-soeuer thou go. Jesus sayd vnto hym: fores haue holes, and byrdes of ý ayer haue nestes: but the sonne of mã hath not where to laye hys heade.

And he sayd vnto another: folowe me. And the same sayd: Lorde, suffre me fyrst to go & bury my father. Jesus sayde vnto hym.
*Leui.xxi.b. * Let ý deade bury theyr deade: but go thou & preache the kyngdome of God. And an o-
*Mi.Ue.xix.d ther sayd: Lorde, * I wyll folowe the: but let me fyrst go byd them fare wel, which are at home at my house. Jesus sayd vnto hym: No mã ý putteth his handes to the plowe, & loketh backe is apt to ý kyngdõ of God. ✠

¶ The.x.Chapter. ✠

¶ He sendeth the.lxx. before hym to preache, & gyueth them a charge how to behaue them selues, prayseth his heauenly father, aunswereth the Scribe that tempted hym, & (by the example of the Samaritan) sheweth who is a mans neighbour. Martha receyueth the Lorde into her house, Mary Magdalene is diligent in heatyng his worde.

AFter these thynges, the Lorde appoynted other.lxx. (and two) also, & sent them two & two before hym into euery citie and place whyther he hym selfe wolde come. Therfore sayde he
*Math.ix.d vnto them: * the haruest is great, but the labourers are fewe. Praye ye therfore ý Lorde of the haruest, to sende forth labourers into hys haruest: Go your wayes: * Beholde, I sende you forth as Lambes amõge Wolues Beare no wallet, neyther scryp, nor shoes, & *salute no man by the waye. ‡ Into what soeuer house ye enter, fyrst saye: Peace be to thys house. And yf the sone of peace be there, youre peace shall reste vpon hym: yf not, it shall turne to you agayne. And in the same house tary styll, eatynge & drynkynge suche as they gyue. For the labourer is worthy of hys rewarde. ✠

*mat.

*iiii.

‡Mat. Luke. Actes.

B

Go not from house to house, & into what soeuer cytie ye entre, & they receyue you, eate such thynges as are set before you, & heale ý sycke that are therin, & saye vnto them, the kyngdome of God is come nye vpon you.
* But into whatsoeuer citie ye enter, & they receyue you not, go your wayes out into the stretes of the same, & say: euen the very dust of youre cytie (whych cleaueth on vs) do we wype of against you: Notwithstandyng, be ye sure of this, ý the kyngdome of God was come nye vpon you. I saye vnto you: that it shalbe easyer in that day for Sodome, thē for that cytie.

*Mat.

C

* Wo vnto the Chorazin: wo vnto the Bethsaida. For yf the miracles had bene done in Tyre and Sidon, whyche haue ben done in you, they had (a great whyle ago) repented of theyr synnes, syttinge in heer cloth and asches. Neuertheles, it shalbe easyer for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum (whych arte exalted to heauen) shalt be thrust downe to he
*Mat.xi.b *he that heareth you, heareth me: & he that despysyeth you, despysyeth me: and he that despysyeth me, despysyeth hym that sent me.

John.xi.

And the.lxx. turned agayne w̃ ioye, sayenge: Lorde, euen the verye deuels are subdued to vs thorowe thy name. And he sayde vnto them: * I sawe Satan (as it had bene lyghtenynge) fallynge downe from heauen.
‡ Behold, I giue vnto you power, to treade on serpentes, and scorpions, and ouer al maner power of the enemye, and nothinge shal hurte you. Neuertheleſſe in this reioyce not, that the spryetes are subdued vnto you: but reioyce, that * youre names are wrytten in heauen.

*Luca. Apoca. ‡Mat. Actes.xi.

*Phil. Apoca.

D

That same houre reioyced Jesus in ye holy goost, & sayd: I thanke the, O father * Lord of heauē and earth, that thou hast hyd these thynges from the wyse and prudēt, and hast opened thē vnto babes. Euen so father, for so pleased it the. * All thinges are gyuen me of my father. ‡ No man knoweth who the sonne is, but the father: & who the father is, but the sonne, & he to whome the sonne wyll shewe hym.

*Mat. *Luke. and.xvi. ‡Mat.xi. John.xiii. and.xiii.

And he turned to hys disciple, & sayde secretly: ✠ * Happy are the eyes, which se ý thynges that ye se. For I tel you, that many

*Mat.xi.

Prophe-

prophetes & kinges haue desyred to se those
thinges which ye se, and haue not sene them
and to heare those thinges whych ye heare,
and haue not heard e them.

6 And beholde, a certayne lawyer stode vp,
and tempted hym, sayinge: *Master, what
shall I do, to inheret eternall lyfe? He sayde
vnto hym: What is wrytten in the lawe?
howe redest thou? And he answered & sayd:
Loue the Lord thy God, with all thy hert, &
with all thy soule, & with all thy strenght, &
with all thy minde: & thy neyghbour as thy
selfe. And he sayde vnto him: Thou hast an-
swered ryght. Thys do & ꝑ shalt lyue. But
he wyllynge to iustifye him selfe, sayd vnto
Jesus: And who is my neyghboure?

Jesus answered, & sayde: A certayne man
descended from Jerusalem to Hierico, & fell
among theues, which robbed him of his ray
ment, and wounded him, & departed, leuing
hym halfe dead. And it chaunced, that there
came downe a certayn prest that same way,
& when he saw him, he passed by. And lyke-
wyse a leuite, when he wēt nye to the place,
came, & loked on him, & passed by. But a cer-
tayne Samaritane, as he iourneyed, came
vnto him: and when he sawe him, he had cō
passion on him, & wēt to, and bounde vp his
woundes, & poured in oyle & wyne, & set hym
on his own beast, & brought him to a cōmen
ynne, & made prouision for hym. And on the
morow, when he departed, he toke out two
pence, & gaue thē to the host, and sayd vnto
hym: Take cure of hym: & whatsoeuer thou
spendest more, when I come agayn, I wyll
recompense the: Whyche nowe of these thre
thynkest thou, was neyghbour vnto hym ꝑ
fell amonge the theues? And he sayd: he that
shewed mercy on hym. Thē sayd Jesus vn-
to hym: Go, and do thou lyke wyse.

6 It fortuned that as they went, he en-
tred into a certayne towne. And a certayne
woman, named Martha, receaued him into
her house. And this womā had a syster, cal-
led mary, whych also sate at Jesus fete, and
heard e his word. But Martha was cōbred
about much seruynge, & stode & sayd: Lorde,
doest thou not care, that my syster hath left
me to serue alone? Syd her therfore, that she
helpe me. And Jesus answered, & sayd vnto
her: Martha, Martha, ꝑ art carefull, & trou
bled about many thinges, verely one is nede-
ful. Mary hath chosen the good part, which
shall not be taken awaye from her.

The. xi. Chapter.

He teacheth his disciples to praye, driueth out a deuell, and reduketh the blasphemous Phariseis. They require sygnes and tokens. He cateth with ꝑ Pharyse, and reproueth the ypocrysy of the Pharyses, Scribes, and pyocrites.

AND it fortuned as he was praying in
a certayn place: when he ceased one of
his disciples sayde vnto hym: Lorde,
teach vs to praye, as Jhon also taught hys
disciples. And he sayde vnto them: when ye
praye, saye: *O our father which art in hea
uen, halowed be thy name. Thy kyngdome
come. Thy will be fulfilled, euē in earth al-
so as it is in heauē. Our daylye breade geue
vs thys daye. And forgeue vs our synnes.
For euen we forgeue euery man that tres-
passeth vs. And leade vs not into tempta-
cyon. But delyuer vs from euell.

And he sayde vnto them: If ye any of you
shall haue a frende, & shal go to him at myd-
nyght, and saye vnto hym: frende, lende me
thre loaues, for a frende of myne is come out
of the waye to me, and I haue nothynge to
set before hym, and he within answere, and
saye: trouble me not, the dore is nowe shut,
and my chyldrē are with me in the chamber
I can not rise, and geue the. I say vnto you
though he wyll not arise, and geue him, be-
cause he is his frende: yet because of his im-
portunite he wyll rise, and geue hym as ma
ny as he nedeth. And I say vnto you: *aske,
and it shalbe geuen you. Seke, and ye shall
fynde: knocke, & it shalbe opened vnto you.
For euery one that asketh, receaueth: and he
that seketh, findeth: and vnto him that knoc
keth, shall it be opened. Yf ꝑ sonne shal aske
breade of any of you, that is a father, wil he
gyue him a stone? Or yf he aske fysh, wil he
for fyshe gyue hym a serpent? Or yf he aske
an egge, wyll he offer hym a scorpion? Yf ye
then beyng euell, can gyue good gyftes vn-
to your chyldren, howe much more shal your
father of heauē geue the holy spirite to them
that desyre it of hym.

*And he was castynge oute a deuell,
and ꝑ same was domme. And when he had
cast out ꝑ deuell, ꝑ domme spake, & the peo-
ple wondred. But some of them sayd: *he
casteth oute deuels thorowe Beelzebub the
chefe of the deuels. And other tempted hym
and requyred of hym a sygne from heauen.
But he knowyng their thought, sayd vnto
them: Euery kyngdome deuided agaynst it
selfe, is desolate: and one house doth fall vp-
pon another. Yf Satan also, be deuyded a-
gaynste hym selfe, howe shall his kyngdom
endure? Because ye say, that I cast oute de-
uels thorowe Beelzebub. Yf I, by the helpe
of Beelzebub cast out deuels, by whose help
do youre chyldren cast them oute? Therfore
shall they be youre iudges. But yf I, wych
the fynger of God cast out deuels, no doubte
the kyngdome of God is come vpon you.

*When a stronge man armed, watcheth
his house, ꝑ thinges that he possesseth are in
peace. But whē a stroger then he commeth
vpō hym, and ouercommeth hym, he taketh
from hym all his harnes (wherin he trusted)
& deuydeth hys goodes. He that is not with
me, is against me. And he that gathered not
with me, scattereth abroode.

*Mar.xii.b *When the vnclene spryte is gone oute of a man, he walketh throughe dryye places, sekynge reste. And when he fyndeth none, he sayeth: I wil returne agayne vnto my house whēce I came out. And when he commeth, he fyndeth it swept and garnished. Then goeth he and taketh to hym seuē other spryte worse then hym selfe, and they enter in, and dwell there. And the ende of that mā is worse then the begynnynge.

And it fortuned, that as he spake these thinges, a certayne womā of the company lyfte vp her voyce, and sayd vnto him: Happye is the wombe that bare the, ‡ ý pappes whych gaue the sucke. But he sayd: Yee, happy are they ý heare the word of God, ‡ kepe it. ✠

When the people were gathered thycke together, he began to say: This is an euyll nacyon, * they seke a sygne, and there shall no sygne be geuē them, but the sygne of Jonas ý Prophete. For as ‡ Jonas was a sygne to the Ninuites, so shall also the sonne of man be to this nacio. * The quene of the Southe shall ryse at the iudgement, with the men of this nacion, ‡ condempne them: for she came from the vtmost partes of the earth, to hear ý wysdom of Salomō. And behold, a greater then Salomon is here. The mē of Ninive shall ryse at the iudgement with this nacyon, and shall condempne them: for they were broughte to repentaunce, by the preachynge of Jonas. And behold, a greater thē Jonas is here.

*Mat.xii.c Mar.viii.b John.vi.b. ‡Jonas.ii.c

*iii. Reg.x.a ii. Para.ix.a Math.xi.b

✠ *No man lyghteth a candell, and putteth it in a preuye place, nether vnder a bushell, but on a candellstycke, that they which come in, maye se ý lyght. ‡ The lyght of the body, is the eye. Therfore when thyn eye is syngle, all thy body also shalbe full of light. But yf thyne eye be euyll, thy body also shal be full of darknes. Take hede therfore, that the lyght whych is in the, be not darkenes. Yf all thy bodye therfore be cleare, haupng no part darke, thē shal it all be full of light, euen as whē a candell doeth lyght the wyth bryghtnes. ✠

*Math.v.b Mar.iiii.b Luke.viii.c ‡Mat.vi.c

And as he spake, a certayne Pharyse besoughte hym to dyne wyth hym, and Jesus went in, and sate downe to meate. When ý Pharyse sawe it, he maruayled, that he had not fyrst wesched before dyner. And ý Lorde sayd vnto him: * Now do ye phariseis, make clene the out syd of the cup, and the platter, but your inwarde parte is full of rauenynge and wyckednes. Ye fooles, dyd not he (that made that which is without) make ý which is within also? Neuertheleſſe, * geue almose of that ye haue, and behode, all thinges are cleane vnto you. * But wo vnto you Phariseis, for ye tythe mynt and rewe, ‡ all manner herbes, and passe ouer iudgemente and the loue of God. These ought ye to haue done, and yet not to leaue the other vndone.

*mat.xxiii.c

*Mat.xxiii.c

*Esa.lviii.b

*Mat.xxiii.c

*Wo vnto you Phariseis, for ye loue the vppermoste seates in ý synagoges, and gretinges in the market. Wo vnto you Scrybes and Phariseis: ye ypocrites, for ye are as graues which appeare not, and the mē that walke ouer them, are not ware of them. Thē answered one of the lawears, and said vnto hym: Master, thus sayinge, thou puttest vs to rebuke also. And he sayd: * wo vnto you also ye lawears: for ye lade mē with burthens, whyche they be not able to beare, and ye your selues touch not ý packes wyth one of youre fyngers: Wo vnto you, * ye buylde the sepulchres of the Prophetes, and youre fathers kylled them, truely ye beare wytnes, that ye alowe the dedes of youre fathers, for they kylled them, ‡ ye buylde their sepulchres. Therfore sayde the wysdome of God: * I wyll sende them Prophetes and Apostles, and some of them they shall slaye, and persecute: that ý bloude of all Prophetes (whiche is shed from the begynnynge of the world) maye be requyred of thys generacyon, from the bloude of * Abell, vnto the bloude of zachary, whych perysched betwene the aulter and the temple. Verely I saye vnto you: it shalbe requyred of thys nacyon.

*Esa. Math. G

*Mat.

*Mat.

*Gene. iii. Para.

Wo vnto you lawears: for ye haue taken awaye the keye of knowledge, ye entred not in your selues, and them that cam in, ye forbad. When he thus spake vnto them, the lawears and ý Phariseis begane to were busye aboute hym, and capciously to aske him many thinges, layenge wayte for hym, and sekynge to catche some thynge, oute of his mouth, wherby they mygbt accuse hym.

¶ The.xii.Chapter. ✠

¶ The lewen of the Pharyses. Christe comforteth hys disciples agaynst persecuciō, warneth them to beware of couetousnes, by the similitude of a certayne rych man, he wil not haue thē to hange vpon earthlye thynges, but to watche, and to be readye agaynste his commynge.

So there gathered to gether an innumerable multitude of people (in so muche that they trode one another) he begannte to say vnto his disciples: fyrste of all *beware of the leuē of the Pharyses, which is ypocrisye. ‡ For there is nothynge couered, that shal not be vncouered: neyther hyd that shall not be knowen. * For what thinges ye haue spokē in darkenes, shal be heard in ý lyght. And that whych ye haue spoken into the eare, euen in secrete places, shall be preached on the toppe of the houses. * I saye vnto you my frendes, be not afrayed of them that kyll the bodye, and after that haue nomore, that they can do. But I wyll shewe you, whom ye shall feare. Feare him, whiche

I

*Mat. Marke. ‡Mat. Marke. Luke. *Mat. Luke.

*Mat. Mat.

B

wyche after he hath kylled hath power to cast vnto hell. Yee, I say vnto you: fear him. Are not fyue sparowes bought for two farthynges? And not one of thē is forgotten of God. Also euē the very heeres of your heade are all nombred. Feare not therfore: ye are more of value then many sparowes.

I say vnto you * euery one: whosoeuer cōfesseth me before men, hym shal the sonne of man knowledge also before ý aungelles of God. And he ý denieth me before mē, shalbe denyed before ý angels of God. * And whosoeuer speaketh a word against the sonne of man, it shalbe forgyuen hym. * But vnto hym that blasphemeth ý holy goost, it shall not be forgeuē. When they bryngе you vnto the synagoges, and vnto the rulers, and officers, take ye no thought, howe, or what thing ye shal answer, or what ye shal speke. For the holy goost shal teach you in ý same houre, what ye ought to saye.

✠ One of the company sayde vnto hym: Master, speake to my brother, that he deuid ý enheritaunce with me. And he sayde vnto him: Man, who made me a iudge, or a deuider, ouer you? And he sayde vnto them: take hede, & beware of couetousnes. For no mās lyfe standeth in the aboundaūce of the thynges which he possesseth. And he put forth a similitude vnto thē, sayinge: The grounde of a certayn rych mau brought forth plenty full frutes, and he thought within him selfe, saying: What shall I do? because I haue no rowme where to bestow my frutes? And he sayde: This wyll I do. I wyll destroye my barnes, and buylde greater, and therin will I gather all my goodes that are growē vnto me, and I wyll saye to my soule: Soule, * thou hast much goodes layed vp in stoore for many yeares, take thyn ease, eate, drinke be mery. But God sayde vnto him: * Thou foole, this nyght wyl they fetche awaye thy soule agayne from the. & Then whose shall those thynges be, wyych thou haste prouyded. So is it wyth him that gathereth ryches to hym selfe, and is not ryche towarde God.

And he spake vnto his disciples: Therfore I say vnto you. * Take no thought for your lyfe, what ye shall eate: neyther for the body what ye shall put on. The lyfe is more then meate, and the bodye is more thē rayment. Consyder the rauens, for they neyther sowe nor repe, which nether haue stoore house nor barne, and God fedeth them. ✠ Howe much are ye better then fethered foules?

* Which of you (with his takyng thought) can adde to his stature one cubyte? Yf ye thē be not able to do that thynge which is least: why take ye thought for ý remnaunt? Consyder the lylyes howe they growe. They laboure not, they spyn not: and yet I say vnto you, that Salomon in all his royaltie, was not clothed lyke one of these.

Yf God so clothe the grasse (whiche is to daye in the felde, and to morowe is cast into the fornace) how muche more will he clothe you, O ye of lytle fayth? And aske not ye what ye shall eate, or what ye shall drynke, neither clyme ye vp an hye: for all suche thynges do the Heathen people of the world seke for. Your father knoweth, that ye haue nede of suche thynges. Wherfore * seke ye after ý kyngdome of God, & all these thynges shall be ministred vnto you. ✠ Feare not lyttell flock, for it is your fathers pleasure, to geue you the kyngdome. * Sell ye that haue, and geue almes. And prepare you bagges, wyych ware not olde, euen a treasure, that fayleth not in heauen, where no theefe commeth, neyther mothe corrupteth. For where your treasure is, there wil your herte be also.

* Let you loynes be gerde aboute, & your lyghtes brennyng & (in your handes) & ye your selues lyke vnto men, that wayte for theyr Lorde, when he wyll returne from the weddyng: that whan he commeth and knocketh they may open vnto him immediatly. Happye are those seruauntes, whome the Lorde (when he commeth) shall fynde wakynge. Verely I saye vnto you, that he shall gyrde hym selfe, and make them to sytte downe to meate, and walke by, & minister vnto them. And yf he come in the seconde watch, yee, yf he come in the thyrde watch, and fynd them so, happy are those seruaūtes. This vnderstande, ý yf the good man of the house knew what houre the theefe wolde come, he wolde surelye watch, and not suffre his house to be broken vp. * Beye therfore ready also, for the sonne of mā wyl come at an houre when ye thynke not. ✠

Peter sayde vnto hym: * Master, tellest thou thys similitude vnto vs, or to all men? And the Lorde sayd: who is a faythfull and wyse stewarde, whom his lorde shall make ruler ouer his houshold, to geue them theyr duety of meat in due season? * happy is that seruaunt, whome hys lorde whā he cōmeth, shal fynde so doynge. Of a trueth I saye vnto you that he wyll make him ruler ouer all that he hath. But and yf the seruaunt saye in hys herte: * My Lord wili deferre his cōmynge (and shal begynne to smytte seruaūtes and maydens, & to eate and drynke, and to be dronken) the lorde of that seruaūt wyl come in a daye whē he thynketh not, and at an houre, whan he is not ware, & wyll hewe him in peces, and geue him his reward with the vnbeleuers.

* The seruaunt that knewe his masters wyll, and prepared not him selfe, neither dyd accordynge to hys wyl, shalbe beaten wyth many

* Mat. di. c
i. Timo. di. d
Eccle. xxii. b
Prou. xxiii. a
* Mat. xix. c
Marke. x. c
E
* Epho. di. c.
i. Pet. i. c
* Mat. xxiiii. d
and. xxb. a.
Marke. xiij. d
* Mat. xxiiii. d
Mar. xiij. c
* Luc. xvi. c
* Mat. xxiiii. d
* Luke. xii. d

many strypes. But he that knewe not, and
dyd commytte thinges worthye of strypes,
shalbe beaten wyth fewe strypes. For vnto
whom so euer muche is geuen, of him shalbe
much required, and to whom men haue com
mytted much, of him wyll they aske ý more.
I am come to sende fyre on earthe, & what
is my desyre, but that it were already kynd-
* Math.xx.c led? Not withstãdyng I must be * baptised
with a baptyme: and how am I payned, tyl
*marke.x.d it be ended? *Suppose ye, that I am com to
G send peace on earth? I tell you naye, but ra-
ther diuision. For frõ hence forth there shall
be fyue in one house diuided, thre agaynste
two, and two agaynst thre. The father shal
be diuided agaynst the sonne, and the sonne
agaynst the father. The mother agaynst ý
doughter, and the doughter agaynst ý mo-
ther. The mother in law against hyr dough
ter in law, & the doughter in law, agaynst
hyr mother in law.
* Mat.xvi.a He sayde also to the people: *When ye se a
clond ryse out of the west, straygyt waye ye
say: ther cõmeth a shower, and so it is. And
when ye se the south wynd blowe, ye saye: it
wyll be hote, and it cõmeth to passe. Ye ypo
crites, ye can discerne the outwarde appea-
raunce of the skye and of the earth: but how
happeneth it, ý ye can not skyll of this tym?
Yee, & why iudge ye not of your selues what
is ryght?
* Mat.v.d *When thou goest with thyne aduersary
Prou.xxv.b. to the ruler, as thou art in the waye, geue di
ligence that thou mayest be delyuered from
hym, leste he bryng the to the iudge, and the
iudge deliuer the to the iaylar, and ý iaylar
cast the into prison. I tell the, thou shalt not
departe thence, tyll thou haue made good ý
vtmost myte.

¶ The.xiii.Chapter.

¶ Of the Galileans whom Pilate slewe, and of those that dyed in Siloe. The similitude of the fygge tree. Christe healeth the sycke woman. The parable of the mustarde sede and leuen. Few entre into the kyngdom, Christ reproueth Herode and Jerusalem.

A There wer present at ý sam season, certayne men that shewed hym of the Galyleans, whose bloude Pilate had myngled wõ their own sacrifice. And Jesus answered, and sayd vnto them: Suppose ye
* Actes.v.f that these * Galyleãs were greater synners then all the other Galyleans, because they suffred such punyshmẽt? I tel you naye: but except ye repent: ye shal all lykewyse perish. Or those. xviii. vpõ which the towre in Siloe fell, and slewe them, thynke ye that they were synners aboue all mẽ that dwelt in Jerusalẽ? I tell you naye: But except ye repẽt ye shall all lykewyse perysh.
B ✠ He tolde also this similitude: a certayn
* Mat.xxi.d man had a *fygge tree planted in his vyne-
yard, and he came, and sought frute theron, and found none. Then sayd he to the dresser of hys vyneyarde: beholde, thys thre yeare haue I com, and sought frute in thys fygge tree, and fynde none: cut it downe, why com breth it the ground: and he answered & sayd vnto hym: Lorde, let it alone this yeare also, tyll I dygge rounde about it, and donge it, to se whether it wyl beare frute: & yf it beare not then, after that shalt thou cut it downe. And he taught in one of their synagoges on the Sabboth dayes. And behold, there was a woman, whiche had a spryte of infirmitie. xviii. yeares, and was bowed together, and
C coulde in no wyse lyfte vp her heade. Whan Jesus sawe her, he called her to hym, & sayde vnto her: woman, thou arte delyuered from thy disease. And he layd his handes on her, & immediatly, she was made straygyt, & glorified God. And ý ruler of the Synagoge answered with indignacyon (because ý Jesus had healed on the Sabboth daye) and sayde vnto the people: There are. vi. dayes, in whiche men ought to worke, in them come, that ye may be healed, and not on the Sabboth daye.
But the Lorde answered hym, and sayde: Thou ypocrite, dothe not eche one of you on the Sabboth daye * loose his ore or his asse * Mat.x. Luke.xi.
from the stall, and leade hym to the water? And ought not this doughter of Abraham, whom Satã hath bound (lo. xviii. yeares) be looseed from thys bonde on the Sabboth daye? And when he thus sayd, all his aduersaries were ashamed, and all ý people reioyced on all the excellẽt dedes, that were done by hym. ✠
D Then sayde he: what is the kyngdome of
God lyke? or wherto shal I compare it? * It * Mat.xiii. Marke.iv.
is lyke a grayne of mustarde sede, whyche a man toke, and sowed in hys garden: and it grewe and waxed a greate tree, and the fowles of the ayre made nestes in the braunches of it.
And agayne he sayde: where vnto shal I lyken the kyngdome of God? * It is lyke leuen. whyche a woman toke, and hyd in thre * Mat.xiii. Gen.xviii.
pecke of meele, tyll all was leuened. And he went thorow all cyties and townes, teachinge and iorneyng towardes Jerusalem. Then sayde one vnto hym: Lorde, are there fewe that be saued? And he sayd vnto hym: strynge to * enter in at the strayt gate: for ma * Mat.
ny (I saye vnto you) wyll seke to enter in, & shall not be able. When the good mã of the house is rysen vp, and hath shut to the dore, and ye begynne to stande wythoute, and to
E knocke at ý dore, saying: Lord, Lorde, open vnto vs, & he shal answer, & saye vnto you, (I know you not whence ye are.) Thẽ shal ye begyn to say: we haue eaten & dronken in thy presence, & thou hast taught in our stretes. And he shall saye: I tell you, I knowe you not

you not whence ye are: departe from me all ye ꝑ worke iniquite. There shalbe wepinge and gnashyng of tethe, whē ye shal se Abra ham, and Isaac, and Jacob, and all the Pro phetes in the kingdome of God, and ye your selves thrust out. * And they shal come from the east and from the west, & from the north and from the south, and shall syt downe in ꝑ kyngdome of God. And beholde, * there are last, whiche shalbe first. And ther are fyrste, whych shalbe laste.

The same dayе came there certayne of the Phariseis, & sayde vnto hym: get the out of the wayе, and departe hence: for Herode wil kyll the. And he sayd vnto them: Go ye, and tell that fore, behold, I cast out deuels, and healt the people to dayе and to morow, and the thyrde dayе I make an ende. Neuertheless, I must walke to dayе and to morowe, and the dayе folowing: for it can not be that a Prophete perysche any other wher, saue at Jerusalem.

* O Jerusalem, Jerusalem, whych kyllest Prophetes, and stonest thē that are sent vnto the: how ofte wolde I haue gathered thy childrē together, as a byrde doth gather her ponge vnder her wynges, and ye wold not! Beholde, your habitacyon is lefte vnto you desolate. I tell you, ye shall not se me, vntill the tyme come that ye shall sayе: * blessed is he that commeth in the name of the Lorde.

¶ The. xiiii. Chapter. ✠

Jesus eateth with the Phariseе, healeth the dropsye vpon the Sabboth, teacheth to be lowlye, telleth of the great supper, and warneth them that wyll folow hym, to sayе they: accompteе before, what it will cost them. The salt of the earth.

And it chanced, that he wēt into ꝑ house of one of the chefe Phariseis, to eate breade on the Sabboth dayе, & they watched hym. And behold, ther was a certain man before hym, whych had ꝑ dropsy. And Jesus answered, & spake vnto ꝑ lawers and Phariseis, sayinge: * Is it lawful to heale on ꝑ Sabboth dayе? And they helde their peace And he toke hym, and healed hym: & let him go, & answered them, sayinge: whiche of you shall haue * an asse or an ore fallē into a pyt and will not straygh wayе pull him out on the Sabboth dayе? And they could not answere hym agayne to these thynges.

He put forth also a similitude to the gestes when he marked, howe they preassed to the hyest rowmes, & sayd vnto them: Whē thou art bydden of any man to a weddynge, syttе not down in the hyeste rowme, leste a more honorable man then thou be bydden of him, and he (that bad hym and the) come, and sayе to the: geue this man rowme, and thou than begyn wyth shame to take ꝑ lowest rowme But rather when thou arte bydden, go & syt in the lowest rowme: that when he that bad the, commeth: he mayе sayе vnto the: * frend syt vp hyer. Thē shalte thou haue worshyp in the presence of thē that syt at meate wyth the. * For whosoeuer exalteth him selfe, shal be brought lowe. And he that hūbleth hym selfe, shalbe exalted. ✠

Then sayde he also to him, that had desyred hym to dyner: ✠ When thou makest a diner or a supper, cal not thy frēdes, nor thy brethren, nether thy kynsmen, nor thy ryche neyghbours, lest they also byd the agayn, & a recompence be made the. But when thou makeste a feaste, call the poore, the feble, the lame, and the blind, & thou shalt be happye, for they can not recompense the. But thou shalt be recompensed at the resurrecyō of ꝑ iuste men.

When one of them (that sat at meate also) heard these thinges, he sayd vnto hym: happy is he that eateth breade in the kyngdome of God. ✠ Then sayde he vnto hym.

✠ * A certayne mā ordeyned a great supper, & bad many, & sent his seruaūt at supper tyme, to sayе to thē that were byddē, come: for all thynges are now ready. And they all at once beganne to make excuse. The fyrste sayd vnto hym: I haue bought a farme, and I must nedes go & sеe it, I prayе the, haue me excused. And another sayde: I haue bought fyue yocke of oxen, and I go to proue them, I prayе the, haue me excused. And another sayde: I haue maryed a wyf, and therfore I can not come. And the seruaūt returned and brought his mayster worde agayne therof.

Then was the good man of the house displeased, and sayde to his seruaunt: Go oute quyckly into the stretes and quarters of the cytie, and bring in hyther the poore, and the feble, and the halte, and the blynde. And the seruaunt sayd: Lorde, it is done as thou hast commaunded, and yet there is rowme. And the Lord sayd to the seruaunt: Go out vnto the hye wayes and hedges, & * compell them to com in, that my house may be fylled. For I sayе vnto you, ꝑ none of those men whych were bydden, shall tast of my supper. ✠

Ther went a greate companye with him, and he returned, and sayde vnto thē: ✠ & If a man come to me, and hate not his father & mother, and wyf and chyldren and brethren and systers, yee, and hys owne syf also, he cā not be my disciple. And who so euer doth not beare hys crosse, & come after me, can not be my disciple.

Which of you disposed to buylde a towre, syttеth not downe before, and counteth the cost, whether he haue sufficiētē to perfourme it: lest after he hath layd the foūdacyon, and is not able to perfourme it, all ꝑ beholde it, begynne to mocke hym, sayinge: thys man beganne to buylde, & was not able to make an ende!

* Pro. xxb. a

* mat. xxiii. b
Luke. xviii. c

* mat. xxii. a
Apo. a. xix. b

* Gene. xix. a

& mat. x. b.
Luke. xi. c.

G an ende? Or what king goinge to make bataylle agaynste another kynge, sytteth not downe fyrst, and casteth in his mynde, whether he be able with ten thousande, to mete hym, that commeth agaynste him with.xx. thousande? Or els whyle the other is yet a greate waye of, he sendeth ambassatours, & desyreth peace. So lykewyse, who so euer he be of you, ý forsaketh not all ý he hath, he cannot be my dyscyple. ✠

* Salt is good, but yf salt haue losse the saltnes, what shalbe seasoned ther w̄? It is neyther good for the lande, nor yet for the donge hill, but men cast it oute at the dores. He that hath eares to heare, let hym heare.

* Math.v.d Marke.ix.g.

¶ The.xv.Chapter.

¶ The loueynge mercye of God is openly set forthe in the parable of the hundred shepe, and of the sonne that was lost.

A Then resorted vnto him *all ý publicanes and synners, for to heare hym. And the Pharises & scribes murmured, sayenge: He receaueth synners, and eateth with them. But he put forth thys parable vnto them, sayinge: *What mā of you hauyng an hūdred shepe (yf he lose one of thē) doth not leaue nynty & nyne in the wildernes, & go after ý whiche is lost, vntil he fynde it? And whan he hath found it, he layeth it on his shulders w̄ ioye. And assone as he cōmeth home, he calleth together his louers & neyghbours, sayeng vnto thē: Reioyse with me, for I haue founde my shepe, which was lost. I saye vnto you, B that likewyse ioye shalbe in heauē ouer one synner that repenteth, more thē ouer nynty and nyne iuste persons, which nede no repētaunce. Eyther what woman (hauynge ten grotes, yf she lose one) doth not lyght a candell, and swepe the house, and seke diligētly tyll she fynde it? And whan she hath founde it, she calleth her louers & her neyghbours together, sayenge: Reioyce wyth me, for I C haue found ý grote which I had lost. Lykewyse I saye vnto you, shal ther be ioye in ý presence of ý aungels of God ouer one synner *that repenteth. ✠

* Math.ix.d Mar.ii.b Luke.v.f

*mat.xviii.b

*Luke.v.f

✠ And he sayd: A certayne man had two sonnes, and the younger of them sayd vnto the father: father, geue me the porcyon of ý goodes, ý to me belongeth. And he deuided vnto them his substaunce. And not lōge after, when the yonger sonne had gathered all that he had together, he tok his iorney into a farre coūtre, & *ther he wasted his goodes with riotous lyuing. And whā he had spent all, there arose a great derth in all ý lande, and he begāne to lack, & went, and came to a citezen of the same countrey, & he sent him to hys farme, to kepe swyne. And he wolde fayne haue fylled hys bely wyth ý coddes ý the swyne dyd eate: & no mā gaue vnto him

* Iob.xxix.a

Thē he came to him selfe, and sayd: howe D many hyred seruauntes at my fathers haue breed ynough? and I perysh wyth hōger. I wyll aryse, & go to my father, and wyll saye vnto him: father, I haue sinned against heauen & before ý, & am no more worthye to be called thy sonne, make me as one of thy hyred seruaūtes. And he arose, & cam to hys father. *But when he was yet a greate waye of, his father sawe him and had compassiō, and ranne, & fell on his necke and kissed him And the sonne sayd vnto him: father, I haue synned agaynst heauen, and in thy syght, & am nomore worthy to be called thy sonne. But the father sayd to his seruaūtes: bryng E forth the best garmente, and put it on him, & put a rynge on hys hande, and shoes on hys fete. And bryngе hyther that fat caulfe, and kyll it, and let vs eate and be merye: for this my sonne was dead, and is alyue agayn, he was lost, and is founde. And they began to be mery. The elder brother was in the feld: and whan he came & drewe ny to the house, he heard mynstrelsy and daunsyng, & called one of his seruaūtes, and asked, what those thynges mente. And he sayde vnto him: thy brother is come, & thy father hath kylled the fat caulf, because he hath receaued him safe and sounde. And he was angrye, and wolde not go in. Thē came hys father out, and en- F treated him. He answered and sayd to his father: Lo, these many yeares haue I done the seruyce, neyther brake at any tyme thy commaūdment, and yet gauest thou me neuer a kid to make mery with my fredes: but assone as this thy sonne was come (which hath deuoured thy goodes with harlotes) thou hast G for his pleasure kylled the fat caulf. And he sayd vnto him: Sonne, thou arte euer with me, & all that I haue, is thyne: it was mete that we shulde make merye and be glad, for this thy brother was deade, and is alyue agayne: and was lost, and is founde. ✠

*Iob.xxxix.a

¶ The.xvi.Chapter.

¶ The parable of the wycked mammon. Not one tytle of Gods worde shall perysshe. Of the ryche man: and of the poore Lazarus.

A And he sayde also vnto his disciples. ✠ Ther was a certayne ryche man, whyche hade a stewarde, and the same was accused vnto him that he had wasted his goodes. And he called hym, and sayd vnto hym: Howe is it, that I heare this of the? Geue accōptes of thy stedwardshyppe. For thou mayest be no longer steward. The stewarde sayde wythin him selfe: what shall I do? for my master taketh away from me the stewardshyp. I can not digge, and to begge I am ashamed. I wot what to do, that whē I am put out of the stewardshyp, they maye receaue me into theyr houses.

So whan

So whan he had called all his masters
debters together, he sayd vnto ý fyrst: howe
much owest thou vnto my mayster? And he
sayd: an hüdred tonnes of oyle. And he sayd
vnto him: take thy byll: & syt downe quycke-
lye, and wryte fyftye. Then sayd he to ano-
ther howe muche owest thou? And he sayd:
an hüdred quarters of wheate. He sayd vn-
to him: Take thy byll, & wryte foure score.
And the Lord commended the iniuste stew-
ard, because he had don wysely. For ý chil-
dren of this world are in theyr nacyon, wy-
ser then the children of lyght. And I saye vn
to you: make you frendes of ý vnryghteous
Mammon, that when ye shal haue nede, they
maye receaue you into euerlastynge habita-
cions. ✠

✠ He that is faythfull in that whiche is
least, is faythfull also in muche. And he ý is
vnryghteous in the least: is vnrighteous al
so in much. So then, yf ye haue not bē fayth
full in ý vnryghteous Mammon, who wyll
beleue you in that whiche is true? And yf ye
haue not bene faythfull in another mannes
ryches, who shal gyue you ý which is your
own? * No seruaunt can serue two masters:
for eyther he shall hate the one, and loue the
other or els he shall leane to ý one, & despyse
the other. Ye can not serue God & Mammō.
All these thinges heard the Phariseis also,
which were couetous, and they mocked him
And he sayd vnto them: Ye are they whiche
iustifye your selues before mē: but God kno
weth your hertes. For that which is hyghly
esteyned amōge men, is abhominable in the
syght of God. ✠

* The lawe and the Prophetes raygned
vntyll John, and sence that tyme, the kyng-
dome of God is preached, and euery mā stry
ueth to go in. * Easyer is it for heauen and
earthe to perysche, then one tytle of the lawe
to fayle. * Who so euer forsaketh his wyfe,
and maryeth another, commytteth aduoul-
trye. And he whiche maryeth her that is de-
uorced from her husbande, commytteth ad-
uoutrye also.

✠ There was a certayne ryche man, whych
was clothed in purple and fyne whyte, and
fared deliciously euery daye. And there was
a certayne begger, named Lazarus, whiche
laye at his gate full of sores, desirynge to be
refreshed with the cromes, whych fell frō ý
ryche mans bordes. ✠ (and no man gaue vnto hym.)
The dogges came also, and licked his sores
And it fortuned, that the begger dyed, and
was caryed by the aungels into Abrahams
bosome. The ryche man also dyed, and was
buryed.

And beynge in hell in tormentes, he lyfte
vp hys eyes, and sawe Abraham a farre of,
and Lazarus in hys bosome, and he cryed &
sayd: father Abraham, haue mercye on me,
& send Lazarus, that he maye dyppe ý tippe
of his finger in water, and cole my tōge: for
I am tormented in this flame. But abrahā
sayde: Sonne, * remember that thou in thy
lyfe tym, receauedst thy pleasure, and cōtra
ry wyse, Lazarus receaued payn. But now
is he comforted, and thou arte punyshed,
Beyond all this, betwene vs and you there
is a greate space set, so ý they whych wolde
go frō hence to you, can not: neyther maye
come from thence to vs.

Then he sayd: I praye the therfore father,
sende him to my fathers house. (For I haue
fyue brethren) for to warne them, leste they
also come into this place of torment. Abra-
ham sayd vnto hym: they haue Moses and
the Prophetes, let them heare them. And he
sayd: naye father Abraham, but yf one com
vnto them from the dead, they wil repente.
He sayd vnto hym: Yf they hear not Moses
and the Prophetes, neyther wil they beleue
thought one rose from death agayne. ✠

¶ The. xvij. Chapter.

¶ Christe teacheth hys disciples to auoyde occasyons of euell, one to forgeue another, stedfastlye to truste in God, and no man to presume in hys owne workes. He heaseth the ten lepers, speaketh of the latter dayes and of the ende of the worlde.

HE sayde vnto the disciples: it can
not be, but offences wyll come.
Neuertheleſſe, * wo vnto hym,
thorowe whome they come. It
were better for hym, that a myl-
stone were hanged about his neck, & he cast
into the see, then that he shuld offend one of
these lytleones. Take hede to your selues.
* Yf thy brother trespas agaynst ý, rebuke
hym: and yf he repente, forgyue hym. And
thoughe he synne agaynst the seuē tymes in
a daye, and seuen tymes in a daye tourne a-
gayne to the, sayynge: it repenteth me, thou
shal forgyue hym.

And the Apostles sayde vnto the Lord: in
creace our fayth. And the Lorde sayde: * Yf
ye had fayth lyke a grayne of mustard sede,
and shulde saye vnto thys Sycamyne tree,
plucke thy selfe vp by the rootes: and plante
thy selfe in the see, it shulde obey you.

Who is it of you, yf he hadde a seruaunte
plowynge or fedynge catell, that wyll saye
vnto him when he commeth from the felde:
Go quyckly, & syt downe to meat, and sayth
not rather vnto hym, dresse, wherō I maye
sup, and gyrd vp thy selfe, and serue me, tyll
I haue eaten and dronken: and afterwarde
eate thou, and drinke thou? Doth he thanke
that seruaūt, because he dyd ý thynges that
were commaunded vnto him? I trowe not.
So lykewyse ye, whan ye haue done all
those thinges which are commaunded you,
saye: we are vnprofitable seruauntes. We
haue done, that which was our duety to do.
✠ And it chaūced as he wēt to Ierusalem,
that he

* Gala. vi. a.

* mat. xviii. a
marke. ix. c

* mat. xviij. c
Leui. xix. d
Eccle. xix. d

* mat. xvij. d
and. xxi. c.

that he passed thorowe Samaria & Galile.
And as he entred into a certayne town, ther
met hym ten men that were lepers. Whych
stode a farre of, & put forth their voyces, &
sayd: Jesu master, hauc mercye on vs. Whē
*Leu.xiiii.a he sawe them, he sayde vnto thē: *Go shew
Mat.viii.a your selues vnto the prestes. And it came to
D passe, that as they went, they were clensed.
And one of them, whā he sawe that he was
clensed, turned backe agayn, & wyth a loude
voyce prayseth God, and fell downe on hys
face at his fete, and gaue him thankes. And
ý same was a Samaritayne. And Jesus an
swered, and sayde: are there not ten clensed?
But where are those nyne? There are not
founde that returned agayne, to Gyue God
prayse, saue only this straūger. And he sayd
vnto him: arise, go thy way, thy fayth hath
made the whole. ✠
E ✠When he was demaunded of the Pha-
rises, when ý kyngdom of God shuld come,
he answered them, and sayd: The kyngdom
of God shall not come wyth waytynge for,
neyther shall they saye, Lo here, Or lo there.
For beholde, the kyngdome of God is with
in you
And he sayde vnto the disciples: the dayes
wyll come, when ye shal desyre to se one daye
of the sonne of man, and ye shall not se it.
*mat.xxiiii.d *And they shall saye to you: Se here, Se
Mar.xiii.c there. Go not after them, nor folowe them:
for as the lyghtenyng that appeareth out of
the one parte that is vnder heauen, and shy-
neth vnto ý other parte which is vnder hea-
uen, so shall the sonne of mā be in his dayes.
*Mat.xvi.c. *But first must he suffre many thynges &
Mar.viii.d be refused of this nacion.
Luke.xviii.f
‡mat.xxiiii.d And as it happened in the ‡dayes of Noe:
Gene.vii.b so shall it be also in the dayes of the sonne of
F man. They dyd eate & drynke, they maryed
wynes, and were maryed, euen vnto ý same
daye that Noe wente into the Arke: and the
floude came, and destroyed them all. Lyke-
wyse also as it chaūced in the dayes of Lot.
They dyd eate, they dranke, they bought,
they solde, they planted, they buylded. But
euen the same daye that Lot wente oute of
‡ Gene.xix.f Sodom, it rayned wyth fyre and brymstone
from heauen, * and destroyed them all. Euē
thus shalt it be in the daye, when the sonne
of man shall appeare.
G *At that daye he that is on the house top,
*mat.xxiiii.d and his stuffe in the house: let hym not come
down to take it out. And let not him that is
in the feld turne backe agayne to ý thynges
*Gene.xix.f that he lefte behynde. * Remember lottes
wyfe. ‡ Whosoeuer wyll go aboute to saue
‡Mat.xvi.d his lyfe, shall loose it: & whosoeuer shall lose
John.vi.b. his lyf, shal saue it. I tell you, in that nyght
Luke.xv.c
*mat.xxiiii.d *there shalbe two in one bed, the one shalbe
‡mat.xxiiii.d receaued, the other shalbe forsaken. ‡ Two
shalbe agryndynge together: the one shalbe
receaued, and the other forsaken. ‡ (Two in the feide, the one shalbe receaued, and the other forsaken.)
And they answered, and sayd to him: where
Lorde? He sayd vnto them: *wherfoeuer the
*mat. body shalbe, thyther wyll also the Egles be
gathered together.

✠The.xviij.Chapter.✠

✠ He teacheth to be fervent in prayer continually by the Pharyse & ý Publicane. The kyngdome of God belongeth vnto chyldren. Christe answered the ruler, and promyseth reward vnto all such as suffre losse for his sake, and folowe hym. The blynde man is restored to his syght.

AND he put forthe a parable vnto
them, signifyeng that men ought
*alwayes to praye, and not to be
weery, sayenge: There was in a
certayne cytie a iudge, whych feared not
God, nether regarded man. And ther was a
certayne wydowe in the same cytie, and she
came vnto hym, saying: auenge me of myne
aduersary. And he wolde not for a whyle.
But afterwarde he sayde within hym seife:
though I fear not God, nor care for mā, yet
because this wydow is importune vpon me
I wyll auenge her, leste she come at ý last &
rayle on me. And ý Lorde sayde: heare what
B the vnrighteous iudge sayeth. And shal not
God auenge his electe, whych crye daye and
night vnto hym? yee, though he deferre thē,
I tell you, ý he wil auēge thē, & ý quickly. ✠
Neuertheleſſe, whan the sonne of man com-
meth, shall he fynde fayth on the earth?
✠And he told this parable vnto certayne
which trusted in them selues, that they were
perfyte, and despysed other. Two men wēt
vp into the temple to praye: the one a Pha-
rise, and the other a Publican. The Pha-
ryse stode and prayed thus wyth hym seife:
God, I thanke the, that I am not as other
C men are, extorcioners, vniuste, aduouterers
or as this Publican. I fast twyse in ý weke,
*Deu.xxiv. * I gyue tythe of all that I possesse. And ý
Publicā standing a farre of, wolde not lyfte
vp hys eyes to heauen, but smote vpon hys
breist, sayinge: God be merciful to me a syn-
ner. I tell you, thys man departed home to
his house iustifyed, more then the other.
*mat. *For euery one that exalteth him seife, shal-
Luke.x. be brought low. And he that humbleth hym
seife, shalbe exalted. ✠
D *They brought vnto him also yong chyl-
*Mat. dren, that he shulde touche them. When hys
Mar.x. disciples sawe it, they rebuked them. But
Jesus (whan he had called them vnto hym)
sayd: Suffre chyldren to come vnto me, and
forbyd them not. For of suche is the kyng-
dome of God. Verely I saye vnto you: who
so euer receaueth not the kyngdome of God
*as a chylde, shall not enter therin. ‡ And a
*mat. certayne ruler asked hym, saying: good ma-
Mar.x. ‡Mat. ster: what ought I to do, to obtayne eternal
lyf? Jesus sayd vnto him: Why callest thou
me good?

ne good? None is good, saue God onely.
Thou knowest the cōmaūdemētes: ‡ Thou
shalt not cōmpt aduoutrye: ÿ shalt not kyll:
thou shalt not steale, ÿ shalte not beare false
witnes: honoure thy father and thy mother.
And he sayd: all these haue I kepte from
my youth vp. Whē Jesus herde that, he said
vnto hym: Yet lackest ÿ one thynge. * Sell
all that thou hast & destribute vnto ÿ poore,
and thou shalt haue treasure in heauen, and
come, folowe me. Whē he herd thys, he was
sory for he was very ryche.
Whē Jesus saw that he was sory, he sayd
howe what difficultie shall they that haue
ryche, enter into ÿ kyngdome of God? it is
easier for a camell to go thorowe a nedles
eye, then for a ryche mā to enter into ÿ kyng
dome of God. And they that heardе it, sayd:
And who can then be saued? And he sayde:
* The thynges whych are vnpossible wyth
men, are possible wyth God.
Then Peter sayd: * Lo, we haue forsakē
all, and folowed the. He sayd vnto them. Ve
rye I saye vnto you: ther is no man that
hath forsaken house ether father or mother,
ether brethren, or wyfe, or chyldren (for the
kyngdom of Goddes sake) whych shall not
receaue much more in this world, and in the
world to come, lyfe euerlastynge.
✠ Jesus toke vnto hym the twelue, and
sayd vnto them: * Behold, we go vp to Je-
rusalē, & all shalbe fulfylled, that are wryt-
ten by the Prophetes, of the sonne of man.
For he shalbe delyuered vnto the gentyls, &
shalbe mocked, and spytfully entreated, and
spytted on: & when they haue scourged hym
they wyll put hym to death. * And ÿ thyrde
daye he shal arryse agayne. ‡ And they vnder
stode none of these thinges. And this saying
was hyd from them, so that they perceaued
not the thynges whych were spoken.
* And it came to passe, ÿ as he was come
nye vnto Hyerico, a certayne blynde mā sat
by the waye syde, beggynge. And when he
heardе the people passe by, he asked what it
meant. And they sayd vnto him, that Jesus
of Nazareth passed by. And he cryed, sayeng
Jesu thou sone of Dauid, haue mercy on me.
And they whych went before, rebuked hym,
that he shulde holde hys peace. But he cryed
so much ÿ more: * thou sonne of Dauid, haue
mercy on me. And Jesus stode styll, and cō-
maunded hym to be brought vnto him. And
when he was come neare, he asked hym say-
ynge: what wylte thou that I do vnto the?
And he sayd: Lorde, that I may receaue my
syght. And Jesus sayde vnto hym: receaue
thy syght: thy fayth hath saued the. And im-
mediatly he receyued hys syghte, & folowed
hym, prayseynge God. And all ÿ people, whē
they sawe it, gaue prayse vnto God. ✠

¶ The. xix. Chapter.

¶ Of zachrus, and the ten seruauntes, to whome the talentes were delyuered. Christ wepeth to Jerusalem, and wepeth ouer it,

And he entred in, & wēt thorowe Hierico. And beholde ther was
a man named zacheus, whyche
was a ruler amonge ÿ Publi-
cans, and was ryche also. And
he sought meanes to se Jesus, what he shuld
be: and coulde not for the preasse, because he
was lytle of stature. And he ranne before, &
clymed vp into a wyld fygge tree, to se hym
for he was to come that waye. And whē Je
sus came to the place, he loked vp and sawe
hym, and said vnto hym: zache, come downe
atonce, for to day I must abide at thy house
And he came downe haskely, and * receaued
hym ioyfully. And when they sawe it, they
all grudged, saynge: He is gone in to tarye
wyth a man that is a synner.
And zache stode forth, and sayd vnto the
Lorde: beholde Lorde, ÿ halfe of my goodes
I gene to the poore: and yf I haue done any
man wronge, I restore hym foure folde. Je-
sus sayd vnto hym: thys daye is health hap
pened vnto thys house, because that he also
is become the chylde of Abraham. * For the
sonne of man is come to seke, & to saue that
whych was lost. ✠
And as they herd these thynges he added
therto a parable, because he was nye to Je-
rusalem, and because they thought, that the
kyngdome of God shulde shortly appeare.
He sayd therfore: ✠ * a certayne noble man
went into a farre countre, to receaue hym a
kyngdome, and to come agayne. And he cal
led hys ten seruauntes, and delyuered them
ten pounde, sayenge vnto thē: Occuppe tyl
I come. But hys cytesins hated hym, & sent
a message after hym, sayenge: we wyl not
haue thys man to raygne ouer vs.
And it came to passe, that when he had re
ceaued his kingdome, he returned, & cōmaū-
ded these seruauntes to be called vnto hym
(to whom he had geuen the money) to wyt
howe much euery man had done. Thē came
the fyrst, sayeng: Lord, thy poūde hath gay
ned ten poūde. And he sayd vnto him: * wel
thou good seruaunt: because thou hast bene
faythfull in a very lytel thynge, haue thou
authorite ouer ten cyties. And another cam
sayenge: Lorde, thy poūde hath made fyue
pounde. And to the same he sayde: be thou
also ruler ouer fyue cyties.
And another came, sayeng: Lord, behold
here is thy pounde, whyche I haue kept in a
napkin: for I feared the, because thau arte a
strayte man: thou takest vp that thou lay-
dest not downe, & reapest that thou vyddest
not sowe. He sayeth vnto hym: * Of thyne

A
B
C
D

* Actu. xvi. g
* Math. xvi. e
* Math. xx. b
marke. xiii. b.
* mat. xxv. b
* ii. Reg. i. e.
Math. xii. b

owne mouth, wyll I iudge the, thou euyl ser
uaunt. Knewest thou ý I am a strayte mã,
takynge vp that I layde not downe, & rea-
pynge that I dyd not sowe? And wherfore
gauest not thou my money into the bancke,
and at my commynge I myght haue requy-
red myne owne wyth vauntage?

And he sayd vnto thē that stode by: take
from hym that poūde, and gyue it hym that
hath ten pounde. And they sayd vnto hym:
Lorde, he hath ten pounde. For I saye vnto
you, that * vnto euery one whych hath shall
be geuen ✠ (and he shall haue aboundaunce) & from
hym that hath not shalbe taken awaye, euē
that whych he hath. Moreouer, those myne
enemyes, (whyche wolde not that I shulde
raygne ouer them) bryngе hyther, & slee thē
before me. * And when he had thus spoken,
he proceded forth, takyng his iourney, to go
vp to Ierusalem. ✠

* And it fortuned whē he was come nye
to Bethphage & Bethany, besydes ý moūt
whych is called Oliuete, he sent two of hys
disciples, sayeng: go ye into ý towne, whych
is ouer agaynst you: Into the whych assone
as ye are come, ye shall fynde an asses colte
tyed, wheron yet neuer mā sat. Loose hym,
& bryngе hym hether. And yf any man aske
you, why do ye loose hym? thus shal ye saye
vnto hym: The Lorde hath nede therof.

They that were sent, went their way, &
founde, euen as he had sayd vnto them. And
as they were a losynge the colte the owners
therof sayd vnto thē: why loose ye the colte?
And they sayd: for ý Lorde hath nede of him
And they brought hym to Iesus, and caste
their rayment on the colte, & set Iesus ther-
on. And as he wente, they spredde their cio-
thes in the waye.

And when he was nowe come nye to the
goyenge downe of the mount Oliuete, the
whole multitude of ý disciples began to re-
ioyce, & to prayse God wyth a loude voyce
for all ý myracles ý they had sene, sayenge:
* blessed be the kynge that commeth in the
name of the Lorde: peace in heauen, and glo
ry in the hyest. And some of the Phariseis of
the company said vnto him: Master rebuke
thy disciples. He sayd vnto them: I tell you,
that yf these holde their peace, * then shall
the stones crye.

✠ And when he was come neare, he be-
helde the cytie, and * wept on it sayenge: Yf
thou haddest knowen those thynges whych
belonge vnto thy peace, euen in this thy day,
thou woldest take hede. But nowe are they
hydde from thyne eyes. For the dayes shall
come vpon the, * that thy enemyes also shal
cast a bāke aboute the, & cōpasse the rounde,
and kepe the in on euery syde, and make the
euen wyth the grounde: and thy chyldren
whych are in the. And * they shall not leaue
in the one stone vpon another because thou
knowest not the tyme of thy visitacion.

* And he went into the temple, & begāne
to cast out them that solde therin, and them
that bought, sayeng vnto thē: It is wryttē
* my house is ý house of prayer: but ye haue
* made it a denne of theues: And he taught
dayly in the tēple. ✠ * But the hye Prestes
& the scribes and the chefe of the people wēt
aboute to destroye hym: & coulde not fynde
what to do. For al the people stacke by him
when they herde hym. ✠

¶ The. xx. Chapter.

¶ They aske Christ one questiō, & he asketh them another. The parable of the vyneyarde. Of tribute to be geuē vnto Cesar, & how Christ stopped ý mouthes of the Saduces.

And it fortuned in one of those dayes (as he taught the people in ý tē-
ple and preached the Gospell) the
hye Prestes and the scribes came
together wyth ý elders, and spake vnto him
sayenge: * Tell vs by what authorite doest
thou these thynges? Ether who is he ý gaue
the this authorite? Iesus answered and said
vnto them: I also wyl aske you one thynge,
and answere me. The baptyme of Iohō was
it from heuen or of mē. And they thought wi
in them selues, sayenge: Yf we saye from hea
uen, he wyll saye: why then beleued ye hym
not? But and yf we saye: of men, all the peo-
ple wyll stone vs. For they be perswaded, ý
John is a Prophete. And they answered, ý
they coulde not tell whence it was. And Ie-
sus sayd vnto thē: nether tell I you, by what
authorite I do these thynges. ✠

Then beganne he to put forth to ý people
thys parable. * A certayne man planted a
vyneyarde, & let it forth to husbandmē, and
wente hym selfe into a straunge countre for
a great season. And whē the tyme was come
he sent a seruaunt to the husbandmen, that
they shulde gyue him of the frute of the vine
yarde. And they bet hym, & sent hym awaye
emptye. And agayne, he sent yet another ser
uaunt. And hym they dyd beat, and entrea
ted hym shamefully, and sente hym awaye
emptye. Agayne, he sente the thyrde also, &
hym they wounded, and cast hym out. Then
sayd the Lorde of the vyneyarde: what shal
I do? * I wyll sende my deare sonne: per a-
uenture they wyll stāde in awe of hym, whē
they se hym.

But when the husbandmē sawe hym, they
thought within them selues, sayeng: this is
the heyre, * come, let vs kyl hym, that the en-
heritaūce maye be oures. And they cast him
out of the vyneyarde, and kylled him. What
shall the Lorde of the vyneyarde therfore do
vnto them? He shal come, and destroye these
husbandmen, and shal let out hys vyneyard
to other. When they heardе thys, they sayd:
God forbyd.

And he beheld them, and sayde: what is
thys

* Mat. xxi. b and. xxb. c
marke. xiii. c Luke. xix. c
* Mat. xxi. c Marke. xi. a
* mat. xxi. a Mar. xi. a
* Mat. xxi. b Luke. xix. g and. xix. b marke. xi. b John xii. b Psal. cxviii. d
* Abac. ii. c
* John. xi. a
* Jere. lii. a. Mat. xxiiii. a
* Mich. iii. d. Mark. xiii. a Luke. xxi. a
* Mat. Mark. Luke. and. c
* Mat. Mark. Luke. and. c
* Mat. Mark. Luke. Gene. Jere.
* Mat. Mark. Luke. and. c
* Joh. Mat. Luke.
* Mat. Mark.

thys then that is wrytten: * the stone that the buylders refused, the same is become the head of the corner? Whosoeuer doth stomble vpon that stone, shalbe broken: but on whō soeuer it falleth, it wyll grynde hym to powder. And the hye prestes and the scrybes the same houre wente aboute to laye handes on hym, * And they feared the people. For they perceaued that he had spoke thys similitude aygynst them.

And they watched hym, & sent forth spyes which shuld fayne thē selues rygheteous mē, * to take hym in hys wordes, and to delyuer hym vnto the power & authorite of ý debite. And they asked hym, sayenge: Master, we knowe ý thou sayest and teachest ryght, neyther consyderest ý the outwarde appearaūce of anymā, but teachest ý waye of God truly. Is it lawful for vs to geue trybute vnto Cesar, or no? He perceaued theyr craftynes, & sayd vnto thē: * why tempt ye me? Shew me a peny, whose ymage and superscripciō hath it? They answered and sayd: Cesars. And he sayd vnto them: geue then vnto Cesar, the thynges whych belonge vnto Cesar and to God the thinges that pertayne vnto God. And they coulde not reproue hys sayenge before the people: and they maruayled at hys answere, and helde theyr peace.

Then * came to hym certayne of the Sadducees, & whych denye ý there is any resurrection. And they asked him sayeng: * Master Moses wrote vnto vs, ýt any mannes brother dye hauynge a wyfe, & he dye wythout chyldren, ý then hys brother shulde take hys wyfe, and rayse vp seede vnto hys brother. Ther were therfore seuen brethrē, and the fyrst toke a wyfe, & dyed wythout chyldren. And the seconde toke her, and he dyed chyldlesse. And the thyrde toke her: and in lykewyse the relydue of the seuen, & lefte no chyldren behynde them, and dyed. Last of al the woman dyed also. Nowe in the resurrecyon, whose wyfe of them shall she be? For seuen had her to wyfe.

Iesus answered and sayd vnto thē. The chyldren of this worlde mary wyues, & are maryed: but they which shalbe coūted worthy of that worlde and the resurrecciō frō ý dead, do not mary wyues, nether are maryed, nor yet can dye any more, for they are equall vnto the angels, and are * the sonnes of god, in as much as they are chyldrē of the resurrecciō. And ý the dead shal rise agayne: Moses also sheweth besydes the bushe: whē he calleth: * the Lorde, the God of Abraham and the God of Isaac, and ý God of Jacob. For he is not a God of dead, but of lyuynge. For all lyue vnto hym. Then certayne of the Phariseis answered, and sayde: Master, thou hast well sayde. And after that durst they not aske hym any question at all.

And he sayd vnto thē: * howe sayye they ý Christ is Dauids sonne? And Dauid hym selfe sayeth in ý boke of the Psalmes: * The Lorde sayd vnto my Lorde: syt thou on my ryght hande tyll I make thyne enemyes thy fote stole. Dauid therfore calleth him Lorde: and howe is he then hys sonne?

Then in the audience of all the people, he sayde vnto hys disciples: * beware of ý scribes, whych wyll go in longe clothynge: and loue gretynges in the markets, & the hyest seates in the synagoges, and the chefe rowmes at feastes, whych deuoure wyddowes houses fayneynge longe prayers: the same shall receaue greater dampnacion.

¶ The. xxi. Chapter.

¶ Christ commendeth the poore wyddowe, telleth of the destruccion of Ierusalem, of false teachers, of the tokēs and troubles for to come, of the ende of the worlde, and of hys owne commynge.

And he behelde, * he sawe the ryche mē, which cast in theyr offerynges into ý treasury. He sawe also a certayne poore wyddowe, whych cast in thyther two mites. And he said: of a truth I saye vnto you, * that thys poore wyddow hath put in more then they all. For they all haue of theyr superfluite added vnto the offerynges of God: but she, of her penury hath cast in all the substaūce that she had.

And vnto some that spake of the temple howe it was garnysched wyth goodly stone & Jewels, he sayd: * The dayes wyll come in the which (of these thynges which ye se) there shall not be lefte one stone vpon another, ý shal not be throwē downe. And they asked him sayeng: Master, when shall these thynges be, & what sygne wyll ther be when such thynges shall come to passe?

And he sayd: * take hede, that ye be not deceaued. For * many shall come in my name, & saye that they are Christ: and the tyme drawe neare. Folowe ye not them therfore. But when ye heare of warres and sedicions be not afrayed. For these thynges must first come to passe, but the ende folowe not by and by. Then sayde he vnto them: * Nacion shall rise agaynst nacion, and kyngdome agaynst kyngdome, and greate earthquakes shalbe in all places, and hōger, and pestilēce & fearfull thynges. And greate sygnes shall ther be from heauen.

But before al these, * they shal laye hādes on you, and persecute you, delyuerynge you vp to the synagoges & into prysons, and shal bryngye you vnto kinges & rulers for my names sake. And thys shal chaūce you for a testimoniall. Be at a sure poynt therfore in your hertes, not to studye before, what ye shal answere: for * I wyl gyue you a mouth & wysedome, where agaynst, al your aduersaries

* Mat. xxi. b Marke. xii. b

* Psal. cx. a

* mat. xxiii. a Marke. xii. b

* marke. xii. b

* i. Cor. xiii. c

* mat. xxiiii. c marke. xiii. a

* Colo. ii. b Ephe. b. b ii. Joh. iiii. a

* Mat. xxiv. a iiii. ere. xiii. c

* Mat. x. b Mar. xiii. b John. xvi. a

* Exod. iiii. b Math. x. c

*Actes.vi.c
*Mich.vii.b
saries*shall not be able to speake noꝛ resyst.
Moꝛeouer ye shalbe*betrayed of youre fa-
thers & mothers & bꝛethꝛē, & kynsfolke & frē
des, & some of you shall they put to death.
And hated shal ye be of al mē foꝛ my names
sake & ther shal not one heere of your heade
perysshe. Possesse ye your soule by pacience.

D *And when ye se Ierusalē beseged with
*mat.xxiiv.b
marke.xiv.b
Dani.ix.g
an hoost, then be sure that the desolacion of
the same is nye. Then let them whych are in
Iewꝛye, flye to the moūtaynes. And let thē
which are in the mydde st of it, departe out.
And let not them ý are in other countreyes,
enter therin. Foꝛ these be the dayes of ven-
geaunce, that al thynges which are wꝛyttē
maye be fulfylled. But wo vnto them that
be wyth chyld, & to them that gyue sucke in
those dayes: foꝛ there shalbe greate trouble
*i.Thes.ii.d
in the lande, & *wꝛath ouer all thys people.
And they shall fall thoꝛowe the edge of the
swearde, and shalbe led awaye captiue into
all nacions. And Ierusalem shalbe troden
downe of the gentils, vntyl the tyme of the
gentyls be fulfylled.

E ✠ * And ther shalbe sygnes in ý Sōne,
*mat.xxiiii.c
mark.xiii.c
Ioel.ii.c
*ezc.xxxviii,
c
and in the Moone, and in the starres: and in
the erth*the people shalbe at theyꝛ wyttes
ende, thoꝛow dyspayꝛe. The see and the wa
ter shall roare, and mennes hertes shal fayle
them foꝛ feare, and foꝛ lokynge after those
thynges wych shal come on the earth. Foꝛ
the powers of heauen shall moue. And then
shall they se the sonne of mā come in a cloud
wyth power and great gloꝛye. When these
thynges begynne to come to passe: then loke
vp, and lyfte vp your heades, foꝛ your redē-
pcion dꝛaweth nye.

F * And he shewed thē a similitude: behold
*mat.xxiiii.c
marke.xiv.c
the fygge tree, and all the trees, when they
shote foꝛth theyꝛ buddes ye se and knowe
of your owne selues that sōmer is then nye
at hande. So lykewyse ye also (when ye se
these thynges come to passe) be sure, that ý
kyngdome of God is nye. Verely I saye vn
to you: thys generacion shall not passe, tyll
all be fulfylled. Heauen and earth shal passe
but my woꝛdes shall not passe. ✠

G ✠ * take hede to your selues lest at any
*eccle.xxxi.c
and.xxxbii.d
Roma.xiii.d
tyme your hertes be ouercome wyth surfet-
tyng and dꝛonkēnes and cares of thys lyfe,
and so the daye come vpon you vnwares.
Foꝛ as a snare shall it come on al them that
*mat.xxiiii.d
Marke.xiii.d
dwel on the face of the whole earth* wacth
ye therfoꝛe continually, and pꝛaye, that ye
may escape all these thynges that shal come
and that ye maye stande beforꝛe the sonne of
man. ✠

In the daye tyme, he taught in the tem-
ple: and at nyght, he went out, and abode in
*Iob.xxiii.a
the moūt that is called Olyuet. *And all ý
people came in the moꝛnynge to hym in the
temple, foꝛ to heare hym.

¶ The.xxii.Chapter. ✠

¶ Christ is betrayed. They eate the Easter lambe. The institucion of the sacrament. They stryue who shalbe greatest, he reꝛpꝛoueth them. He prayeth thꝛe tymes vpō the mount. They take hym and bꝛynge hym to the hye pꝛestes house: Peter denyeth him thꝛyse, & they bꝛynge hym beforꝛe the counsell,

THe *feast of swete bꝛead dꝛue nye I
*mat.xxvi.a
wych is called Easter, and ý hye
Pꝛestes, & Scrybes*sought how
they myght kyll hym, foꝛ they fea
red the people: * Thē entred Sa *Iob.
tan into Judas, whose syꝛ name was Iscā-
rioth (wych was of the nōbꝛe of ý twelue)
and he wente hys waye, and cōmuned with
the hye pꝛestes and offycers, howe he myght
betraye hym to them. And they were glad
and pꝛomysed to gyue hym money. And he
consented, and sought opoꝛtunite to betraye
hym vnto thē, when the people were away.

* Then came ý daye of swete bꝛeed when B
*mat.xxvi.
of necessite Passeouer must be offered. And
he sent Peter & John, sayenge: go & pꝛepare
vs the Passeouer, that we maye eate. They
sayd vnto hym. Where wylt thou, ý we pꝛe-
pare? And he sayd vnto thē: Beholde, when
ye enter into the cytie, ther shal a man mete
you, bearyng a pytcher of water, him folow
into the same house that he entreth in, and
ye shal saye vnto the good man of the house:
The master sayeth vnto the: where is ý gest
chāber, where I shall eate Passeouer wꝗ my
disciples? And he shall shewe you a greate
parlour paued. Ther make ready. And they
went and founde as he had sayd vnto them,
and thy made ready the Passeouer.

* And when the houre was come, he sate
*mat.xxvi.
downe, & the.xii. Apostles wyth hym. And
he sayd vnto them: I haue inwardly desy-
red to eate thys Passeouer wyth you, beforꝛe
that I suffre. Foꝛ I saye vnto you: hence
foꝛth I wyll not eate of it any moꝛe, vntyll
it be fulfylled in the kyngdome of God. And
he toke the cup, and gaue thankes and sayd:
Take thys, and deuyde it amonge you. Foꝛ
I saye vnto you: I wyll not dꝛynke of the
frute of the vyne, vntyll the kyngdome of
God come.

* And he toke bꝛeade, and whē he had gꝛ C
*mat.
marke.
i.Cor.
uen thankes, he bꝛake it, and gaue vnto thē
sayenge: Thys is my body, wych is gꝛuen
foꝛ you. Thys do in the remembꝛaunce of
me. Lykewyse also when he had supped, he
toke the cup, sayenge: Thys cup is the newe
testament in my bloude, wyche is shed foꝛ
you.

Yet behold, ý hāde of him that betrayeth
me, is wyth me on the table. And trulye the
sonne of mā goeth, as it is appoynted: But
wo vnto that mā by whom he is betrayed.
And they beganne to enquyꝛe amonge them
selues

selues, wych of them it was, ý shuld do it.
C ✠ And there was a stryke amōge them, wych of them shulde seme to be ý greatest. And he sayd vnto them: the kynges of nacions raygne ouer them: and they that haue authorite vpon them, are called gracious Lordes. But ye shal not be so. * But he that is greatest amonge you, shalbe as the yonger: and he that is chefe, shalbe as he that doth mynister. For whether is greater, he that sytteth at meat, or he that serueth? Is not he ý sytteth at meate? But I am amōge you, as he ý ministreth. Ye are they, wyche haue bydden wyth me in my temptacions. And I apoynt vnto you a kyngdome, as my father hath apoynted to me: that ye may eat and drynke at my table in my kyngdome, & syt on seates, iudgynge the twelue trybes of Israel. K

And the Lorde sayd: Symō, Simon, beholde: Satan hath desyred to syfte you, as it were wheat: but I haue prayed for the, that thy fayth fayle not. And when thou arte conuerted, strength thy brethren. And he sayde vnto hym: * Lorde, I am readye to go wyth the into prison, and to death. And he sayd: I tell the Peter, the cocke shall not crowe this daye, tyll thou hast thryse denyed that thou knewest me.

And he sayd vnto them: * whē I sent you wythout wallet and scryppe and shoes lacked ye any thynge? And they sayd, no: Then he sayd vnto them: but now he that hath a wallet, let hym take it vp, and lykewyse his scryppe. And he that hath no swearde, let hym sel hys coate, and bye one. For I say vnto you, that yet the same wych is wrytten, muste be perfourmed in me: * euen amonge ý wycked was he reputed. For those thiges wych are wrytten of me haue an ende. And they sayd: Lord, behold, here are two swerdes. And he sayd vnto them it is ynough.

* And he came out, and went (as he was wonte) to moūte Oliuete. And the disciples folowed him. And whē he came to the place, he sayd vnto them: * praye, least ye fall into temptacion.

E ✠ And he gate hym selfe from them, about a stones cast, and kneled downe, and prayed sayenge: Father, yf thou wylt remoue thys cup from me. Neuertheleße, * not my wyll, but thyne be fulfylled. And there appeared an aungell vnto hym from heauen, confortynge hym. And he was in an agonye, and prayed the longer. And hys sweat was lyke droppes of bloude, trickylyng downe to the grounde. And when he rose vp from prayer and was come to hys disciples, he foūde thē sleppynge for heuynesse, and sayd vnto them: why slepe ye? Ryse, and praye, lest ye fall into temptacion.

* Whyle he yet spake: behold, ther came a cōpany, and he that was called Judas one of the twelue, went before them, and preased nye vnto Jesus, to kysse him. But Jesus sayde vnto hym: Judas, betrayest thou the sonne of man wyth a kysse? whē they wych were aboute hym sawe what wolde folowe they sayd vnto hym: Lorde, shall we smyte wyth swearde? * And one of thē smote a seruaunt of ý hye preste, & stroke of hys rygbte eare. Jesus answered & sayde: suffer ye thus farre forth. And whē he touched hys eare he healed hym.

Then Jesus sayde vnto the hye prestes & rulers of the temple & the elders which were come to him. Ye be come out, as vnto a thefe wyth swerdes and staues. When I was daylye wyth you in the temple, ye stretched forth no hādes agaynst me. But thys is cuē your verye houre, and the power of darcknes. Then toke they hym, and led hym, and brought hym to the hye preastes house. But Peter folowed afarre of. F

And when they had kyndled a fyre in the myddes of ý palace, and were set downe together, * Peter also sate downe amōge them But when one of the wenches beheldе hym, as he sate by the fyer (and loked vpon hym) she sayde: thys same felowe was also wyth him. * And he denyed hym, sayenge: womā, I knowe hym not. And after a lytle whyle an other sawe hym, and sayd: thou arte also of them. And Peter sayd: man, I am not.

And about the space of an houre after, an other affyrmed, sayenge: verely this felowe was wyth hym also, for he is of Galile. And Peter sayd: mā I wote not what thou sayest. And immediatly whyle he yet spake, the cocke crewe. And ý Lorde turned backe, and loked vpon Peter. * And Peter remembred the worde of ý Lorde, how he had sayd vnto hym: before the cocke crow, thou shalt deny me thryse. And Peter went out & wept bytterly.

And the mē that toke Jesus, mocked him and smote hym: & when they had blyndfolded hym, they stroke hym on ý face, & asked hym, sayeng: arede, who is it that smote the And many other thynges dyspytfully sayd they agaynst hym. G

And assone as it was daye, the elders of the people and the hye Preastes and Scrybes, came together, and led hym into theyr counsell, sayenge: art thou very Christ? tell vs? And he sayd vnto them: yf I tell you, ye wyll not beleue. And yf I aske you, ye wyll not answere me, nor let me go. * Here after shall the sonne of man syt on ý rygbt hande of the power of God. Then sayd they all: art thou then the sonne of God? He sayd, ye say that I am. And theye sayd: * what nede we any further wytnes? For we our selues haue herde of hys owne mouth.

* Mat. xxvi. e Mark. xiiii. f John. xviii. b

* Mat. xxvi. e Mark. xiiii. f Joh. xviii. c

* mat. xxvi. e Mark. xiiii. e

* Luke. xxij. e Mat. xxvi. e Mark. xiiij. e

* Mat. xxvi. f Mar. xiiij. g

* mat. xxvi. g marke. xiiii. g

¶ The.xxiii.Chapter.

¶ Jesus is brought before Pylate and Herode. The wemen make lamentacion for hym. He prayeth for hys enemyes, forgeueth the theefe vpon hys ryght hande, and dyeth on the crosse, and is buryed.

A *Nd the whole multitude of them arose, and led hym vnto Pylate. And they beganne to accuse hym, sayenge: we foūd thys felowe peruertynge the people, & forbyddynge to pay trybute to Cesar: sayenge, that he is Christ a kynge. And Pylate appoled hym, saynge: Arte thou the kynge of the Jewes? He answered hym, and sayde: thou sayest it. Then sayde Pylate to the hye Preastes, and to the people: I fynde no faute in thys man. And they were the more fearce, sayenge: He moueth the people, teachynge thorowe out all Jewrye, and beganne at Galile, euē to this place.

*mat.xxvii.a *marke.xv.a *Joh.xviii.c

When Pylate herde mencion of Galile he asked, whether the man were of Galile. And assoone as he knewe that he belonged vnto *Herodes iurisdicciō, he sent hym to Herode whych was also at Jerusalem at that tyme. And when Herode sawe Jesus, he was exceadynge glad. For he was desyrous to se hym of a longe season, because he had herde many thynges of hym, & he trusted to haue sene some myracle done by hym. Then he questioned wyth hym many wordes. But he answered hym nothyng. The hye preestes & scribes, stode forth and accused hym strayt lye. And Herode wyth hys men of warre, desypsed hym: and whē he had mocked hym, he arayed hym in whyte clothynge, and sent hym agayne to Pylate. * And the same daye Pylate and Herode were made frendes together. For before they were at variaunce.

*Luke.iiii.a *Actu.iiii.a

B And Pylate called together the hye Preestes and the rulers, and the people, and sayd vnto them: ye haue brought thys man vnto me as one that peruerteth the people. And beholde, I examyn hym before you, & fynde no faute in this mā, of those thynges where of ye accuse hym: No, nor yet Herode. For I sent you to hym: and lo, nothyng worthy of death is done to hym. I wyl therfore chastē hym, and let hym loose. * For of necessite, he must haue let one loose vnto them at the feast.

*mat.xxvii.d *Marke.xv.a *Joh.xviii.a

And all the people cryed atonce, sayenge awaye wyth hym, and delyuer to vs Barrabas: (wyych for a certayne insurreccion made in the cytie and for murther was caste in preson) Pylate spake agayne to them wyllynge to let Jesus loose. But they cryed, sayenge: Crucifye hym. Crucifye hym. He sayde vnto them the thyrde tyme: what euyll hath he done? I fynde no cause of death in hym: I wyll therfore chasten him, and let hym go. * And they cryed wyth loude voyces, requyrynge that he myght be crucifyed. And the voyces of them & of the hye preestes preuayled.

*mat. *Marke. *Joha.

And Pylate gaue sentence, that it shulde be as they requyred * & he let loose vnto thē hym that (for insurreccion & murther) was cast into preson, whō they had desyred, and he delyuered vnto them Jesus, to do wth hym what they wolde. * And as they ledde hym awaye, they caught one Simon of Syren, commynge out of ý felde: and on hym layde they the crosse, that he myghte beare it after Jesus.

C *mat. *marke.

And there folowed him a great company of people, and of wemen * whych bewayled and lamented him. But Jesus turned backe vnto them, and sayd: Ye doughters of Jerusalem, wepe not for me: but wepe for youre selues, and for youre chyldren. For beholde, the dayes wyll come, in the whych they shal saye: * happy are the baren and the wombes that neuer bare, and ý pappes whych neuer gaue sucke. Then shall they begynne to say to the mountaynes, fall on vs: and to ý hylles, couer vs. For yf they do thys in a grene tree, what shalbe done in the drye.

*Luke. *Esa. *Esa.

And there were two euyl doers led with him to be slaine. * And after that they were come to ý place (wyche is called Calvary) there they crucifyed hym, & the euyll doers, one on the ryght hande, and the other on the lefte. Then sayd Jesus: father forgeue them for they wote not what they do. * And they parted hys raymēt and cast lottes. And the people stode, and behelde.

*mat. *Marke. *Joh.xix. *mat. *Marke. *Luca.xx.

D And the rulers mocked hym wyth them, sayenge: he saued other mē let hym saue hym selfe, yf he be very Christ, ý chosen of God. The soudyers also mocked hym, and came, and offred hym vyneger, & sayde: yf thou be the kynge of ý Jewes, saue thy selfe. * And a superscripcion was wrytten ouer hym, wth letters of Greke, and Latin, and Hebrewe: Thys is the kynge of the Jewes.

*mat. *Joh.xix.

And one of the euyll doers wyych were hanged, rayled on hym, sayenge: Yf thou be Christ, saue thy selfe and vs. But the other answered and * rebuked hym sayenge: Fearest thou not God, seyng thou art in ý same dampnacion? We are ryghteously punyshed for we receaue accordyng to our dedes. But thys man hath done nothynge amysse. And he sayde vnto Jesus: Lorde, remember me, when thou commest into thy kyngdome. And Jesus sayd vnto hym: Verelye I saye vnto the: to daye shalte thou be wyth me in Paradyse.

*mat. *marke.

* And it was aboute the syxt houre. And there was darckenes ouer all the earth, vntyll the nyneth houre, and the Sonne was darckened

darkened. * And the vayle of the temple dyd
rent, euen thorowe the mydde. And when
Jesus had cryed wyth a loude voice, he said
Father into thy hãdes I cõmẽde me spirete.
And when he thus had sayd, he gaue vp the
goost. * When the Centuriõ sawe what had
happened, he glorifyed God, sayenge: Vere
hys was a ryghteous man. And all the
people that cam together to that syght and
sawe ye thynges wyych had happened, smote
their breستes, and returned. And all hys ac-
quayntaunce * and the wemẽ that folowed
hym frõ Galile, stode a farre of, beholdinge
these thynges.

And beholde * ther was a mã (named Jo
seph) a counsellour, and he was a goodman
and a iuste: the same had not cosented to the
counsel & dede of them, wyych was of Ara-
mathia, a citie of the Jewes, which same al
so wayted for the kingdome of God: he wẽt
vnto Pylate, and begged the body of Jesus
and toke it downe and wrapped it in a lyn-
ne cloth, and layed it in a sepulchre ye was
hewẽ in stone, wherin neuer mã before was
layed. ✠ And that day was the preparyng
of the Sabboth, and the Sabboth drewe
on. The wemen that folowed after, wyche
had come wyth hym from Galile, beheld the
sepulchre, and howe hys body was layed.
And they returned & prepared swete odours
and oyntmentes: but rested the Sabboth
daye, accordynge to the commaundement.

¶ The. xxiiii. Chapter. ✠

¶ The wemen come to the graue: Christ apeared vnto
the two disciples that go towarde Emaus, standeth in
the mydde of all hys disciples, openeth their vnderstã-
dynge in the scriptures, geueth them a charge, and ascẽ
deth vp to heauen.

BUt vpõ the fyrst daye of ye Sab-
bothes, very early in ye mornyng,
they came vnto the sepulchre, and
brought the swete odours wyych
they had prepared, and other wemen wythẽ.
And they founde the stone rowled away frõ
the sepulchre, and they wente in: but founde
not the body of the Lorde Jesu. And it hap-
pened, as they were amased ther at: Behold
two men stode by them in shynynge garmẽ-
ts. * And as they were afrayde, and bowed
downe their faces to the earth, they sayd vn
to them: why seke ye the lyuynge amonge
the deade? he is not here: but is rysen. Re-
member howe he spake vnto you, when he
was yet in Galile, sayeng: that the sonne of
man must be deliuered into ye handes of syn
full men, and be crucifyed, & the thyrde daye
rise agayne.

And they remẽbred hys wordes, & return-
ed from the sepulchre, & tolde al these thyn-
ges vnto those eleuen, & to all the remnaunt
* It was Mary Magdalene, & Joãna, and
Mary Jacobi, & other that were wyth thẽ,
wyych tolde these thynges vnto the Apos-
tles. And their wordes semed vnto them fai
ned thynges, neither beleued they them. Thẽ
arose Peter and ran vnto the sepulchre, and
loked in, and sawe the lynnen clothes layde
by them selfe, & departed, wondrynge in him
selfe at that wyych had happened. ✠

✠ * And beholde two of them went that 13
same daye to a towne (called Ema') wyych * Mar. xvi. c
was from Jerusalem aboute three score fur-
longes, and they talked together of all these
thynges that had happened. And it chaun-
ced, that whyle they communed together &
reasoned, Jesus hym selfe drue neare, * and * mat. xviii. c
went wyth them. But their eyes were hol-
den, that they shulde not knowe hym.

And he sayd vnto them: What maner of
communicacions are these that ye haue one
to another, as ye walke, & are sad? And the
one of them (whose name was Cleophas)
answered, and sayd to hym: arte thou onlye
a straunger in Jerusalem, and hast not kno-
wen the thynges which haue chaũced there,
in these dayes? He sayde vnto them: what
thynges?

And they sayd vnto him: of Jesus of Na
zareth, wyych was a Prophete, mych ye in
dede, and worde, before God and all the peo
ple: and howe the hye prestes, & oure rulers
deliuered hym to be condempned do death:
& haue crucifyed hym. But we trusted that
it had bene he wyych shuld haue redemed Is
rael. And as touchynge all these thynges,
to daye is euen the thyrde daye, that they
were done.

* Yea, and certayne wemen also of our cõ
pany made vs astonnyed, which came early
vnto the sepulchre, & founde not hys bodye:
and came, sayenge: that they had sene a vi-
syon of aungels, wyche sayde that he was
alyue. And certayne of them wyych were wi
vs, went to the sepulchre, and foũde it euen
so as the wemen had sayde: but hym they
sawe not. * luk. xxiiii. c John. xx. a

And he sayd vnto them: O fooles & slow C
of herte, to beleue al that ye Prophetes haue
spoken. * Ought not Christ to haue suffred
these thynges, and to enter into hys glorye?
And he began at Moses, and al the Prophe
tes, and interpreted vnto them in al scriptu
res wyych were wrytten of hym. And they
drewe nye vnto ye towne, wyych they went
vnto. And he made, as though he wold haue
gone further. And they * constrayned hym
sayenge: abide wyth vs, for it draweth to-
warde nyght, and the daye is farre passed.
And he went in to tarye wyth them.

* And it came to passe, as he sate at meate
wyth them, he toke breade, and blessed it, &
brake, & gaue to them. And their eyes were
opened, and they knewe hym: and he vany-
shed out of their syghte. And they sayd be-
Ee iiii twene

* mat. xxvi. c
Mar. xvi. c
* Luke. xxiiii. c
* Gen. xix. a
Luke. xxiiii. c
* mar. xv. b

betwene the selues: did not our hertes burne
within vs, whyle he talked with vs by the
waye, and opened to vs the scriptures? And
they rose vp the same houre, and retourned
agayne to Ierusalem, and founde the eleuen
gathered togither, and them that were with
them, saying: the Lorde is rysen in dede, and
hath appeared to Simon. And they tolde,
what thinges were done in the way, & how
they knewe hym in breakynge of breed. ✠
D As they thus spake, ✠ Iesus hym selfe
*Iohn.xx.c stode in the *myddes of them, and sayth vn-
to the: peace be vnto you. ✠ (It is I, feare not)
But they were abasshed and afrayed, and
supposed that thy had sene a spyrite. And he
sayde vnto them: Why are ye troubled, and
why do thoughtes aryse in your hertes? Be
holde my handes and my fete, that it is euen
I my selfe. Handle me and se: for a spyrite
hath not flesshe and bones as ye se me haue.
And when he had thus spoken, he shewed
them his handes and his fete. And whyle
they yet bylieued not for ioye, and wondred,
*Iohn.xxi.b he said vnto them: * Haue ye here any meat?
And they offred hym a pece of a broyled fish
and of an honye combe. And he toke it, and
dyd eate before them.
*Mat.xvi.c And he sayde vnto them: * These are the
wordes whiche I spake vnto you, whyle I
was yet with you: that all must nedes be
fulfylled, whiche were wrytten of me in the
E lawe of Moses and in the prophetes, and in
*Acte.xvii.a the Psalmes. * Then opened he their wyt-
tes, that they myght vnderstande the scry-
ptures, and sayd vnto the: Thus is it wryt-
ten: and thus it behoued Christe to suffre, &
to rise agayne from death the thyrde daye
& that repentaunce and remission of synnes:
shoulde be preached in his name amonge all
nacions: ✠ and must begyn at Ierusalem.
And ye are wytnesses of these thynges. ✠
And beholde, I wyll sende ꝑ promysse of my
*Actes.d.b father vpon you. * But tarye ye in the cytie
of Ierusalem, vntyll ye be endued with po-
wer from on hye.
In he led them out into Bethany, and
*Actes.i.b lyft vp his handes, and blessed them. * And
Marke.xvi.d it came to passe, as he blessed them, he depar-
ted from them, and was carryed vp into hea-
uen. And they worshypped hym, and
returned to Ierusalē with great
ioye, and were contynually
in the temple prayeyng
& laudyng God. ✠
Amen.

Cherendeth the Golpell of
Saynct Luke.

¶ The Golspell of Saynct John.

¶ The kyrst Chapter. ✠

¶ The euerlastynge byrth of Christ, and how he became man. The testimonye of Iohn: The callynge of Andrewe, Peter: &c.

IN the begynnynge was the I
worde, and the worde was
with God: and God was
the worde. The same was
in the begynnynge wt God.
* All thynges were made *Gen.
by it: and withoute it, was made nothynge
that was made. * In it was lyfe, and ꝑ lyfe *Iob.
was the ‡ lyght of men, and the lyght shy- b.
neth in darkenesse: and the darknesse cōpre- ‡Iob.
hended it not. and.
There was a man sent from God, whose
name was Iohn. The same came as a wyt-
nesse to beare witnesse of the lyght, that all
men through hym myght bylieue. * He was *Iob.
not that lyght: but was sent to beare wyt-
nesse of the lyght. That lyght was the true
lyght, which lyghteth euery man that cōmeth
into the worlde. He was in the worlde, and
the worlde was made by hym: and ꝑ worlde
knewe hym not.
He came among his owne, and his owne
receyued hym not. But as many as recey-
ued hym *, to them gaue he power to be the *Psal.
sonnes of God: euen them that bylieue on Osee.
his name which were borne, not of blonde, Roma.
nor of the wyll of the flesshe, nor yet of the Gala.
wyll of man: but of God.
B
‡ And the same worde became flesshe, and ‡Baru.
dwelt amonge vs: * and we sawe the glorye *mat.
of it, as the glory of the onely begotten son ii.Pet.
of the father, full of grace and truthe. ✠ i.Iob.
✠ * Iohn beareth wytnesse of hym, and *Mat.
crieth, saying: This was he of whō I spake Marke
whiche though he came after me, wente be-
fore me: for he was before me. * And of his *Colo.
fulnesse haue all we receyued: euen grace for
grace. For the lawe was gyuen by Moses,
but grace and truthe came by Iesus Christ:
* No man hath sene God at any tyme. *Ef.
i.Iob.
The onely begotten son which is in the bo-
some of the father, he hath declared hym. ✠
✠ * And this is the recorde of Iohn: whē *Iob.
the Iewes sent prestes and Leuytes frō Ie-
rusalem, to aske him: what art thou? And he
confessed and denyed not, and sayd playnely
I am not Christe. And they asked hym:
what then? * art thou Helyas? And he sayth: *Mat.
I am not.
‡ Art thou that Prophet? And he answe- ‡Deu.
red: no. Then sayde they vnto hym: what
art thou, that we maye gyue an answere to
them that

them that sent vs. What sayest thou of thy
selfe? He sayde: * I am ý voyce of a criar in
the wildernes, make straygbt the waye of ý
Lorde, * as sayde the prophete Esayas.

And they whyche were sent, were of the
phariseis. And they asked hym, & sayde vn-
to hym: why baptisest thou then, yf thou be
not Christ, nor Helias, nether ý Prophete?
John answered thē saying: * I baptise with
water, but there standeth one amonge you,
whom ye knowe not, he it is whych though
he came after me, was before me whose tho
latchet, I am not worthy to vnlose. These
thynges were done in Bethabara beyonde
Jordan * where John dyd baptise. ✠

✠ The nexte daye, John seeth Jesus cō-
mynge vnto hym, and sayeth * beholde the
lambe of God, which taketh awaye ý synne
of the worlde. This is he of whom I sayde:
After me cometh a man, which went before
me, for he was before me, and I knewe him
not: but that he shuld be declared to Israel,
therfore am I come baptysing with water.
* And John bare record, sayinge: I sawe
the spryte descende from heauē, lyke vnto a
doue, & abode vpon hym, and I knewe hym
not. But he that sent me to baptyse in wa-
ter, the same sayd vnto me: vpon whō thou
shalt se the spryte descende, and tary styll on
hym, the same is he whych baptyseth wyth
ý holy goost: And I sawe, and bare record,
that he is the sonne of God. ✠

The nexte daye after, John stode agayne,
and two of hys disciples, and he beheld Je-
sus as he walked by, and sayeth: beholde the
lambe of God. And the two disciples heard
hym speake, and they folowed Jesus. And
Jesus turned about, and sawe them folowe
hym, & sayeth vnto thē: what seke ye? They
sayde vnto him: Rabbi (whych is to saye yf
one interprete it, Master) wher dwellest ý?
He sayeth vnto them: come & se. They came
& saw where he dwelt: & abode wō hym that
daye. For it was about the tenth houre.

One of ý two which heard John speake,
and folowed him, was Andrew Simō Pe-
ters brother. The same founde hys brother
Simō fyrst, and sayeth vnto hym: we haue
founde Mesias (which is by interpretaciō,
annoynted) and brought him to Jesus. And
Jesus beheld him, and sayd: thou art * Si-
mon the sonne of Jonas, thou shalt be called
Cephas: which is by interpretacion a stone.

The daye folowynge, Jesus wolde go in-
to Galile, and foūde Philip, and sayeth vn-
to hym: folowe me * Philip was of Beth-
saida the cytie of Andrew & Peter. Philip
foūde Nathanael and sayeth vnto him: We
haue founde hym, of whome * Moses in the
lawe and the Prophetes dyd wryte, Jesus
the sonne of Joseph of Nazareth. And Na-
thanael sayd vnto hym * can there eny good
thing come out of Nazareth? Philip sayeth
vnto him: come and se.

& Jesus sawe Nathanael comynge to hym,
& sayeth of hym. Beholde a rygbt Israelite,
in whō is no gyle. Nathanael sayeth vnto
him: whēce knowest thou me? Jesus answe-
red and sayde vnto him. Before that Philip
called the, when thou wast vnder the fygge
tree, I sawe the. Nathanael answered and
sayde vnto hym: Rabbi, thou art euē ý very
sonne of God, thou art the kynge of Israell.
Jesus answered, and sayde vnto hym: Be-
cause I sayd vnto the, I sawe the vnder the
fygge tree, ý beleuest. Thou shalt se greater
thinges thē these. And he sayeth vnto hi: Ve-
rely, verely, I saye vnto you: herafter shall
ye se hauen open, & ý angels of God ascen-
dinge and descendinge ouer the sonne of man.

¶ The.ii.Chapter. ✠

¶ Christ turned the water into wyne, and dryueth
the byers and sellers out of the temple.

AND the thyrde daye, was ther a A
mariage in Cana a cytie of Ga-
lile, & the mother of Jesus was
there. And Jesus was called (&
hys disciples) vnto the mariage
And when the wyne fayled, the mother of
Jesus sayeth vnto him: they haue no wyne.
Jesus sayeth vnto her: woman * what haue * Luke.ii.g
I to do with the, myn houre is not yet com.
Hys mother sayeth vnto ý ministres: what-
soeuer he sayeth vnto you, do it. And there
were standynge there, syx water potes of
stone after the maner of the purifyeng of the
Jewes, contaynynge two or thre fyrkins a
pece

Jesus sayeth vnto thē: fyll the water pot-
tes wyth water. And they fylled thē vp to ý B
brym. And he sayeth vnto them: drawe out
now, & beare vnto the gouerner of the feast.
And they bare it. Whē the ruler of the feast
had tasted the water that was turned into
wyne and knewe not whence it was (but ý
ministers whych drue the water knew) he
calleth ý brydgrome, and sayeth vnto hym.
Euery mā at the begynnynge doth set forth
good wyne, and when men be droncke, then
that whych is worse. But thou hast kept ý
good wyne, vnt yll nowe.

Thys begynnyng of myracles dyd Jesus
in Cana of Galile, and shewed hys glory, & C
his disciples beleued on him. ✠ * After this * Mat.iiii.b
he wēt downe to Capernaum, he & hys mo- Marke.i.b
ther, and hys brethren, and his disciples, and Luke.iiii.b
there contynued not many dayes.

✠ * And ý Jewes Easter was euē at hāde * Mat.xxi.b
and Jesus went vp to Jerusalē, and founde Marke.xi.c
syttynge in the temple, those that solde oxen Luke.xix.g
and shepe and doues, and chaungers of mo-
ney. And when he had made (as it were)
a scourge of smal coardes, he droue them all

out of the temple, wyth the shepe & orē, and powred out the chaūgers money, and ouerthrue the tables, & sayd vnto thē that solde doues: Haue these thinges hēce, & make not my fathers house an house of marchaūdise. And his disciples remembred it ý is wrytten: *the zele of thyne house hath euen eaten me.

*psal.lxviii.b

D Then answered ý Jewes and sayde vnto him: what tokē shewest thou vnto vs, seing that thou dost these thynges? Jesus answered and sayd vnto them: *destroye this temple, and in thre dayes I wyll reare it vp.

*Mat.xxvi.f Mark.xiiii.f

Then sayde ý Jewes. xlvi. yeres was thys temple a buyldyng, & wylt thou reare it vp in thre dayes? But he spake of the temple of hys body. Allone therfore as he was rysen from deeth againe, his disciples remembred ý he thus had sayd: And they beleued ý scripture, & the wordes which Jesus had sayde.

When he was in Jerusalem at Easter in ý feast day: many beleued on hys name, whē they sawe hys miracles wheych he dyd. But Jesus dyd not cōmit hym selfe vnto thē, because he knewe all men, and neded not, that eny mā shuld testifye of him. * For he knew what was in man. ✠

*Jerr.xvii.b Apoca.i.b

¶ The.iii.Chapter. ✠

¶ The communicacyon of Christ wyth Nicodemus. The doctrine and baptyme of John, and what wytnesse he beareth of Christ

A THere was a mā of the pharises named Nycodemus, a ruler of ý Jewes. * The same cam to Jesus by nyght & sayde vnto hym: Rabbi, we knowe that ý arte a teacher come from God: for no man coulde do such miracles as thou doest, excepte God were wý hym. Jesus answered & sayde vnto him: Verely, verely, I saye vnto the, excepte a man be borne from aboue, he cannot se the kyngdome of God. Nicodemus sayeth vnto him: how can a mā be borne whē he is old? can he enter into his mothers wombe and be borne agayne? Jesus answered *: verely, verely, I saye vnto the, excepte a man be borne of water and of the spyrete, he cannot enter into ý kyngdome of God. ‡ That wheych is borne of the flesh, is flesshe, and that wheych is borne of ý spyrete is spyrete. Maruayle not thou that I sayde to ý, ye must be borne frō aboue. The winde bloweth where it listeth, and thou hearest the soūde therof * but canst not tell whence it commeth & whither it goeth. So is euery one that is borne of the spyrete.

*John.iii.g

*John.iii.b and.viii.b. Tit.iii.a.

‡ Rom.viii.a

B

*Eccle.xi.a

Nicodemus answered & sayde vnto hym how can these thynges be? Jesus answered & sayde vnto hym: art ý a master in Israel, & knowest not these thiges? Verely, verely I say vnto the we speake ý we do knowe, & testify ý we haue sene: & ye receaue not oure wytnes. If I haue tolde you, earthly thynges, and ye belene not: howe shal ye beleue, yf I tell you of heauenly thynges?

*And no man alcēdeth vp to heauen, but he that came doune frō heauen, euen ý sonne of man wheych is in heauen.

* Eph.

*And as Moses lyfte vp the serpent in ý wildernes, euen so must the sonne of man be lyfte vp, that whosoeuer beleueth in hym, perysshe not, but haue eternall lyfe. ✠

* Num.

✠ * For God so loued ý worlde, that he gaue is only begottē sonne, that whosoeuer beleueth in him, shuld not perysshe, but haue euerlasting lyfe. * For God sent not his sōne into the worlde, to cōdempne ý worlde: but that the worlde through hym myght be saued. He ý beleueth on hym, is not condēpned But he that beleueth not, is condēpned all ready, because he hath not beleued i ý name of ý onely begottē sonne of God. And thys is the condempnacyon: * that lyght is come into the world, & men loued darcknes more then lyght, because theyr dedes were euyll. For * euery one that euyll doeth, hateth the lyght: neyther commeth to the lyght, lest his dedes shulde be reproued. But he that doth trueth, commeth to the light, that his dedes maye be knowen, howe ý they are wrought in God. ✠

* Rom. C

*Luke.

*John.iii. and.viii.

*Eph.v.

After these thinges came Jesus & his disciples into ý lande of Jewry & there he taryed wyth them, * and baptised. And John also baptised in Enon beside Salim, because there was moch water there, and they came and were baptysed. ‡ For John was not yet cast into prison. D

*John. Mat.iii. Mar.i.a Luke.iii.

‡ Mar.

✠ And there arose a questyon betwene Johns disciples and the Jewes, aboute purifyynge. And they came vnto John, & sayde vnto him: Rabbi, he ý was with the beyōde Jordan (to whom thou beareste wytnes) beholde the same baptiseth * & all men come to hym. John answered, & sayde: a man can receaue nothinge, excepte it be geuen him from heauen. Ye your selues are wytnesses * how that I sayd: I am not Christ, but am sent before him. He that hath ý bryde, is the brydegrome. But the frende of the brydegrome, wheych standeth and heareth hym, reioyseth greatly because of the brydegromes voyce. Thys my ioye therfore is fulfilled. He must increace, but I must decreace.

*John.

*John.

E He that cōmeth from an hye, is aboue all: He that is of the erth, is earthly, & speaketh of the erth. He that commeth from heauē, is aboue al, and what he hath sene and heard, that he testifieth: and no man receaueth hys testimonie. He that hath receaued hys testimonie, * hath set to hys seale, that God is true. For he whom God hath sent, speaketh the wordes of God. * For God geueth not the spyrete by measure vnto hym. The father loueth the sonne, ‡ & hath geuen all thynges

*Rom. *Eph. ‡ Luke.

into

into hys hande. * He ý beleueth on the sonne
hath euerlastinge lyfe: He that beleueth not
the sonne, shall not se lyfe, but the wrath of
God abydeth on hym. ✠

¶ The. iiij. Chapter.

¶ The louynge cõmunicacyon of Christ wyth the woman of Samarya by the welles syde: Howe he healeth the rulers sonne.

WHen soone as ý Lord knew, how the pharyses had heardе, ý Jesus made and baptised moo disciples then John (though that Jesus hi selfe baptised not: but his disciples) * he lefte Jewry, and departed agayne into Galile. For it was so that he must nedes go thorowe Samaria. ✠ Thẽ came he to a cytie of Samaria (which is called Sychar.) Besydes the possessyon * that Jacob gaue to hys sonne Joseph. And there was Jacobs well. Jesus then beyng werye of his iourney, sate thus on the well. And it was about the syxte houre: and there cam a woman of Samaria to draawe water. Jesus sayeth vnto her: geue me drinke. For his disciples were gone away vnto the towne, to by meate. Then sayeth the woman of Samaria vnto hym: howe is it, ý ý beinge a Jewe, askest drynke of me, whyche am a Samaritane. * For the Jewes medle not wyth the Samaritãs. Jesus answered and sayd vnto her: yf thou knewest the gyfte of God, and who it is that sayeth to the geue me drincke, thou woldest haue asked of hym and he wold haue geuen * the water of lyfe. The woman sayeth vnto hym. Syr, ý hast nothinge to draawe with, & the well is depe: from whence then hast thou that water of lyfe? Art thou greater thẽ our father Jacob whych gaue vs ý well, & he him selfe drãcke therof and his chyldren, and his catell? Jesus answered and sayd vnto her: whosoeuer dryncketh of thys water, shall thyrst agayne. But whosoeuer dryncketh of the water that I shall geue him, shall neuer be more a thyrst: but ý water that I shal geue hym, shalbe in hym a well of water, springe vp into euerlasting lyfe. The womã sayeth vnto him: Syr, geue me of that water, that I thyrst not, nether come hyther to drawe. Jesus sayeth vnto her: Go, call thy husbãd, and come hyther. The woman answered and sayde vnto hym: I haue no husband. Jesus sayde vnto her: Thou hast well sayd, I haue no husband. For thou hast had fyue husbandes, & he whom thou now hast, is not thy husbãd. In ý saydest thou truely. The woman sayeth vnto hym: * Syr, I perceaue that thou art a prophet. Oure fathers worshypped in thys mountayne: & ye saye that in Jerusalem is the place, where men ought to worshyppe. Jesus sayeth vnto her: woman beleue me, the houre cõmeth, when ye shall (nether in this mõtayne, nor yet at Jerusalẽ) worshyppe the fathers. Ye worship ye wote not what: we know what we worshippe.

* For saluacyon commeth of the Jewes: But the houre commeth & now is, whẽ the true worshyppers shall worshyppe the father * in spryte, & in the trueth. For suche the father also requyreth to worshyppe hym. * God is a spryte, and they that worshyppe hym, must worshyppe hym in spryte and in the trueth.

The woman sayeth vnto hym: I wote, ý Messias shall come, whych is called Christ. Whẽ he is come, he wyll tell vs all thinges. Jesus sayeth vnto her: * I that speke vnto the am he. And immediatly came hys disciples & marueyled that he talked wyth ý woman. Yet no man sayd: what meanest thou or why talkest thou wyth her? The woman then lefte her waterpot, and went her waye into the citie, & sayeth to the men: Come, se a man whyche tolde me all thynges that euer I dyd. Is not he Christ? Then they wente out of the cytie, and came vnto hym.

In the meane whyle his disciples prayed hym, sayeng: Master, eate. He sayd vnto thẽ I haue meate to eate, that ye knowe not of. Therfore sayd the disciples amonge thẽ selues: hath eny man brought hi ought to eat? Jesus sayeth vnto them: my meate is to do the will of him that sent me, & to finishe hys worke. Saye not ye: there are yet foure monethes, & then commeth harueste? Behold, I saye vnto you: lyfte vp youre eyes, and loke on the regions: for they are whyte all ready vnto harueste. * And he that reapeth, receaueth reward, and gathereth frute vnto lyfe eternall: that both he that soweth, & he that reapeth, mygh reioyse together. And herin is the sayeng true, that one soweth and another reapeth. I sent you to reape ý, wheron ye bestowed no laboure. Other men laboured, and ye are entred into theyr labours.

Many of the Samaritans of that cytie beleued on him, for the sayeng of the womã. which testified that he told her all that euer she dyd. So, whẽ ý Samaritans were com vnto hym: they besought hym, ý he wolde tary wyth them. And he abode there two dayes. And many moo beleued because of hys owne wordes, and sayde vnto the woman. Nowe we beleue, not because of thy sayinge * for we haue herde hym oure selues, and know that thys is euen Christ, the Sauioure of the worlde. ✠

After two dayes he departed thence, and went awaye into Galile. * For Jesus hym selfe testified, that a Prophet hath none honoure in hys owne cõtree. Then, as sone as he was come into Galile, the Galileans receaued him: whan they had sene all the thinges that

* Exod. xvi. c
* Roma. i. a
* 1. Cor. iii. c
* Mat. xxvi. f Mar. xiii. g Luke. xxii. c John. iv. d and. v. c.
* Mat. ix. b Luke. v. a
* Joh. xvii. b
* Mat. xiii. z Marke. vi. a Luke. iv. c

ges that he dyd at Jerusalem at ꝑ daye of ꝑ
feast. For they went also vnto the feast day
So Jesus cam agayne into Cana of Galile
*Joh.ii.a *wher he turned the water into wyne.
✠ And there was a certayne ruler, *whose
*Mat.viii.a Luke.vii.a sonne was sycke at Capernaũ. As sonne as
the same herde that Jesus was come out of
Jewry into Galile, he went vnto him, & be-
sought him, that he wolde come downe, and
heale his sonne. For he was euen at ꝑ poynt
of death. Thē sayd Jesus vnto hym: excepte
ye se sygnes & wonders, ye wyll not beleue.
The ruler sayeth vnto him: Syr, com downe
or euer that my sonne dye. Jesus sayeth vn-
to him: Go thy waye, thy sonne lyueth. The
man beleued the worde that Jesus had spo-
ken vnto him. And he went hys waye. And
as he was now goyng downe, ꝑ seruauntes
met him, & tolde him, sayinge: thy sonne ly-
G ueth. Then enquyred he of them the houre,
when he beganne to amende. And they sayd
vnto him: Yester daye at ꝑ seuēth houre, the
feuer lefte him. So the father knew, that it
was ꝑ same houre, in the which Jesus sayde
*Act.xviii.a vnto him: Thy sonne lyueth. *And he bele-
ued, and all his houshold. ✠ This is agayn
the second myracle, that Jesus dyd, whan
he was come out of Jewry into Galile.

¶ The.v.Chapter. ✠

¶ He healeth the man that was sicke eyghe & thir-
tie yeare. The Jewes accuse hym, he answereth for
hym selfe, and reproueth them.

After thys was there a feast daye of
the Jewes, and Jesus went vp to Je-
rusalem. And there is at Jerusalem,
by the slaughter house, a pole (whych is cal-
led in the Hebrue tōge, Bethseda) hauynge
fyue porches, in whyche laye a great multi-
tude of sycke folke, of blynde, halt, & wythe-
red, waytinge for the mouynge of ꝑ water.
For an angell went downe at a certaine sea
son into the poole, and stered the water.
Whosoeuer then fyrst (after the sterynge of
the water) stepped in, was made whoole of
whatsoeuer dysease he had. And a certayne
man was there, whyche had bene diseased.
xxxviii.yeres. When Jesus sawe hym lye, &
knewe that he nowe longe tyme had bene di
seased, he sayeth vnto hym. Wylt thou be
made whole? The sycke man answered him:
Syr, I haue no mā when the water is trou
bled, to put me into ꝑ pole: But in ꝑ meane
tyme, whyle I am about to come, another
steppeth downe before me.
*Mat.ix.a Marke.ii.b Luke.v.c Actes.iii.b and.ix.f Jesus sayeth vnto hym *rise, take vp
thy bed, & walke. And immediatly the man
was made whole, and toke vp hys bed, and
walked. And the same daye was the Sab
both. The Jewes therfore sayde vnto hym
that was made whole: It is the Sabboth
daye, it is not lawful for the to cary thy bed
He answered them: he that made me whole,
sayde vnto me: take vp thy bed, and walke
Then asked they hym: what man is that,
whych sayd vnto ꝑ: take vp thy bed & walke
And he that was healed, wyste not who it
was. For Jesus had gotte hym selfe away,
because that there was prease of people in
that place.
*Afterwarde, Jesus founde hym in the *Joh.
temple, and sayde vnto hym: beholde, thou B
art made whole, synne nomore, lest a worse
thinge happen vnto the. The man departed
& tolde the Jewes, that it was Jesus which
had made hym whole. ✠ And therfore the
Jewes dyd persecute Jesus, and sought the
meanes to slee him because he had done these
thinges on the Sabboth dayes. And Jesus
answered them.
✠ * My father worketh hytherto, and I *i.Cor.
worke. Therfore ꝑ Jewes sought the more
to kyll hym, not onely because he had bro-
ken the Sabboth: but sayd also that * God *Mat.
was hys father and made hym selfe equall Mar.
wyth God. Luke.
Then answered Jesus, & sayde vnto thē:
verely, verely, I saye vnto you: the sonne
can do nothing of hym self, but that he seeth
ꝑ father do. For whatsoeuer he doeth, that
doeth the sonne also. For the father loueth ꝑ
sonne, and sheweth hym all thynges that he
him selfe doeth. And he wyll shewe hi grea-
ter workes thē these, because ye shulde mar-
uayle. For lykewyse as the father rayseth
vp the deed, and quyckeneth thē, euen so the
sonne quyckeneth whom he wyll. *Nether *Mat.
indgeth the father eny man: but hath cōmit- Luke.
ted all indgemēt vnto ꝑ sonne, because that
all men shuld honoure ꝑ sonne, euen as they
honoure the father. He that honoureth not
the sonne, the same honoureth not the father
which hath sent hym. Verely, verely, I saye C
vnto you. *He that heareth my worde, & be- *John.
leueth on him that sent me, hath euerlasting
lyfe, and shall not *come into dānacion: but *Luc.
is scaped from deeth vnto lyfe.
Verely, verely, I saye vnto you *ꝑ houre *Mat.
shall come, & nowe it is, when the deed shall John.
heare ꝑ voyce of the sonne of God. And they
that heare shall lyue. * For as the father *John.
hath lyfe in hym selfe, so lyke wyse hath he and.
geuen to the sonne to haue lyfe in hym selfe:
and hath geuen him power also to iudge, be
cause he is the sonne of man. Maruayle not
at this: for the *houre shall come, in ꝑ which *Mat.
all that are in the graues, shall heare hys
voyce, and shall come forth: they that haue
done good, vnto the resurrecciō of lyfe: and
they that haue done euyll, vnto the resur-
reccyon of damnacyon. ✠
✠ I can of myne owne selfe do nothinge.
As I heare, I indge, and my indgement is
iuste, because I seke not myne owne wyll,
but the wyll of the father whyche hath sent
me. * If I shulde beare wytnes of my selfe, *Joh.
my wytnes

my witnes were not true. Ther is another ý beareth wytnes of me: & I am sure, that ý wytnes whych he beareth of me, is true.

*Ye sent vnto John, & he bare wytnes vnto the trueth. But I receaue not ý record of man. Neuertheleſſe, theſe thynges I ſaye that ye myght be ſafe. He was a burnyng, & a ſhyning lyght, & ye wold for a ſeaſon haue reioyſed in hys lyght. * But I haue greater wytnes, then the wytnes of John. ‡ For the workes whych the father hath geuē me to fynyſhe, ý ſame workes that I do, beare witnes of me, ý ý father hath ſent me. And ý father him ſelfe which hath ſent me, *hath borne wytnes of me: Ye haue not heard his voyce at eny tyme, nor ſene hys ſhape, hys word haue ye not abyding in you. For whō he hath ſent, hym ye beleue not.

Search the ſcriptures, for in thē ye thynke ye haue eternall lyfe ‡ and they are they which teſtify of me. And yet wil ye not come to me, that ye myght haue lyfe. I receaue not prayſe of men. But I knowe you, that ye haue not ý loue of God in you. I am come in my fathers name and ye receaue me not. *If another come in hys owne name, hym will ye receaue: How cā ye beleue, which receaue honoure one of another, & ſeke not the honoure that commeth of God onely?

Do not thyncke that I will accuſe you to my father. There is one ý accuſeth you: euē Moſes in whō ye truſt. For had ye beleued Moſes, ye wolde haue beleued me *for he wrote of me. But yf ye beleue not his writtynges: how ſhall ye beleue my wordes? ✠

¶ The. vi. Chapter.

¶ Jeſus fedeth fyue thouſande men, departeth away that they ſhuld not make hym kyng, and reproueth the fleſhly hearers of hys worde. The carnall are offended at hym.

After theſe thynges* Jeſus went hys waye ouer the ſee of Galile, which is the ſee of Tyberias ‡ and a great multitude folowed hym, becauſe they ſawe hys miracles which he dyd on them that were diſeaſed. And Jeſus went vp into a mountaine, & there he ſat wyth his diſciples. And eaſter, a feaſt of the Jewes was nye. ✠

✠ *When Jeſus then lyfte vp hys eyes, & ſawe a great cōpany com vnto hi, he ſayeth vnto Philip: whence ſhall we by breed, that theſe may eate? This he ſayde to proue him for he him ſelfe knewe, what he wolde do.

Philip anſwered him *two hūdred penyworthe of breed are not ſufficient for them ý euery man maye take a lytell. One of his diſciples (Andrew, Symon Peters brother) ſayeth vnto him: There is a lad here, which hath fyue barly loaues and two fyſhes: but what are they among ſo many? And Jeſus ſayd: Make ý people ſyt down. There was moch graſſe in ý place. So ý mē ſate downe in nombre, about fyue thouſande. And Jeſus toke the breed: And whan he had geuen thanckes, he gaue to the diſcypples, and ý diſciples to thē that were ſet down. And lykewyſe of the fyſches as moche as they wolde.

When they had eaten ynough, he ſayeth vnto his diſciples: gather vp ý brokē meate wych remayneth, ý nothynge be loſt. And they gathered it together, and fylled twelue baſkettes wyth the brokē meate of the fyue barly loaues: whych broken meate remayned vnto them that had eaten. Then thoſe men (when they had ſene the myracle that Jeſus dyd) ſayd: thys is of a trueth ý ſame Prophete, ý ſhulde come into the worlde. ✠ When Jeſus therfore perceaued, that they wolde come, and take hym vp to make hym kynge, * he departed agayne into a mountayne hym ſelfe alone: B ‡ Luke. vii. c John. xiii. b *Luke vi. d

* And when euen was now come, hys diſciples wēt downe vnto the ſee, & gat vp into a ſhyppe: and came ouer the ſee vnto Capernaū. And it was now darcke, and Jeſus was not come to them. And ý ſee arose with a greate wynde that blewe. So when they had rowen about a. xxv. or xxx. furlonges, they ſawe Jeſus walkynge on the ſee & drawing nye vnto the ſhyppe, & they wer afrayed. But he ſayeth vnto thē: It is I, be not afrayde. Thē wold they haue receaued hym into the ſhyp, and immediatly the ſhyp was at the lande whyther they went. * Mat. xiiii. e Mark. vi. f C

The daye folowynge whan the people (which ſtode on ý other ſyde of the ſee) ſawe that there was none other ſhyp there, ſaue ý one where into hys diſcypples were entred & that Jeſus went not in wyth his diſcypples into ý ſhyp, but that his diſcypples wer gone away alone (Howbeit, there cā other ſhyppes frō Tiberias nye vnto the place, where they dyd eate bred, after that the Lorde had geuē thankes) when ý people therfore ſawe that Jeſus was not there, nether hys diſcypples, they alſo toke ſhyppynge, and came to Capernaum, ſekynge for Jeſus.

And when they had founde hym on the other ſyde of the ſee, they ſayde vnto hym: Rabbi, whē cameſt thou thyther? Jeſus anſwered thē, and ſayde: verely, verely I ſaye vnto you: ye ſeke me, not becauſe ye ſawe ý myracles, but becauſe ye dyd eate of the loaues, and were fylled.

✠ Laboure not for the meate whiche perylſheth, but for that wych endureth vnto euerlaſtynge lyfe, wych meate the ſonne of man ſhall geue vnto you. For hym hath God the father ſealed. D

Then ſayd they vnto hym: what ſhall we do, that we myght worcke the worckes of God? Jeſus anſwered & ſayd vnto thē: thys is the worke of God: that ye beleue on hym, whome

whom he hath sent. They sayd therfore vnto him * what signe shewest thou then, that we maye se, & beleue the? What doest thou worcke? Oure fathers dyd eate Manna in the desert as it is writte. He gaue the * breed from heauen to eate. Then Jesus sayde vnto the: verely, verely I saye vnto you: Moses gaue you not that breed from heauen: * but my father geueth you the true breed from heauen. For the breed of God is he, whyche commeth downe from heauen, and geueth lyfe vnto the worlde.

* Math.xii.c and.xvi.a Mark.viii.b Luke.xi.d
* Exod.xvi.b
* Mat.xvi.c

Then sayd they vnto him: Lord euermore geue vs thys breed. And Jesus sayde vnto them. I am the breed of lyfe. He ý commeth to me shall not honger: and he that beleueth on me shall neuer thurst ✠ But I saye vnto you: that ye also haue sene me, and yet ye beleue not. All that ý father geueth me shal come to me: and him that commeth to me, I cast not awaye. For I came downe frō heauen: * not to do that I will, but that he wil, which hath sent me. And this is the fathers wyll whych hath sent me, that of all whych he hath geuen me, I shal loose nothyng: but rayse them vp agayne at the last daye. And this is ý will of him that sent me: that euery one whych seeth the sonne * and beleueth on him, haue euerlasting lyfe. And I wyl rayse him vp at the last day. The Jewes the murmured at him, because he sayd: I am ý breed (of lyfe) which came downe from heauē: And they sayde: * Is not this Jesus the sonne of Joseph, whose father & mother we knowe? How is it the ý he sayeth, I cam downe frō heauen? Jesus answered and sayd vnto the: Murmure not amonge youre selues. ✠

* Luke.xviii.c
* John.vi.c
* Mat.xiii.g Marke.vi.a
* John.vii.g

* No man can come to me, excepte the father which hath sent me, drawe him: And I will rayse him vp at ý last daye. It is written in the Prophetes: * and they shalbe all taught of God. Euery man therfore ý hath hearde, and hath learned of the father, commeth vnto me. * Not that eny mā hath sene the father, saue he which is of God the same hath sene the father.

* Esa.liiii.d i.John.ii.d
* Ex.xxxvi.d. Deuter.xiii.b Judges.vi.e and.xiii.d. John.i.c i.John.iiii.b

Verely, verely I saye vnto you: he ý putteth his trust in me, hath euerlastyng lyfe. I am that breed of lyfe. Your fathers did eate Manna in the wyldernes, & are deed. Thys is that breed, whych commeth downe from heauen, that a man maye eate therof, & not dye. I am that lyuynge bread, whych came downe from heauen. If eny mā eate of thys bread: he shall lyue for euer. * And the breed that I will geue, is my flesche, whych I wyll geue for the lyfe of the worlde. ✠

* Luke.xxii.c

The Jewes therfore stroue amōge them selues, saying: How cā this felowe geue vs ý flesh of his to eate? Then Jesus sayde vnto them: ✠ Verely, verely I saye vnto you excepte ye eate the flesche of the sonne of man and dryncke hys bloude: ye haue no lyfe in you. Whoso eateth my flesche and dryncketh my bloud, hath eternall lyfe, & I wyll rayse him vp at the layst daye. ✠ For my flesche is meate in dede: and my bloude is dryncke in dede. He ý eateth my flesche & dryncketh my bloude dwelleth in me and I in hym. As the lyuing father hath sent me, and I lyue for ý father: Euen so he that eateth me, shall lyue by ý meanes of me. This is ý breed, whych came downe frō heauē: not as youre fathers dyd eate Manna, & are deed. He that eateth of this breed, shall lyue euer. ✠

These thynges sayd he in the synagoge, as he taught in Capernaum. Many therfore of his disciples (whē they had herde this) sayd: this is an harde sayinge: who can abyde the hearynge of it? Jesus knewe in hym selfe, ý his disciples murmured at it: & he sayd vnto them: Doth thys offende you? What and yf ye shall se ý sonne of man ascende vp thither where he was before? It is the spryte that quyckeneth, the flesche profiteth nothynge. The wordes ý I speake vnto you are spryte and lyfe. But there are some of you that beleue not. For Jesus knewe from the begynninge, whych they were, that beleued not, & who shulde betraye him. And he sayde: therfore sayd I vnto you: that * no mā can come vnto me, excepte it were geuen vnto hym of my father

G

* John.

From ý tyme many of his disciples went backe, & forsoke hym, and walked nomore with him. Then sayde Jesus to the twelue: will ye also go awaye? Then Symon Peter answered hym: Lorde, to whom shal we go? Thou haste the wordes of eternall lyfe, * and we beleue and are sure that thou arte Christ the sonne of the lyuynge God. Jesus answereth the: Haue not I chosen you twelue, and ‡ one of you is a deuyll? He spake of Judas Iscariotb the sonne of Symon. For he it was, that shulde betraye hym, beynge one of the twelue.

* Mat. marke.b Luke.ix. John.vi.
‡ Luke.vi. John.vi.

¶ The. vii. Chapter.

¶ Jesus cōmeth to Jerusalem at the feast, teacheth ý Jewes & reproueth them: Ther are diuerse opinions of him amonge the people. The pharises rebuke the officers, because they haue not brought hym, & chyde wych Nicodemus for takynge hys part.

After these thynges, Jesus wēt aboute in Galyle: for he wolde not go about in Jewry because that the Jewes sought to kyll hym. The Jewes * feast of tabernacles was at hande. His brethren therfore sayde vnto him get the hence, and go into Jewry, that thy disciples also maye se thy workes that thou doest. For there is no mā that doeth eny thynge in secret, and he hym selfe seketh to be knowne openlye. If thou do soch thynges, shewe thy selfe to ý world.

I

* Levi. Numer. xxiii. Ecclesi. xxi. Mat.

For

for his brethren beleued not in him.

Then Jesus sayde vnto them: My tyme is not yet come: but youre tyme is all waye ready. The worlde cannot hate you. * But me it hateth: because I testify of it, that the workes therof are euill: Go ye vp vnto this feast, I wyll not go vp yet vnto thys feast, for my time is not yet full com. Whā he had sayde these wordes vnto them he abode still in Galile. But as sone as his brethren were come, then wēt he also vp vnto the feast, not openly: but as it were priuely. Thē sought him the Iewes at the feast, & sayde: * where is he? And moch murmurynge was there of him amonge ý people. For some sayde. * He is good, other sayde naye, but he deceaueth the people. Howbeit ‡ no man spake openly of him, for feare of the Iewes. ✠

✠ Nowe whan halfe of ý feast was done, Jesus went vp into the temple, and taught. And the Iewes marueyled sayinge: Howe knoweth he the scriptures, seyng ý he neuer learned? Jesus answered them, & sayde: My doctrine is not myne: but hys ý sent me. If eny man wyll be obedient vnto hys will, he shal knowe of the doctrine, whether it be of God, or whether I speake of my selfe. He ý speaketh of him selfe, seketh his own prayse But he that seketh his prayse that sent him the same is true, & no vnryghte wesnes is in hym.

* Dyd not Moses geue you a lawe: & yet none of you kepeth ý law? why go ye about to kyll me? The people answered and sayde: Thou hast the deuyll: who goeth about to kyll the? Jesus answered, and sayde vnto them: * I haue done one worcke, and ye all maruayle. Moses therfore gaue vnto you ý circuncision: not because it is of Moses: but * of the fathers. And yet ye on the Saboth daye, circumcise a man. If a mā on the Saboth daye receaue circūcision without breakynge of the lawe of Moses: disdayne ye at me, because I haue made a man euery whyt whoole on the Saboth daye? * Judge not after the vtter aperaunce, but iudge with a ryghtewes iudgement.

Then sayde some of them of Jerusalem: is not this he, whom they go about to kill? But lo, he speaketh boldly, and they saye no thing to him. Do the rulers knowe in dede ý thys is very Christ? Howbeit * we knowe thys man whence he is: but when Christ cometh, no man knoweth whence he is.

Thē cried Jesus in ý temple (as he taught) sayinge: ye both knowe me, and whēce I am ye knowe. And I am not come of my selfe: but he that sent me is true, whom ye knowe not. But I knowe hi- (And yf I saye ý I knowe hym not, I shalde a lyer lyke vnto you, but I knowe hym) for I am of hi, & he hath sent me. * Thē they sought to take hym: but no mā layde hādes on him, because his houre was not yet come

‡ Many of the people beleued on hym, ✠ & sayd: when Christ commeth, will he do mo miracles thē these, that thys mā hath done? ‡ Iohn. bis. b

The pharyses heard e that the people murmured such thinges cōcernyng him. ✠ And the pharises and hye prestes * sent ministres to take him. Thē sayde Jesus vnto thē: Yet am I a lyttell whyle wyth you: & then go I vnto him that sent me. Ye shall seke me, and shall not fynde me: ‡ & where I am, thyther can ye not come. Then sayde the Iewes among them selues: whyther will he go, that we shall not fynde him? Will he go amonge the gentyles (which are scattered abroode) & teach the getyles? What maner of saying is this that he sayde, ye shall seke me, & shall not fynde me: and where I am, thyther can ye not come? * Mat. xxvi. b Marke. xii. a Luke. xx. b ‡ Iohn. viii. c: and. xiii. b

In the last daye, that great daye of ý feast Jesus stode, and cryed, sayinge: * If eny man thyrst, let hym come vnto me, & dryncke. He that beleueth on me (as sayeth ý scripture) out of hys belly shall flowe ryuers of water of lyfe. But this spake he of ý spryte, whych they that beleue on hym, shulde receaue. ✠ For ý holy goost was not yet there, because Jesus was not yet glorified. * Esa. lv. a.

✠ Many of the people therfore (whē they heard e this sayinge) sayd * of a trueth this is a prophete: but other sayde ‡ thys is Christ. But some sayd: shal Christ come out of Galile? * Sayeth not ý scripture, ý Christ shal come of ý seed of Dauid: & out of the towne of Bethleem where Dauid was? So was ther dissensyon among the people because of him. And some of thē wold haue taken hym but no man layed handes on him. Thē came the ministers to the hye prestes and Pharises. And they sayde vnto them: why haue ye not brought him? The ministers answered: neuer mā spake as this mā doeth. Then answered thē ý pharises: are ye also discreaued? Doth eny of the rulers or of the pharises beleue on him? But thys comen people whych knowe not the lawe, are cursed. Nicodemus sayeth vnto them (* he that came to Jesus by nyght, & was one of thē) Doth our lawe iudge eny mā, before it heare hym, & knowe what he hath done? They answered, & sayd vnto hi: art ý also of Galile? Search & loke For out of Galile arysyeth no prophete. And euery man went vnto hys owne house. ✠ * Iohn. vii. a ‡ Mat. xxi. b Marke. xii. a Luke. xix. e * Iohn. vii. a

¶ The. viij. Chapter. ✠

¶ A woman is take in aduoutrye. Christ deliuered her. The fredō of such as folowe Christ, whō they accuse to haue the deuyll wythin hym, and go about to stone him

Jesus wēt * vnto mōt Oliuete, and early in ý mornynge he came agayne into the temple, and all ý people cam vnto hun, & he sat downe, & taught them. And ý scribes and pharises * Mat. xxi. a Marke. xi. a Luke. xix. e

rises brought vnto hym a woman taken in
aduoutry: & whā they had set hir in ý myd-
des, they saye vnto hym: Master thys wo-
mā was taken in aduoutry, euē as the dede
was a doynge. * Moses in the lawe com-
*Luke.xx.d. maūded vs, that suche shuld be stoned. But
what sayest thou? This they sayd to tempt
him that they might accuse him. But Jesus
stouped downe, and with hys fynger wrote
on the grounde. So, whan they continued
askyng hym, he lyfte hym selfe vp, and sayd
vnto thē: let him that is amonge you with-
out synne, caste the fyrst stone at her. And
B agayne he stowped downe, & wrote on the
groūd. And assone as they heardе this, they
wēt out one by one, begynning at the eldest.
And Jesus was lefte alone, and the womā
standynge in the myddes. When Jesus had
lyfte vp hym selfe, and sawe no man, but the
woman, he sayde vnto her: woman, where
are those thyne accusars? hath no man con-
dempned ý? She sayde: No mā, Lorde. And
Jesus sayde. Nether do I condempne the.
*John.v.c. Go and *synne nomore. ✠

✠ Then spake Jesus agayne vnto them
sayinge: * I am the lyght of the world. He ý
*John.i.a. viii.a.xii.g. koloweth me, doth not walke in darcknes
but shall haue ý lyght of lyfe. The pharises
therfore sayd vnto him: ý bearest recorde of
thy selfe, thy recorde is not true. Jesus an-
swered, and sayd vnto thē: thought I beare
recorde of my selfe, yet my record is true: for
I knowe whēce I came, and whyther I go.
But ye can not tell whence I come, and whi-
ther I go. Ye iudge after the flesshe, I iudge
no man. And yf I iudge, my iudgement is
true. For I am not alone: but I & the father
C that sent me. * It is also wrytten in poure
*Nu.xxxv.d. Deu.xvii.a and.xix.d Mat.xviii.e ii.Cori.xiii.a i.Timo.v.c Heb.x.c. la we, that the testimony of two men is true
I am one that beareth wytnes of my selfe, &
the father that sent me, beareth wytnes of
me. Then sayd they vnto him: where is thy
father? Jesus answered: ye nether knowe
me: nor yet my father? If ye had knowē me,
ye shulde haue knowē my father also. These
wordes spake Jesus in the treasury, as he
taught in the temple, and no man layde
*Mat.vi.e handes on hym * for his houre was not yet
come. ✠

Then sayde Jesus agayne vnto them: ✠
*John.viii.e and.xiii.d. I go my wayе, & * ye shall seke me, & shall
dye in pour synnes. Whyther I go, thyther
can ye not come. Thē sayde the Jewes: wyll
he kyll him self: because he sayth: whyther I
go, thyther can ye not come? And he sayde
vnto them: ye are frō beneth, I am from a-
boue. Ye are of this world, I am not of this
world. I sayd therfore vnto you, ý ye shall
*Mat.xvi.d John.iii.d dye in poure synnes. For * yf ye beleue not
that I am he, ye shall dye in poure synnes.
D Thē sayde they vnto him: who arte thou?
And Jesus sayeth vnto them: Euē the very
same thyng that I speake vnto you. I haue
many thynges to saye, and to iudge of you.
Yee, & he that sent me, is true. * And I speke *Joh.
in the worlde, those thynges, whych I haue
heardе of hym. Howbeyt they vnderstode
not that he spake of hys father. Then sayde
Jesus vnto them: when ye haue lyfte vp an
hye the sonne of man, then shall ye knowe, ý
I am he: and that I do nothing of my selfe
but * as my father hath taught me, euen so *John.
I speake these thinges: and he that sent me
is wt me. The father hath not left me alone,
for I do all wayes those thinges that please
hym. ✠ As he spake those wordes, * many *John.
beleued on hym.

✠ Then sayde Jesus to those Jewes,
which beleued on hym: If ye continue in my
worde, then are ye my very disciples, and ye
shall knowe the trueth: and the trueth shall
make you free. They answered hym: We be
Abrahams seed, and were neuer bōde to eny
man: howe sayest thou then: ye shalbe made
*free? *Roma. and.vi.

Jesus answered thē: verely, verely I saye
vnto you, that * whosoeuer cōmitteth sinne, E *Roma.
is the seruaunte of synne. And the seruaunt vi.Pet.
abydeth not in the house for euer: But the
sonne abideth euer. If ý sonne therfore shall
make you fre, then are ye fre in dede. I know
that ye are Abrahams seed: but ye seke mea-
nes to kill me, because my word hath no pla-
ce in you. I speake that whyche I haue sene
wyth my father: and ye do that, whyche ye
haue sene wyth poure father. They answe-
red and sayde vnto him: Abraham is our fa-
ther. Jesus sayeth vnto them: If ye were
Abrahams chyldren, ye wolde to the dedes
of Abraham. But nowe ye go about to kyll
me, a man that hath tolde you the trueth
whyche I haue heardе of God: thys dyd not
Abraham. Ye do the dedes of poure father.
Then sayde they to him: We were not borne
of fornycatiō. We haue one father euē God
Jesus sayde vnto them: yf God were poure
father, truly ye wold loue me. For I procea-
ded forth, and came frō God. Nether cam I
of my selfe, but he sent me: Why do ye not
knowe my speache? Euen because ye cannot
abyde the hearing of my worde.

Ye are of pour father ý deuyll, and the lu- F
stes of poure father wyll ye serue. * He was *Gen.
a murtherer from the begynning and abode i.John.
not in the trueth, because there is no trueth
in him. When he speaketh a lye, he speaketh
of his owne: For he is a lyar, and ý father of
the same thynge. And because I tell you the
trueth, therfore ye beleue me not

✠ Whych of you rebuketh me of synne?
If I saye the trueth, why do not ye beleue
me? * He that is of God, heareth Goddes *John.
wordes. Ye therfore heare them not, because
ye are not of God. Then answered the
Jewes

the Jues, & sayde vnto hym: Saye we not
well, that thou art a Samaritan, & *hast ý
dyuell? Jesus aunswered: I haue not the de-
uell: but I honoure my father, & ye haue dis-
honored me. I seke not myne awne prayse
there is one that seketh, and iudgeth.
Verely verely, I saye vnto you: yf a man
kepe my sayinge, he shall neuer se deth. Thē
sayde the Jues vnto him: Nowe knowe we
that thou hast the dyuell. Abrahā is dead,
& the Prophetes, & ý sayest: yf a man kepe
my sayinge, he shall neuer tast of death. Art
thou greater then oure father Abraham,
whyche is dead? and ý Prophetes are dead:
whom makest thou thy selfe?
Jesus aunswered: Yf I honoure my selfe,
myne honoure is nothing. It is my father, ý
honoureth me, which ye saye, is your God, &
yet ye haue not knowen hym: but I knowe
him. And yf I saye, I know him not, I shal
be a lyar lyke vnto you. But I know hym,
and kepe hys sayenge.
Youre father Abrahā was glad to se my
daye: *& he sawe it, & reioyced. Then sayde
the Jues vnto him: thou arte not yet .l. yere
olde, & hast thou sene Abrahā? Jesus sayde
vnto them: Verely verely, I saye vnto you
ere Abrahā was borne, * I am. & Thē toke
they vp stones, to cast at hi: But Jesus hyd
him selfe, & *went out of the temple. ✠

¶ The. ix. Chapter. ✠

¶ Christ maketh the man to se that was borne blynde.

And as Jesus passed by, he
sawe a man whyche was
blynde frō his byrth. And
his disciples asked hi sayinge: Master, who dyd
synne, this man, or his father & mother, ý he was
borne blynde? Jesus answered: Neyther hath thys man synned, nor
yet his father & mother: but that ý workes
of God shuld be shewed in hi. I must worke
the workes of hym that sent me, whyle it is
daye. The nyght commeth, whē no man can
worke. As longe as I am in the world, * I
am the lyght of the world.
Assone as he had thus spokē, he spat on ý
grounde, & made claye of the spittle, & rub-
bed the claye on the eyes of ý blynde, & sayde
vnto him: Go, washe the in the pole of *Si-
loe, which (by interpretacion) is asmoche to
saye as, sent. He went his waye therfore, &
washed, & came agayne, seing. So ý neygh-
bours and they ý had sene him before (how
that he was a beggar) sayde: Is not this he
ý sat & begged? Some sayde: thys is he. A-
gayne, other sayde: *(No, but) he is lyke him.
He him selfe sayde: I am euen he. Therfore
sayde they vnto him: Howe are thyne eyes
opened? He answered & sayd: The man ý is
called Jesus, made claye, & anoynted myne
eyes, and sayde vnto me: Go to the pole Si-
loe, and washe. And whan I went and was-
shed, I receyued my syght. Then sayde they
vnto him: where is he? He sayd: I cā not tel.
They brought to the Phariseis, him that
a lytel before was blynde: & it was ý *Sab-
both daye, when Jesus made the claye, and
opened his eyes. Then agayne the Phariseis
also asked hym, howe he had receyued hys
syght. He sayde vnto them: he put claye vpō
myne eyes, and I washed, and do se. Ther-
fore sayd some of the Phariseis: thys man is
not of God, because he kepeth not the Sab-
both daye. Other sayde: * howe can a man
ý is a synner, do suche miracles? And there
was a stryke amonge them. They spake vn-
to the blynde man agayne: What sayest ý of
him, because he hath opened thyne eyes? He
sayde: * He is a Prophete.
But the Jues dyd not beleue of the man
(howe ý he had bene blynd, and receyued his
syght) vntyll they called the father and mo-
ther of hym ý had receyued hys syght. And
they asked them, sayenge: Is this your sone
whō ye saye was borne blynde? Howe doth
he nowe se then? His father and mother aun-
swered them, and sayd: we knowe, that this
is our sonne, and that he was borne blynde:
but by what meanes he nowe seeth, we can
not tell. Or who hath opened hys eyes, can
not we tell. He is olde ynough, aske hym, let
him aunswere for him selfe. Suche wordes
spake hys father and mother, because they
feared the Jues. For the Jues had cōspyred
alredy, that yf any man dyd confesse that he
was Christ, * he shulde be excōmunicat out
of the Synagoge. Therfore sayd his father
and mother: he is olde ynoughe, aske hym.
Then agayne called they ý man that was
blynde, and sayde vnto hym: Gyue God the
prayse: we knowe that this man is a synner.
He aunswered therfore, and sayd: Whyther
he be a synner or no, I can not tel. One thing
I am sure of: thas where as I was blynde,
nowe I se. Then sayd they to hym agayne:
What dyd he to ý? Howe opened he thyne
eyes? He aunswered them: I tolde you ver-
whyle, & ye dyd not heare. Wherfore wolde
ye heare it agayne? Wyll ye also be his disci-
ples? Then rated they hym, and sayde: Be
thou hys disciple. We are Moses disciples.
We are sure, that God spake vnto Moses.
As for thys felowe, we knowe not frome
whence he is.
The man aunswered, and sayd vnto them
this is a maruelous thing, that ye wote not
frome whence he is, and yet he hath opened
myne eyes. For we be sure, that God hea-
reth not synners. But yf any man be a wor-
shypper of God, and obedient vnto his wil,
him heareth he. Sēce the world began, was
it not heard, that any man opened the eyes

*Joh. p.
*John. and. viii.
*John.
2 Rome. and. bd.
1 Rome. ii. Pet. i.
*Gene. i. John.
*Mat. xii. a. mar. ii. d. Luke. vi. a. John. v. b. and. viii. c.
*John. viii. g and. x. d.
*John. viii. f.
*Joh. xii. f.

of one that was borne blynde. Yf thys man were not of God, he could haue done nothig They answered, & sayde vnto him: thou art all together borne in synne, & dost ꝑ teache vs? And they cast him out.

G Jesus heard that they had excõmunicate him: and when he had founde hym, he sayde vnto hym: doest thou beleue on the sonne of God? He answered & sayde: Who is it Lord that I mygbt beleue on hi? And Jesus sayd vnto him: Thou haste sene him, * & he it is that talketh with the. And he sayde: Lorde, I beleue, & he worshipped him. ✠ And Jesus sayde vnto him: I am come vnto iudgement into this worlde: ꝑ they whiche se not mygbt se: and that they which se, mygbt be made blynde. And some of the Pharyses whiche were w̃ hym, hearde these wordes & sayde vnto hym: are we blynde also? Jesus sayd vnto them: * Yf ye were blynde, ye shulde haue no synne. But nowe ye saye: we se, therfore your synne remayneth.

*John.xiii.c

*John.xv.d

¶ The.x. Chapter.

¶ Christ is the true shepeherde, and the dore of the shepe He teleth the truth, and therfore the Jues take vp stones to cast at him, and call his preachinge blasphemye, and go about to take him.

A Verely verely, I saye vnto you: he ꝑ entreth not in by the dore into ꝑ shepefold, but clymmeth vp some other waye, ꝑ same is a theke and a murtherer. But he ꝑ entreth in by the dore is the shepeherde of the shepe: to hym the porter openeth, and the shepe heare his voyce, & * he calleth his owne shepe by name, and leadeth them out. And when he hath sent forth his owne shepe, he goeth before them, and ꝑ shepe folowe him: for they know his voyce. A straunger will they not folowe, but will flye frõ him: for they knowe not the voyce of straungers. This Prouerbe spake Jesus vnto them. But they vnderstode not what thiges they were, which he spake vnto thẽ. Then sayd Jesus vnto them agayne. Verely verely, I saye vnto you: * I am the dore of the shepe. All (euen as many as came before me) are theues and murtherers: but the shepe dyd not heare them. I am the dore: by me yf any man enter in, he shalbe safe, & shal go in and out, & fynde pasture. A theke commeth not but for to steale, kyll, & to destrope I am come, ꝑ they mygbte haue lyfe, & that they mygbt haue it more aboundauntly. ✠ I am * the good shepeherde. A good shepeherde gyueth his lyfe for the shepe. An hyred seruaunt, & he which is not the shepeherde (neyther ꝑ shepe are his owne) seeth ꝑ wolfe cõmynge, and leaueth the shepe, and flyeth, and ꝑ wolfe catcheth, and scatereth ꝑ shepe. The hyred seruaunt flyeth, because he is an hyred seruaunt, & careth not for the shepe. I am the good shepeherde, & * knowe my shepe, and am knowen of myne. * As my father knoweth me, euẽ so know I also my father. And * I gyue my lyfe for the shepe: & other shepe I haue, whyche are not of thys fold. Them also must I bringe, & they shall heare my voyce, & there shalbe one folde and one shepeherd. ✠ Therfore doth my father loue me, because I put my lyfe from me, ꝑ I mygbt take it agayne. No mã taketh it frõ me: but I put it a way of my self. I haue power to put it from me, and I haue power to take it agayne. Thys cõmaundement haue I receyued of my father. There was a dissẽcion therfore agayne amõge the Jewes for these sayenges, & many of them sayde: * he hath ꝑ dyuell, & is mad: why heare ye hym? Other sayde: ‡ these are not the wordes of him that hath ꝑ dyuell. Can the dyuell open the eyes of the blynde?

*Prouer.ꝓ.d

*Ezc.xxxiiii.f

*i. Tim.ii.c

*Ezechie.b.a.

✠ And it was at Jerusalẽ ꝑ feaste of the dedicacyon, and it was wynter: and Jesus walked in the temple, euen in * Salomons porche. Then came the Jues rounde aboute him, and sayd vnto hym: Howe longe doest thou make vs doute? Yf thou be Christ, tell vs playnely. Jesus answered them: I tolde you, and ye beleue not. The workes that I do in my fathers name, they beare wytnesse of me. But ye beleue not, because ye are not of my shepe. As I sayde vnto you * my shepe heare my voyce: And I knowe them, & they folowe me, & I gyue vnto them eternall lyfe & they shall neuer perysche, neyther shal any man plucke them oute of my hande. Wy father which gaue them me, is greater then al and no man is able to take thẽ out of my fathers hande: ‡ I and my father are one.

* Then the Jues agayne toke vp stones, to stone hym wyt hall. Jesus answered thẽ: many good workes haue I shewed you frõ my father: for which of them do ye stone me? The Jewes aunswered hym, sayenge. For thy good workes sake we stone ꝑ not * but for thy blasphemye, & because that thou beynge a man, makest thy selfe God. Jesus answered them: Is it not wryttẽ in your lawe: * I sayde, ye are goddes? Yf he called them goddes, vnto whom the worde of God was spoken (and the scripture can not be broken concernyng hym whom the father hath sanctified, and sent into the world). Do ye saye that I blasphemeꝓ because I sayde, I am ꝑ sonne of God? ‡ Yf I do not the workes of my father, beleue me not. But yf I do, and yf ye beleue not me, beleue the workes: that ye maye knowe & beleue, that the father is in me, and I in hym. ✠

*Agayne they went about to take him: & he escaped out of theyr hand, & went awaye agayne beyõde Jordan, into ꝑ place where John before had baptised, & there he abode. And many resorted vnto hym, and sayde:

John

John dyd no miracle, but *all thinges that John spake of this man were true. And many beleued on him there.

¶ The. xi. Chapter. ✠

¶ Christ raysetb Lazarus from deth. The hye prestes and Phariseis gather a counsell agaynst him. He getteth him out of the wayt.

A Certayne man was sicke, named Lazarus of Bethania the towne of Mary, and her syster Martha. It was ý Mary *which annoynted Jesus with oyntment, & wyped hys fete w̃ her heare, whose brother Lazarus was sycke. Therfore, hys systers sent vnto hym, sayeng: Lord, behold he whō ý louest, is sycke. Whan Jesus herd that, he sayde thys infirmitie is not vnto deth: but for the prayse of God, that ý sōne of God *mygbt be prayseb by the reason of it. Jesus loued Martha and her syster and and Lazarus. When he had heardе therfore that he was sycke, he abode two dayes styll in the same place where he was.

Then after ý, sayd he to hys disciples: let vs go into Jewry agayn. His disciples said vnto hym: Master, ý Jewes lately *sought to stone the, & wylt thou go thyther againe? Jesus answered: are there not xii. houres of the daye? Yf any man walke in the daye, he stombleth not, because he seeth the lyght of thys worlde. But yf a mā walke in ý nyght he stombleth, because there is no lyght in hym. Thys sayd he, and after that he sayde vnto them: oure frende Lazarus * slepeth, but I go to wake hym oute of slepe. Then saide his disciples: Lorde, yf he slepe, he shal do well ynough. Howbeit, Jesus spake of his death, but they thought that he had spoken of the naturall slepe. Then sayde Jesus vnto them: playnely Lazarus is dead, and I am glad for your sakes, that I was not ther because ye maye beleue. Neuertheles, let vs go vnto him. Then sayd * Thomas (which is called Didimus) vnto the disciples: let vs also go, that we maye dye wyth hym. Thē went Jesus, and founde that he had lyen in his graue foure days alredy. Bethany was nye vnto Jerusalem, about fyftene fourlonges of, ād many of the Jewes came to Martha and Mary to conforte thē ouer their brother. Martha assone as she heardе that Jesus was commynge, went and met him: but Mary sat styll in the house.

✠ Then sayd Martha vnto Jesus: Lord, *yf thou haddest bene here, my brother had not dyed: neuertheleſſe, nowe I knowe that whatsoeuer thou askest of God, God wyll gyue it the. Jesus sayth vnto her: Thy brother shall ryse agayne. Martha sayth vnto him: I knowe that he shal rise agayne in the resurrection at the last daye. Jesus sayth vnto her: I am the resurrection and the * lyfe: *he that beleueth on me, ye though he were dead, yet shall he lyue. And whosoeuer lyueth and beleueth on me shal neuer dye: Beleuest thou thys? She sayde vnto hym: yea Lorde, I beleue that thou art Christ the sōne of God, which shuld come into the world ✠ And assone as he had so sayde, she wente her waye, & called Mary her sister secretly, sayinge: The Master is come, and calleth for ý Assone as she heard that she arose quickly, and came vnto him. Jesus was not yet come into the towne: but was in that place where Martha met him. The Jues thē which were with her in the house & conforted her, (when they sawe Mary that she rose vp hastely, & went out) folowed her, sayinge: She goeth vnto the graue to wepe there.

Then when Mary was come wher Jesus was, and sawe him, she cometh nye vnto his fete, and sayeth vnto him: Lorde, *yf ý haddest bene here, my brother had not ben dead. When Jesus therfore sawe her wepe (and ý Jues also wepinge which came with her) he groned in the sprete, & was troubled in hym selfe, and sayde: Where haue ye layde him? They sayde vnto him: Lorde, come, and se. And *Jesus wepte. Then sayde the Jewes: Behold, how he loued him. And some of thē sayde: coulde not he whych *opened the eyes of the blynde, haue made also, that this man shulde not haue dyed? Jesus therfore agayn groned in him self, and came to the graue. It was a caue, and a stone layde on it.

Jesus sayde: take ye awaye ý stone. Martha the syster of him that was dead, sayd vnto hym: Lorde, by this tyme he stinketh. For he hath bene dead foure dayes. Jesus said vnto her: Sayd I not vnto ý, that yf ý diddest beleue, thou shuldest se the glorye of God? Thē they toke awaye the stone from ý place wher he that had bene dead, was layd. And Jesus lyft vp his eyes, and sayde: Father, I thanke the, that thou hast heardе me. Howbeit, I knew, that thou hearest me alwayes but *because of the people which stande by. I sayde it, that they maye beleue, that thou hast sent me.

And when he thus had spoken, he cryed w̃ a loude voyce: Lazarus, come forth. *And he that was dead, came forth, bounde hande and fote with graue clothes, & hys face was bounde with a napkyn. Jesus sayd vnto thē loose him and let him go. Then many of the Jues which came to Mary (& had sene ý thinges which Jesus dyd) *beleued on him. ✠ But some of them went theyr wayes to the Phariseis, & tolde thē what Jesus had done

✠ *Then gatherеd the hye prestes & the phariseis a coūsel, & sayde: what do we? For this mā doth many miracles. Yf we let hym scape thus, all men will beleue on him, and ý Romayns shall come, and take awaye both our rowme and the people. And one of them

*John. xi. c
*John. xi. b
*John. xi. d
*John. v. c
*Mat. xxvi. a marke. xiiij. a Luke. xxii. a. Actes. xiij. c

named Caiphas (being the hye preest ý same
yere) sayde vnto them: Ye perceyue nothing
*Joh.xviii.d at all, nor consyder, that * it is expedient for
vs, that one man dye for the people, & not ý
all the people perysshe. This spake he not of
him selfe, but beynge hye preest that same yere
he prophesyed that Jesus shulde dye for the
people, and not for the people onely, but ý he
shulde gather together in one, the chyldrē of
*Mat.xxvi.a marke.xiiii.a God, that were scatered abroade: * Then
G from ý daye forth they toke coūsel together,
for to put hym to death.

Jesus therfore walked no more openly a-
monge the Jewes: but went his way thēce
vnto a coūtry nye to a wyldernes, into a cy-
tie which is called Ephraim, & there cōtinu-
*mat.xxvi.a marke.xiiii.a ed with his disciples * And ý Jewes Easter
Luke.xxii.a was nye at hāde, & many went out of ý coū-
tre vp to Jerusalem before the Easter, to pu
rify them selues. Thē sought they for Jesus
& spake amōge them selues, as they stode in
‡John.vii.b. the temple: ‡ What thynke ye, seynge he cō-
meth not to the feast daye? The hye preestes
*John.xi.e & Phariseis * had gyuen a commaundement,
that yf any man knewe where he were, he
shulde shewe it, ý they myght take him. ✠

¶ The.xii. Chapter. ✠

¶ Mary anoynteth Christes fete. Judas murmureth
Christ excuseth her, and ryderh into Jerusalem.

A
*Mat.xxvi.a. marke.xiiii.a Luke.xxii.a

THen Jesus (sixe dayes before Ea
ster) came to Bethany, wher La
zarus had bene dead, whō he ray
sed frō death. There they made
him a supper, & Martha serued,
but Lazarus was one of them that sate at ý
*Luke.vii.f table with him. * Thē toke Mary a poūde
of oyntment (called Nardus, perfect & preci
ous) & anointed Jesus fete, & wyped his fete
with her heare, & the house was fylled wō the
*mat.xxvi.a marke.xiiii.a odoure of the oyntment. * Then sayd one of
his disciples: euen Judas Iscarioth Simōs
sonne, which afterward betrayed him (why
was not this oyntmēt solde for thre hūdred
pence, & geuen to the pore? This he sayd, not
ý he cared for the pore, but because he was a
*Joh.xiii.d theke & * had the bagge, & bare ý whych was
gyuen. Then sayd Jesus: Let her alone, a-
gainst the day of my buryeng hath she kept
this. For the poore alwayes shal ye haue wō
you, but me haue ye not alwaye.

Moche people of the Jewes therfore had
knowledge ý he was there. And they came
not for Jesus sake onely, but ý they mygh-
te se Lazarus also * whom he rayled from deth
*John.xi.b B But the hye preestes helde a councell, ý they
myght put Lazarus to deth also, because ý
for his sake many of the Jewes went away
and beleued on Jesus. ✠

*Mat.xxi.a marke.xi.a * On the nert daye moche people ý were
come to the feast, when they hearde that Je-
sus shuld come to Jerusalem, toke braūches
of palme trees, & went forth to mete hym, &
cryed: Hosanna, ‡ blessed is he that in ý name ‡Wel
of the Lord, commeth kynge of Israel. And
Jesus got a yonge asse, & sate theron, as it is
wrytten: * feare not doughter of Sion, be-
holde, thy kynge commeth syttyng on an as-
ses colte. These thynges vnderstode not his
C discyples at the fyrste: but when Jesus was
glorifyed, then remembred they ý such thyn
ges were wrytten of him, and that such thin
ges they had done vnto hym. The people ý
was with him (when he called Lazarus out
of his graue, and rayled him frō death) bare
recorde. Therfore met him ý people also, be-
cause they heard that he had done such a mi-
racle. The Phariseis therfore sayde amonge
them selues: perceyue ye, howe we preuayle
nothynge: beholde, * (all the hole) worlde go-
eth after hym.

* There were certayne Grekes amonge
them, that came to worshyp at the feast: the
same cam therfore to Philip (whych was of
Bethsaida a cytie of Galile) & desyred hym
sayynge: Syr, we wolde fayne se Jesus. Phi
lip came and tolde Andrewe. And agayne
Andrewe & Philip tolde Jesus. And Jesus
answered thē, sayenge * the houre is come,
that the sonne of man must be glorifyed.

✠ Verely verely, I saye vnto you ‡ except
the wheat corne fall into the grounde, & dye
it bydeth alone. Yf it dye, it bryngeth forth
muche frute. * He that loueth hys lyfe, shall
destroye it: & he that hateth hys lyfe, in thys
worlde, shal kepe it vnto lyfe eternal. Yf any
man minister vnto me, let him folowe me: &
* where I am, ther shall also my minister be
Yf any man minister vnto me, hym wyl my
father honoure. ✠

Now is my soule troubled, & what shall
I saye: Father, delyuer me from this houre:
but therfore came I into this houre. Father
glorifye thy name. Then came ther a voyce
from heauen, saying: I haue both glorifyed
it, & wyl glorify it agayne. The people ther
fore that stode by & heard it, sayd: ý it thun
dred. Other sayd: an Aungell spake to him:
Jesus answered & sayd: this voyce came not
bycause of me, * but for your sakes.

✠ Now is ý iudgement of this worlde:
* now shal the prince of this worlde be cast
out. And I (yf I were lyft vp from the erth)
wil drawe all men vnto me. This he sayde:
signifying what death he shoulde dye. The
people answered him: We haue heard out of
the lawe * that Christ bydeth euer: & howe
sayest thou, the sonne of mā must be lyft vp?
Who is that sonne of man? Then Jesus sayd
vnto them: yet a lytle whyle is the lyght wō
you. * Walke whyle ye haue lyght, lest the
darknesse come on you. He that walketh al-
so in the darke, woteth not whyther he go-
eth. Whyle ye haue light, beleue on the light
that ye maye be the chyldren of the light. ✠

Thele

These thynges spake Jesus, & departed, & hyd him selfe from them. But thoughe he had done so many myracles before thē, yet beleued not they on hym, that the sayenge of Esayas the Prophete myghte be fulfylled, which he spake: * Lord, who shal beleue our sayenge? And to whom is the arme of ý lord declared? Therfore could they not beleue, because that Esaias sayeth: agayne * he hath blynded theyr eyes, & hardened theyr hert, ý they shulde not se wyth theyr eyes, and least they shulde vnderstande wyth theyr herte, & shulde be cōuerted, & I shulde heale them. Such thynges sayd Esaias, when he sawe hys glorye, & spake of hym. Neuertheles, amōge the chefe rulers also, many beleued on hym. But (because of the Phariseis) they wolde not be acknowen of it, * least they shulde be excommunicate. * For they loued the prayse of men, more thē ý prayse of god.

Jesus cryed, and sayd: he that beleueth on me, beleueth not on me, but on him that sent me. And he that seeth me, seeth hym that sēt me. ✠ I am come * a lyght into the worlde that whosoeuer beleueth on me, shulde not byde in darkenes. And yf any mā heare my wordes, & beleue not, I iudge hym not. For I came not to iudge ý worlde: but to saue the worlde. He that refuseth me, & receyueth not my wordes, hath one that iudgeth hym. The word that I haue spokē, the same shal iudge him in the last daye. For I haue not spoken of my selfe: but the father which sent me: he gaue me a commaundement, what I shulde saye, & what I shulde speake. And I knowe that his cōmaundement is lyke euerlastyng. What soeuer I speake therfore, euē as the father bad me, so I speake. ✠

¶ The. xiii. Chapter. ✠

¶ Christ washeth the disciples feete, telleth thē of Judas the traytoure, and commaundeth them earnestly to loue one another.

BEfore the feast of Easter, when Jesus knewe ý hys houre was come, ý he shuld depart out of this world vnto the father. Whē he loued hys which were in the worlde, vnto the ende he loued them. And when supper was ended, after that the dyuell had * put in ý herte of Judas Iscarioth Simōs sonne, to betray hym Jesus knowynge that * the father had gyuen all thynges into hys handes, and that he was come frō God, & wente to God: he rose from supper, & layde asyde hys vpper garmentes: & when he had takē a towel, he gyrded hym selfe. After that, he poured water into a basyn, & beganne to wasche the disciples fete, & to wype them wyth the towell, wherwyth he was gyrded.

Then came he to Simon Peter. And Peter sayd vnto hym: Lorde, doest thou wasche my fete? Jesus answered & sayd vnto hym: What I do, ý wotest not nowe, but ý shalte knowe here after. Peter sayeth vnto hym: ý shalt neuer wasche my fete. Jesus answered hym: Yf I wasche the not, thou hast no part wyth me. Symon Peter sayeth vnto hym: Lorde, not my fete only, but also the handes and the head. Jesus sayeth to hym: he that is washed, nedeth not, saue to wasche his fete but is cleane euery whit. And ye are cleane, * but not all. For he knewe who it was that shulde betraye hym. Therfore sayd he: ye are not al cleane: So after he had washed theyr fete, & receiued hys clothes, & was set downe he sayd vnto them agayne: Wote ye what I haue done to you? Ye call me Master & Lord & ye saye well, for so am I. Yf I then youre Lorde and Master haue washed youre fete ye also ought to wasche one anothers fete. For * I haue gyuen you an ensample that ye shuld do, as I haue done to you. ✠ Verely verely, I saye vnto you: ‡ the seruaūt is not greater then his master, nether the messenger greater then he that sent hym.

Yf ye vnderstande these thynges * happy are ye, yf ye do them. I speake not of you all I knowe whom I haue chosen. But that ý scripture may be fulfylled: * he that eateth bread wyth me hath lyft vp his hele against me. Now * tell I you before it come: ý when it is come to passe, ye myghte beleue ý I am he. Verely verely, I say vnto you: * He that receyueth whomsoeuer I sende, receyueth me. And he that receyueth me, receiueth hym that sent me.

When Jesus had thus sayd, he was troubled in spryte, and testifyed and sayde: Verely verely, I say vnto you: that * one of you shall betraye me. Then ý disciples loked one on another, doubtynge of whome he spake. Ther was one of Jesus disciples, (which leaned on hym) * euen he whom Jesus loued. To hym beckened Simon Peter therfore, that he shulde aske, who it was of whom he spake. He then whē he leaned on Jesus brest sayd vnto hym: Lorde, who is it? Jesus answered. He it is whom I gyue a sop. And he wet the bread, & gaue it to Judas Iscarioth Symons sonne. And after the soppe, Satan entred into him. Then sayd Jesus vnto hym: that thou doest, do quickly. That wist no man at the table, for what intēt he spake vnto hym. Some of them thought because * Judas had the bagge, that Jesus had said vnto hym: bye those thynges that we haue nede of agaynst the feast: or that he shulde gyue some thynge to the poore. Assone then as he had receyued the soppe, he went immediatly out & it was nyght. Therfore whē he was gone out, Jesus sayde: * Nowe is the sonne of mā glorified. And God is glorified by hym. Yf God be glorifyed by hym, God shall also glorify him by him selfe: and shall strayght waye glorifye hym.

* Eph. v. a
1. Pet. ii. d
‡ Math. x. c.
Luke. vi. f
John. xv. c
* Luke. xi. d
* Psal. xli. b.
* Joh. xiii. d and. xvi. a
* Math. x. d.
Luke. ix. c
Marke. ix. e
* mat. xvi. b
marke. xiiii. c
Luke. xxii. b.
* Joh. xix. e
xx. a. e. xxi. f
* John. xii. a
* Joh. xii. d and. xiii. a

✠ Lytle chyldren, yet a lytle whyle am I
*Joh. vij. c wyth you. * Ye shall seke me, and as I sayde
vnto ye Jewes, whither I go, thyther can ye
*John. xiv. a not come. Also to you sayde I now: * A newe
commaundement gyue I vnto you, that ye
loue together, as I haue loued you, that euē
*1. John. ii. a so ye loue one another. * By thys shal al mē
knowe that ye are my disciples, yf ye haue
loue one to another. Symon Peter sayd vn
to hym: Lorde, whyther goest thou? Jesus
answered hym: whyther I go, thou cāst not
*Joh. xi. f Actes. xii. a folowe me nowe, but * thou shalt folow me
afterwardes. ✠ Peter sayde vnto hym:
‡ Mat. xxvi. c Mar. xiiii. c Luke. xxii. d Lorde, why can not I folowe the nowe? ‡ I
wyll ieoparde my lyfe for thy sake. Jesus an
swered hym: wylt thou ieoparde thy lyfe for
*Joh. xviii. c my sake? Verely verely, I saye vnto the: * ye
cocke shall not crowe, tyll thou haue denyed
me thryse.

¶ The. xiiii. Chapter. ✠

¶ He armeth his disciples wyth consolacion agaynst trouble, and prompteth them the holy goost.

A And he sayd vnto his disciples: let not
your herte be troubled. Ye beleue in
god, beleue also in me. In my fathers
house are many mansions: Yf it were not so
I wolde haue tolde you. I go to prepare a
place for you. And yf I go to prepare a place
for you, I wyll come agayne, & receyue you,
*John. xii. d and. xvii. d euen vnto my selfe: that * where I am, ther
may ye be also. And whither I go, ye know
and the waye ye knowe.

Thomas sayth vnto him: Lord, we know
not whyther thou goest. And how is it pos-
sible for vs to know the waye? Jesus sayth
vnto hym: I am the way and the truth, and
the * lyfe. ‡ No man cōmeth vnto the father
*John. i. a and. xi. c ‡ Math. xi. d John. vi. c but by me. Yf ye had knowen me, ye had kno
wen my father also. And now ye knowe him
and haue sene hym.

B Philip sayth vnto hym: Lorde, shewe vs
ye father, & it suffyseth vs. Jesus sayth vnto
hym: haue I bene so longe tyme wyth you, &
yet hast thou not knowē me, Philip? he that
hath sene me, hath sene my father. And how
sayest ye thē: shewe vs the father? Beleuest ye
*John. x. f not, that * I am in the father, and the father
in me? The wordes that I speake vnto you,
I speake not of my selfe: but the father that
dwelleth in me is he that doth ye workes. Be
*Joh. xiv. g leue me ye I am in the father, & * the father in
me. Or els beleue me for the workes sake.

Verely verely, I saye vnto you: he ye bele
ueth on me, the workes that I do, the same
shall he do also, & greater workes then these
shall he do, because I go vnto my father.
*Mat. xvii. a and. xxi. c Marke. xi. d Luke. xi. b John. xv. b and. xvi. f. Jaco. i. a 1. Joh. iii. d and. v. c * And whatsoever ye aske in my name, that
wyll I do, that the father maye be glorified
by ye sonne. Yf ye shal aske any thynge in my
name, I wyll do it. ✠ ✠ Yf ye loue me, kepe
my commaundementes, & I wyll pray the fa
ther, and he shall gyue you another comfor-
ter, that he may byde wyth you for euer: euē
the spryte of truthe, whome the worlde can
not receyue, because the worlde seeth hym
not, nether knoweth hym. But ye knowe
hym. For he dwelleth wyth you, and shalbe
in you. * I wyll not leaue you comfortles, *Mat. x.
but wyll come to you.

Yet a lytle whyle and the worlde seeth me
nomore: but ye se me. For I lyue, & ye shall
lyue. That daye shal ye knowe that I am in
my father, and you in me, and I in you.

C * He that hath my commaundementes, &
kepeth them: the same is he that loueth me. ‡ Joh. xi. 1. Joh. ii. 6. Joh. c
And he that loueth me, shalbe loued of my
father, & I wyll loue him, & wyll shewe myne
owne selfe to hym. * Judas sayth vnto him: * Actes.
(not Judas Iscarioth) Lorde, what is done
that ye wylte shewe thy selfe vnto vs, & not
vnto ye worlde? Jesus answered & sayde vn-
to thē: yf a mā loue me, he wyll kepe my say
enges, and my father wyl loue hym, and we
wyll come vnto him, & dwell wyth hym. He
that loueth me not, kepeth not my sayenges
And the worde whych ye heare, is not myne
but the fathers whych sent me.

These thynges haue I spoken vnto you,
beynge yet present with you. But the cōfor-
ter whych is ye holy goost * whom my father D
wyl sende in my name, he shal teache you all *John. xiv. and. xvi. Actes. ii.
thynges, & brynge al thynges to your remē-
braunce whatsoever I haue sayd vnto you.

Peace I leaue wyth you, my peace I giue
vnto you. Not as the world gyueth, gyue I
vnto you. Let not your hertes be greued, nei
ther feare. Ye haue herde howe I sayd vnto
you: I go, and come agayne vnto you. Yf ye
loued me, ye wolde verely reioyce, because I
sayde: I go vnto the father, for the father is
greater then I. * And now haue I shewed *John. xiii. xiv.
you before it come, that when it is come to
passe, ye myght beleue. Hereafter wyl I not
talke many wordes vnto you. For ye prince
of thys worlde commeth, and * hath nought *John. xii. and. xvi.
in me. But that the worlde may knowe that
I loue the father. And as ye father gaue me
commaundement, euen so do I. ✠ Ryse, let
vs go hence.

¶ The. xv. Chapter. ✠

¶ The true vyne, the husbandman and the braunches. A doctrine of loue and a swete comforte agaynst persecucion.

I Am * the true vyne, and my father I
is the husbandmā. Euery braūche *Ecc. xxiv.
that beareth not frute in me he wyl
take awaye. And euerye braunche
that beareth frute, wyl he pourge, ye it may
brynge forthe more frute. * Nowe are ye *John. xiii. Actes. xv.
cleane thorowe ye wordes which I haue spo
ken vnto you. Byde in me, and I in you. As
the braūche can not beare frute of it selfe, ex
cepte byde in the vyne: nomore can ye, ex
cept ye abyde in me. I am the vyne, ye are ye
braunches

braunches. He that abydeth in me, and I in
hym, the same bryngeth forth much frute.
for without me can ye do nothing. Yf a mã
abyde not in me, he is cast forth as a braũche
is wythered: & men gather them: and cast
them into the fyre, & they burne. * Yf ye byde
in me, & my wordes abide in you: aske what
ye wyll, and it shalbe done for you. ✠ Here
is my father glorified: that ye bear much
frute and become my disciples.

As the father hath loued me, euẽ so haue
I also loued you. Continue ye in my loue. Yf
ye kepe my cõmaundementes, ye shal abyde
in my loue, euẽ as I haue kept my fathers cõ
maundementes, and byde in his loue. These
thynges haue I spokẽ vnto you, that my ioy
myght remayne in you, and that youre ioye
myght be full.

✠ * This is my cõmaundement, that ye
loue together, as I haue loued you. Greater
loue hath no man, then this: that a man be-
stowe his lyfe for his frendes. Ye are my frẽ
des, yf ye do whatsoeuer I cõmaunde you.
henceforth call I you not seruaũtes: for the
seruaũt knoweth not what his lorde doeth.
But you haue I called frendes: for al thyn-
ges that I haue heardc of my father, haue I
opened to you.

Ye haue not chosen me, but I haue chosen
you, and ordeyned you, to go, & bryngc forth
frute, and that your frute shulde remayne, ỳ
whatsoeuer ye aske of ỳ father in my name
he maye gyue it you. ✠

✠ This commaunde I you, that ye loue
together. Yf the worlde hate you, ye knowe
ỳ it hated me before it hated you. Yf ye were
of ỳ worlde, the world wolde loue his owne
howbeit, because ye are not of the worlde,
but I haue chosen you out of ỳ worlde: ther
fore * the worlde hateth you. Remember the
worde that I sayde vnto you: the seruaunt
is not greater then the lorde: * Yf they haue
persecuted me, they wyll also persecute you.
Yf they haue kept my sayeng, they wil kepe
yours also.

* But al these thynges wyll they do vnto
you for my names sake, because they haue
not knowen hym that sent me. Yf I had not
come and spoken vnto them, they shuld haue
had no synne: but nowe haue they nothyng
to cloke theyr synne wythall. He that hateth
me, hateth my father also: Yf I had not done
amonge them the workes which none other
man dyd, they shuld haue had no synne. But
nowe haue they both sene, & hated: not onlye
me, but also my father. But this happeneth
that ỳ sayeng myght be fulfylled, ỳ is writ-
ten in theyr lawe: * they hated me without a
cause. ✠ ✠ But when the cõforter is come
& whom I wyll sende vnto you from the fa-
ther (euen the spryte of truth, whiche proce-
deth of the father) he shal testify of me. And
ye shal beare wytnesse also, because ye haue
bene wyth me from the begynnynge.

¶ The. xvi. Chapter.

¶ Consolacion agaynst trouble. Prayers are heardc
thorowe Christ.

These thynges haue I sayde vnto you, because ye shulde not be offẽ-
ded. * They shall excommunicate you: yea the tyme shall come, that
whosoeuer kylleth you, wil think that he doth God seruice. * And suche thyn-
ges wil they do vnto you, because they haue not knowen the father, neither yet me. But
these thynges haue I tolde you, that when ỳ tyme is come, ye maye remember then, that
I tolde you. ✠ These thynges sayde I not vnto you at the begynnyng, because I was
present with you.

✠ But nowe I go my way to him ỳ sent me, & none of you asketh me whyther I go.
But because I haue sayd such thinges vnto you, your hertes are ful of sorow. Neuerthe-
les, I tell you the truthe, it is expedient for you, that I go away. For if I go not a way
that cõforter wyll not come vnto you. But yf I departe, * I wyll sende hym vnto you.
And whẽ he is come, he wyl rebuke ỳ world of synne, and of rygheteoulnes, and of iudge
ment. Of synne, because they beleue not on me. Of rygheteoulnesse, because I go to my
father, and ye shall se me nomore. Of iudgement, because * the prince of this worlde is
indged already.

I haue yet many thynges to saye vnto you but ye cannot beare them a way now. How
beit when he is come (wych is the spryte of truth) he wyl leade you into al truth. He shal
not speake of hym selfe: but what soeuer he shall heare, that shall he speake, and he wyl
shewe you thynges to come. He shal glorify me, for he shall receyue of myne, & shal shew
vnto you. * All thynges that the father hath are myne. Therfore sayde I vnto you, that
he shall take of myne, & shewe vnto you. ✠

✠ * After a whyle ye shall not se me, &
agayne after a whyle ye shal se me: for I go
to the father. Then sayde some of hys disci-
ples betwene them selues: what is thys that
he sayth vnto vs, after a whyle ye shall not
se me, & agayne, after a whyle ye shal se me:
& that I go to the father? They sayde ther-
fore: what is this ỳ he sayth: after a whyle?
we can not tell what he sayth. Jesus perceye-
ned that they wolde aske hym, and sayde vn
to them. Ye enquyre of thys betwene youre
selues, because I sayd after a whyle ye shall
not se me, and agayne after a whyle ye shal
se me. Verely verely, I say vnto you: ye shal
wepe and lamente, but contrary wyse, the
worlde shall reioyce. Ye shall sorowe, but
* your sorowe shalbe turned to ioye.

A woman when she trauayleth, hath so-

rowe, because her houre is come: but assone as she is delyuered of the chylde, she remembreth no more the angyssche, for ioye that a man is borne into the worlde. And ye nowe therfore haue sorowe: but I wyll se you agayne & your hertes shal reioyce, and youre ioye shal no man take from you. ✠ And in that daye shal ye aske me no questiō. ✠ Verely verely, I saye vnto you: * whatsoeuer ye shall aske the father in my name, he wyll geue it you. Hyther to haue ye asked nothing in my name. Aske, and ye shall receaue: that your ioye maye be full.

These thynges haue I spokē vnto you by prouerbes. The tyme wyl come, whē I shal no more speake vnto you by prouerbes: but I shall shewe you playnly from my father. At that daye shall ye aske in my name. And I say not vnto you that I wyl speake vnto my father for you. For the father hym selfe loueth you, because ye haue loued me, & haue beleued, that I came out from God. I went out from the father, & came into the worlde. Agayne, I leaue the worlde, and * go to the father.

G Hys disciples sayd vnto hym: Lo, nowe talkest thou plainly, & speakest no prouerbe Nowe are we sure, that * thou knowest all thynges, and nedest not, that any mā shulde aske the any question. Therfore beleue we, ý thou camest from God. ✠ Iesus answered them: Now ye do beleue. * Behold, ý houre draweth nye, & is alreadye come, ý ye shalbe scatered euery man to his owne, & shal leaue me alone. And yet am I not alone. For * the father is wyth me.

These wordes haue I spoken vnto you, that in me ye myght haue peace. For in the worlde shall ye haue tribulacion: but be of good chere I haue ouercome the worlde.

¶ The. xvii. Chapter. ✠

¶ The moost hartye and loueynge prayer of Christ vnto hys father, for all suche as receyue the truth.

A THese wordes spake Iesus, & lyfte vp hys eyes to heauen, and sayde: father, * the houre is come: glorifye thy sonne ý thy sonne also may glorify the: as thou hast gyuen hym power ouer al flesche, that he shuld gyue eternal lyfe to as many as thou hast gyuē hym. Thys is * lyfe eternal that they myght knowe the, ý only true God & Iesus christ whō ý hast sēt. I haue glorified the on ý earth. * I haue fynyshed the worke, whych thou gauest me to do. And nowe glorifye thou me (o father) wyth thyne owne selfe, with ý glory, which I had wyth the, yer the worlde was. I haue declared thy name vnto the mē, which thou gauest me out of ý world. Thyne they were and thou gauest them me, & they haue kepte thy worde. Nowe they haue knowen that al thynges whatsoeuer thou haste geuen me are of the. For I haue gyuen vnto them the wordes whych thou gauest me, & they haue receyued them, and haue knowē surely, that I came out from the: and they haue beleued, that thou dyddest sende me.

I pray for them, I pray not for * ý world but for them ‡ which thou hast gyuē me, for they are thyne. And al myne are thyne, and thyne are myne, and I am glorified in them And nowe am I not in the world, & they are in the worlde, and I come to the. ✠ Holy father, kepe thorowe thyne owne name, thē which thou hast gyuen me, ý they also may be one, as we are. Whyle I was with them in ý world, I kept thē in thy name. * Those that thou gauest me, haue I kept, and none of them is lost, but that lost chylde, ‡ that ý scripture myght be fulfylled.

Now come I to the, & these wordes speak I in ý world, that they might haue my ioye full in them. I haue gyuē them thy worde, & * the worlde hath hated them, because they are not of the worlde, euen as I also am not of ý worlde. I desyre not that thou shuldest take them out of the world: but * that thou kepe them from euell. They are not of the worlde, as I also am not of the worlde. Sāctifye them thorow thy truth. Thy word is the truth. As thou dyddest sende me into the worlde, euen so haue I also sent thē into the worlde, and for theyr sakes sanctifye I my selfe that they also myght be sanctifyed thorowe the truth.

Neuertheles, I praye not for them alone but for thē also which shal beleue on me thorowe theyr preachynge: that they al may be * one, as thou father art in me, and I in the, & ý they also may be one in vs: that ý world may beleue, that thou hast sent me: And the glory whych thou gauest me, I haue gyuen them, that they maye be one, as we also are one. I in thē, and thou in me, that they may be made perfyte in one, and that the worlde maye knowe, that thou hast sent me, & haste loued them as thou hast loued me.

Father, I wyl that they which thou hast gyuen me * be wyth me where I am, ý they maye se my glory, which thou hast gyuē me For thou louedest me before the makyng of the worlde. * O ryghteous father, ý worlde also hath not knowē the: but I haue knowē the: and these haue knowen, that thou hast sent me. And I haue declared vnto them thy name, and wyll declare it, that the loue wher with thou hast loued me, maye be in them, & I in them. ✠

¶ The. xviii. Chapter.

¶ Christ is betrayed. The wordes of hys mouth smyte the officers to the grōude. Peter smyteth of Malchus eare, Iesus is brought before Anna. Cayphas and Pylate.

When

* Math. xvi. a and. xxi. c Luke. xi. b Marke. xi. d Iaco. i. a John. xiii. b and. xv. b 1. Iob 16. d and. b. c
* Math. xvi. a
* John. xv. b
* Iohn. xvi. c
* Iacha. xiii. c Math. xxi. c Marke. xiiii. c
* Iob. xviii. b
* 1. John. i. a.
* Iob. xvii. f
* 1. Iob. 1. c
* Iob.
* Psal.
* Iob. Sapi.
* Mat. Luke. x.
* Gala.
* Iohn. and. xvii.
* Math. Luke. x.

When Jesus had spoken these wordes, * he went forth wyth hys dyscyples ouer the broke of Cedron, where was a garden, into ý which he entred & his disciples. Judas also which betrayed him, knew the place: for Jesus oft tymes resorted thyther wyth hys disciples. Judas thē after he had receaued a bonde of men, (& ministers of the hye prestes & Pharyses) came thyther wyth lanternes, & fyerbrādes and weapōs. And Jesus knowyng all thynges that should come on hym, wente forth, and sayde vnto them: whom seke ye? They answered hym: Jesus of Nazareth. Jesus sayeth vnto them: I am he. Judas also wyche betrayed him, stode wyth them. As sone thē as he had sayd vnto them, I am he, they wente bacwarde & fel to the groūd. Then asked he them agayn: whom seke ye? They sayde: Jesus of Nazareth. Jesus answered: I haue tolde you, that I am he. Yf ye seke me therfore, let these go the ye wayes That the sayng myght be fulfylled wyych he spake: * of them wyche thou gauest me, haue I not lost one.

Then Simon Peter haupnge a swearde, drue it, and smote the hye preestes seruaunt, and cut of hys rygbte eare. The seruauntes name was Malchus. Therfore sayeth Jesus vnto Peter: * Put vp thy swearde into the sheath: shall I not drynke of the cuppe, wyych my father hath geuen me? Then the company and ý captayne, and mynisters of the Jewes toke Jesus, and bōude hym, and led hym a way to Anna fyrst: for he was father in lawe vnto Cayphas, which was the hye Prest that sam year. Cayphas was he, wyych gaue councell to the Jewes * that it was expedient, that one man should dye for the people.

C * And Symon Peter folowed Jesus, and so dyd another disciple: ý disciple was knowen vnto the hye prest, and wēt in with Jesus into the palace of the hye Prest. But Peter stode at the dore wythoute. Then went out that other disciple (which was knowen vnto the hye prest) and spake to ý damesell that kepte the dore, and brought in Peter. Then sayde the damesell that kepte ý dore, vnto Peter. Arte not thou also one of thys mānes disciples? He said: I am not. The seruaūtes and the ministers stode ther, wyych had made a fyer of cooles: for it was cold, & they warmed them selues. Peter also stode amonge them, and warmed hym.

* The hye prest then asked Jesus of hys disciples and of hys doctrine. Jesus answered hym: I spake openlye in the worlde. I euer taught in the Synagoge, and in ý temple whither all the Jewes resorte, and in secrete haue I sayde nothynge. Why askest ý me? Aske them wyche herde me, what I haue sayd vnto them. Behold, they can tell what I sayd. Whē he had thus spoken, one of ý ministers wyych stode by, smote Jesus on the face, sayng: * answerest thou the hye Prest so? Jesus answered hym: Yf I haue euyl spoken, beare wytnes of the euell. But yf I haue wel spokē, why smytest thou me? And Annas sent him bōude vnto Cayphas the hye Prest.

Symon Peter stode, & warmed hym kelfe Thē sayd they vnto him: arte not thou also one of his disciples? He denyed it, and sayd: I am not. One of the seruauntes of the hye prestes (hys cosyn whose eare Peter smote of) sayd vnto him: dyd not I se ý in the garden wyth hym? * Peter therfore denyed agayn: & immediatly the cocke crewe. Then led they Jesus from Cayphas into ý hall of iudgemēt. It was in the morning, and they them selues wēt not into ý iudgement hall lest they should be defyled, but ý they mygbt eate Passeouer. Pylate then wente out vnto them and sayd: what accusacyon brynge ye agaynst thys man? They answered and sayd vnto him: Yf he were not an euell doer we wolde not haue deliuered him vnto the. Then sayd Pylate vnto thē: take ye hym, & iudge hym after your owne lawe. The Jewes therfore sayd vnto hi: It is not lawful for vs to put any man to deeth. That the wordes of Jesus mygbt be fulfilled * which he spake, signifyēg, what deeth he should dye

* Then Pylate entred into the iudgement hall agayn, and called Jesus, and sayd vnto him: art thou the kyng of the Jewes? Jesus answered: sayst ý that of thy self, or dyd other tell it ý of me? Pylate answered: Am I a Jewe? Thyne owne nacō and hye prestes haue delyuered ý vnto me. What hast thou done? Jesus answered: my kyngdome is not of this world. Yf my kyngdom were of thys world, then wolde my mynisters surely fyght, that I should not be delyuered to the Jewes, but now is * my kyngdome not from hence. Pylate therfore sayd vnto him: Art thou a kyng thē? Jesus answered: thou sayest ý I am a kyng: For this cause was I borne, & for this cause came I into ý world, that I should beare wytnes vnto the trueth. And al that are of ý trueth heare my voyce. Pilate sayd vnto him, what thing is truth? And whan he had sayd thys, he went out agayne vnto ý Jewes, and sayeth vnto thē: * I fynde in hym no cause at all. Ye haue a custome, that I should delyuer you one loose at Easter. Wyl ye that I loose vnto you the kynge of the Jewes? Then cryed they all agayne, sayng: ‡ Not hym, but Barrabas: ý same Barrabas was a murtherer.

* Act.ix.6.d

* Iob.xiii.d ‡ mat.xxvii.a mar.xv.a Luke.xxiii.a

* mat.xx.a

* mat.xxvii.b mar.xv.a Luke.xxiii.b

* John.vi.b

* mat.xxvii.c mar.xv.a Luke.xxiii.a

‡ Actes.iii.c

¶ The.xix.Chapter.

¶ Christ is crucified. He committeth his mother vnto John, dyeth and is buryed.

A Then Pylate toke Jesus therfore, and
*mat.xxvii.c scourged hym. * And the souldyers
marke.xv.b woude a crowne of thornes, and put
it on his heade. And they dyd on hym a pur-
ple garmet, ✠ (and came vnto hym) & sayd: hayle
✠ kyng of the Jewes, & they smote him on the
face. Pylate wet forth agayne, & sayd vnto
them: beholde, I bryngе hym forthe to you,
that ye may knowe, that I fynde no faute in
hym. Then came Jesus forthe, wearynge a
crowne of thorne, and a robe of purple. And
*mat.xxvii.c he sayth vnto them: behold the man. * Whē
marke.xv.a ý hye prestes therfore & ministers saw hym,
Luke.xxiii.b they cryed, sayng crucify him, crucify hym.
Pylate sayth vnto thē: Take ye him, & cru-
cifye him, for I fynde not cause in him. The
* Leu.xxiii.c Jewes answered hi: We haue * a law, & by
‡ John.v.b our lawe he ought to dye, because ‡ he made
B hym selfe the sonne of God. When Pylate
heard that saying, he was ý more afrayde,
and went agayn into the iudgement hall, &
sayeth vnto Jesus: whence arte thou? But
Jesus gaue hym none answere. Then sayde
Pylate vnto hym: Speakest thou not vnto
me? Knowest thou not, that I haue power
to crucifye the, and haue power to loose the?
Jesus answered: Thou couldest haue no po-
*Sapi.vi.a wer at all agaynst me, * except it were geuē
Job.iii.b the frō aboue. Therfore, he that delyuered
Roma.xiii.a me vnto the hath the more synne. ‡ And frō
‡ mat.xxvii.d thence forth sought Pylate meanes to loose
marke.xv.c hym, but the Jewes cryed, sayinge: Yf thou
Luke.xxiii.e C let him go, thou arte not Cesars frende. For
* Acte.xvii.b * whosoeuer maketh hym selfe a kyng, is a-
gaynst Cesar.

When Pylate heard ý saing, he brought
Jesus forth, and sat downe to geue sentence
in a place ý is called the pauement, but in ý
Hebrue tonge, Gabbatha. It was ý prepa-
ryng daye of the Easter about ý syxt houre.
And he sayeth vnto the Jewes: behold your
kyng? They cryed, away w̄ hym, awaye w̄
him, crucify hi. Pilate sayth vnto thē: shall
I crucifye your kynge? The hye prestes an-
*mat.xxvii.d swered: we haue no kynge but Cesar. * Thē
mar.xv.c. delyuered he him vnto them, to be crucifyed
Luke.xxiii.e D And they toke Jesus, and led hym a waye.
*Heb.xiii.c And he bare hys crosse, * and wet forth into
a place, whych is called ý place of dead mēs
sculles. But in Hebrue, Golgotha, where
they crucifyed hym, & two other w̄ hym, on
eyther syde one, & Jesus in the myddes. And
*mat.xxvii.d * Pylate wrot a tytle, & put it on the crosse.
marke.xv.c The writing was: Jesus of Nazareth king
Luke.xxiii.e of ý Jewes. This tytle red many of the Je-
wes. For the place where Jesus was cruci-
fyed, was nye to the cytie. And it was wryt
ten in Hebrue, and Greke, and Laten. Then
sayde ý hye prestes of the Jewes to Pylate:
wrytte not kynge of the Jewes, but that he
sayd: I am kynge of the Jewes. Pylate an-
swered: what I haue wrytten, that haue I
wrytten.

Then the souldyers, * when they had cru- E
*mat.xxvii.e cifyed Jesus, toke hys garmētes, and made
marke.xv.d foure partes, to euery souldyer a part, & also
Luke.xxiii.f hys coote. The coote was wythoute seme,
wrought vpō thorow out. They sayd ther-
fore amonge them selues: Let vs not deuide
it, but caste lottes for it, who shall haue it.
That ý scripture might be fulfylled, saying
* They parted my rayment amonge them, *Psal.xxii.
and for my coote dyd they caste lottes. And
the souldyers dyd suche thynges in dede.

There stode by the crosse of Jesus his mo-
ther, & hys mothers syster, Mary the wyfe
of Cleophas & Mary Magdalene. Whē Je
sus therfore saw his mother & ý disciple stā-
ding, * whō he loued, he sayeth vnto his mo *Joh.xix.
ther: womā, beholde thy sonne. Then sayde
he to ý disciple: behold thy mother. And frō
that houre the disciple toke her for his own.

After these thinges, Jesus knowyng that F
all thinges were now performed, that * the *Psal.xxi.
scripture myghte be fulfylled, he sayth: I
thyrst. So there stode a vessel by, ful of vy-
neger. ‡ Therfore they filled a spōg w̄ vyne ‡mat.xxvii.
ger & wounde it aboute with ysope, & put it marke.xv.
to his mouth. Assone as Jesus thē receaued
of ý vyneger, he sayd: * It is fynished, & bo- *Joh.xix.
wed his head, & gaue vp the goost. The Je-
wes therfore, because it was the preparyng
of the Sabboth, that the bodyes shulde not
remayne vpō the crosse on ý Sabboth daye
(for that Sabboth day was an hye day) be-
sought Pylate, that theyr legges myght be
broken, & that they myght be taken downe.
Then came ý souldyers, & brake the leggs
of ý fyrst, & of ý other whych was crucifyed
with hym. But when they came to Jesus, &
sawe that he was dead alreadye, they brake
not his legges: but one of ý souldyers wyth
a speare thrust him into ý syde, & forthwyth
came there oute bloude and water.

And he that sawe it, bare recorde, & his re- G
cord is true. And he knoweth ý he saith true
ý ye might beleue also. For these thiges wer
done, ý the scripture shulde be fulfylled. ‡ Ye ‡ Exod.xii.
shal not breake a bone of hym. And agayne Numer.ix.
another scripture sayeth: * they shal loke on *Zach.xii.
hym, whō they pearsed. ‡ After thys, Joseph ‡mat.xxvii.
of Aramathia (whych was a disciple of Je- marke.xv.
sus: but secretlye for feare of the Jewes) be- Luke.xxiii.
sought Pylate, that he might take downe ý
body of Jesus. And Pilate gaue him licēce.
✠ (he came therfore, & toke ý body of Jesus) And ther H
cam also Nicodem (which at ý begynning
cam to Jesus by night) & brought of myrre
and aloes myngled together, about an hun-
dred poūde waygbt. Then toke they the bo-
dye of Jesus, & woūde it in lynnē clothes w̄
the odoures, as the maner of ý Jewes is to
burye. And in the place wher he was cruci-
fied, there was a garden, and in ý garden a
newe

nede sepulchre, wherin was neuer mã layd. There layde they Jesus therfore, because of the preparyng of ý Sabboth of the Jewes, for the sepulchre was nye at hande. ✠

¶ The xx. Chapter. ✠

¶ Christ rise vp of Christ, which appeareth to Mary Magdalene and to all hys disciples, to their greate comfort.

THe fyrst day of the Sabbothes cam Mary Magdalene earlye (when it was yet darke) vnto the sepulchre, and saw the stone takẽ awaye frõ the graue. Thẽ she ranne, & came to Symon Peter, & to the other disciple, * whom Jesus loued, & sayeth vnto thẽ: They haue takẽ away ý Lord out of ý graue, & we can not tell wher they haue layde hym. Peter therfore wẽt forth, & that other disciple, & came to the sepulchre. They ranne both together, & the other disciple dyd out runne Peter, & cam fyrst to ý sepulchre. And whã he had stouped downe, he saw the lynnẽ clothes lyẽg, yet wẽt he not in. * Thẽ came Simõ Peter folowyng hym, & wẽt in to the sepulchre, & saw ý lynnẽ clothes lye, & the napken ý was about his head, not lyeng wyth ý lynnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, wych cam fyrst to the sepulchre, & he saw, & beleued. For as yet they knewe not the * scripture, that he should rise agayne from death. ✠ Then the disciples went awaye agayne vnto their owne house ✠ * Mary stode without at ý sepulchre weyng. So as she wept, she bowed her self into ý sepulchre, & seeth two aũgels clothed in whyte, sytting, the one at ý head, & the other at the fete, wher they had layde the bodye of Jesus. They saye vnto her: womã, why wepest thou? Whõ seekest thou? She sayth vnto thẽ: for they haue taken awaye my Lord, & I wote not where they haue layd him. Whẽ she had thus sayd she turned her self backe, & sawe Jesus standynge, & knewe not ý it was Jesus. Jesus sayeth vnto her: womã, why wepest thou? Whõ seekest thou? She supposinge ý he had bene a gardener, sayeth vnto him: Syr, yf ý haue borne him hẽce, tel me wher ý hast laid him, & I wil fet him. Jesus sayeth vnto her: Mary. She turned her self, & sayd vnto hi: Rabboni, wyche is to saye, master. Jesus sayeth vnto her. Touche me not, for I am not yet ascẽded to my father. But go to * my brethrẽ, and say vnto them: I ascende vnto my father & your father: & to my God, & your God * Mary Magdalene cam & tolde the disciples, ý she had sene the Lorde, & that he had spoken such thynges vnto her. ✠

✠ * The same daye at nyght, which was the fyrst daye of ý Sabothes, whẽ the dores were shut (wher ý disciples were assembled together for feare of the Jewes) cam Jesus, and stode in ý myddes, & sayeth vnto them: peace be vnto you. And whẽ he had so sayd, he shewed vnto them his handes, & his syde. Then * were ý disciples glad whẽ they sawe the Lorde. Then sayd Jesus to thẽ agayne: peace be vnto you. As my father * sente me, euen so sende I you also. And whan he had sayde those wordes, he brethed on them, and sayeth vnto thẽ: Receaue ye the holye goost Whose euers synnes ye remyt, they are remytted vnto them. And whose euers synnes ye retayne, they are retayned. ✠

✠ But * Thomas one of ý twelue (wych is called Didimus) was not wt thẽ when Jesus came. The other disciples therfore sayd vnto him: We haue sene ý Lord. But he sayd vnto thẽ: except I se in his hãdes ý prynt of ý nayles, & put my fynger into ý prynt of ý nayles, & thrust my hãd into his syde, I wyl not beleue. And after. viii. dayes agayn his disciples wer withi, & Thomas wt thẽ. Thẽ came Jesus when ý dores were shut, & stode in the myddes, and sayd: Peace be vnto you After that sayde he to Thomas: bryngе thy fynger hether, & se my hãdes, & reach hyther thy hande, & thrust it into my syde, & be not faithlesse, but beleuing. Thomas answered & sayd vnto hi: my Lorde, & my God. Jesus sayeth vnto hym: Thomas, because thou haste sene me, thou haste beleued, blessed are they ý haue not sene, & yet haue beleued. ✠

* And many other sygnes truely dyd Jesus in ý presence of his disciples, wych are not wrytten in thys boke. These are wrytten that ye myght beleue, that Jesus is Christ ý sonne of God, & that (in beleuyng) ye might haue lyfe thorowe his name.

¶ The xxi. Chapter. ✠

¶ He appeareth to hys disciples agayne by the see of Tyberias, and commaundeth Peter carnestye to kepe his shepe.

AFterwarde dyd Jesus shewe hym selfe agayne, at ý see of Tyberias. And on thys wyse shewed he hym selfe. There were together Symõ Peter & Thomas (which is called Didimus) & * Nathanael of Cana in Galile, & ý sonnes of zebedei, & two other of his disciples, Symon Peter sayeth vnto them: I wyll go a fyshynge: They saye vnto him: we also wyl go wyth ý: They wẽt their wape, & entred into a shyp immediatly, & ý nyght caught they nothyng. But whã the morynng was now come, Jesus stode on ý shore: neuertheless the disciples knewe not ý it was Jesus Jesus sayeth vnto them: Chyldren, haue ye any meate? they answered hym, no. And he sayeth vnto thẽ: * cast out ý net on the right syde of the shyp, & ye shall fynde. They cast out therfore, & anone they were not able to drawe it for the multitude of fyshes.

Then sayd ý disciple * whõ Jesus loued vnto Peter: It is ý Lord: Whẽ Symõ Peter herde ý it was ý Lord, he gyrd hys coote vnto hym

* Iob.xvi.d.
* Esaye.lvi.a Math.xi.a Luke.iiii.c Iob.xvii.c
* Iohn.xi.b
* Iohn.xx.g
* Iohn.i.f
* Luke.v.a
* Iohn.xiij.f and.xix.e

vnto hym (for he was naked) & sprang into
ꝑ see. The other Disciples came by shyp, for
they were not farre frō lande, but as it were
two hundred cubites, & they drewe ꝑ net wō
fysshes. Assone thē as they wer come to lād,
they sawe hoote coles, & fysshe layde therō, &
*Luk.xxiiii.c breade. Jesus sayeth vnto thē: *bryngye of ꝑ
D fysshe which ye haue now caught. Simō Pe
ter wēt vp, & drewe ꝑ net to the lande full of
greate fysshes, an hundred & liii. And for all
there wer so many, yet was not ꝑ net brokē.
Jesus sayeth vnto them: come, & dyne. And
none of ꝑ disciples durst aske hym: what art
ꝑ? For they knewe ꝑ it was ꝑ Lorde. Jesus
then came, & toke bread, and gaue them, and
fysshe lyke wyse. This is now ꝑ thirde tyme
that Jesus appeared to hys disceyples, after
that he was rysen agayne from death. ✠

E So when they had dyned, Jesus sayeth to
Simō Peter: Simō Joāna, louest thou me
more then these? He sayd vnto hi: ye Lord, ꝑ
knowest, ꝑ I loue ꝑ. He sayth vnto him: fede
my lābes. He sayeth to hym agayne ꝑ secōde
tym: Simō Joanna, louest ꝑ me? He sayeth
vnto hym: Yee Lorde, thou knowest that I
loue ꝑ. He sayde vnto him: fede my shepe. He
sayd vnto hym ꝑ thyrde tyme: Simō Joan-
na louest thou me? Peter was sorye, because
he sayde vnto hym the thyrde tyme: louest
thou me, and he sayd vnto hym: Lorde, thou
*Joh.xxi.g *knowest all thinges, thou knowest that I
loue ꝑ, Jesus sayeth vnto hi: fede my shepe.

F Verely, verely, I say vnto the: when thou
wast ponge, ꝑ gerdedst thy selfe, & walkedst
whyther ꝑ woldest, but when thou art olde,
*Joh.xiii.d *thou shalt stretch forth thy handes, and an
Actes.xii.a other shal gyrde the, and leade the whyther
ꝑ woldest not. That spake he, signifyenge
by what death he shulde glorifye God.

And whē he had spokē this, he sayeth vn-
to hym: ✠ folowe me: Peter turned about,
*Joh.xiii.c and sawe the disciple, *whom Jesus loued,
and.xix.c. folowynge (which also leaned on hys breste
and.xx.a at supper, and sayd: Lorde, which is he that
G betrayeth the?) When Peter therfore sawe
hym, he sayeth to Jesus: Lord, what shal he
here do? Jesus sayeth vnto hym: Yf I wyll
haue him to tarye tyl I com what is that to
the? folow thou me. Then went this saying
abroode among ꝑ brethrē, that that disciple
shulde not dye. Yet Jesus sayde not to hym,
he shal not dye, but yf I wil that he tary tyl
I come, what is that to the? The same disci
ple is he, whyche testifyeth of these thinges,
and wrote these thynges. And we knoge, ꝑ
*Joh.xx.g hys testimony is true. ✠ * There are also
many other thynges, whych Jesus dyd, the
whych yf they shulde be wrytten euery one,
I suppose, the world coulde not contayne ꝑ
bokes that shulde be wrytten.

Here endeth the Gospelt of
Saynt John.

¶ The Actes of the Apostles

¶ The fyrst Chapter. ✠

¶ The ascencion of Christe. Mathias is chosen in the stede of Judas.

IN ꝑ former treatyse (deare Theophilus) we haue spo-
ken of all ꝑ Jesus beganne I
to do & teach, vntyll ꝑ daye
in whych he was taken vp,
after ꝑ he thorowe the holy
goost, had geuen cōmaūd-
dementes vnto the Apostles, whome he had
chosen, to whome also he * shewed hym selfe *Joh.xx.
alyue after his passiō (and that by many to-
kens) appearyng vnto them fourty dayes,
and speakynge of the kingdom of God, and
gathered them together, * and commaūded *Lu.xxiiii.
them, that they shulde not departe from Je-
rusalem: but to wayte for the promes of the
father, * wherof (sayth he) ye haue heard of *Joh.xiii.
me. For ‡ John truely baptysed with water, ‡Joh.i.b.
but ye shalbe baptysed with the holye goost
after these fewe dayes. When they therfore
wer com together, they asked of him, saying
Lorde, wylt ꝑ at thys tyme, restore agayne
the kyngdome to Israell? And he sayde vn-
to them: * It is not for you to knowe the *Mat.xxiiii.
tymes, or the seasons, whyche ꝑ father hath
put in his owne power: but ‡ ye shal receaue ‡Lu.xxiiii.
power, after that the holy goost is com vpō Actes.ii.a
you. And * ye shalbe wytnesses vnto me, *Actes.i.a
not onely in Jerusalē but also in all Jewry Joh.xv.
and in Samary, and euen vnto the worldes
ende.

And when he had spoken these thynges, B
whyle they behelde, ‡ he was takē vp an hye ‡Mar.xvi.
& a cloude receaued hi vp out of they r sight: Luke.xxiiii.
And while they loked stedfastly vp toward
heauē, as he wente, beholde, two men stode
by them in whyte apparell, which also sayd:
ye men of Galile, why stande ye gasyng vp
into heauen? This same Jesus which is ta-
ken vp from you into heauen, * shal so com, *Dan.vii.
euen as ye haue sene hym go into heauē. ✠ Mat.xxiiii.
Then returned they vnto Jerusalē, frō the and.xxv.
mount (that is called Olyuete) which is frō Marke.xiii.
Jerusalē a Saboth dayes iorney. And whē Luke.xxiii.
they were come in, they went vp into a par- and.xxiii.
ler, where abode both * Peter and James, & Actes.i.a
John and Andrewe, Philip and Thomas, *Mat.x.
Barthelmew & Matthewe, James ꝑ sonne Marke.iii.
of Alpheus, and Simō zelotes, and Judas Luke.vi.
the brother of James. These all continued
with one accorde in prayer and supplicacion
with ꝑ wemē, and Mary the mother of Je-
su, and with his brethren.

✠ And in those dayes Peter stode vp in
the mydde of the disceyples, and sayde (the
nombre

nombre of names that were together, were
aboute an hūdred and twenty.) Ye men and
brethrē, this scripture must nedes haue bene
fulfylled, whyche the holy goost thorow the
mouthe of Dauid speake before of Judas,
which was gyde to them that toke Jesus.
For he was nōbred wyth vs, and had ob-
tayned kelowshyp in this ministracyō. And
the same hath now possessed a plat of grouūd
wyth the rewarde of iniquitie: and when he
was hanged, he burste asonder in the myd-
des, and all hys bowels gushed oute. And it
is knowen vnto all ý inhabiters of Jerusa-
lem, in so muche that the same kelde is called
in theyr mother tong, Acheldema, that is to
saye the bloude kelde.
For it is wrytten in the boke of Psalmes:
hys habitacyon be voyde, and no man be
dwellyng therin, and hys Bysshoprykke let
another take: Wherfore of these men which
haue companyed with vs (all the tyme that
the Lorde Jesus had all his conuersacion a-
monge vs, begynnynge at the baptyme of
John, vnto that same day that he was takē
vp from vs) muste one be ordeyned, to be a
wytnes with vs of his resurrection.
And they apoynted two, Joseph whiche is
called Barsabas (whose syrname was Ju-
stus) and Mathias. And whē they prayed,
they sayde: thou Lorde which knowest the
hertes of all mē, shew whether of these two
thou hast chosen: that he maye take ý roume
of this ministracion and Apostleshyp, from
whyche Judas by transgression fell, that he
myght go to his owne place. And they gaue
forth theyr lottes, and the lot fell on Ma-
thias. and he was counted with the eleuē Apo-
stles.

The. ii. Chapter.

The commyng of the holy goost. The sermō of Peter before the cōgregacyon at Jerusalem, and the increase of the faythfull.

When the fyftie dayes were com to
an ende, they were all with one ac-
cord together in one place. And so-
denly there came a sounde frō heaū
en, as it had bene the commyng of a myghty
wynde, and it fylled all the house, where
they sate, and there appeared vnto them clo
uen tonges lyke as they had ben of fyre, and
it sate vpō eche one of them, and they were
all fylled wyth the holy ghost, and began to
speake with other tonges, euen as the same
spryte gaue them vtteraunce.
There were dwellyng at Jerusalē, Jewes,
deuoute mē, out of euery nacīō of them that
are vnder heauen. When thys was noysed
about, the multitude came together, ý were
astonyed, because ý euery man heard thē
speake with his owne language. They wō-
dred all, ý maruepled, saying amonge them
selues: behold, are not al these which spake, B
of Galile? And how heare we euery mā hys
owne tonge, wherin we were borne? Par-
thians, ý Medes, ý Elamites, and the inha
biters of Mesopotamia, and of Jury, ý of
Capadocia, of Pōthus, and Asia, Phrygia,
and Pamphilia, of Egypte, and of the par-
ties of Lybia, whyche is beside Syren, and
straungers of Rome, Jewes and Proseli- *mat.xxiiij.d
tes. Grekes and Arabians: we haue hearde
them speake in our owne tonges the greate
workes of God. They were all amased,
and wondred, sayinge one to another: What
meaneth this? Other mocked, sayinge: these
men are full of new wyne.
But Peter stepped forth with the eleuē C
and lyft vp his voyce, and sayd vnto them:
Ye men of Jewrye, and all ye that dwell at
Jerusalē, be this knowen vnto you, ý with
your eares heare my wordes. For these are
not dronken, as ye suppose, seyng it is but ý
thyrde houre of the daye. But thys is that
whiche was spoken by the Prophete Joell:
And it shalbe in ý last dayes, sayth God, of
my spryte I wil powre oute vpon all flesche.
And youre sonnes ý your doughters shall * Jobel.ii.g.
prophesye, and your younge men shall se vy-
sions, and your olde men shall dreame dreā-
mes. And on my seruauntes, ý on my hande
maydens I wyll poure oute of my spryte in
those dayes, and they shall prophesye. And
I wyll shewe wonders in heauen aboue, ý *mat.xxvii.e
tokens in the earth beneth, bloude and fyre, Luke.xxiiii.f
and the vapoure of smoke. The sonne shall
be turned into darknes, and ý Moone into
bloude before that great ý notable daye of
the Lorde come. And it shall come to passe,
that whosoeuer shal cal on the name of the *Roma.x.c
Lorde, shalbe saued.
Ye men of Israell, heare these wordes: D
Jesus of Nazareth a mā approued of God a-
mong you with myracles, wonders and syg
nes, which God dyd by hym in ý myddes of
you (as ye your selues knowe) hym haue ye
taken by the hādes of vnrighteous person-
nes, after he was delyuered by the determi-
nate coūsell ý foreknowledge of God, ý haue
crucifyed and slayne him: whome God hath
rayled vp, ý loosed the sorowes of death, be-
cause it was vnpossible, that he shuld be hol
den of it. For Dauid speaketh of hi. A fore *Psal.xvi.f.
hād I sawe God alwayes before me, for he
is on my ryghtehande, that I shulde not be
moued: Therfore dyd my hert reioyce, ý my
tonge was glad. Moreouer, also my flesche
shall reste in hope, because ý wylt not leaue
my soule in hell, neyther wylt ý suffre thyne
holy to se corrupcion. Thou hast shewed me
the wayes of lyfe, thou shalte make me full
of ioye wyth thy countenaunce.
Ye men and brethrē, let me freely speake E
vnto you of the patriarke Dauid: For he *iiii.Reg.ii.b
is both

is both dead & buryed, and hys sepulchre remayneth with vs vnto this daye. Therfore seynge he was a prophete, and kne we that God had swornc wyth an othe to hym, that Christ (as concernyng the flesche) shulde com of the frute of hys loynes, and shuld sytte on his seate, he knowynge this before, spake of ý resurrecciõ of Christ: that hys soule shulde not be left in hell: neyther his flesche shulde se corrupciõ. This Jesus hath God rayled vp
* Actes.i.a *wherof we all are wytnesses.

K Hence nowe that he by the rygthhãde of God is exalted, and hath receaued of the father the promyse of the holy ghoste, he hath shed forth this (gyfte) wyych ye nowe se, & heare. For Dauid is not alcẽded into heauẽ,
* Psal.cy.a but he sayeth: * The Lord sayd to my Lord:
Mat.xxii.d syt thou on my ryght hande, vntyll I make thy fooes thy foote stole. So therfore, let all the house of Israell knowe for a suertye, ý God hath made that same Jesus (whom ye haue crucifyed) Lorde and Christ.

When they hearde thys, they were prycked in theyr hertes, & sayde vnto Peter, & vnto ý other Apostles: Ye men & brethrẽ, * what
* Luke.iii.b shall we do? Peter sayde vnto them: repente of your sinnes, and be baptysed euery one of you in ý name of Jesus Christ for the remission of synnes, and ye shall receaue the gyfte of ý holy goost. For the promyse was made vnto you and to your chyldren, & to all that are a farre of, euen as many as the Lord our God shall call. And w̃ many other wordes bare he wytnes, and erhorted them, saying: Saue your selues from this vntowarde generaciõ. Then they that gladly receaued his preaching, were baptised: and the same day there were added vnto thẽ about thre thousande soules.

G And they cõtinued in ý Apostles doctrine & felowship, & i breaking of bread, & i prayers And feare came ouer euery soule. And many wõders & signes wer shewed by ý Apostles
* (at Jerusalem. And greate feare came vpon all men.)
And all that beleued, kept thẽ selues together, and had all thinges commen, and solde theyr possessions and goodes, & parted them to all men, as euery man had nede. And they cõtinued dayly wyth one accorde in ý tẽple, & brake bread frõ house to house, & dyd eate theyr meat together, w̃ gladnes & singlenes of herte praysyng God, & had fauoure wyth all the people. And ý Lord added to the congregacyon dayly, such as shulde be saued.

¶ The.iij.Chapter. ✠

¶ The halt is restored to his fete. Peter preacheth Christe vnto the people.

A PEter and John went vp together into the temple at the nynth houre of prayer. And a certayne man, that was halte from hys mothers wombe, was brought, whõ they layde daylye at the gate of ý temple (wyych is called bewtyfull) to aske almes of thẽ that entred into the temple. When he sawe Peter & John that they wold go into ý tẽple, he desyred to receaue an almes. And Peter fastened hys eyes on hym wyth John, & sayde: loke on vs And he gaue hede vnto them, trusting, to receaue some thinge of them. Then sayde Peter: Syluer and gold haue I none, such as I B haue geue I the. In ý nam of Jesus Christe of Nazareth *ryse vp, and walke. And he * Mar.
toke hym by the ryght hande, and lyfte hym vp. And immediatly hys fete & ancle bones receaued strength. And he sprange, stode, & walked, and entred with them into the temple, walkyng, and leappynge, and praysynge God.

And all the people sawe hym walke, and prayse God. And they knewe hym, ý it was he, wyych sat and begged at the bewtyfull gate of the temple. And they wondred, and were sore astonyed at that which had happened vnto hym. And as the halte which was healed, helde Peter and John, all the people ranne amased vnto them in * the porch that * iii.Mar.
is called Salomons. Iohn.x.d Actes.v.d

When Peter sawe that, he answered vnto the people: ✠ Ye men of Israel, why marnayle ye at this, or why loke ye so on vs, as though by oure owne power or strength we had made this man go? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorifyed hys sonne Jesus, whom ye delyuered, * and denyed in the presence of Pylate, whan he had iudged hym to
* Mat.xxi Mar.xii Luke.xx be loosed. But ye denyed the holy and iuste, & desyred a murtherer to be geuen you, & kylled * ý Lord of lyfe, whõ God hath rayled from death: of the which we ar wytnesses. And his name thorowe the fayth of his name, hath made thys man sounde, whõ ye se, and know. And ý fayth which is by hym, hath geuen to hym this health in ý presence of you all.

And nowe brethren, I wote that thorowe ignorañce ye did it, as dyd also your rulers. But God (wyych before had shewed, by the mouth of al his Prophetes, how that Christ shuld suffre) hath thus wyse fulfilled. Let it D
* repẽt you therfore, and cõuerte, that your synnes maye be done away ✠ when ý tyme of refreshyng commeth, which we shal haue of the presence of the Lorde, and when God shall sende him, which before was preached vnto you, ý is to wyt Jesus Christ, wyych must receaue heauen, vntyll ý tyme that all thynges, wyych God hath spoken by the mouthe of all his holye Prophetes, sence the worlde began, be restored agayne.

Moses truely sayde vnto the fathers: * a Prophete shall the Lord your God rayse vp vnto you, euen of youre brethren, lyke vnto me:

ur hym shal ye heare, in all thynges whatsoeuer he shall sayd vnto you. For the tyme wyll come, that euery soule whych wyl not heare that same Prophete, shalbe destroyed from amonge the people. All the Prophetes also from Samuell and thence forth (as many as haue spoke) haue in lyke wyse tolde of these dayes.

Ye are the chyldren of the Prophetes, and of the couenaunte, whyche God made vnto our fathers, saying to Abraham: * Euen in thy sede shal al ý kynredes of ý earth be blessed. Fyrst whã God had rayled vp his sone Jesus vnto you, he sente hym to blesse you, that euery one of you shulde turne from his wyckednes. ✠

¶ The.iiii.Chapter.

¶ The Apostles are taken & brought before the counsil. They are for bydde to preache, but they turne them vnto prayer, and are more obedient vnto God: then vnto men.

AS they spake vnto the people, the prestes and the rulers of the temple, and the Saduces came vpon thẽ, takyng it greuously that they taught ý people, and preached in Jesus the resurrecciõ frõ death. And they layde handes on them and put thẽ in holde, vntyl ý next daye, for it was nowe eventyde. Howbeit manye of them whyche heardẽ the wordes, beleued, and the nombre of the men was aboute fyue thousande.

And it chaunced on the morowe, that their rulers, and elders, and scrybes, (and Annas the chef preste and Cayphas, and John, and Alexander, and as many as were of the kynred of the hye prestes) gathered together at Jerusalem. And whã they had set them before them, they asked * by what power, or in what name haue ye done this?

✠ Then Peter full of the holy goost, sayd vnto thẽ: ye rulers of the people, and elders of Israell, yf we thys daye be examined of ý good dede that we haue done to the sicke mã by what meanes he is mad whole: be it knowen vnto you al, and to all the people of Israel, that by ý name of * Jesus Christ of Nazareth, whom ye crucifyed, whom God rayled agayne frõ death: euẽ by hym doth thys man stande here present before you whole. * This is the stone which was cast aside of you buylders, which is become ý chefe of the corner. Nether is ther saluaciõ in any other. ¶ * For amonge men vnder heauen there is geuen none other name, wherin we must be saued. ✠

When they sawe the boldnesse of Peter & John, and vnderstode that they were vnlerned and laye men, they marueyled, and they knewe them, that they had bene with Jesu, and beholdynge also the man (whyche was healed) standyng with them, they could not saye agaynste it, but cõmaunded them to go aside out of the coũsell, & counseled among them selues, saying: * What shall we do to these men? For a manifeste sygne is done by them, and is openly knowẽ to all them that dwell in Jerusalẽ, and we can not denye it. But that it be noysed no farther among the people, let vs threatẽ & charge them, ý they speake hence forth to no man in thys name. D

And they called them, * and commaunded thẽ, that in no wyse they shulde speake, nor teach in the name of Jesu. But Peter & Johõ answered, & sayde vnto them: whether it be ryght in ý syght of God, to herkẽ vnto you more then to God, iudge ye. For we can not but speke, that whych we haue sene & heard. So threatened they thẽ, and let them go, & founde nothynge howe to punyshe them, because of the people. For al men prayled God because of * that which was done: for ý mã was aboue fourty yeare olde, on whõ thys myracle of healynge was shewed.

Assone as they were let go, they came to their felowes, and shewed all that the hye prestes and elders had sayd. And when they heardẽ ý, they lyft vp their voyces to God with one accorde, and sayd: Lorde, thou arte God, which haste made heauen and earthe, the see, and all that in them is, whyche ✠ (in the holy goost) by ý mouth of thy seruaũt Dauid ✠ (our father) hast sayde: * Why dyd ý Heathen rage, and the people ymagen vayn thinges? The kynges of the earth stode vp, and the rulers came together, agaynste the Lorde and agaynste his anoynted.

And of a trueth, agaynste thy holy chylde Jesus (whõ thou hast anoynted) both Herode & also Poncius Pilate, with the Gentles & the people of Israel, gathered them selues together, ✠ (in thys cytie) for to do whatsoeuer thy hande & thy counsell determyned before to be done. And nowe Lord, beholde their threatenynges, & graũt vnto thy seruaũtes, that with all confidence they maye speke thy word. So shalt thou stretch forth thyne hande, that healyng & sygnes & wonders be done by the name of thy holye chylde Jesus. And assone as they had prayed, * the place moued, where they were assembled together, ‡ and they were al fylled with the holy goost, and they speake the worde of God boldelye.

✠ And the multitude of them that beleued, * were of one herte, & of one soule: Nether sayde anye of them, that oughte of the thinges whiche he possessed, was his owne: but they had all thinges commen. And with greate power gaue the Apostles wytnes of the resurrectiõ of the Lord Jesu. And great grace was with them all. Nether was there any among them, that lacked. For as many as were possessers of landes, or houses, sold them, & brought the prye of ý thynges that were

* Iohn.xi.f

* Actes.v.g

* Actes.iiii.b

* Actes.xvi.f

‡ Actes.ii.a a.ad.xiij.b

* Actes.ii.g and.v.b

were sold, & layed it downe at the Apostles
fete. And distributcyō was made vnto euery
man, accordynge as he had nede. ¶
* Actes.i.d And * Joses, whych was also called of the
Apostles, Barnabas (that is to say ꝑ sonne
of consolacyon) beynge a Leuyte, and of the
countre of Cypers, whā he had lande, solde
it, and layde the pryce downe at ꝑ Apostles
fete.

¶ The.v. Chapter.

¶ The dissemblynge of Ananias, & Saphyra is punisshed. Myracles are done by the Apostles, whych are taken, but the angell of God bryngeth them oute of prison. They are brought before the coūsell. The sentence of Gamaliell. The Apostles are beaten, they reioyse in trouble

A
Certayne mā, named Ananias
with Saphyra, his wyf solde a
possessyō, and kept a waye part
of the pryce (his wyf also being
of counsell) and brought a cer-
tayne parte, & layde it downe at the Apos-
tles fete. But Peter sayde: Ananias, how is
it, that Sathan hath fylled thyne hert, that
thou shuldest lye vnto the holy goost, & kepe
a waye parte of the pryce of the lande? Per-
tayned it not vnto ꝑ onely? and after it was
sold, was it not in thyn owne power? Why
haste thou conceaued thys thynge in thyne
herte? Thou hast not lyed vnto mē, but vn-
to God. When Ananias heardc these wor-
des, he fell downe, and gaue vp the goost.
And great feare cam on all them that herde
these thynges. And the yonge men rose vp,
and put hym aparte, and caryed hym out,
and buryed hym.

B And it fortuned, that (as it were aboute
the space of thre houres after) his wyf came
in, ignorant of that whych was done. And
Peter sayd vnto her: Tell me, Solde ye not
the lande for so much? And she sayd: yee, for
so muche. Then Peter sayde vnto her: why
haue ye agreed together, to tempt the spryte
of the Lord? Behold, the fete of them which
haue buryed thy husbande, are at the dore, &
shall carye the oute. Then fell she downe
straygh waye at his fete, and yelded vp the
goost. And the yong men came in, & founde
her deade, & caryed her oute, & buryed her by
her husbande. And greate feare came on all
the congregacō, & on as many as heardc it.

C By the handes of the Apostles * were ma-
* Mar.xvi.d ny sygnes and wonders shewed amonge the
people. And they were al together with one
accorde in * Salomons porche. And of other
* iii.Re.vi.a John.x.e durst no man ioyne hym selfe to them, neuer-
Actes.iii.b theles ꝑ people magnified thē. The nombre
of them ꝑ beleued in the Lorde bothe of men
and wemen, grewe more & more: in so muche
that they brought the sycke into the stretes,
and layde them on beddes and couches, that
at the lest waye the shadowe of Peter whan
he came by, mygh shadowe some of them,
(& ꝑ they mygh all be deliuered frō their infirmities)

There came also a multitude of the cyties
rounde aboute vnto Jerusalem, bryngynge D
sycke folkes, and them which were vexed w
vncleane spyrites. And they were healed
euery one.

* Then the chefe prest rose vp, and all they * Actes
that were with hym (which is the sect of the
Saduces) and were ful of indignacyon, and
layed handes on the Apostles, and put them
in the cōmune prison. * But the angel of the * Actes
Lorde by nygh opened the prison doores, & and.xvi
brought them forth, and sayde: go, & stande
and speake in the temple to the people al the
wordes of this lyfe. When they heard that,
they entred into the temple early in the mor
nyng, and taught. But the chefe prest came
and they that were with hym, and called a
coūsayl togyther, and al the elders of ꝑ chyl-
dren of Israel, and sente men to the pryson,
to fet them. When the mynisters came, and
founde them not in the prison, they returned
and tolde, sayinge: the pryson truly founde
we shut with all dyligence, and the kepers
standynge without before the doores. But
when we had opened, we founde no man w̄-
in. When the chefe prest and the ruler of the
temple, and the hye prestes herde these thin
ges, they doubted of them, where vnto this
wolde growe.

Then came one and shewed them: beholde, E
the men that ye put in prison, stand in the tē
ple, and teache the people. Then wente the
ruler of ꝑ temple, with ministers & brought
them wythout violence. For they feared the
people, lest they shulde haue ben stoned. And
when they had brought them, they set them
before the counsel. And the chefe prest asked
them, sayinge: * dyd not we straytlye com- * Actes.
maūde you, that ye shulde not teache in this
name? And beholde, ye haue fylled Jerusalē
wyth youre doctrine, and intende to bryngē
* this mans bloude vpon vs. * mat.xxvii

Peter and the other Apostles answered, & F
sayde: * We ought more to obeye God then * Act.xiii
men. The God of our fathers rayled vp Je-
sus, whom ye slewe, and hanged on tre. Him
hath God lyft vp w̄ hys ryght hande, to be
a ruler & a Sauiour, for to geue repentaūce
to Israell, & forgeuenes of synnes. And we
are recordes of these thīges, which we saye,
and so is also ꝑ holy goost, whom God hath
geuē to thē that obey hym. Whē they herde
that, they claue asunder, and sought meanes
to slee them. Then stode ther vp one in the
counsell, a Pharysey, named * Gamaliell, a * Act.xxii
doctoure of la we (had in reputacion among
all the people) & commaunded the Apostles
to go asyde a lytle space, & sayde vnto them:
Ye men of Israell, take hede to your selues,
what ye entende to do, as touchynge these
mē. For before these dayes rose vp on Theu
das, boastyng hym selfe, to whom reforted a
nombre

nobre of men, about a foure hundred, which was slayne: and they al which beleued hym, were scatered abrode, & brought to nought. After thys man, was there one Judas of
5.a *Galile in the dayes of the tribute, & drewe awaye much people after hym. He also perished and al, euen (as many as harkened to hym) were scatred abrode.

And now I saye vnto you: refrayne yourselues from these men, and let them alone. For yf thys coũsel or this worke be of men, it wyll come to nought. But and yf it be of God, ye can not destroye it, lest haplye ye be founde to stryue agaynst God. And to hym agreed the other: and when they had called
5.b the Apostles, the beat them, * and cõmaunded that they shulde not speake in the name of Jesu, and let them go.

And they departed from the coũsell, * reioysynge, that they were coũted worthy, to suffre rebuke for hys name. And dayly in ý temple and in euery house they ceased not, to teache and preache Jesus Christ.

¶ The. vi. Chapter.

¶ Ministers (or deacons) are ordeyned in the congregacion to do seruice in necessary thynges of the body, that the Apostles maye wayte only vpon the worde of God. Steuen is accused.

IN those dayes (when the nombre of the dyscypples grewe) there arose a grudge amonge the Grekes agaynst the Hebrues, because theyr wydowes were delyysed in ý dayly ministracion. Then the twelue called the multitude of the disciples together, and sayde: It is not mete, that we shulde leaue the worde of God and serue tables. Wherfore brethren loke ye out amõge
6.a you seuen men * of honest report, and full of the holy goost and wysdome, to whome we maye cõmytte thys busynes. But we wyll
b geue oure selues continually to prayer, and to ý ministracion of the worde. And the sayenge pleased ý whole multitude. And they chose Steuen a man ful of fayth & of the holy goost, and Philip, & Prochorus, & Nicha-
6.d nor, and Timon, and Permenas, and * Nicolas a conuert of Anthioche. These they set before ý Apostles: & when they had prayed, they * layde theyr handes on them.

And the worde of God encreased, & the nombre of the disciples multiplied in Jerusalem greatly, and a greate company of the
c prestes were obedient to the fayth.

✠ And Steuen, ful of fayth and power, dyd great wonders & myracles amonge the people. Then there arose certen of ý Synagoge, wych is called the Synagoge of the Lybertynes, and Sirenytes, and of Alexãdria, & of Celicia, and of Asia, dysputyng wi
6.e Steuen. * And they coulde not resyst ý wysdome, and the spirite, & wych spake. ✠

Then sent they in men, wych sayde: we haue heardde hym speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people & the elders and the scribes: and came vpon hym & caught hym, and brought hym to the counsell, & brought forth false wytnesses, wych sayd: This mã ceaseth not to speake blasphemous wordes D agaynst this holy place and the lawe: for we herde hym say: thys Jesus of Nazareth shal destroy thys place, and shal chaunge the ordinaunces, wych Moses gaue vs. And all that sat in the counsell, loked stedfastlye on hym, and sawe hys face as it had bene ý face of an aungell.

¶ The. vii. Chapter.

¶ Steuen maketh answere to hys accusacion, rebuketh the hardnecked Jewes, and is stoned vnto death.

THen sayd the chefe prest: is it euen so? A And he sayde: ye men, brethren and fathers, herken. The God of glorye appeared vnto oure father Abraham, when he was in Mesopotamia, before he dwelte in Charran, and sayd vnto hym: * Get the out
7.a of thy countre, and from thy kynred, & come into ý lande, which I shall shewe the. Then came he out of the lande of Chalde, & dwelte in Charran. And from thence, when hys father was deade, he brought hym into thys lande in which ye now dwel, & he gaue hym none inheritaunce in it, no not the bredth of a fote: * and promysed that he wolde geue it
7.b to hym to possesse, and to hys sede after him, when as yet he had no chylde.

God verely spake on thys wyse * that his
7.c sede shulde sogeourne in a straũge lãde, and that they shulde kepe them in bondage, and
7.d * entreate thẽ euell. iiii. C. yeares. And the nacion (to whome they shalbe in bondage) wyll I indge, said God. And after that shal B they come forth and serue me in thys place.
7.e * And he gaue hym the couenaunt of circũcision. ‡ And he begat Isaac, & circumcised hym the eyght dayе, and * Isaac begat Ja-
7.f cob, and ‡ Jacob begat the twelue patriarkes. * And the patriackes hauyng indignacyon, solde Joseph into Egypt. And God was wyth hym, & delyuered hym out of all hys aduersyties, and gaue hym fauoure and wysdome in the syghte of Pharao kynge of Egipte. And he * made hym gouernour ouer
7.g Egypte, and ouer all hys houshold.

* But there came a derth ouer al the lande
7.h of Egypt & Canaan, and greate affliccion ý oure fathers foũde no sustenaũce. But whẽ Jacob herde that there was corne in Egypt he sent our fathers fyrst. * And at the secõde
7.i tyme, Joseph was knowen of hys brethren, and Josephs kynred was made knowen vnto Pharao. Then sente Joseph a message, & caused hys father to be brought, and al hys kynne. lxxv. soules. * And Jacob descen-
7.k ded into Egypte ‡ and dyed both he and our fathers, and were caryed ouer into Sichem

‡Gen.xxiii.d and layde in the sepulchre, ‡ that Abraham bought for money of the sonnes of Emor, ꝑ sonne of Sichem.

C But when the tyme of the promesse drue nye (whych God had sworne to Abraham) * the people grewe & multiplied in Egypte

*Exod.ii.a Psa.cv.c

tyl another kynge arose whyche knewe not of Joseph. The same dealt subtelly wꝯ oure kynred, and euell intreated our fathers, and made them cast out theyr ponge chyldren, ꝑ they shulde not remayne alyue. * The same

*Exod.ii.a Hebre.xi.c

tyme was Moses borne, and was acceptable vnto God, and nourysshed vp in hys fathers house thre monethes. When he was cast out, Pharaos doughter toke hym vp, & nourysshed him vp for her owne sonne. And Moses was learned in al maner of wysdom of the Egyptcians, and was myghtye in dedes and in wordes.

And when he was full fourty yeare olde, it came into hys hert, to vyslet hys brethren the chyldren of Israell. And when he sawe one of them suffre wronge, he defended hym, and auenged hys quarel that had the harme done to hym, and smote the Egypcian. For he supposed his brethren wolde haue vnderstande, howe that God by hys hande shulde delyuer them. But they understode not.

D And the next day he shewed hym selfe vnto them as they stroue, and wolde haue set them at one agayne, sayenge: Syrs, ye are brethren, why hurte ye one another? But he that dyd hys neyghboure wronge, thruste hym awaye, sayenge: * who made the a ruler and a iudge ouer vs? wylt thou kyll me,

*Gen.xxx.b Exod.ii.c Math.xxi.c Actes.iii.b ‡Exod.ii.c

as thou dyddest the Egypcian yesterdaye? ‡ Then fled Moses at that sayeng, and was a straunger in the lande of Madian, where he begat two sonnes.

*Exod.iii.a

* And when fourty yeares were expyred, there appeared to hym in the wyldernesse of mount Sina an angel of the Lord in a flame of fyre in a bushe. When Moses sawe it, he wondred at the syght. And as he drue neare to beholde, the voyce of the Lorde came vnto hym. * I am the God of thy fathers, the

*Exod.iii.b Mat.xxii.c Marke.xii.c Luke.xx.c

God of Abraham, ꝑ God of Isaac, and the God of Jacob. Moses trembled, and durst

‡Josue.v.d

not beholde. Thē sayd ꝑ Lord to him. ‡ Put of thy shoes from thy fete, for ꝑ place where thou standest, is holy grounde. I haue perfytly sene the affliccion of my people, which is in Egypte, and I haue heardc theyr gronynge, and am come downe to delyuer them And nowe come, and I wyll sende the into Egypte.

E This Moses whō they forsoke (sayenge:

*Exod.ii.c

* who made the a ruler and a iudge?) ꝑ same dyd God sende to be a ruler and a delyurer, by the handes of the angell whyche appeared to hym in the bushe. And the same brought them out, shewynge wonders and sygnes in Egypt, & in the red see, and in the wyldernes fourty yeares. This is that Moses, which sayd vnto the chyldren of Israel: * A prophete shal ꝑ Lorde youre God rayse vp vnto you of your brethren, like vnto me, hym shall ye heare.

*Deu.xviii.a Actes.iii.b

This is he ‡ that was in the cōgregacō in the wyldernes wyth the aungell, whyche spake to hym in the mount Sinai) and with our fathers. Thys man receaued the worde of lyfe to geue vnto vs, to whome oure fathers wolde not obey, but cast it from them, & in theyr hertes turned backe agayne into Egypt, sayenge vnto Aarō: * make vs gods to go before vs. For as for thys Moses that brought vs out of the lande of Egypt, we wote not what is become of hym. And they made a calfe in those dayes, and offered sacrifice vnto the ymage, and reioysed ouer the workes of theyr owne handes.

‡Gen.xxxii.b Exod.xxxii.a

Then God turned hym selfe, and * gaue them vp, that they shulde worshyp ꝑ hoost of the skye, as it is wrytten in the booke of the prophetes. * O ye of the house of Israel gaue ye to me sacrifices and meate offerynges by the space of fourty yeares in the wyldernes? And ye toke vnto you the tabernacle of Moloch, and the starre of youre God Rempham, fygures wyych ye made to worshyp them. And I wyl translate you beyōde Babylon.

F *Rom.i.a *Amos.v.a Jere.vii.a

Oure fathers had the tabernacle of wytnes in the wyldernesse, as he had appoynted them, speakynge vnto Moses: ‡ ꝑ he shulde make it, accordyng to the fashiō that he had sene. Whych tabernacle also oure fathers ꝑ came after, * brought in wyth Josue into ꝑ

‡Exo.xxv.a Heb.viii.a *Josue.iii.a

possession of the Gentyls, whom God drane out before the face of oure fathers, vnto the tyme of Dauid: * whych founde fauoure before God, and wolde fayne haue founde a tabernacle for the God of Jacob. * But Salomon buylt hym an house.

*Psalm.xxxiii.c *3.Reg.vi.a

‡ Howbeit he that is hyest of all, dwelleth not in temples made wyth handes, as

‡Actes.xvii.a

sayeth ꝑ prophete: * heauen is my seate, and earth is my fote stole. What house wyll ye

*Esa.lxvi.a iii.Reg.viii.a ii.Para.vi.a

buylde for me, sayeth the Lorde? or which is the place of my rest: hath not my hāde made all these thynges?

G Ye stykkenecked and of vncircumcised hertes and eares: ye haue alwayes resysted the

*Deut.x.a

holy goost: * as your fathers dyd, so do ye. Wyych of the prophetes haue not youre fathers persecuted? And they haue slayne them which shewed before of the cōmynge of that Just, whom ye haue nowe betrayed, & murthred. And ye also haue receaued the lawe

*Job.xxxiii.a ‡Actes.vii.a

* by the ministracion of aungels, and ‡ haue not kept it.

✠ When they herde these thynges, theyr hertes claue asunder, and they gnasshed on hym

hym wyth they⁹ teth. But he beynge full of the holy goost, loked vp stedfastly with hys eyes into heauen, & sawe the glorye of God, and Jesus standynge on the ryght hande of God, & sayd: beholde, I se the heauens open, and ý sonne of man standynge on the ryght hãde of God. Then they gaue a shoute with a loude voyce, and * stopped they⁹ eares, & ranne vpon hym all at once, & cast hym oute of the cytie, and * stoned hym. And the wytnes layd downe they⁹ clothes at a yõge mãs fete, whose name was Saul. And they stoned Steuen callynge on and sayenge: Lorde Jesu, * receaue my sprete. And he kneled downe & cryed wyth a loude voyce: Lorde, layne not thys synne to they⁹ charge. And when he had thus spoken, he kell asleepe. ✠

¶ The. viii. Chapter.

¶ Saul persecuteth the Christen. The Apostles are sca tred abrode. Philip commeth into Samaria. Symon Magus is baptysed, he dyssembleth. Philip baptyseth the chamberlayne.

SAul * consented vnto hys death. And at that tyme there was a great persecucion against ý cõgregacion wyych was at Jerusalem and they were all * scatred abrode thorowe out the regions of Jewry and Samaria, except the Apostles. But deuout men dressed Steuen, and made great lamentacion ouer hym. As for Saul he * made hauocke of the congregacion, and entred into euery house, and drewe out both men & women, & thrust them into prison. Therfore they that were scatered abroade, wente euery where preachynge the worde of God.

✠ Thẽ came Philip into a cytie of Samaria, & preached Christ vnto them. And ý people gaue hede vnto those thynges which Philip spake w̃ one accorde, hearynge & seynge the myracles wyych he dyd. For * vncleane sprietes cryenge w̃ loude voyce, came out of many ý were possessed of thẽ. And many taken wyth palsyes, & many that halted, were healed. And there was greate iope in that cytie. ✠

But there was a certeyn mã, called Symõ, wyych before tyme in ý same cytie vsed wytchcrafte, & bewytched the people of Samaria, sayenge ý he was a man ý coulde do great thynges. Whom they regarded, from the least to ý greatest, sayeng: this man is ý power of God, wyych is called greate. And hym they set much by, because that of longe tyme he had bewytched thẽ with sorceries.

¶ But assone as they gaue credẽce to Philippes preachynge of ý kyngdome of God, & of ý name of Jesus Christ, they were baptysed both men & womẽ. Thẽ Symõ him selfe beleued also. And whẽ he was baptised, he continued w̃ Philip, & wondred, beholdyng the myracles and sygnes, wyych were shewed.

✠ When the Apostles which were at Jerusalẽ herde saye, ý Samaria had receaued the word of God, they sent vnto thẽ Peter & John. Wyych when they were come downe prayed for thẽ, ý they myght receaue the holy goost. For as yet he was come on none of thẽ: but they were baptysed onely in ý name of Christ Jesu. * Then layed they they⁹ hãdes on thẽ, & they receaued the holy goost. ✠

When Symon sawe ý thorowe layenge on of the apostles hãdes, the holy goost was geuen, he offered them money, sayenge: geue me also thys power, that on whomsoeuer I put the handes, he may receyue ý holy goost. But Peter sayde vnto hym: thy money perysche wyth the, because thou haste thought * that the gyft of God maye be obteyned w̃ money. Thou haste neyther parte nor felowshyp in thys busynes. For thy herte is not ryght in the syght of God. Repent therfore of thys thy wickednes, and praye God, that the thought of thyne hert maye be forgeuen the. For I perceyue that thou art ful of bytter gall, and wrapped in iniquite.

Then answered Simon & sayde: * praye ye to the Lorde for me, ý none of these thynges wyych ye haue spoken, fall on me. And they when they had testifyed and preached the worde of God, returned towarde Jerusalem, and preached the Gospel in many cyties of the Samaritans.

✠ The angell of the Lorde spake vnto Philip, sayeng: aryse, & go towarde ý south vnto ý waye that goeth downe from Jerusalem vnto the citie of Gaza, which is in the desert. And he arose, & wẽt on. And beholde, a man of Ethiopia (a chamberlayne, and of great authorite) with Candace quene of the Ethiopians, & had the rule of al her treasure * came to Jerusalem for to worship. And as he returned home agayne syttynge in hys charret, he red Esay the Prophete.

Thẽ the sprete sayd vnto Philip: go neare & iopne thy selfe to ponder charret. And Philip ran to hym, & herd hym red the prophete Esay, & sayd: Understãdest thou what thou readest? And he sayde: How can I, except I had a gyde? And he desyred Philip, that he woldecome vp, & syt w̃ hym. The tenoure of the scripture wyych hered, was this: * He was led as a shepe to be slayne: and lyke a lãbe domme before his shearer, so opened he not hys mouth: Because of hys hũblenes he was not estemed. But who shall declare his generacion? for hys lyke is takẽ frõ the earth. The chamberlayn answered Philip, & said: I praye the of whom speaketh the prophete thys? of hym selfe, or of some other man?

Philip opened hys mouth, and began at the same scripture, and preached vnto hym Jesus. And as they wẽt on they⁹ waye, they came vnto a certen water, & the chãberlayn

 sayd:

* Deu. xi. Acts. v.
* Deu. xiii. Acts. vii.
* Gen. xl.
* Exo. ii.
* Iere. xxi.
* Gen. xlvi.
* Exo. xxii. Deu. xxiii.
* Iohn. x.
* Plaim. lxxxix. c
* Mat. xi.
* Acts. viii.
* Esa. xlv. Mat. xi. Iohn. ii. Para. i.
* Deut. vi.
* Iob. xl. Acts. viii.
* Acts. vi. b xiii. a. xix. a i. Timo. iiii. d
and. b. d Ma. xxbii. d ii. Timo. i. b
D
* Math. v. d
* Gen. xlii. b Roma. xiii. d iii. Ma. xiii. d Luke. xxi. c
E
* iii. Ma. xiii. e Iohn. xii. a
F
* Esay. liii. c

* Actes.f.g G sayd: Se, here is water * what doth let me
to be baptysed? Philip sayde vnto hym: Yf
thou beleue with al thyne hert, thou mayest.
And he answered, & sayde: I beleue that Je-
sus Christ is ý sonne of God. And he cōmaū
ded the charret to stande styll. And they wēt
downe both into ý water: both Philip and
also the chamberlayn, and he baptysed hym.
And assone as they were come out of ý wa-
ter, the spryte of ý Lorde caught away Phi-
lip, and ý chamberlayn sawe hym nomore.
And he went on hys waye reioysynge: but
Philip was founde at Azotus. And he wal-
ked thorow out the countre, preachynge in
all the cyties, tyll he came to Cesarea. ✠

¶ The.ix chapter.

¶ Paul is converted, and confounded the Jewes
Peter raysed Tabytha.

A ND Saul yet brethynge out threate-
nynges and slaughter agaynst the di-
sciples of the Lorde, wente vnto the
hye preste, and desyred of hym letters, to ca-
* Acte.viii.a. ry to Damasco, to the synagoges *: that yf
xxv.a.xxvi.d. he founde any of thys waye, (whether they
i.Cor.xv.b. were men or wemen) he myght brynge thē
Gala.i.c bounde vnto Jerusalem. And when he tour-
neyed, it fortuned that as he was come nye
to Damasco, sodenly there shyned rounde a-
bout hym a lyghte from heauen, and he fell
* Acte.xxii.b. to ý earth & herde a voyce, sayenge to hym:
* Saul Saul, why persecutest thou me?
And he sayd: what art thou Lorde? And the
Lorde sayde: I am Jesus, whom thou perse-
cutest. It is hard for ý to kycke agaynst the
pryckes. And he both tremblynge, and asto
* Luke.xvi.b nyed sayde: Lorde, * what wylte thou haue
Actes.x.f me to do? And the Lorde sayde vnto hym: a-
and.xxvi.f ryse, and go into the citie, and it shalbe tolde
the, what thou must do.

The men whych iourneyed w̄ him, stode
B amased, hearynge a voyce, but seyng nomā
And Saul arose from the earth, and whē he
opened hys eyes, he sawe no man. But they
led hym by the hande, and brought him into
Damasco. And he was thre dayes wythout
syght, and nether dyd eate nor drynke. And
there was a certein disciple at Damasco, na
med Ananias, and to hym sayd the Lorde in
a vision: Ananias? And he sayd: Beholde,
I am here Lorde: and the Lorde sayd vnto
hym: Aryse, & go into the strete (whyche is
called straygyt) and seke in the house of Ju-
* Actes.xxi.g das after one called Saul * of Tharsus. For
and.xxiii.a beholde he prayeth, & hath sene in a vision a
man named Ananias cōmynge in to hym, &
puttynge hys hādes on hym, that he myght
receaue hys syght.

C Then Ananias answered: Lorde, I haue
* Acte.viii.a. herd by many, of this man * how much euel
xxv.xxvi.d he hath done to thy sayntes at Jerusalem: &
i.Cor.xv.b here he hath authorite of the hye prestes, to
Gala.i.c bynde all that call on thy name. The Lorde
sayd vnto hym: go thy waye, for he is a cho-
sen vessel vnto me, to beare my name before
the Gentyls, & kynges, & the chyldren of Is-
rael. For I wyll shewe hym howe great thin
ges * he must suffre for my names sake. * Actes.
ii.Cor.xi.
‡ And Ananias went hys waye, & entred
into the house, and put hys handes on hym,
and sayd: Brother Saul, the Lorde ý appe-
red vnto the in the waye as ý camest, hath
sent me, that ý mygheest receaue thy syghte,
and be fylled wyth the holy goost. And im-
mediatlye there fell from hys eyes as it had
bene scales, & he receyued syght: and arose,
and was baptysed, & receyued meate, & was D
comforted. Then was Saul certayn dayes
wyth ý disciples whych were at Damasco.
And straygyt waye he preached Christ in ý
Sinagoges, howe ý he was ý sonne of God
but all ý herde hym, were amased, and sayd:
Is not thys he, that spoyled thē whych cal-
led on thys name in Jerusalem, & came hy-
ther for that entente, that he myght brynge
them bounde vnto ý hye prestes? But Saul
encreased the more in strength, & confoūded
the Jewes whych dwelt at Damasco, affir-
mynge that thys was very Christ. ✠

And after a good whyle, the Jewes toke
coūsell together, to kyll hym. But their
layenge awayte was knowen of Saul. And
they watched ý gates daye & nyghte to kyll
hym. * Then ý disciples toke hym by nyght * ii.Cor.xi.
and put hym thorowe the wall, and let hym i.Mac.ix.
downe in a basket.

And whē Saul was come to Jerusalem, E
he assayde to couple hym selfe to ý disciples:
but they were all afrayde of hym, & beleued
not ý he was a disciple But Barnabas toke
hym, & brought him to the Apostles, & decla
red to them, howe he had sene ý Lorde in the
waye, & that he had spoken to hym, & howe
he had done boldly at Damasco in the name
of Jesu. And he had hys conuersacion wyth
thē at Jerusalem, speakynge boldlye in the
name of ý Lorde Jesu. And he spake & dispu
ted agaynst the Grekes: but they wēt about
to slee hym. Which when ý brethren knewe,
* they brought hym to Cesarea, & sent hym * Actes.
forth to Tharsus. Then had the congrega-
cions rest thorowout all Jewry, and Galile
& Samaria, and were edifyed, & walked in
the feare of the Lorde, and multiplyed, by ý
comforte of the holy goost. F

And it chaūced as Peter walked through
out al quarters: he came also to the sayntes,
whych dwelt at Lydda. And there he foūde
a certayn mā named Eneas, which had kept
hys bed eyght yeares, and was sycke of the
palsye. And Peter sayd vnto hym: Eneas,
the Lorde Jesu Christ make the whole: a- * Eneas.
ryse, & make thy bed. * And he arose immedi Luke.v.
atly. And all that dwelte at Lydda and Al- Iohn.v.
saron sawe hym, and tourned to the Lorde. Actes.ix.

There

There was at Joppa a certeyn woman a disciple named Tabitha (wyych by interpretacion is called Dorcas) the same was full of good workes & almes dedes, wyyche she dyd. And it chaunced in those dayes that she was sycke, & dyed. Whom whē they had washed, they layed her in a chāber. But for as much as Lydda was nye to Joppa, & the disciples had heardc that Peter was there, they sente vnto hym, desyryng hym, that he wolde not be greued to come vnto them.

6 Peter arose, & came with them. And when he was come, they brought hym into ý chāber. And al ý wydowes stode rounde about hym, weppnge, and shewynge ý coates and garmentes, which Dorcas made, whyle she was wt them. And Peter put them all forth, and kneled downe, and prayed: and turned hym to the body, and sayd: Tabitha, *aryse And she opened her eyes, and when she sawe Peter, she sat vp. And he gaue her the hāde, and lyft her vp. And when he had called the sayntes & wydowes, he shewed her alyue. And it was knowen thorowout all Joppa, and many beleued in the Lorde. And it fortuned, that he taryed many dayes in Joppa wyth one Symon a tanner.

The.x. Chapter.

The vyson that Peter sawe. Howe he was sent to Cornelius. The heathē also receaue the sprete and are baptyzed.

There was a certeyne man in Cesarea called Cornelius, a captayne of ý soudyers of Italy, a deuoute man, & one that feared God wt all hys housholde, which gaue much almes to the people, and prayed God alwaye. The same sawe by a vyson euidently (about the nynth houre of ý daye) an angell of God cōmynge into hym, & sayenge vnto hym: Cornelius. When he loked on hym, he was afrayde, and sayde: what is it Lorde? He sayd vnto hym: Thy prayers and *thy almes are come vp into remembraunce before God. And nowe sende mē to Joppa, & cal for one Symō, whose syrname is Peter. He lodgeth wyth one Symon a tāner, whose house is by the see syde. He shall tell the, what thou oughtest to do. And whē the angell wyyche spake vnto hym was departed, he called two of hys housholde seruauntes, and a deuoute soudyer of thē that wayted on hym, and tolde them all the matter, and sent them to Joppa.

9 On the morow as they wēt on theyr iorney, and drewe nye vnto the citie, Peter wēt vp *vpon the toppe of the house to praye, about the syxt houre. And when he wered an hongred, he wolde haue eaten. But whyle they made ready, he fell into a traunce, and sawe heauen opened, & a certeyn vessel come downe vnto him, as it had ben a great shete knyt at the foure corners, & was let downe to ý earth, wherin were *all maner of fourfoted beastes of the earth, and vermē & wormes and foules of the ayer. And there came a voyce to hym, ryse Peter, kyll & eate. But Peter sayd: not so Lorde, for I haue neuer eaten any thynge ý is commen or vncleane. And ý voyce spake vnto hym agayne the secōde tyme: *what God hath cleansed, ý call not ý cōmen. This was done thryse, and the vessell was receyued vp agayne into heauē.

Whyle Peter also mused in himselfe what thys vyson (which he had sene) meant: beholde, ý men which were sent frō Cornelius had made inquiraūce for Simōs house, and stode before the dore: and called out one, and asked whether Simon wyyche was syrnamed Peter were lodged there. Whyl Peter thought on the vision, the sprete sayd vnto hym: beholde, men seke the: aryse therfore, & get the downe, & go with them, & doubt not for I haue sent them. Peter went downe to the men wyyche were sente vnto hym from Cornelius & sayd: Behold, I am he whome ye seke, what is the cause wherfore ye are come? They sayd: Cornelius the captayne a iust man, & one ý feareth God, & of good report amōge all ý people of the Iewes, was warned by an holy angel to sende for ý into hys house, and to heare wordes of the. Then called he them in, *and lodged them.

And on the morowe, Peter went awaye with them, and *certeyn brethren frō Joppa accompanyed hym. And the thyrde daye entred they into Cesarea. And Cornelius wayted for them, and had called together hys kinsmen and special frendes. And as it chaunced Peter to come in, Cornelius met hym, & fell downe at hys fete, and worshypped hym But Peter toke hym vp, sayenge: stāde vp, *I my selfe also am a man. And as he talked wyth hym, he came in, and foūde many that were come together. And he sayd vnto thē: Ye knowe howe that *it is an vnlawfull thynge for a man that is a Jewe, to company or come vnto an alient: But God hath shewed me, that I shulde not call any mā cōmen or vncleane: therfore came I vnto you wythout delaye, assone as I was sent for. I aske therfore, for what intent haue ye sent for me.

And Cornelius sayd: Thys daye nowe foure dayes about thys houre, I sat fastyng & at the nynthe houre I prayde in my house: & beholde, a man stode before me in bryghte clothynge, & sayd: Cornelius, thy prayer is hearde, & thyne almes dedes are had in remēbraūce in the syght of God. Sende men therfore to go to Joppa, & cal for Simon whose syrname is Peter. He is lodged in the house of one Symon a tanner by ý see syde: which assone as he is come, shall speake vnto the. Then sent I for the immediatlye, and thou

hast well done, that thou art come. Nowe therfore are we all here present before God, to heare all thynges that are commaunded vnto the of God.

Then Peter opened his mouth, and sayd: Of a truthe I perceyue that *there is no respect of persones w̃ God, but in all people, he ý feareth him, & worketh ryght wysnesse, is accepted wyth hym.

*ii.par.xix.c Roma.ii.b Ephe.vi.b Colos.iii.b Eccle.xxxv.b Esay.lvi.b.

Ye knowe the preachynge that God sent vnto the chyldrẽ of Israel: preachyng peace by Jesu Christ, whych is Lorde ouer al thinges. ✠ Whych preachynge was publyshed thorowe all Jewry (and *began in Galile, after the baptyme whyche John preached) howe *God anoynted Jesus of Nazareth w̃ the holy goost, & with power. Which Jesus went about doynge good, & healyng al that were oppressed of the deuell, for God was with hym. And we are wytnesse of all thynges whych he dyd in the lande of the Jewes and at Jerusalem: whom they slewe, and hãged on tre. Hym God rayled vp the thyrde daye, & shewed hym openly, not to al ý people, but vnto vs wytnesses (chosen before of God for ý same intent) whyche dyd eate and drynke w̃ hym, after he arose *from death. ✠ And he cõmaũded vs to preach vnto ý people, & to testifye ý it is he, which was ordened of God to be ý iudge of quycke & deed. To hym geue *all the prophetes wytnes, ý thorowe hys name whosoeuer beleueth in hym shall receyue remission of synnes. ✠

*Act.x.a Luke.iiii.c

*Luke.xxiiii.d John.xxii.b. Mat.xxviii.d. Marke.xvi.c *Esay.liii.d

G

Whyle Peter yet spake these wordes, *ý holy goost fell on all them whych heardе the preachyng. And they of ý circũcision whych beleued, were astonnyed, as many as came wyth Peter, because that on ý Gentyls also was shed out the gyft of the holy goost. For they heardе them speake wyth tonges, and magnify God. Then answered Peter: *can any man forbyd water that these shulde not be baptysed, whyche haue receyued the holy goost as well as we? And he commaunded thẽ to be baptysed in the name of ý Lord ✠ Thẽ prayd they hym, to tary a fewe dayes.

*Actes.ii.a

*Actes.viii.c

¶ The.xi.Chapter.

¶ Peter sheweth the cause wherfore he went to ý heathen. Barnabas and Paul preache vnto the heathen. Agabus prophecyeth a derth for to come.

A

And the Apostles & brethrẽ that were in Jewry, herde that the heathen had also receyued the worde of God. And when Peter was come vp to Jerusalẽ, they that were of the circũcision cõtẽded agaynst hym, sayenge: *Thou wentest into men vncircumcised, and dyddest eate wyth them.

*Deu.xii.a

But Peter reherseд the matter from the begynnynge, & expounded it by order vnto them sayenge: *I was in ý citie of Joppa, prayenge, and in a trauce, I sawe a vision, a certeyne vessell descende, as it had bene a greate shete, let downe from heauen by the foure corners, and it came to me. Into the whych when I had fastened myne eyes, I cõsydered, & sawe *fourfoted beastes of ý earth and vermen & wormes, & foules of the ayer. And I herde a voyce sayeng vnto me: aryse Peter, slaye, and eate. But I sayde, not so Lorde, for nothyng cõmen or vncleane hath at any tyme entred into my mouth. But the voyce answered me agayne from heauen: count not thou those thynges comen, whych God hath clensed. And thys was done thre tymes. And all were taken vp agayne into heauen:

*Actes.x.b

*Lev. Deu.

D

And beholde, immediatly there were thre men alreadye come vnto the house where I was, sent from Cesarea vnto me. And the spryte sayd vnto me, ý I shuld go with them wythout doutynge. Moreouer, *these syx brethren accompanyed me, & we entred into the mans house. And he shewed vs, howe he had sene an angel in hys house, whych stode and sayde to hym: sende men to Joppa, and cal for Symon, whose syrname is Peter: he shall tell the wordes, wherby both thou and all thyne house shalbe saued. And as I begã to preache, the holy goost fell on them, *as he dyd on vs at the begynnyng. Then came it to me remembraunce, howe that the Lord sayd: *Jhon baptysed wyth water, but ye shalbe baptysed wyth the holy goost. For asmuch then as God gaue them lyke gyftes as he dyd vnto vs, when we beleued on the Lorde Jesus Christ: what was I, ý I shuld haue wythstande God? When they heardе thys, they helde theyr peace, and glorifyed God, sayenge: then hath God also to the Gẽtyls graunted repentaunce vnto lyfe.

*Actes.x.c

C

*John. Actes.i.

*They also whych were scatred abrode thorow the affliccion that arose about Stenen, walked thorowout vnto Phenices and Cypers, & Antioche, preachynge the worde to no man, but vnto the Jewes only. Some of them were men of Cypers and Syren, whyche when they were come to Antioche, spake vnto the Grekes, & preached the Lord Jesus. And the hãde of the Lord was wyth them, and a great nombre beleued and turned vnto the Lorde.

*Actes.viii.a

D

Tydynges of these thynges came vnto ý eares of ý cõgregacion, which was in Jerusalem. And they sent forth Barnabas, ý he shulde go vnto Antioche. Whyche when he came, & had sene ý grace of God, was glad, and *exhorted them all, ý w̃ purpose of hert they wolde cõtinually cleaue vnto the Lord. For he was a good man, and ful of the holy goost & of fayth: & much people was added vnto ý Lorde. Then departed Barnabas to Tharsus, for to seke Saul. And whẽ he had foũde hym, he brought him vnto Antioche.

*Actes.x.b

And it

And it chaunced that a whole yeare they had theyr conuersacion wyth the congregacion there, and taught muche people: in so muche, that the disciples of Antioche were the fyrst that were called Christen.

* In those dayes came prophetes frō the cytie of Ierusalē vnto Antioche. And there stode vp one of them named Agabus, & signifyed by the spryte, that there shulde be great dezth thozow out al the wozld which came to passe in ý Emperour Claudi⁹ dayes Then the disciples euery mā accozdynge to hys abylite, purposed to sende * socour vnto the brethren wheych dwelt in Jewzy. Which thynge they also dyd, & sente it to the elders by the handes of Barnabas and Saul.

¶ The.xii.Chapter. ✠

¶ Herode persecuteth the Christen. Kylleth James, & putteth Peter in prison, whome the Lozde delyuereth by an angell. The shamefull death of Herode.

AT the same tyme Herode the kynge stretched fozth hys hādes to vexe certen of the cōgregacō. And he kylled * James the brother of John wō the swerde. And because he sawe ý it pleased the Jewes he proceded further, and toke Peter also. Then were the dayes of swete breade. And when he had caught hym, he put hym in prison also, & delyuered hym to foure quaternions of soudyers to be kepte, entendyng after Easter to brynge hym fozth to the people. And Peter was kept in prison. But prayer was made without cealynge of the cōgregacion, vnto God foz hym. And when Herode wolde haue brought hym out vnto the people, the same nyght slept Peter betwene two soudyers, bounde wō two chaynes, & the kepers before the doze kepte the prison.

And beholde, * the angel of ý Lozde was there present, and a lyght shyned in the habitacion. And he smote peter on the syde, & stered him vp, sayenge: aryse vp quyckly. And his chaynes fell of from his hādes. And ý angell sayd vnto hym: gyrde thy selfe, & bynde on thy sandales. And so he dyd. And he sayeth vnto hym: cast thy garmēt about the, & folow me. And he came out & folowed hym, & wyst not ý it was truth whyche was done by the angel, but thought he had sene a vision. When they were past the fyrst and the sconde watch, they came vnto the yron gate, that leadeth vnto the cytie, * whych opened to them by the owne accozde. And they went out, and passed thozow one strete, and fozth wych, the angell departed from hym.

And when Peter was come to hym selfe, he sayd: now I knowe of a suerty, that the Lozde hath sente hys angell, & hath delyuered me out of the hande of Herode, and from all the waytynge foz, of the people of ý Jewes. ✠ And as he consydzed the thynge, he came to ý house of Mary ý mother of one John, whose syzname was Marke, where many were gathered togeather * in prayer. As Peter knocked at the entrye doze, a damsell came fozthe to herken, named Rhoda. And when she knewe Peters voyce she opened not the entrye foz gladnes, but ran in, & told how Peter stode before the entry. And they sayd vnto her: ý art mad: But she afirmed ý it was euen so. Thē sayd they: it is his angel But Peter cōtinued knockynge: and when they had opened the doze, & sawe hym, they were astonyed. * And whē he had beckened vnto them wō the hande, that they myghte holde theyr peace, he tolde them by what meanes ý Lozd had brought hym out of the prison. ✠ And he sayd: go shew these thynges vnto James & to the brethren. And he departed, & went into another place.

* Actes.i.b

* Actes.iij.c.

As sone as it was daye, ther was no lytell ado amōge the soudyers, what was become of Peter. Whē Herode had sought foz hym, and founde him not, he examined the kepers and commaūded them to be caryed awaye. And he descēded frō Jewzy to Cesarea, and there abode. Herode was displeased wō them of Tyre & Sidon. But they came all wō one accozde to hym, and made intercessyon vnto Blastus the kynges chāberlayne, & desyred peace, because theyr countre was nozysshed by ý kynges prouision. And vpon a daye appoynted, Herode arayed hym in royal apparell, & set hym in hys seate, & made an ozacion vnto thē. And the people gaue a showte, sayenge: it is the voyce of a God, and not of a man. And immediatly ý angell of ý Lozde smote hym, because he gaue not God the honoure, and he was eaten of wozmes & gaue vp the goost. And the wozde of God grewe and multiplyed. And Barnabas and Paul returned to Ierusalem, when they had fulfylled theyr offyce, and toke wō them * John whose syzname was Marke.

* Acte.xiij.a.

¶ The.xiii.chapter.

¶ Paul and Barnabas are called to preache amōge the heathē. Of Sergius Paulus and Elymas the sozcerer. Paule preached at Antioche.

THere were in the cōgregacyon that is at Antioche, certeyn prophetes, and teachers: as Barnabas and Symon that was called Niger, & Lucius of Cerene, and Manahen. Herode the Tetrarkes nozsfelowe, and Saul. As they ministred to the Lozde and fasted, the holy goost sayd: separate me Barnabas & Saul, foz the wozke wherunto I haue called thē. And whē they had fasted & prayed, and * layde theyr hādes on them, they let thē go. And they after they were sente fozth of the holy goost, departed vnto Seleucia, and from thence they sayled to Cypzus. And when they were at Salamine, they shewed the wozde of God in the synagoges of ý Jewes. And they had * John to theyr minister.

* Nu.xvdiij.b Actes.xi.b xiij.c.xiv.d. i.Tim.i.b and.v.b ii.Tim.i.b

* Acte.xij.b.

B When they had gone thorowe the yle vn
to Paphos, they founde a certeyne sorcerer,
(a false prophete, a Jewe) whose name was
Bariesu, whyche was wyth the ruler of the
coũtre one Sergius Paulus a prudent man
The same ruler called vnto hym Barnabas
& Saul, & desyred to heare the word of God
*Exod. viii. a and. viii. b. Actu. viii. b But Elimas *the sorcerer (for so is hys na-
me by interpretacion) wythstode them, and
sought to turne the ruler away frõ the fayth
Then Saul (whyche also is called Paul)
beynge full of the holy goost, set his eyes on
hym, and sayd: O full of all subtelty & dys-
ceytfulnesse, thou chylde of the deuell, thou
enemy of all rycht eousnes: wylt ẽ not cease
to peruerte the straycht wayes of ẽ Lorde?
And nowe beholde, the hande of the Lord is
vpon the, and thou shalt be blynde, and not
se the Sunne for a season. And immediatly
there fell on hym a mysle & a darcknes, and
he went about, sekynge thẽ that shuld leade
hym by the hande. Then the ruler when he
*Joh. vi. b sawe what had happened *belcued, & won-
dred at the doctrine of the Lorde.

C When Paul departed frõ Paphos, they
that were w̃ hym, came to Perga in Pam-
*Actes. xv. g philia: and *John departed from them, and
returned to Jerusalem. But they wandred
thorow the countreyes, and came from Per-
ga to Antioche in Pisidia, & wente into the
synagoge on the saboth daye, & sate downe.
And after the lecture of the lawe & the pro-
phetes, the rulers of the synagoge sent vnto
thẽ, sayenge: Ye men & brethren, yf ye haue
any sermon to exhorte the people, saye on.
*Actes. xiii. c Then Paul stode vp, and *beckened with
the hande for sylence, and sayd: Men of Is-
rael, and ye that feare God, geue audience.
The God of thys people chose oure fathers,
and exalted the people, when they dwelte as
*Exo. xiiii. a straũgers in the lande of Egypt, and *with
an hye arme brought he them out of it, and
about the tyme of fourtye yeares, suffred he
they maners in the wyldernes. And he de-
stroyed seuen nations in the lande of Cana-
*Josu. xiii. d & Judi. i. a an, *and deuyded they lande to them by lot
And afterwarde, & he gaue vnto thẽ iudges
about the space of foure hundred and fyftye
yeares, vnto the tyme of Samuell the pro-
*i. Re. viii. a & ii. Reg. v. a phet. And afterward, they *desyred a kinge
and God gaue vnto them & Saul the sonne
D of Cis, a man of the tribe of Ben Jamin, by
the space of fourtye yeares. And when he
was put downe, he set vp Dauid to be they
*i. Re. xvi. a. Psalm. lxxxix. c kynge, of whom he reported, sayenge: * I
haue founde Dauid the sonne of Jesse, a mã
after myne owne herte, whyche shall fulfyll
all my wyll.
*Psa. cxxxvi. c i. Reg. xiii. b * Of thys mans seed hath God (accor-
dynge as he had promysed) broughte forth
to Israel, a sauioure, one Jesus, when John
had fyrste preached before hys commynge
*the baptyme of repentaunce to Israel.
And when John had fulfylled his course, he
sayd: *whom ye thynke that I am, ẽ same
am I not. But beholde, there cometh one af
ter me, whose shoes of hys fete I am not
worthy to loose.

✠ Ye men and brethren, chyldren of the
generacion of Abraham, and whosoeuer a-
monge you feareth God, *to you is thys
worde of saluacion sent. For the inhabiters
of Jerusalem & they rulers, because *they
knewe hym not, nor yet the voyces of the
Prophetes whych are reade euery Saboth
daye, they haue fulfylled them, in condem-
pnynge hym: * And when they founde no
E cause of death in hym, yet desyred they Py-
late to kyll hym. And when they had fulfyl-
led all that were wrytten of hym, they toke
hym downe from the tree, & put hym in a se-
pulchre. But God rayled hym agayne from
death. *(the thyrde daye) and *he was sene ma-
ny dayes of them whych came vp with him
from Galile to Jerusalem: Whych are hys
wytnesses vnto the people.

And we declare vnto you, howe that the
promesse (which was made vnto ẽ fathers)
God hath fulfylled vnto they chyldren (euẽ
vnto vs) in that he rayled vp Jesus agayne,
✠ euen as it is wrytten in the seconde
psalme: * Thou art my sõne, this day haue
I begottẽ the. As cõcernyng that he rayled
hym vp from death, now nemore to returne
to corrupcion he sayd on thys wyse: * The
holy promyses made to Dauid, wyll I geue
faythfully to you. Wherfore, he sayeth also
in another place. * Thou shalte not suffer
thyne holy to se corrupcion. For Dauid (af-
ter he had in hys tyme fulfylled the wyll of
God) & fell on slepe, & was layde vnto hys fa
thers, & sawe corrupciõ. But he whom God
rayled agayne sawe no corrupcion.

Be it knowen vnto you therfore (ye men
and brethren) that *thorow this mã is prea
ched vnto you the forgeuenes of sinnes, and
that by hym, all that beleue, are iustifyed frõ
all thynges, from whych ye couldẽ not be iu-
stifyed by the lawe of Moses. Beware ther
fore, lest that fall on you, whyche is spoken
of in the prophetes: *Beholde, ye despysers
and wonder, & perysshe ye: for I do a worke
in youre dayes, whyche ye shall not beleue,
though a man declare it you.

Whẽ the Jewes were gone out of ẽ cõgre-
gacion the Gentyls belought ẽ they wolde
preache the worde to them the next Saboth
whẽ the cõgregacion was broken vp, ma-
ny of the Jewes and vertuous proselites fo
lowed Paul & Barnabas, whyche spake to
them: & *exhorted thẽ to cõtinue in the grace
of God. ✠ And the next Saboth daye came
almost the whole cytie together, to heare the
worde of God. But whẽ the Jewes sawe the
people

people they were ful of indignacion & spake agaynst those thinges, whiche were spoken of Paul, spekyng agaynst it, & raylynge on it: Then Paule and Barnabas wered bolde & sayd: it was mete * that the worde of God shulde first haue bene preached to you. But seynge ye put it from you, and thynke youre selues vnworthy of euerlastinge lyfe: lo, we turne to the Gentyls: For so hath the Lorde commaunded vs. * I haue made the a lyght of the Gentyls, that thou be the saluaciõ vnto the ende of the worlde.

Whan the Gentyls heard this, they were glad and glorifyed the worde of the Lord, & beleued, euen as mani as were ordeyned vnto eternall lyfe. And the worde of the Lorde was published thorowe out all the regyon: But the Iewes moued the deuoute and honest wemen, and the chefe men of the cytie, & reased persecucyon against Paul and Barnabas, and expelled thē out of their coostes: * But they shoke of the duste of their fete agaynst them, and came vnto Iconium. And the disciples were fylled with ioye and with the holy goost. ✠

¶ The.xiiii.Chapter.

¶ Paul and Barnabas preache at Iconiũ, som beleue, some stere vp sedicion. At Lystra they wold do sacrifice to Barnabas and Paul, which refuse it and exhorte the people to worshyppe the true God. Paul is stoned: after that cõmeth he to Derba, Listra, Iconiũ & to Antioche.

AND it fortuned in Iconiũ, that they wēt both together into ý synagoge of the Iewes, and so spake, that a greate multitude both of the Iewes & also of the Grekes beleued. But ý vnbeleuyng Iewes, steryd vp, and vnquyeted the myndes of the gentyls agaynste the bretheren: Longe tyme abode they there, and quyt thē selues boldly with the helpe of the Lord, which gaue testimony vnto the worde of his grace, & * graũted sygnes and wondres to be done by theyr handes. But the multitude of the cytie was deuyded: and parte helde wyth the Iewes, & parte wyth the Apostles.

When there was an assaute made both of the gentyls & also of ý Iewes with their rulers, to do them vyolence, and to stone them they were ware of it, and * fled vnto Lystra and Derba, cyties of Lycaonia, and vnto ý regyon that lyeth rounde aboute, and there preached the Gospell. (and all the multitude was moued at theyr doctrine, but Paul & Barnabas tarryed styl at Lystra.) And ther sate a certayne mã at Lystra weake in his fete, beyng * a crepel from his mothers wombe, and neuer had walked The same heard Paul preache, whyche beholdynge hym, and perceaynge that he had fayth to be whole, sayde with a loude voyce: Stande vpryght on thy fete: And he * stert vp, and walked. And whē the people sawe that Paul had done, they lyfte vp theyr voyces, sayinge in ý speache of Lycaonia: ‡ Goddes are come downe to vs in the lykenes of men. And they called Barnabas Iupiter, & Paul Mercurius because he was ý preacher. Thē Iupiters prest, which dwelt before theyr cytie, broughte oxen and garlandes vnto the porche, and wolde haue done sacrifyce with the people.

Which when ý Apostles, Barnabas and Paul herde of, they rent theyr clothes, & ran in amonge the people, cryinge and sayinge: Syrs why do ye thys? * We are mortall men lyke vnto you, and preach vnto you, that ye shulde turne from these vanyties vnto the lyuynge God, ‡ which made heauen and erth and the see and all thynges that are therin: the whych in tymes past suffred all nacyons to walke in theyr owne wayes. * Neuertheless, he left not hym selfe wythoute wytnes, in that he shewed his benefytes from heauē, in geuyuge vs rayne and frutefull seasons fyllyng oure hartes with foodes & gladnes. And wyth these sayenges, scace refrayned they the people, that they had not done sacrifyce vnto them.

Thyther came certayne Iewes from Antioche and Iconium: whych (whan they had obtayned the peoples consent * and had stoned Paul) drewe him out of the cytie, supposynge he had bene deed. Howbeit as the disciples stode roũde about him, he arose vp, and came into the cytie. And the nexte day he departed with Barnabas to Derba And whã they had preached to that citie, & had taught many, they returned agayne to Lystra, and to Iconium and Antioche, and strengthed ý disciples soules agayne, and * exhorted thē to continue in the fayth affyrmynge that we must ‡ thorow moche tribulacyon entre into the kyngdome of God. And whan they had ordeyned them elders by electcyon in euerye congregacyon, and had prayed and fasted, they commended them to the Lorde on whõ they beleued. And whan they had gone thorowe out Pisidia, they cam to Pamphilia, & whã they had preached the worde in Perga, they descended into ý cytie Attalia, & thence departed by shyppe to Antioche from whēce they were commytted vnto ý grace of God to ý worcke which they fulfilled. Whē they were come, and had gathered the congregacyõ together, they reherse all that God had done by them and howe he hadde opened the dore of fayth vnto the Gentyls. And there they abode longe tyme with the disciples.

¶ The.xv.Chapter.

¶ Mariaunce aboute cyrcumcysyon. The Apostles parcelye the matter at Ierusalē. Paul & Barnabas preach at Antioche.

A

*Gala.v.a And certayn men which cā downe from Jewrye, taught the brethrē *excepte ye be circūcised after the maner of Moses, ye cannot be saued. So whē ther was rysen dyssencion & disputynge not a lyttell vnto Paule & Barnabas agaynst them, they determyned ý Paul and *Barnabas, and certayne other of thē shulde go vp to Jerusalem vnto the Apostles and elders about thys questyon. And after they were brought on theyr waye by the congregaciō, they passed ouer Phenices and Samaria, declarynge the conuersyon of the Gentyls, and they brought greate ioye vnto all the brethren. And whē they wer come to Jerusalem, they were receaued of the congregacyon and of the Apostles and elders. And they declared all thinges that God had done by them. Then rose vp certayne of the secte of ý Phariseis, which dyd beleue saying that it was nedefull to circumcyse them and to commaūde them to kepe the lawe of Moses. And the Apostles and elders cam together, to reason of thys matter.

*Gala.ij.a

And whē ther was moche disputyng, Peter rose vp, & sayd vnto them: Ye men & brethren, ye know how that a good whyle ago, God dyd chose amōge vs, ý the Gentyls by my mouth shuld heare the worde of the Gospell, and beleue. And God whych *knoweth the hertes, bare them wytnes, and gaue vnto them the holy goost, euen as he dyd vnto vs, & put no difference betwene vs and thē seynge ý wyth fayth he *purifyed theyr hertes. Nowe therfore, why tempte ye God, to put on the disciples neckes the yoke ‡ whych ne ther our fathers nor we were able to bere? But we beleue, that thorowe ý grace of the Lorde Jesu Christ, we shalbe saued, as they do. Then all the multitude was peased and gaue audience to Barnabas & Paul, whych tolde what sygnes & wondres God had shewed amonge the Gentyls by them.

*Actes.i.b Psalm.vii.c i.pa.xxviii.b

*Joh.xiv.b and.xv.a.

‡ Actes.vii.g

C And whē they helde their peace, James answered, saying: Men & brethren, herkē vnto me. Simeon told, how God at ý begynning dyd vysyt ý gentyls, to receaue of thē a people in his name. And to this agree ý wordes of the prophetes, as it is writtē: *After this I wyll returne, and wyll buylde agayne the tabernacle of David, which is fallen downe and that which is fallen in decaye of it, wyll I buylde agayne, and I wyll set it vp, that the resydue of mē myght seke after the Lord & also the Gentyls vpon whom my name is named, sayth the Lord, which doth al these thynges: knowē vnto God are all hys worke frō ý begynnyng of ý worlde. Wherfore my sentence is, ý we trouble not thē: whych frō amonge the Gentils, are turned to God: but that we wryte vnto them, that they abstayne them selues *from fylthynes of ymages, and from fornicacyon, and from strangled, and & from blonde. For Moses of olde tyme hath in euery cytie thē ý preache hym, in the synagoges, when he is red euery Sabboth daye.

*Amos.ix.d

*Exod.xx.a

& Gene.ix.a Leui.vii.c and.xvii.b

D

Then pleased it the Apostles and elders with ý whole congregacion, to sende chosen men of theyr owne company to Antioche w̄ Paul and Barnabas. They sent *Judas (whose syrname was Barsabas) and Sylas, whych were chefe men amonge the brethren, and gaue them letters in theyr hādes after thys maner.

*Joh.xiv.

The Apostles, and elders and brethren send gretinges vnto the brethren whych are of the Gentyls in Antioche, Syria and Cylicia. For as moche as we haue heard, that certayne whych departed frō vs, haue troubled you wyth wordes, and combred youre myndes, saying: Ye must be circumcised, and kepe the lawe, to whom we gaue no soch cōmaundemēt. It semed therfore to vs a good thynge, when we were come together wyth one accorde, to sende chosen men vnto you, with oure beloued Barnabas and Paul, mē that haue ieoparded their liues for the name of oure Lorde Jesus Christ. We haue sent therfore Judas and Sylas, whych shal also tell you the same thynges by mouth. For it semed good to the holy goost and to vs, to charge you with nomore, thē these necessary thynges: that is to say, that ye abstayne frō thinges offered to ymages, and from blond, and from strangled, and from fornicacyon. From whych yf ye kepe your selues, ye shall do well. So fare ye well.

E

F

When they therfore were departed, they cam to Antioche and gathered ý multitude together, & deliuered the pystle. Which whē they had red, they reioyse of the cōsolacyon. And Judas & Silas beynge Prophetes, exhorted the brethren with moch preaching, & strengthed them. And after they had taryed there a space, they were let go in peace of the brethrē vnto ý Apostles. Notwithstandyng it pleased Sylas, to abyde there still. (but Judas departed alone to Jerusalem) Paul and Barnabas cōtinued in Antioche:, teachynge & preachyng ý worde of the Lorde w̄ other many.

G

But after a certayne space, Paule sayde vnto Barnabas: Let vs go agayne, & visite oure brethren in euery cytie where we haue shewed ý word of ý Lorde, & se how they do. And Barnabas gaue counsell to take wyth them John, whose syrname was Marcke. But Paul wold not take him vnto their cōpany *which departed frō them at Pamphilia, & went not wyth thē to the worcke. And the cōtencyon was so sharpe betwene them, that they departed asunder one frō the other & so Barnabas toke Marcke, & sayled vnto Cypers. And Paul chose Silas, & departed beynge

*Actes.xiii.a

beynge commytted of the brethren vnto the grace of God. And he went thorowe Cyria and Cylicia, stablishyng the congregaciõs: (cõmaũding to kepe ý preceptes of ý Apostles & elders.)

¶ The. xvi. Chapter

¶ Timothy is circumcysed. Paul preacheth at Philippos, and ther is he put in prison.

THen cam he to Derba & to Lystra. And beholde, a certayne dyscyple was ther named Timotheus a woman's sonne which was a Jewesse & beleued: but hys father was a Greke. Of whõ reported well the brethren that were at Lystra & Iconiũ. Hym wolde Paul that he shuld go forth wꝶ hym, & toke and circũcysed him, because of ý Jewes which wer in those quarters: for they knewe al, that hys father was a Greke. As they went thorow ý cities they delyuered them the decrees for to kepe, that were * ordeyned of the Apostles and elders, which were at Jerusalem. And so wer the congregacions stablysched in the fayth, & encreased in nombre dayly.

Whẽ they had gone thorow out Phrygia: and ý region of Galacia, and * were forbydden of the holy goost to preache the worde in Asia, they came to Mysya, and sought to go into Bethynia. But the spryte suffred them not: but whã they had gone thorow Mysya they came downe to * Troada. And a visyõ appeared to Paul in the night. Ther stode a man of Macedonia and prayed him, sayng: come into Macedonia, & helpe vs. After he had sene ý vysyon, immediatly we prepared to go into Macedonia, beyng certifyed that the Lorde had called vs, for to preach ý gospell vnto thẽ. Whan we losed forth then frõ Troada, we came wꝶ astrayte course to Samothracia, & ý nerte daye to Neapolin, and from thence to Philippos whych is the chefe cytie in ý partes of Macedonia, & a fre cytie.

We were in that cytie abydyng certayne dayes. And on ý Saboth dayes we wẽt out of the cytie beside a ryuer, where men were wont to praye. And we sate downe, & spake vnto the wemẽ which resorted thyther. And a certayne woman (named Lidia) a seller of purple, of ý cytie of Thyatira, whych worshypped God, gaue vs audiẽce. Whose hert the Lorde opened, that she attẽded vnto the thynges, which Paul spake. When she was baptised, & her housholde, she besought vs, sayinge: Yẽ ye thyncke that I beleue on the Lorde come into my house, and abyde there. And she * constrayned vs.

And it fortuned as we went to prayer a certayn damsel possessed with a spryte that prophesyed, met vs, which brought her master, & masters moche vauntage wꝶ prophesying. The same followed Paul and vs and cryed, sayinge: * these men are the seruaunts of the moost hye God, which shewe vnto vs the waye of saluacyon. And thys dyd she many dayes. But Paule not contẽt, turned aboute, and sayde to the spryte I commaũde the * in the name of Jesu Christ, that thou came oute of her. And he came oute the same houre.

And when her master and maistres sawe that * ý hope of their gaynes was gone, they caught Paul and Sylas, and drue thẽ into the market place vnto the rulars & brought thẽ to the officers, sayinge: These men trouble oure citie seyng they are Jewes & preach ordinaunces, which are not lawful for vs to receaue, nether to obserue, seyng we are Romaynes. And the people rãne agaynst them and the officers rent theyr clothes, & cõmaũded thẽ to * be beatẽ with roddes. And when they had beaten them sore, they cast thẽ into prison, commaundyng the iayler of the prison to kepe them diligently: Which when he had receaued such cõmaundment, thrust thẽ into the ynner prison, & made theyr fete fast in the stockes.

At mydnyght Paul & Sylas prayed, and lauded God. And the prisoners heard them. And sodenly ther was a greate earthquake, so that the foũdacion of the prison was shaken, and * immediatlye all the dores opened and euery mans bandes were loosed. When ý keper of the prison waked out of hys slepe and saw the prison dores open, he drue oute his swearde and wolde haue killed him selfe supposyng that the prisoners had bene fled. But Paul cryed with a loud voyce, sayinge: do thy selfe no harme, for we are all heare. Then he called for a lyght, & sprange in, and cã tremblyng vnto Paul, and fell downe at the fete of Paul & Silas, and brought them out, and sayd: Syrs * what must I do to be saued? And they sayde: ‡ beleue on the Lorde Jesus & thou shalt be saued & thy housholde. And they preached vnto him the worde of ý Lord, & to all that were in his house. And he toke them ý same houre of the nyght, & washed their woundes, and was baptysed & all they of hys housholde straygyt waye. And when he had brought them unto hys house, he set meat before them, and * loyed that he wyth all hys housholde, beleued on God.

And when it was daye, the officers sent ý ministers, sayinge: let those men go. The keper of the prison tolde thys sayinge to Paule ý officers haue sent word to lose you. Nowe therfore, get you hence and go in peace. Thẽ sayde Paul vnto them: they haue beaten vs openly vncondẽned, for all that we are Romayns, and haue cast vs into prison: & now wolde they sende vs awaye preuely? Naye verely, but let thẽ come them selues, & fet vs out. When the ministers tolde these wordes

vnto

* Mark. b. a
* Mat. xvi. b
* Actes. xix. e
* ii. Cor. xi. f
* Actes. b. b and. xii. b.
* Luke. iii. a Actes. ii. f and. fr. a
‡ John. vi. d
* Luke. xix. g

vnto the officers, they feared when they he-
* Mat.viii.d arde, that they were Romaynes * they came
and besought them: and brought them oute,
and desyred them, to depart out of the cytie.
And they went out of the preson, and entred
into the house of Lydia, and when they had
sene the brethten, they comforted them, and
departed.

¶ The.xvii.Chapter.

¶ Paul commeth to thessalonica, wher the Jewes set ꝑ cytie on a rore. Paul escapeth and cõmeth to Athens where he preacheth the true and vnknowen God.

A So they made their iourney thorowe Amphipolis: and Appolonia, they came to Thessalonica, where was a Synagoge of the Jewes. And Paul (as hys maner was) went in vnto them, and thre Saboth dayes declared out of the scripture vnto them, openynge & allegyng, that * Christ
* Lu.xxiiii.g must nedes haue suffred, & rysse agayn from death, and that this Jesus was Christ, whõ
* Act.xxviii.f (sayde he) I preache to you. And * some of them beleued, and cam and companyed with Paul and Sylas, and of the deuout Grekes a greate multitude, and of the chefe wemen, not a fewe.

But the Jewes whych beleued not, had indignacyon and toke vnto them euyl men, whych were vagabũdes, and gathered a cõ-
B panye, and set all the cytie on a roze, & made assaute vnto the house of Jason, & sought to bryng them out to ꝑ people. And when they founde thẽ not, they drue Jason, & certayne brethrẽ vnto the heades of the cytie crynge: these that trouble the worlde, are come hyther also, whom Jason hath receaued preue-
* John.xiv.c ly. * And these al do contrary to the decrees of Cesar, affirmynge another kynge, one Jesus. And they troubled the people, & the officers of the cytie, whẽ they heardẽ these thynges. And when they were sufficiẽtly answered of Jason, & of the other, they let them go.

And the brethren immediatly sent awaye Paul and Sylas by nyght vnto Berrea.
C Whych when they were come thyther, they entred into ꝑ Synagoge of ꝑ Jewes. These were the noblest of byrth amõg thẽ of Thessalonica, which receaued the worde with all diligence of mynde, and searched * the scrip-
* John.v.g ptures dayly, whether those thiges wer euẽ so. And many of them beleued: also of worshypfull wemen which were Grekes, and of men not a fewe. When ꝑ Jewes of Thessalonica had knowledge that ꝑ worde of God was preached of Paul at Berrea: they cam and moued the people there. And then immediatly the brethren sent awaye Paul to go
* Act.xviii.b as it were to the see: but * Sylas and Timo
D theus abode there styll. And they that guyded Paul brought him vnto Athens and receaued a commaundement vnto Sylas and Timotheus, for to com to hym wõ spede and came their a waye. Whyle Paul wayted for thẽ at Athẽs, hys spryte was moued in him, when he sawe the cytie geuen to worshyppynge of ymages. Then dysputed he in the synagoge wyth the Jewes, and wyth the deuoute personnes: and in the market dayly wyth them that came vnto him by chaunce: Certayn Philosophers of the Epicures and of the Stoyckes, dysputed wyth hym. And some ther were which sayd: what wyll thys babler saye? Other sayde: he semeth to be a tydynges brynger of newe deuyls, because he preacheth vnto them Jesus and the resur-
E recciõ. And they took him, and brought him into Marce street, saying: may we not know what thys new doctrine wherof ꝑ speakest, is? For thou bryngest straunge tydynges to our eares. We wolde knowe therfore, what these thinges meane. For all the Athenians and straungers whych were there, gaue thẽ selues to nothyng els, but ether to tell, or to heare some newe thynge.

Paul stode in the mydde of Marce strete & sayde: ye men of Athens, I perceaue that in all thinges ye are to superstitious. For as
F I passed by, and behelde the maner howe ye worshyp youre goddes, I founde an aulter wherin was writtẽ: vnto ꝑ vnknowẽ God. Whom ye then ignorantly worshyppe, hym shewe I vnto you: * God ꝑ made the worlde
* Gene.i.a and all that are in it (seyng that he is Lorde Actes.xiiii. of heauen and earth) ‡ dwelleth not in tẽples Psal.xcvi. made wyth handes, nether is worshypped Apoca.xxiii. ‡ with mennes handes, as though he neded of Actes.xvii. eny thynge, seyng he hym selfe * geueth lyfe Esa.xlvi.a and brethe to all men euery where and hath xii. Ber.xiii. made of one bloude all nacyons of mẽ, for to * i. Pare.v. dwell on all the face of the earthe, and hath Gene.i.b assygned before, how longe tyme, & also the endes of their inhabitacyon, that they shuld seke God, yf they myght fele and fyndẽ him, though he be not farre from euery one of vs. For in hym we lyue, moue, and haue oure beynge, as certayne of youre owne Poetes sayd: For we are also his generacyõ. For as moch then as we are the generacion of God,
G we ought not to thynke that the God head is lyke vnto golde, syluer or stone, grauẽ by crafte and ymaginacion of man.

* And the tyme of this ignorauce God re-
* Roma.iii. garded not. ‡ But now biddeth all men euery where repẽt because he hath appoynted a day, in the which he wyl iudge the world wẽ ryghteweslnes, by that man by whõ he hath appoynted, & hath offered fayth to al mẽ, after that he had rayled him from death.

When they heardẽ of the resurrecciõ frõ death, som mocked, & another sayd: we wyll heare the agayne of thys matter. So paule departed from amonge them. Howbeit certayne men claue vnto hym and beleued: a-

monge

monge the whyche was Dyonysyus a senatoure, and a woman named Damaris, and other wyth them.

¶ The.xviii.Chapter.

¶ Paul preacheth at Corinthum, contynuinge there a yere and a halfe, goeth agayne into Syria, commeth to Ephesus Cesarea & Antioche. Of Apollos Aquila and Priscilla.

I After thys, Paul departed frō Athens, & came to Corynthum, and founde a certayne Jewe named * Aquila, borne in Ponthus, lately come from Italie wyth hys wyfe Priscilla (because that the Emperour Claudius had commaūded all Jewes to departe frō Rome) and he drewe vnto them, because he was of the same crafte, he abode wyth them, and wrought: theyr crafte was to make tentes. And he preached in ý synagoge euery Sabboth daye ✠ (setteyng forth in ý meane whyle ý name of ý Lorde Jesu) and exhorted the Jewes and the gentyls.

When * Silas and Timotheus wer come from Macedonia, Paul was cōstrayned by the spryte, to testifye to the Jewes that Jesus was very Christ. And when they sayde contrary & blasphemed * he shoke hys rayment and sayde vnto them: youre bloude be vpon youre owne heades: from hence forthe wyll I go blamelesse vnto the gentyls. And he departed thēce, and entred into a certayne mannes house, named Justus, a worshipper of God, whose house ioyned harde to the synagoge. Howbeit, one Crispus the chefe ruler of the synagoge * beleued on the Lorde wō all his houshold, and many of the Corinthians whan they gauc audyence, beleued, and were baptised.

B Then spake the Lorde to Paul in ý nyght * by a vysyon: be not afrayde, but speake, & holde not thy peace: for I am with the, & nomā shall inuade the: that shal hurte the. For I haue moch people in thys citie. And he cōtinued there a yeare and syxe monethes, and taught them the worde of God.

When Gallio was ruler of the countre of Acaia, the Jewes made insurrecyon wyth one accorde against Paul, and brought him to the iudgement seate, saying: thys felowe counceleth men to worship God contrary to ý lawe. And whā Paul nowe was about to opē his mouth, Gallio sayde vnto ý Jewes: yf it were a matter of wronge, or an euyll dede (O ye Jewes) reason wolde ý I shulde heare you: but yf it be a questyon of wordes or of names, or of youre lawe, loke ye to it youre selues. For I wyll be no iudge of such matters, and he draue them from the seate. Thē al the Grekes toke Sosthenes the chefe ruler of the Synagoge, and smote hym before the iudges seate. And Gallio Cared for none of those thynges.

Paul after thys, tarryed there yet a good while, and then toke his leaue of the brethrē and sayled thence into Syria. Priscylla and Aquila accompanyenge him. And * he shore his head in Cēchrea, for he had a vowe. And he came to Ephesus and left them there, but he hym selfe entred into the Synagoge, and reasoned with the Jewes. When they desyred hym to tary longer tyme wyth them, he consented not, but bad them farewel sayeng I must nedes (at thys feast that cometh) be in Jerusalē: but I wyll returne agayne vnto you * yf God wyl. And he departed from Ephesus: and whā he was com vnto Cesarea and ascended vp and saluted the cōgregaciō he departed vnto Antioche: and when he had taryed there a whyle, he departed: and went ouer al the countre of Galacia and Phrygia by order, strengthynge all the disciples. C

And a certayne Jewe named * Apollos, borne at Alexandria, came to Ephesus, an eloquēt man, and mygthy in the scriptures. The same was informed in the waye of the Lorde, and spake feruently in the spryte, and taught diligently the thinges of the Lord, & knewe but the baptyme of John onely. And the same began to speake boldly in the Synagoge. Whō When Priscilla & Aquila had heardc they toke him vnto thē, & expounded vnto hym the waye of God more perfectly. D

And whē he was disposed to go into Acaia the brethren wrote exhortynge the disciples to receaue hym. Whych whan he was come helped them moche whyche had beleued thorowe grace. For he ouercame the Jewes mygthely, and that openly, shewyng by the scryptures, that Jesus was Christ.

¶ The.xix.Chapter. ✠

¶ Of the twelue men that were baptised at Ephesus & what mytacles were done by Paul. Demetrius moued sedycyon in the cytye.

A It fortuned ý whyle Apollo was at Corynthū, Paul passed thorow the vpper coastes, & came to Ephesus, and founde certayne disciples, and sayde vnto them: haue ye receaued the holy goost, sence ye beleued? And they sayde vnto hym: no, we haue not heardc whether ther be eny holy goost or no. And he sayd vnto them, wher wyth were ye then baptysed? And they sayde: wyth Johns baptyme. Thē sayde Paule: * John verely baptysed wyth the baptyme of repentaunce, sayinge vnto the people that they shulde beleue on hym, which shulde come after hym: ý is on Christ Jesus. When they heardc thys, they were baptysed in the name of the Lord Jesu. And whan Paule ‡ layde his handes vpon them, * the holye goost came on them, and they ‡ spake with tonges, and prophesied, and all the men were aboute twelue.

And

* Anme.vi.b
* Deut.vi.b Jaco.iii.c
* 1.Cor.i.b iii.a.xvi.c
* Gen.i.a Actes.xiii. Psal.xiii. Apoca.xiii. ‡ Actes.vii. Esa.xvi.a iii.Ro.viii.
vi. Pars.b Gene.i.b
* Roma.i ‡ Ru.xxiii.
* Mat.iii.b, Marke.i.a Luke.iii.c John.i.b ‡ Actes.vi.b viii.c.xiii.a Num.xxvii.b i.Tim.iiii.b and.v.b ii. Timo.i.b
* Actes.ii.a iiii.c.xix.b. ‡ Mat.viii.b Actes.c.a

And he wēt into the synagoge, and behaued hym selfe boldely for ý space of thre monethes, disputyng and geuynge them exhortacions of the kyngdom of God. ✠ When dyuers wered hard herted and beleued not, but spake euyll of ý wayе of ý Lorde (& that before ý multitude) he departed frō thē, & separated ý discyples. And he disputed daylyn ý scole of one called Tyrannus. And this cōtinued by the space of two yeares: so that all they which dwelt in Asia, heard ý worde of the Lord Jesu, both Jewes and Grekes.

C And God * wrought specyall myracles by the handes of Paul: so that from his bodye, wer brought vnto the sicke, napkins & partelettes, & the dyseases departed from them and * the euyll spretes went out of them.

* Mat.xvi.d
Actes.d.c
* Mat.xvi.d

Then certayne of the vagabōude Jewes exorcistes, toke vpon them to cal ouer them (which had euyll spretes) ý name of ý Lorde Jesus, sayinge: We adiure you by * Jesu, whom Paul preacheth. And ther were seuen sonnes of one Sceua a Jewe and chefe of ý prestes whyche dyd so. And the euyll sprete answered and sayd: Jesus I knowe, & Paul I knowe: but who are ye? And the man in whom the euyll sprete was, ranne on them, and ouercame them, and preuayled agaynst thē, so that they fled out of that house naked and wounded. And this was knowen to all the Jewes and Grekes also, which dwelt at Ephesus, & feare came on thē all, & the name of the Lorde Jesus was magnyfyed.

* Mat.vii.c
D

* Mar.i.a

And many that beleued, came, and * confessed and shewed theyr workes. Many of them whych vsed curyous craftes: brought their bokes, and burned them before all mē, and they counted the pryce of them, & founde it fyfty thousande syluerlinges. So myghtely grew the word of God, and preuayled. After these thinges were ended, Paule purposed in the sprete (whan he had passed ouer Macedonia and Achaia) to go to Jerusalē, sayinge: after I haue bene there I must also se Rome. So sent he into Macedonia two of them that ministred vnto hym, euen Timotheus & Erastus: but he hym selfe remayned in Asia for a season.

E The same tyme ther arose no lytell a do aboute that waye. For a certayne man named Demetrius, a siluersmith (which made syluer shrynes, for Diana) was not a lytell beneficiall vnto the craftes men. Whom he called together wyth the workemen of lyke occupacion, and sayd: Syrs, ye knowe that by this crafte * we haue aduauntage. Moreouer, ye se and heare that not alone at Ephesus, but almoste thorowe out all Asia, thys Paul hath persuaded & turned awaye moch people, sayinge: that * they be not goddes whych are made wyth handes. So that not only this our crafte cometh into parell to be set at nought: but also that the temple of the great goddesse Diana shuld be despised, and her magnificence shuld be destroyed, whom all Asia and the worlde worshyppeth.

* Actes.xvi.d
* Psal.cxv.a

& Whē they hearde these sayinges, they wer full of wrath, and cryed out sayinge: Greate is Diana of the Ephesians. And all the cytie was on a rore, and they rushed into the comen hall with one assent, and caught Gaius and Aristarcus, men of Macedonia, Paules companions. Whē Paul wolde haue entred in vnto the people, the discyples suffred him not. But certayne of ý chefe of Asia (which were his frendes) sent vnto hym, desyrynge hym, that he wolde not preace into the comē hall. Some therfore cryed one thyng & some another, and the congregacyon was all out of quyete, and the moore parte knewe not wherfore they were come together. K

Some of the company drue forth Alexander, the Jewes thrustynge hym forwardes, Alexander * beckened wyth the hande, and wolde haue geuē ý people an answer. Whē they knewe that he was a Jewe, there arose a shoute almost for the space of two houres, of all men, cryinge: greate is Diana of the Ephesians. * Actes.

When the towne clarke had ceased ý people, he sayde: ye men of Ephesus, what man is it that knoweth not how that the cytie of the Ephesians is a worshypper of the great goddesse Diana, of the ymage whyche came from heauen. Seinge then that no mā sayth here agaynst, ye ought to be content, and to do not hynge rashly: for ye haue brought hyther these men: whych are nether robbers of churches, nor yet despisers of your goddesse. Wherfore, yf Demetrius & the craftes men which are with hym, haue a matter agaynst eny man, the lawe is open, and there are rulers, let them accuse one another. But yf ye go aboute eny other thynge, it shal be determyned in a lawfull congregacyon. For we are in ieopardye to be accused of thys dayes vproure, for as moche as there is no cause, wherby we maye geue a reckenynge of this concourse of people. And when he had thus spoken, he let the congregacion departe. G

¶ The xx. Chapter

¶ Paul goeth into Macedonia and into Grece. At Troas he rayseth vp a dead body. At Ephesus he calleth the elders of the congregacyon together, commytteth the keppnge of Gods flocke vnto thē, warneth them of false teachers, maketh his prayer wyth them, and departeth to shyppe.

After that the rage was ceased, Paule called the dyscyples vnto hym, and toke hys leaue of them, and departed for to go into Macedonya. And when he had gone ouer those partyes, and had geuen them alonge exhortacyon, he came into I

Grece

Greece & there abode. iii. monethes. And whē
ꝑ Jewes layde wayt for hi as he was about
to sayle into Syria, he purposed to returne
thorow Macedonia. Ther accōpanyed him
into Asia, Sopater of Berrea, & of Thessa-
lonia, Aristarcus & Secundus and Gayus
of Derba, & Timotheus: & oute of Asia Ty
chicus and * Trophimus. These goyng be-
fore tarryed vs at Troas. And we sayled a-
daye frō Philippos after the dayes of swet
bread, and cam vnto them to Troas in fyue
dayes, where we abode seuen dayes.

And vpō one of the Sabboth dayes, whā
ꝑ disciples cam together for to breake breed
Paul preached vnto them (ready to departe
on ꝑ morow) & continued the preaching vn-
to midnight. And there were many lyghtes
in the chamber, where we wer gathered to-
gether, & there sate in a windowe a certayne
ponge man (named Euticus) beyng fallē in
to a depe slepe. And as Paul was preaching
he was the more ouercome wyth slepe & fell
downe from the thyrde lofte, and was takē
vp dead. But whan Paule went downe, he
fell on him * & embraced hym & sayde: make
nothynge a do, for hys lyfe is in hym. So
when he was come vp agayn, & had broken
the bread & eaten, and talked a longe whyle
(even tyll the mornyng) at the last he depar-
ted. And they brought the yong man a lyue
and were not a lytel conforted.

And we wēt afore to shyppe, & lowled vn-
to Asson there to receaue Paul. For so had
he appoynted, and wold hym selfe go a fote.
When we were come together at Asson, we
tobe hym in, & came to Mytilenes. And we
sayled thence, and came the nexte daye ouer
agaynst Chios. And the next daye we arry-
ued at Samos, & tarryed at Trogylon. The
nexte daye we came to Myleton: for Paule
had determyned to sayle ouer by Ephesus,
because he wold not spende ꝑ tyme in Asia.
For he hasted (yf it were possible for him) to
kepe at Jerusalē ꝑ daye of Pentecoste. And
frō Myletō he sent messaūgers to Ephesus
and called ꝑ elders of ꝑ cōgregaciō. Whiche
whē they wer com to him, he sayd vnto thē:
Ye know frō the fyrst daye that I cam into
Asia: after what maner I haue bene wꝑ you
at all ceasons, seruynge the Lorde wyth all
hūblenes of mynde, and wyth many teares
& tempt acions which happened vnto me by
the layinges awayte of the Jewes, because
I wolde kepe backe nothyng ꝑ was profy-
table vnto you: but to shewe you and teach
you openly, & thorow out euery house, wit-
nesyng both to ꝑ Jewes, & also to the Gre
kes, ꝑ * repentaūce, that is towarde God, &
ꝑ fayth wyych is toward our Lorde Jesus.
And now behold I go bounde in the spryte
vnto Jerusalē, not knowyng the thynges ꝑ
shal come on me there, but ꝑ * the holy goost
wytnesseth in euery cytie, sayyng: that ban-
des & trouble abyde me. But none of these
thynges moue me * neyther is my lyfe deare
vnto my selfe, that I might fulfil my course
wyth iope, and the ministracio (of the word)
which I haue receaued of the Lord Jesu, to
testifye the Gospell of the Grace of God.

And now beholde. I am sure, ꝑ hence forth
ye all (thorow whō I haue gone preaching
the kyngdō of God) shal se my face no more
Wherfore, I take you to recorde thys daye
that I am pure from the bloude of all men.
For I haue spared no laboure, but haue she-
wed you all the councell of God. Take hede
therfore vnto your selues & to all the flocke
amonge whō the holy goost hath made you
ouersears, to rule the congregacion of God,
wyych he hath purchased wyth hys bloude.

* For I am sure of this, ꝑ after my depar-
tynge shal greuous wolues entre in amōge
you, not sparynge the flocke. Moreouer, of
your owne selues shall men aryse, speakyng
peruerse thynges to drawe dyscyples after
thē. Therfore awake, & remember, ꝑ by the
space. of. iii. yeres: I ceased not to warne eue
ry one of you nyght and daye wyth teares.

And now brethrē, I commēde you to God
and to the worde of his grace, which is able
to buylde farther, and to geue you an inheri
taūce amonge all thē wyych are sanctifyed.

* I haue desyred no mās siluer, golde, or ve-
sture: Yee, ye youre selues know that these
hādes haue ministred vnto my necessities, &
to them that were wyth me. I haue shewed
you al thiges, how ꝑ so labouring ye ought
to receaue the weake, & to remēber the wor-
des of ꝑ Lorde Jesu, how that he sayde: it is
more blessed to geue then to receaue.

And when he had thus spoken, he kneled
downe * and prayed wyth thē all. And they
all wepte sore and fell on Pauls necke, and
kyssed hym, sorowynge moost of all for the
wordes wyych he spake, that they shulde se
hys face nomore. And they conuayed hym
vnto the shyppe.

¶ The. xxi. Chapter. ✠

¶ Pauls iorney by shyppe. Of Philippe ꝑ Euangelist, & Agabus the prophete, wyych warned Paul not to go to Jerusalem. He remayned stedfast in hys purpose and is taken in the temple.

And whan it chaūced that we had
launched forthe, and wer depar-
ted from them, we came wyth a
straygyt course vnto Choon, and
the daye folowynge vnto the Rhodes, and
from thence vnto Patara. And whan we
had gotten a shyppe that wolde sayle vnto
Phenices, we wente aborde into it, and set
forth. But whā Cipzus beganne to appear
vnto vs, we left it on the lyfte hande, and
sayled vnto Syria, and cā vnto Tyre. For
there the shyppe vnladed the burthen. And
when

* 1. Tim. iii. d
* 1. Tim. iiii. a
ii. Timo. iii. a
ii. Pet. ii. a
and. iii. a.
Judic. i. e
* Eccle. xlvi. f
i. Reg. xii. a
ii. Cor. xi. e
and. xii. h.
‡ Gene. iii. c.
i. Corin. ix. b.
ii. Thes. iii. b.
* Acter. xvi. b

when we had koūde brethrē, we tarryed ther
vii. dayes. And they tolde Paule thorow ý
*Actes.xx.e spryte, * that he shulde not go vp to Ierusa
lem. And whē the dayes were ended we de
parted and wente oure waye, and they all
brought vs on our waye, wyth wyues and
children tyll we were come out of the cytie.
*Actes.xx.g And we kneled downe in ý shore * & prayd.
B And when we had tokē our leaue one of an
other, we toke shyppe, & they returned hom
agayne.

When we had full ended the course from
Tyre, we wēt downe to Ptolomaida, & sa
luted the brethrē, & abode with thē one day.
The next daye, we that wer of Pauls com
pany departed, and cam vnto Cesarea. And
*Actes.vi.d we entred into the house of * Philip ý Euan
and.viii.a gelist, which was one of ý seuen, & abode w̄
hym. The same man had foure doughters
C virgyns, which dyd *prophecy. And as we
*Iohel.ii.g tarryed ther a good many of dayes, ther cam
a certain prophet from Iurie, named Aga
bus. When he was come vnto vs, he toke
Pauls gerdell, & bounde hys fete & hādes, &
‡Actes.xx.e sayd: Thus sayth ý holy goost: so shall the
ii.Corl.xi.e.f Iewes at Ierusalē bynde ý mā that oweth
thys gerdell, and shal delyuer hym into the
handes of the Gentyls.

When we heardе this both we and other
which were of the same place, besought him
that he wolde not go vp to Ierusalē. Then
Paul answered, & sayd: what do ye weping
and vexinge myne herte? I am redy, not to
be bounde onely, but also to dye at Ierusalē
for ý name of the Lord Iesu. Whē we could
*Mat.vi.b. not turne his mynd, we ceased, saying: * the
D wyll of the Lorde be fulfylled. After those
dayes we toke vp oure burthens, & went vp
*Actes.xx.c to Ierusalem. * Ther wēt wyth vs also cer
tayne of the disciples of Cesarea, & brought
wyth them one Mnason of Cypryus an olde
discyple, wyth whom we shulde lodge. And
when we were come to Ierusalem, the bre
thren receaued vs gladly. And on ý morow
Paul went in with vs vnto James. And al
the elders came together. And when he had
saluted them, he tolde by order all thynges,
that God had wrought amonge the gentils
by his ministracion. And when they heardе
it, they glorifyed the Lorde, and sayde vnto
hi: Thou seest brother, how many thousāde
Iewes there are which beleue, and they are
all ernest folowers ouer the lawe. And they
are informed of the, that thou teachest all
the Iewes wyych are amonge the gentyls,
to forsake Moses: & sayst, that they ought
not to circūcyse their children, nether to lyue
after ý customes. What is it therfore? The
multitude muste nedes come together. For
they shall heare that thou art com. Do ther
fore this, that we saye to the.
*Nume.vi.a *We haue.iiii. men, wyych haue a vowe

on them. Thē take, & purifie thy selfe wyth
thē, and do cost on thē, that they maye shaue
their heades: and all shall knowe, that those
E thinges wyych they haue heardе cōcernyng
the, are nothyng: but that thou thy selfe also
walkest and kepest the lawe. But as tou
chynge the gentyls which beleue * we haue *Actes.
written and cōcluded, that they obserue no
soche thyng: saue onely that they kepe them
selues from thynges offered to ydoles, and
from bloude, and from strangled, and from
fornicacyō. Then the nexte daye Paul toke
the mē, and * purifyed him selfe wyth them *Act.xi
and entred into the temple, declarynge that
he obserued the dayes of the purificaciō, vn
tyll ý an offeryng shuld be offered for every
one of them.

And whā the seuē dayes were now almost
ended, the Iewes wyych were of Asia (whē
they sawe hym in the temple) moued all the
people, and layde handes on him, crying: mē
of Israell, helpe. This is the mā, ý teacheth
F all mē every where agaynst the people & the
lawe, and thys place. He hath also brought
Grekes into ý temple, & hath polluted thys
holy place. For they had sene wyth him one
in ý cytye * Trophimus an Ephesian: whō *Actes.
they supposed ý Paul had brought into the ii.Tim.
temple. And all the cytie was moued, and
ý people swarmed together. And they toke
Paul and drue hym out of the temple, and
forth with the dores were shut.

As they went about to kyll him, tidinges
came vnto the hye captayne of the soudyers
that all Ierusalem was moued. Which im
mediatly toke soudyers & vndercaptaynes,
and ranne downe vnto thē. When they sawe
the vpper captayne and the soudyers: they
lefte smytynge of Paul. Then the captayne
G came neare and toke him, and commaunded
him to be bound with two chaynes, and de
maunded what he was, & what he had done.
And some cryed one thyng some another a
monge the people. And when he coulde not
know the certayntie for the rage, he cōmaū
ded him to be caried into ý castel. And when
he cā vnto a stayre, it fortuned that he was
borne of the soudyers for the violence of the
people. For ý multitude of ý pople folowed
after, crynge: a waye wyth hym.

And whan Paul beganne to be caryed in
to the castel, he sayde vnto ý hye Captayne:
maye I speake vnto the? Which sayd: Cāst
thou speake Greke? Art not thou that Egy
pcyan, wyych before these dayes madest an
vproure: and leddest out into the wildernes
iiii. thousande men ý were murtherers? But
Paul sayde: I am a man which am a Iewe
of * Tharsus a cytie in Cycill, a Cytesin of *Actes.
no vyle cytie. I besech ý suffre me to speake
vnto the people. And when he had greū him
lycence, Paul stode on the steppes, * and
beckend

beckened wyth the hande vnto the people: and when there was made a greate sylence he spake vnto them in the Hebrue tonge, sayenge.

¶ The. xxii. Chapter.

Paul answereth the Jewes. He is scourged and layde in prison agayne.

MEn, brethrē, & fathers, hear ye myne answere whyche I make nowe vnto you. Whē they herde, that he spake in the Hebrue tonge to them, they kept the more sylence. And he sayeth: I am verely a man wbych am a Jewe borne in * Tharsis a cytie i Cicile: neuertheles, yet brought vp in thys cytie, at the fete of Gamaliel, & informed diligently in the lawe of ý fathers and was feruent mynded to Godward, as ye all are thys same daye, and * I persecuted thys wayе vnto the death, bynd ynge & delyuerynge into prison both men and women, as ý cheke prest doth beare me wytnes, and all the estate of the elders: of whom also I receaued letters vnto the brethren, and went to Damasco to bryngе them, (wbych were there bounde) vnto Jerusalem for to be punyshed.

And it fortuned (that as I made my iourney & was come nye vnto Damasco aboute none) sodenly there shone frō heauē a greate lyght rounde aboute me, and I fell vnto the earth, and herde a voyce sayenge vnto me: * Saul, Saul, why persecutest ý me? And I answered: what arte thou Lorde? And he sayde vnto me: I am Jesus of Nazareth, whom thou persecutest. And they that were wyth me, sawe verely a lyghte, and were afrayed: but they herde not the voyce of hym that spake wyth me. And I sayde: wat shall I do Lorde? And the Lorde sayd vnto me: Arise, and go into Damasco, and there it shalde tolde the of al thynges, which are appoynted for the to do. And when I sawe nothynge for the brygbtnes of ý lyght, I was leade by the hande of them that were wyth me, and came into Damasco.

* And one Ananias a perfyte man, (and as pertaynyng to the lawe, hauynge a good reporte of al the Jewes, which there dwelt) came vnto me, and stode, and sayd vnto me. Brother Saul, receaue thy syght. And the same houre I receaued my syghte, and sawe hym. And he sayde: the God of oure fathers hath ordeyned the before, that thou shuldest knowe hys wyll, and se the thynge that is rygbtfull, and shuldest heare the voyce of hys mouth: for thou shalte be hys wytnesse vnto all men of those thynges, wbyche thou hast sene and hearde. And nowe, why taryest thou? Arise, and be baptysed, and washe awaye thy synnes * in callynge on the name of the Lorde. And it fortuned, that when I was come agayne to Jerusalem, & prayed in the temple, I was in a traunce, and sawe hym, sayenge vnto me: Make hast and get the quyckely out of Jerusalem: for they wyl not receaue thy wytnesse, that thou beareste of me.

And I sayde: Lorde, they knowe that I D
presoned, and bet in euery Synagoge them
that beleued on the. * And when the blood
of thy witnes Steuē was shed, I also stode
by, and consented vnto hys death, & kept the
raymēt of them that slewe hym. And he said
vnto me departe, for * I wyll sende the farre
hence vnto the Gentyls.

They gaue hym audience vnto thys
worde, and then lyfte vp theyr voyces and
sayde: awaye wyth suche a felowe from the
earth: for it is no reason that he shulde lyue.
And as they cryed, and cast of theyr clothes,
and throwe dust into the ayer, the captayne cō
maunded him to be brought into ý castell, &
bad that he shulde be scourged, and to be examined, ý he mygbt knowe, wherfore they
cryed so on hym.

And when they bounde hym wyth thonges, Paul sayde vnto the Centurion, that
stode by hi: Is it lawfull for you to scourge
a man that is a Romayn & vncondempned?
When the Centurion heard that, he wente
and tolde the vpper captayne sayeng: What
intendest thou to do? For thys mā is (a cy-
tezen) of Rome.

Then the vpper captayne came, & sayde E
vnto hym: tell me, art thou a Romayne? He
sayd: Yet. And the captayn answered, with
a great summe obtayned I thys fre dome.

And Paul sayde: I was fre borne. Then
straygbt waye departed frō him they which
shulde haue examined hym. And the hye
captayne also was afrayde, after he knewe
that he was a Romaine, and because he had
bounde hym.

On the morowe (because he wolde haue
knowen the certentye wherfore he was accused of the Jewes) he loseb hym frō hys
bandes & cōmaunded the hye prestes &
all the counsell to come together
and * brought Paul
forth, & set hym
before them.

¶ The.xxiii.Chapter.

¶ Paul commeth before the counsell. Debate arysed amonge the people, the captayne delyuereth hym. God comforteth hym.

A PAul beheldе the coũsell, and
*Act.xxiiij.d sayde: men, and brethren * I
haue lyued in all good con=
scyence before God vntyll
thys daye. And the hye preest
Ananias commaunded thē
that stode by, to smyte hym
on the mouth.

Then sayde Paul vnto hym: God shall
*Deu.xxvii.d smyte the thou painted wal. * Syttest thou
and iudgest me after the lawe: and cōmaun=
dest me to be smytten contrary to the lawe?
*Jo.xviii.d And they that stode by, sayd * reuylest thou
Goddes hye preest? Then sayd Paul: I wyst
not brethren, that he was the hye preest. For
‡Exo.xxii.d it is wrytten: ‡ thou shalt not curse the ruler
of thy people.

B When Paul perceaued that the one parte
were Saduces, and the other Pharises, he
cryed out in the counsel: Men and brethren,
*Phili.iii.a *I am a Pharisei, the sonne of a Pharisei.
‡Actu.xxiij.e ‡ Of the hope and resurrecciõn from death,
and.xxvi.b I am iudged.

And when he had so sayde, there arose a
debate betwene the Pharisees and the Sa=
*Mat.xxij.c duces ‡ the multitude was deuyded. * For
Marke.xii.b the Saduces saye, that there is no resurrec=
Luke.xx.c cyon, nether angel nor spyrete: But the Pha
risees graunt both.

And there arose a great crye: and when
the Scrybes whyche were of the Pharisees
parte arose, they stroue sayenge: we fynde
none euyl in this mā. Though a spyrete or an
angel hath apeared to hym, let vs not striue
agaynst God.

C And when there arose a great debate, the
captayne (fearynge, leste Paul shulde haue
bene pluckt asonder of them) commaunded
the soudyers to go downe, and to take hym
from amonge them, and to bryngе hym into
the castell.

*Actes.xxi.b *The nyght folowynge, God stode by
and.xviii.c hym, and sayde: be of good cheare Paul for
‡Acte.xxviij.b as thou hast testified of me in Jerusalem: so
must thou beare wytnesse also at Rome.

And when it was daye, certayne of the Je=
wes gathered them selues together, ‡ made
a vowe, sayenge: that they wolde neyther
eate nor drynke, tyll they had kylled Paul.
They were mo then fourty men, whych had
made thys conspiracion.

D And they came to the chefe preestes and el=
ders, and sayde: we haue bounde oure selues
wyth a vowe, that we wyll eate nothyng vn
tyll we haue slayne Paul.

Nowe therfore geue ye knowlege to the
vpper captayne and to the counsell, that he
bryngе hym forth vnto vs to morowe, as
though we wolde knowe somethynge more
perfytlye of hym. But we (or euer he come
neare) are ready to kyll hym.

When Pauls systers sonne heardе of
theyr layenge a wayte, he wente, and entred
into the castell, and tolde Paul. And Paul
called one of the vnder captaynes vnto hym
and sayde: bryngе thys younge man vnto
the hye captayne: for he hath a certayne
thynge to shewe hym. And he toke him, and
brought hym to the hye captayne, and sayd:
Paul the preesoner called me vnto hym, and
prayed me to bryngе thys yonge man vnto
the, wyych hath a certayne matter to shewe
the.

The hye captayne toke him by the hāde
and went wyth hym out of the waye, and as
ked hym: what is it ý thou haste to tell me?
And he sayde: the Jewes are determined to
desyre the, that thou woldest bryngе forthe
Paul to morowe into the counsel, as though
they wolde enquyre somwhat of hym more
perfytlye. But folowe not thou theyr mynde
des: for there lye in wayte for hym of them,
mo then fourty men, which haue bounde thē
selues wyth a vowe, that they wyll neyther
eate nor drynke, tyll they haue kylled hym.
And nowe are they redy, and loke that thou
shuldest promes.

The vpper captayne then let the yonge
man departe, and charged hym, sayenge: se
thou tell it oute to no man, that thou haste
shewed these thynges to me. And he called
vnto hym two vnder captaynes sayenge:
make ready two hundred soudyers to go to
Cesarea, and horsmen thre score and ten: ‡
speare men two hundred, at the thyrd houre
of the nyghte. And deliyuer them beastes,
that they maye sette Paul on, and bryngе
hym safe vnto Felix the hye debyte.

*(For he dyd feare least happelye the Jewes shulde take hym awaye, and kyll hym, and he hym selfe shulde be afterwarde blamed, as though he wolde take money.)

and he wrote a letter after thys maner.

Claudius Lysias vnto the most myghty
ruler Felix, sendeth gretynges. * Thys
mā was taken of the Jewes, ‡ shulde haue
bene kylled of them. Then came I with sou
dyers, and resaued hym, and perceaued that
he was a Romayne. And when I wolde
haue knowen the cause, wherfore they accu=
sed hym, * I bryngheе hym forth into theyr
counsell: There perceaued I ý he was accu=
sed of questions of theyr lawe. * But was
not gyltye of any thynge worthye of death
or of bondes. And when it was shewed me,
howe that the Jewes layde wayte for hym,
I sente hym straygheе waye to the, and gaue
commaundemente to hys accusers, that
the

the thynges, whych they haue agaynst him, they shulde tell before the fare well. Then the souldyers (as it was commaũded them) toke Paul, & brought hym by nyght to Antipatras. On the morowe they lefte the horsemen to go wyth hym, and returned vnto the castell. Whych when they came to Cesarea, (and delyuered the epystle to the debyte) presented Paul also before hym. Whē the debite had red the letter he asked of what countre he was. And when he vnderstode that he was of Celicia * I wyll heare the (sayd he) when thyne accusers are come also: and he commaunded hym to be kepte in Herodes iudgement hall.

¶ The. xxiiii. Chapter.

¶ Paul is accused before Felix, he answereth for hym selfe.

After fyue dayes Ananias * the hye preste descended with the elders, and wyth a certayn oratour, named Tartullus, whych enformed the debite agaynst Paul. And whē Paul was called forth, Tartullus beganne to accuse hym, sayenge: Seynge that we lyue in greate quietnes by the meanes of the, and that many good thynges are done vnto thys nacion thorowe thy prouidēce, that alowe we euer and in al places moost noble Felix wyth al thākes. Not wythstandynge, that I be not tedious vnto the, I prayc the, that thou woldest heare vs of thy curtesye a fewe wordes.

For we haue foũde this man a pestilent felowe, and a mouer of debate vnto all the Jewes in the whole worlde, and a mayntey ner (of sedycyon) of the secte of ý Nazarites, wych hath also enforced to pollute the temple. * Whom we toke, and wolde haue iudged according to our lawe: but the hye captayne Lysias came vpon vs, & wyth greate violence toke hym a way out of our handes, commaundynge hys accusars to come vnto the. Of whome thou mayest (yf thou wylte enquyre) know the certeynte of al these thynges, wherof we accuse him: The Jewes lyk wyse affermed: sayenge, that these thynges were euen so.

Then Paul (after ý the debyte hym selfe had beckened vnto hym ý he shulde speake) answered: Wyth a more quyet mynde do I answere for my selfe, for as muche as I vnderstande, that thou hast bene of many yeares a iudge vnto thys people, because that thou mayst know, ý ther are yet, but twelue dayes sence I wente vp to Jerusalem for to worshyp, and * they nether founde me in the temple dysputynge wyth any mā, ether raysynge vp the people, nether in the Synagogues, nor in the cytie. Neyther can they proue the thynges wherof they accuse me.

But thys I confesse vnto the, that after the waye (whyche they call heresye) so worshyp I the God of my fathers, beleuynge al thynges whych are wrytten in the lawe and the prophetes, & haue hope towardes God, that * ý same resurreccion of the deed (which they them selues loke for also) shalbe, bothe of iust and vniust. And therfore * studye I to haue al waye a cleare conscience towarde God, and towarde men.

But after many yeares, I came * and brought almes to my people and offerynges (and vowes) in the whych they founde me purifyed in the temple, nether with multitude nor yet wyth vnquyetnesse (and they toke me, & cryed, sayenge: away wt our enemy) Howbeit ther were certeyne Jewes out of Asia, whyche ought to be here present before the, & accuse me, yf they had ought agaynst me: or els let these same here saye, yf they haue foũde any euell doynge in me, whyle I stande here in ý counsell: except it be for thys one voyce that I cryed standynge amonge them * of the resurreccion from death am I iudged of you thys daye.

When Felix hearde these thynges, he deferred them, for he knewe very well of that waye, and sayd: when Lysias the captayne is come downe, I wyll knowe the vtmoost of your matter. And * he cōmaunded an vnder captayne to kepe Paul, and to let hym haue rest, & that he shulde forbyd none of his aquayntaunce to minister vnto hym, or to come vnto hym.

And after a certayne dayes, when Felix came wyth hys wyfe Drusilla (whych was a Jewesse) he called forth Paule, and hearde hym of the fayth, which is towarde Christe And as he preached of ryghtwysnes temperaũce, and iudgement to come, Felix trēbled and answered: Go thy waye for this tyme: when I haue a cōuenient season, I wyl sēde for the. He hoped also, that money shulde haue bene gyuen hym of Paul, that he myghte loose hym: wherfore, he called hym the oftenner and comened wyth hym. But after two yeare, Festus Porcius came into Felix rowme. And Felix * wylling to shewe the Jewes a pleasure, lefte Paul in preson bounde.

¶ The. xxv. Cappter.

¶ The Jewes accuse Paul before Festus, he appeaseth vnto the Emperour, and is sent vnto Rome.

When Festus had receaued the office after thre dayes, he ascended frō Cesarea vnto Jerusalem. Then enformed hym the hye prestes, & the chefe of the Jewes, of Paul.

And they besought hym, and desyred fauour agaynst hym, that he wolde sende for hym to Jerusalem: and they layde awayte

for hym in the waye, to kyll hym. Festus answered, that Paul shuld be kept at Cesarea but that he hymselfe wolde shortly departe thyther. Let them therfore (sayd he) whych amōge you are able, come downe w̄ vs, and accuse hym, yf there be any faute in the man.

B When he had taryed there amonge them more then ten dayes, he wente downe vnto Cesarea and the nexte daye sat downe in the iudgement seate, and commaunded Paul to be brought. Whyche when he was come, the Jewes whyche were come from Jerusalem, stode aboute hym, and layde many and greuous complayntes agaynst Paule, whyche they coulde not prove, as longe as he answered for hym selfe * ý he had neyther agaynst the lawe of the Jewes, neyther agaynst the temple, nor yet agaynst Cesar offended any thynge at all.

*Act.xxiiii.e and.xxviii.d.

C Festus * wyllyng to do the Jewes a pleasure, answered Paul, and sayde: wylt thou go vp to Jerusalem, and there be iudged of these thynges before me? Then sayde Paul: I stande at Cesares iudgement seat, where I ought to be iudged. To the Jewes haue I no harme done, as thou verywel knowest Yf I haue hurte them, or commytted any thynge worthy of death, I refuse not to dye Yf none of these thynges are, where of they accuse me, no man maye deliuer me to thē. I appeale vnto Cesar. Then spake Festus wyth deliberacion, and answered: Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

*Actu.xxiv.f

D And after a certayne dayes kynge Agrippa and Bernice came vnto Cesarea to salute Festus. And when they had bene there a good ceason, Festus rehearled Paules cause vnto the kynge, sayenge: * there is a certen man lefte in prison of Felix, aboute whome when I came to Jerusalem, * the hye prestes and elders of the Jewes enkourmed me, and desyred to haue iudgement agaynst hym. To whom I answered: It is not ý maner of ý Romaynes, for fauoure to deliuer any mā, that he shuld perysh, before that he whych is accused, haue the accusers before E him, & haue licence to answere for hymselfe, concernynge the crime layde agaynst hym. Therfore whē they were come hether, wyth out any delaye, on the morowe I sat to geue iudgement, and commaunded the man to be brought forth.

*Act.xxiiii.f

*Act.xxiii.a

Against whome, whan the accusers stode vp, * they brought none accusacion of suche thynge as I supposed: but had certeyn questions agaynst hym of theyr owne superstiction, & of one Jesus which was dead, whom F Paul affirmed to be alyue. And because I doubted of such maner of questions, I asked hym, whether he wolde go to Jerusalem, and there be iudged of these matters. But when Paule had appealed to be kepte vnto the knowledge of Cesar, I cōmaunded hym to be kepte, tyll I myght sende hym to Cesar. Agrippa sayde vnto Festus: I wolde also heare the man my selfe. To morowe, (sayd he) thou shalte heare hym. And on the morowe when Agrippa was come & Bernyce, wyth greate pompe, and were entred into the counsell house, wyth the captaynes and chefe men of the cytie, at Festus cōmaundement was Paul brought forth. And Festus sayde: kynge Agrippa, and all ye men whyche are here present wyth vs, ye se thys man, aboute whome all ý multytude of the Jewes haue entreated me, both at Jerusalem and also here cryenge, that he ought not to lyue any lenger.. Yet founde I nothynge worthye of death, that he had commytted. Neuertheles, seynge that he hath appealed to Cesar, I haue determened to sende hym. G Of whom I haue no certen thinge to wryte vnto my lorde. Wherfore, I haue broughte hym vnto you, & specially vnto ý, O kynge Agrippa, that after examinacion hadde I myght haue somwhat to wryt. For me thinketh it vnreasonable, for to sēde a presoner, and not to shewe the causes which are layed agaynst hym.

¶ The.xxvi.Chapter.

¶ Kynge Agrippa heareth Paul, whyche telleth hym hys callynge from the begynnynge.

AGrippa sayd vnto Paul: thou art permytted to speake for thy selfe. Then I Paul stretched forth the hande, and answered for hym selfe: I thynke my selfe happy kynge Agrippa, because I shall answere thys daye before the, of all ý thynges wherof, I am accused of the Jewes: namely because thou arte experte in al customes and questions whyche are amonge the Jewes. Wherfore I besech the, to heare me pacietly

B My lyuyng that I haue lead of a chylde (whych was at the fyrst amōge myne owne nacion at Jerusalem) knowe all the Jewes whych knewe me from the begynnynge, yf they wolde testyfye. For * after the moost straytest secte of our religion, I lyued a Pharisey. And now I stāde and * am iudged for the hope of the promes made of God vnto our fathers: vnto which promes our twelue trybes (instātly seruyng God daye & nyght) hope to come. For whych hopes sake, kynge Agrippa, I am accused of the Jewes. C Why shulde it be thought a thynge incredible vnto you, ý God shulde rayse againe the dead? I also verelye thoughte in my selfe that I ought to do many contrary thynges, cleane agaynst the name of Jesus of Nazareth: * whych thynge I also dyd in Jerusalem. And many

*Phil.iii.a

*Act.xxiii.a

*Act.ix.a.xxii.a.xxiii.a.xxiv.a.xxv.a.xxvi.a.1.Cor.xv.a.Gala.i.a.

many of the saintes dyd I shut vp in prison and had receaued authorite of the hye prestes. And when they were put to death, I gaue the sentence. And I punyshed them ofte in euery synagoge, and compelled them to blaspheme: and was yet more mad vpon them, & persecuted them, euen vnto straūge cyties. Aboute whych thynges as I wente to Damasco wyth authorite and lycence of the hye Prestes: euen at mydday, (O kyng) I sawe in the waye a lyghte from heauen abouve the bryghtnes of ý Sunne shyne roūd aboute me, and them which iourneyed with me.

When we were all fallen to the earth, I herde a voyce speakynge vnto me, and sayenge in ý Hebrue tōge: *Saul, Saul, why persecutest thou me? It is harde for the to kycke agaynst ý prickes. And I sayd: Who art thou Lorde? And he sayde: I am Iesus whom thou persecutest, but ryse and stande vpon thy fete. For I haue appeared vnto the for thys purpose, to make the a minister and a wytnes both of those thynges whych thou hast sene, and of those thynges in the wych I wyl appeare vnto the, deliuerynge the from the people, & frō the Gentyls, vnto whome nowe I sende the, to opē theyr eyes, that they maye be turned from darknes to lyght, & from ý power of Satan vnto God, that they maye receaue forgeuenes of synnes, & inheritaunce amōge them whyche are sanctifyed by fayth that is towarde me.

Wherfore (O kynge Agrippa) I was not disobediente vnto the heauenly vision: but shewed fyrste vnto them of Damasco, and at Ierusalem, and thorowe out all the coastes of Iewrye, and then to the Gentyls that they shulde repent, & turne to God, and do such workes as become them that repent For thys cause the Iewes caught me in the temple, and wēt about to kyll me. Seynge therfore ý I haue obtayned helpe of God: I continue vnto thys daye, wytnesynge bothe to small and to greate, sayenge none other thynges, then those which the prophetes & Moses dyd saye shuld come: ý Christe shulde suffer, & that he shulde be ý fyrst that shulde ryse from death, & shulde shewe light vnto ý people, & to the Gentyls. As he thus spake for hym selfe, Festus sayde wt a loude voyce: Paul, thou art besyde thy selfe, much learnynge doth make the mad. And Paul sayde: I am not mad (moost deare Festus) but speake forth the wordes of trueth & sobernes. For ý kynge knoweth of these thynges, before whom also I speake freely: neyther thynke I that any of these thynges are hydden from hym. For thys thynge was not done in a corner. Kynge Agrippa beleuest thou the Prophetes? I wote wel that thou beleuest. Agrippa sayde vnto Paul: Somwhat thou bryngest me in mynde for to become Christē. And Paul sayd: I wolde to God that not onely thou: but also al that heare me to daye were, not somwhat onely, but all together, such as I am, except these bondes. And when he had thus spoken, the kynge rose vp, and the debite, and Bernice, and they that sat wyth them. And whē they were gone apart, they talked betwene them selues, sayenge: Thys man doth nothynge worthy of death, or of bondes. Thē sayd Agrippa vnto Festus: Thys man myghte haue ben let loose, yf he had not appealed vnto Cesar.

¶ The.xxvii.Chapter.

¶ Paul shyppeth towarde Rome. Iulius the captayne entreateth hym curteously, and at the laste they suffre shypwrake.

When it was cōcluded, that we shuld sayle into Italy, they deliuered both Paul, and certayne other presoners, vnto one named Iulius, an vnder captaine of Cesars soudyers. And we entred into a shypp of Adramicium, & loosed from lande apoynted to sayle by the coastes of Asia, one *Aristarcus out of Macedonia of the countre of Thessalonia taryenge styl wyth vs. And the next daye we came to Sidon. And Iuli' *curteously entreated Paul and gaue hym lybertie, to go vnto hys frendes, and to refresche hym selfe. And whē we had launched from thence, we sayled harde by Cypers bycause the wyndes were contrarye. And when we had sayled ouer the see of Celicia and Pamphilia, we came to Myra whych is in Lycia.

And there ý vnder captayne foūde a shypp of Alerādria ready, that sayled into Italy, and he put vs therin. And whē we had sayled slowlye many dayes, & scace were come ouer agaynste Gnydon (because the wynde wythstode vs) we sayled harde by the coast of Candy, ouer agaynste Salmo, and with muche worke sayled beyonde it, & came vnto a place whyche is called the kayre hauens. Nye wher vnto was ý cytie of Lasea. When muche tyme was spent, and when saylynge was nowe ieopardous, because also ý they had ouerlonge fasted, Paul put them in remēbrauce, & sayd vnto them: Syrs I perceaue, that thys vyage wylbe wyth hurte and muche damage, not of the ladynge and shypp onely, but also of poure lyues: Neuertheles the vnder captayne beleued the gouerner & the mayster of the shypp more thē those thynges whyche were spoken of Paul. And because the hauen was not commodious to wynter in, many toke counsell to departe thence, yf by any meanes they myghte at-

Hh iii tayne

* Colo.iiii.a
* Ier.xxxix.e Actu.xxviii.e

tayne to Phenices & there to wynter, which is an hauen of Candy, and lyeth towarde the southwest and northwest wynde. When the southwynde blewe, they supposynge to obtayne theyr purpose, loosed vnto Asson, and sayled past al Candy.

D But not longe after, there arose agaynst theyr purpose, a flawe of wynde out of the northeast. And when the shyp was caught & coulde not resyst the wynde, we let her go, and draue w̃ the wether. But we were caryed into an Ile whyche is named Clauda, and had muche worke to come by a bote, whych they toke vp, and vsed helpe, & made fast the shyp, fearynge, leste they shulde fall into ý Syrtes. And so they let downe a vessel, & were caryed. The nexte daye (when we were tossed w̃ an exceadynge tempest) they lyghtened the shyp, and the thyrde daye we cast out wyth our owne handes the taklyng of the shyppe. When at the last, nether the Sunne nor starres in many dayes appeared and no small tempest laye vpon vs, all hope ý we shulde escape, was then taken awaye. But after lõge abstinence, Paul stode forth in the myddes of them, and sayde: Syrs, ye shuld haue herkened to me, and not to haue loosed from Candy, nether to haue brought vnto vs thys harme & losse. And nowe I exhorte you to be of good chere. For there shal be no losse of any mans lyfe amonge you, saue of the shyp onely. For ther stode by me thys nyght the angell of God, whose I am, and whom I serue, sayeng: feare not Paul
* Actu. xxvii. c *thou muste be brought before Cesar. And lo, God hath geuen the all them that sayle wyth the. Wherfore syrs be of good chere: for I beleue God, ý it shalbe euen as it was
* Act. xxviij. a tolde me. Howbeit we muste be cast into *a certayne ylande.

E But whẽ the fourtenth nyght was come (as we were saylynge in Aria aboute mydnyght) ý shyppmen demed, that there appeared some countre vnto them: & sounded, and founde it twenty feddoms. And when they had gone a lytel further, they sounded againe and founde. xv. feddoms. Then fearynge leste they shulde haue fallen on some rocke, they cast foure ancres out of the sterne, and wysshed for the daye. As the shyppmen were about to flee out of the shyp (when they had let downe the bote into the see, vnder a coloure, as though they wold haue cast ancres out of the forethyppe) Paule sayde vnto the vndercaptayne and to the soudyers: excepte these abyde in the shyppe ye can not be safe. Then the soudyers cut of the rope of ý bote, and let it fall awaye.

F And when the daye beganne to appeare, Paul besought them all to take meate, sayenge this is the fourtenth daye, ý ye haue taryed & contynued fastynge, receauynge nothynge at al. Wherfore I praye you to take meate: for thys no doute is for youre helth: for *ther shall not an heer fall from the heed of any of you. And whẽ he had thus spoken, he toke bread and & graue thankes to God in presence of them all: and when he had brokẽ it, he beganne to eate. Then were they all of good cheare, & they also toke meate. We were all together in the shyppe, two hũdred thre score & syxtene soules. And when they had eaten ynough, they lyghtened the shyp, and cast out the wheate into the see.

When it was daye, they knew not ý lãde G but they spyed a certayne hauen w̃ a banke, into the whych they were minded (yf it were possible) to thrust in the shyppe. And when they had taken vp the ancres, they commytted themselues vnto the see, and loosed the rudder bondes and hoysed vp ý mayne sayle to the wynde, and drewe to lande. And when they chaunced on a place, whych had the see on bothe sydes, they thrust in the shyp. And the forepart stucke fast and moued not, but the hynder parte brake wyth the violence of the waues.

The soudyars counsell was to kyll the presoners, lest any of them, whẽ he had swome out, shulde runne awaye. But the vnder captayne wyllynge to saue Paul, kept them from theyr purpose, and commaunded that they wych coulde swymme, shulde cast thẽselues fyrst into the see, and scape to lande. And the other he cõmaunded to go, some on bordes, & some on broken peces of the shyp. And so it came to passe, that they escaped al safe to lande.

¶ The. xxviii. Chapter.

¶ The vyper hurteth not Pauls hande, he healeth Publius father, and preacheth Christ at Rome.

AND when they were scaped, thẽ they I knewe, that *the yle was called Melete. And the straungers shewed vs no lytell kyndnes: for they kyndled a fyre, and receaued vs euerye one, because of the present rayne, and because of the colde. And when Paul had gathered a bondell of stykes, and layde them on the fyre, there came a vyper out of the heate, and caught hym by the hande. When the straungers sawe the beast hange on hys hande, they sayd amõge them selues: no doute thys man is a murtherer: Whome (though he haue escaped the see) yet vengeaunce suffreth not to liue. And B he shouke of the vyper into the fyre, & *felt no harme. Howbeit they wayted when he shulde haue swolne, or fallen downe dead sodenly. But after they had loked a greate whyle, & sawe no harme come to hym, they chaunged theyr myndes, and sayde *that he was a God.

In the

C In the same quarters were landes of the chefe man of the yle (whose name was Publius) wych receaued vs, & lodged vs thre dayes curteously. And it fortuned that the father of Publius laye sycke of a feuer, and of a bloudy flyxe. To whom Paul entred in and prayed, and layde hys handes on hym & healed hym. So when this was done, other also which had dyseases in the yle, came and were healed: wych also dyd vs greate honour. And when we departed they laded vs wyth such thynges as were necessary.

After thre monethes we departed in a shyp of Alexandry, wych had wyntred in ý yle, whose badge was Castor and Pollux. And when we came to Cyracusa, we taryed there thre dayes. And frõ thence we fet a cõpasse, & came to Regiũ. And after one daye the south wynde blewe, and we came ý next daye to Putiolus: where we founde brethrẽ, & were desyred to tary wyth thẽ seuẽ dayes, and so came we to Rome. And from thence, when the brethren herde of vs, they came to mete vs at Apiphorum, and at the thre tauernes. When Paul sawe them he thanked God, and were bolde. And when we came to Rome, the vnder captayne delyuered the prisoners to the chefe captayne of the hoost: but Paul was suffred to dwell by hym selfe wyth a soudyer that kept hym.

D And after thre dayes, Paul called the chefe of the Jewes together. And whẽ they were come, he sayde vnto them: Men & ore then, though * I haue commytted nothyng agaynste the people or lawes of the Elders & yet was I delyuered prisoner frõ Jerusalem into the hãdes of ý Romaynes. Wych when they had examined me, wolde haue let me go, because there was no cause of death in me. But when the Jewes spake contrary I was constrayned to appeale vnto Cesar: not that I had ought to accuse my people of For thys cause then haue I called for you, euen to se you, and to speake wyth you: * because that for the hope of Israel I am boũd wyth thys cheyne.

And they sayde vnto hym: we nether receaued letters out of Jewry pertaynyng vnto the, nether any of the brethren that came shewed or spake any harme of the. But we wyll heare of the what thou thynkest. For as cõcernynge thys secte, we knowe that * euery where it is spoken agaynst. And when they had appoynted hym a daye, there came many to hym into hys lodgynge. To whom he expounded and testified the kyngdome of God & preached vnto them of Jesus: both out of the lawe of Moses and out of the prophetes, euen from mornynge to nyght. And * some beleued the thinges which were spoken, and some beleued not. * Luke.ii.e * Actu.xxiii.a

And when they agreed not amonge them selues, they departed, after that Paule had spoken one worde: wel spake the holy goost by Esay ý prophete vnto our fathers, sayenge: * Go vnto thys people, and saye: wyth youre eares shall ye heare, and shall not vnderstande: and wyth youre eyes shall ye se, and not perceaue. E * Esay.vi.e Math.xiii.b. Marke.iiii.b Luke.viii.b John.xii.e

For ý hert of thys people is wexed grosse & wyth theyr eares haue they had no luste to heare, and theyr eyes haue they closed: leste they shulde se wyth theyr eyes, & heare wyth theyr eares, & vndestãde wyth theyr hertes, and shulde be conuerted, & I shuld heale thẽ. Be it knowen therfore vnto you, ý thys salnacion of God is sent to the Gentyls & they shall heare it. And when he had sayde thele wordes, ý Jewes departed from hym & had greate delpicions amonge them selues. F

And Paul dwelt two yeares full in hys lodgynge, & receaued all that came in vnto hym, preachynge the kyngdome of God and teachynge those thynges which concerne the Lorde Jesus wyth all confidence, no man forbyddynge hym.

✠

Here endeth the Actes of the Apostles.

¶ The Epistle of the Apostle sayne Paul to the Romaynes.

¶ The fyrst Chapter.

¶ Paule declareth hys loue towarde the Romaynes, sheweth what the Gospell is wyth the frute therof, and rebuketh the beastlynes of the Heathen

PAul the seruaunt of Jesus Christ called to the offyce of an Apostle * put a parte for the Gospell of God * wyych he had promysed afore by his Prophetes in ý holy scriptures of his sonne, wyych was borne ~ (vnto hym) * of the seed of Dauid after the flesche: and hath bene declared to be the sône of God wyth power after the spirete that sanctifyeth, sence the tyme ý Jesus Christ oure Lorde rose agayne frome death * by whome we haue receaued grace & Apostleshyp, that obedience mygbt be geuē vnto the fayth in hys name amonge al heathen, of whose nombre you be, the electe of Jesu Christ. ✠

To all you that be at Rome, beloued of God & sayntes by election. * Grace be wyth you and peace from God our father, and frō the Lorde Jesus Christ.

Fyrst verely I thanke my God thorow Jesus Christe for you all, that youre fayth is spoken of in all the worlde. For God is my wytnes (whome I serue. * Wyth my spirete in ý Gospell of hys sonne) ý wythout ceasynge I make mencyon of you prayenge alwayes * in my prayers, ý by some meane, at the last (one tyme or other) a prosperous iourney (by the wyl of God) mygbt fortune me, to come vnto you. For I longe to se you that I mygbte bestowe amonge you some spiritual gyfte, to strength you wythal that is, that I mygbt haue consolacion together with you, through the commen fayth which both ye and I haue.

I wolde that ye shulde knowe (brethren) howe that I haue often tymes purposed to come vnto you * but haue bene let hytherto, to haue some frute also amonge you, as amonge other of ý Gentils. I am detter both to the Greckes & to the vngreckes, to ý learned and to the vnlearned. So that (as much as in me is) I am redy to preach the Gospell to you that are at Rome also. * For I am not ashamed of ý Gospell of Christ, because * it is the power of God vnto saluacion to euery one that beleueth, to the Jewe fyrste, and also to the Gentyll.

For by it is the rygbtwysnes of God opened from fayth to fayth. As it is wrytten: * the iust shall lyue by fayth.

For the wrath of God appeareth frō heauen agaynst all vngodlynes and vnrygbtewysnes of men, wyych wythholde the truth in vnrygbtwysnes: seynge * that it wyyche mayc be knowen of God, is manyfest amōg thē, because God hath shewed it vnto thē. * For hys inuisible thynges (that is to saye hys eternal power and godhed) are sene, for as muche as they are vnderstāde * by ý workes from the creacion of the worlde: So that they are wythout excuse because ý whē they knewe God, they glorifyed him not as God, neyther were thankful but wexed ful of vanities in theyr ymaginacions. * And theyr foolysh hert was blynded. When they counted them selues wyse, they became fooles * and turned the glorye of the immortall God, vnto an ymage, made not onely after the similitude of a mortall man: but also of byrdes, and foure foted * beastes and of crepinge beastes. Wherfore, God gaue thē vp, to vnclēnes, thorow ý lustes of theyr owne hertes to defyle theyr owne bodyes amonge them selues: wyyche chaunged hys trueth for a lye, and worshypped and serued ý thynges that be made, more then hym that made them, wyych is to be praysed for euer. Amē. Wherfore, God gaue thē vp vnto shameful lustes: * For euen theyr wemē dyd chaūge the naturall vse into that wyych is against nature. And lykewise also the men, lefte the naturall vse of the woman, and brente in theyr lustes one wyth another, * men with men wrought fylthynes, and receaued to them selues the rewarde of theyr errour, as it was accordynge.

And as they regarded not to knowe God * euen so God delyuered thē vp vnto a leude mynde, that they shulde do those thynges wyyche were not comely, beynge full of all vnrygbteousnesse, fornicacion, wyckednes, couetousnes, malycyousnes, full of enuye, murther

* Acto. xiii. a
* Deut. xviii. c Actes. xvi. c
* Math. i. a ii. Timo. ii. b.
* Actes. xv. b
* i. Corin. i. a Gala. i. a
* John. xiii. c i. Cor. xv. c.
* Philip. i. a. Colos. i. a
* Act. xv.
* Sees ii. Tim ii. Cor
* Habac Gala. iii Hebr. x.
* Act.
* Actu. Hebr.
* Psal.
* Deu
* Psa. Jere. a
* Eze. xi
* Ien. i
* Ien. i
* Ieto.

murther, debate, discepte, euell condicioned, whysperers, backbyters, haters of God, disdaynfull, proude, boasters, bryngers vp of euell thynges, disobedient to father and mother, wythout vnderstandynge, couenaunte breakers, vnloueng, truce breakers, vnmercyful. Whych men, though they knewe, the rychteousnes of God ✠ (consydered not) howe ý they whych commyt soch thynges, are worthy of death, not only ✠ (they that) do the same *but also ✠ (they whych) haue pleasure in them that do them.

¶ The.ii.Chapter.

¶ He reburketh the Jewes, whych as touchynge synne are lyke the Heathen.

Therfore art thou inexcusable, O man, whosoeuer thou be that *iudgest. For in that same wherin thou iudgest another ✠ thou condemnest thy selfe. For thou that iudgest, doest euen the same self thynges. But we are sure, that the iudgement of God is accordynge to the trueth, agaynst them whyche commyt suche thynges. Thynkest thou thys, O thou man that iudgest them wych do suche thynges, and doest euen the verye same thy selfe, that thou shalt escape ý iudgemēt of God? Ether despysest thou the ryches of hys goodnes, ✠ pacience and longe sufferaunce, not knowynge *that the kindnesse of God leadeth the to repentaunce?

But thou after thy stubbernesse, and hert that cannot repente, heapest vnto thy selfe wrath agaynst the daye of vengeaunce, whē shalbe opened the rychteous iudgemente of God, *wych wyll rewarde euery man accordinge to his dedes: that is to saye, prayse honoure and immortalite, to them which cōtinue in good doinge, and seke immortalite. But vnto thē that are rebelles, and that do not obeye the trueth, but folowe vnrychteousnes, shall come indygnacion and wrath, tribulacion and angyshe vpon the soule of euery man that doth euel: of the Jewe fyrst, and also of the Gentyle. To euery man that doth good, shall come prayse, and honoure, ✠ peace, to the Jewe fyrst, and also to the Gentyl. For *ther is no respecte of persons, with God. For whosoeuer hath synned wythout lawe, shall also perysche wythout lawe. And as many as haue synned in the lawe, shalbe iudged by the lawe. For in the sight of God they * are not rychteous wyche heare the lawe: but the doers of the lawe shal be iustifyed. For whā the Gentyls wych haue not the law, do of nature the thynges conteyned in the lawe: then they hauyng not the lawe, are a lawe vnto them selues, wyche shewe the dede of the lawe written in theyr hertes: whyle theyr conscyence beareth wytnes vnto them, and also their thoughtes, accusynge one another or excusynge, at the daye *whē the Lorde shall iudge the secretes of men by Jesus Christ, accordynge to my Gospell.

Beholde, *thou art called a Jewe, ✠ trustest in the lawe, ✠ makest thy boast of God, and knowest his wyl, ✠ alowest the thynges that be excellent, ✠ art informed by ý law: and beleuest that thou thy selfe art a guyde of ý blind, alyght of thē wych are in darcknes, an informer of thē wyche lacke discreciō, a teacher of the vnlearned, wych hast ý ensample of knowlege, ✠ of the trueth by the law. Thou therfore which teachest another, teachest not thy selfe *Thou preachest, a mā shuld not steale: yet thou stealest. Thou that sayest, a mā shuld not cōmit aduoutry breakest wedlocke. Thou abhorrest ymages, ✠ yet robbest God of hys honoure. Thou that makest thy boast of the lawe, thorow breakynge the lawe dyshonourest God. For the name of God is euell spoken of amonge the Gentyls, thorowe you * as it is wrytten.

For circumcision verely auayleth, yf thou kepe the lawe. But yf thou be a breaker of ý lawe, thy circūcision is turned to vncircumcisyon. Therfore, yf the vncircumcised kepe the rychte thynges contayned in the lawe, shall not hys vncircumcisyon be counted for circumcision? And shall not vncircumcision wych is by nature (yf it kepe ý law) iudge the, wych beynge vnder the letter and circumcysion, doest transgresse the lawe? He is not a Jewe, which is a Jewe outwarde. Ne ther is it circumcision, which is outwarde in the flesche. But *he is a Jewe wyche is hyd wythin, and ✠ the circumcision of the herte is ý true circumcisyon, which consysteth in the spryte, and not in the letter, whose prayse is not of men but of God.

¶ The.iii.Chapter.

¶ He sheweth what preferment the Jewes haue, and ý both the Jewes and Gentyls are vnder synne, and are iustifyed only by the grace of God in Christ.

What preferment then hath ý Jewe? Or what aduauntageth circumcysyon? Surely very moche. Fyrste *because ý vnto thē were cōmytted the wordes of God. What then thoughe some of them dyd not beleue? *shall theyr vnbeleue make the promes of God without effecte? God forbyd. ✠ Let God be true, and *euery man a lyar, as it is wrytten: ✠ ý thou mygheest be iustifyed in thy sayinges, and ouercome, when thou art iudged.

But yf oure vnrychteweslnes make the rychteweslnes of God more excellent: what shall we saye? Is God vnrychteous, which taketh vēgeaūce? I speake after the maner of mē: God forbyd. For how then shall God iudge the worlde? For yf the trueth of God appeare more excellēt thorowe my lye, vnto hys prayse, why am I hence forth iudged as

a synner: and not rather (as mē speake cuyll of vs, and as some affyrme that we saye) let vs do euell, that good maye come therof. Whose damnacion is iust.

C What then? Are we better then they? No, in no wyse. For we haue all readye proued, howe that both Jewes and Gentyls are all vnder synne, as it is wrytten. * There is none ryghteous, no not one: there is none ý vnderstandeth, there is none that seketh after God: they are all gone out of the waye, they are all vnprofytable, there is none that doth good, no not one. * Their throte is an open sepulchre, with their tonges they haue disceaued: the poyson of aspes is vnder their lyppes. * Whose mouth is full of cursynge ‡ bytternes. ‡ Their fete are swyfte to shed blonde. * Destruccyon and wretchednes are in their wayes, and the waye of peace haue they not knowē. * There is no feare of God before their eyes.

✠ We knowe that what thynges soeuer ý lawe sayth, it sayth it to thē which are vnder ý lawe. That al mouthes maye be stopped, ‡ that all the worlde may be subdued to God, because that * by the dedes of the law ther shall no flesh be iustifyed in hys syght. For by the law commeth the knowledge of synne.

But now is the ryghteousnes of God declared wythout the lawe, for almuch as it is alowed by the testimonie of the lawe and of the Prophetes. The ryghteousnes of God, commeth by the fayth of Jesus Christ, vnto all and vpon all them that beleue (on hym.)

D Ther is no difference: for al haue synned, and are destytute of the glorye of God: but ‡ are iustified freely by his grace, through the redempcion that is in Christe Jesu, whome God hath set forth * to be ý obtayner of mercy thorowe fayth, by ý meanes of his bloud, to declare his ryghteousnes, in that he forgeueth the synnes that are passed, whych God dyd suffre, to shewe at thys tyme hys ryghteousnes, ý he might be counted iust, ‡ the iustifyer of him which beleueth on Jesus. ✠

Where is then thy reioysynge? It is excluded. By what lawe? of workes? Naye: but by the lawe of fayth.

Therfore we holde, that * a man is iustifyed by fayth wythout the dedes of the law. Is he the God of the Jewes only? Is he not also the God of the Gentyls? Yes, euē of the Gentyls also. For it is God onely which iustifyeth the circumcisyon that is of fayth, ‡ vncircumcision thorowe fayth. Do we then destroye ý law thorowe fayth? God forbyd: But we rather maynt ayne the lawe.

C The.iiii.Chapter.

C He declareth by the ‡rample of Abrahaam, that fayth iustifyeth, and not the law, nor the workes therof.

What shal we saye thē, that A
* Abrahaam our father (as pertayninge to the flesche) did find? Yf abrahā wer iustified by dedes, thē hath he wherin to reioyce: but not wt god. For what sayeth ý scripture? ‡ Abrahā beleued God, ‡ it was coūted vnto hym for ryghteousnes. To him that worketh, is the rewarde not rekened of fauoure, but of duetye. To hym ý worketh not, but beleueth on hym that iustifyeth ý vngodly, is hys fayth counted for ryghteousnes. (accordynge to the purpose of the ‡ grace of God.) Euē as Dauid describeth ý blessedfulnes of that man, vnto whō God imputeth righteousnes without dedes * Blessed are they, whose vnryghteousnes are forgeuen, and whose sinnes are couered. Blessed is that man, to whō the Lorde wyll not impute synne.

Came thy blessednes then vpō the vncircumcysyon, or vpon the circumcysyon also? For we saye, that fayth was rekened to Abrahaam for ryghteweslnes. How was it thē rekened? whan he was in the circumcysyon? or whan he was in the vncyrcumcysyon? * Not in ý tyme of cyrcumcysyon: but when he was yet vncircumcysed. And he receaued the * sygne of cyrcumcysyon, as a seale of the ryghteweslnes of fayth which he had yet beynge vncircumcised, that he shulde be the father of all them that beleue, though they be not circumcysed, that ryghteousnes mygbt be imputed to them also: and that he mygbt be father of circumcision, not vnto thē onely which came of the circumcised, but vnto thē also that walke in the steppes of the fayth ý was in oure father Abrahā, before the tyme of circumcysyon.

B

For the promes (that he shulde be ý heyre of the world) happened not to Abrahā or to hys sede thorow ý lawe: but thorow ý ryghteousnes of fayth. * For yf they wyche are of ý lawe, be heyres, then is fayth but vayne and the promes of none effecte. Because the lawe causeth wrath. For where no lawe is, there is no transgression. Therfore by fayth is the enheritaunce geuē, that it might come of fauoure: that the promes mygbte be sure to all the seed. Not to them only wyche are of the law: but to them also wyche are of the fayth of Abrahaam, * wyche is the father of vs all. (As it is wryttē: ‡ I haue made the a father of many nacyons) euen before God, whom he beleued, wyche restoreth the dead vnto lyfe: and calleth those thynges wyche be not, as though they were.

C

Wyche Abrahā, cōtrary to hope, beleued in hope, that he shulde be the * father of many nacions, accordynge to that wyche was spoken: ‡ euē so shall thy seede be, (as the starres of

res of heauen, & the sande of the see.) And he kaynted not in the kayth, nor yet cõsydered hys awne body wych was nowe dead, euen when he was almost an hũdred yeare olde: nether yet that Sara was past chyldbearyng. He stackered not at the promes of God thorowe vnbelefe: but became strõge in kayth, and gaue God the prayse, beynge ful certified, that he which had promysed the same was able also to make it good. And therfore was it rekened to hym for rychteousnes.

*Neuerthelesse it is not wrytten for hym onely, that it was rekened to hym (for rychteousnes.) but also for vs, to whõ it shalbe coũted (for rychteousnes.) so that we beleue on hym that rayled vp Iesus our Lord from ẏ dead: wych was delyuered for oure synnes, and was rayled agayne for our iustificacion.

¶ The. v. Chapter.

¶ The power of kayth, hope and loue: and howe death raygned from Adam vnto Christ, by whom onely we haue forgeuenes of synnes.

A Because therfore ẏ we are iustified by kayth, we are at * peace wyth God, thorowe oure Lorde Iesus Christ: by whõ also it chaũsed vn to vs to be broughte in thorowe kayth, vnto thys grace, wherin we stande, & * reioyce in hope of ẏ glory (of the eternyte) of God. Not ẏ onely: but also we reioyce in trybulacyons: knowynge that * tribulacyon bryngeth pacience, pacience bryngeth experience, experience bryngeth hope. And hope maketh not ashamed: because the loue of God is sheed abrode in our hertes, by the holy goost wych is geuen vnto vs.

For * when we were yet weake, according to the tyme, Christ dyed for vs wych were vngodlye: Yet scace wyll any man dye for a righteous man. Paradũture for a good mã durst a man dye. ✠ But ‡ God setteth oute hys loue towarde vs, seynge that whyle we were yet sinners (according to the tyme) Christ dyed for vs. Much more then now (we that are iustifyed by hys bloude) shalbe saued frõ wrath thorowe hym.

B For yf when we wer enemyes, we were reconcyled to God by the death of hys sonne: much more seyng we are reconciled, we shal be preserued by his lyfe. Not onely this, but we also ioye in God by the meanes of oure Lord Iesus Christ, by whom we haue nowe optayned the attonement.

C Wherfore, as by one man, synne entred in to the worlde, and * death by the meanes of synne. Euen so deeth also went ouer al men, in so muche as all we haue synned. For euen vnto the lawe was synne in the worlde, but synne is not imputed, when ther is no lawe: Neuerthelesse death raygned from Adam to Moses, euen ouer them also that had not sinned wyth lyke transgressyon as dyd Adam: wyche beareth the symilytude of hym that was to come.

But the gyfte is not lyke as ẏ synne. For yf thorowe the synne of one, many be dead: muche more plenteous vpon many was the grace of God, & gyft by grace: * which was of one man Iesus Christ.

And ẏ gyft is not ouer one synne: as death came thorow one sinne of one ẏ synned. For damnacion came of one synne vnto condemnacion: but ẏ gyft came to iustifye frõ many synnes. For yf by ẏ synne of one, death raigned by the meanes of one: muche more they (wyche receaue aboundaunce of grace and D of the gyfte of rychteousnes) shal raygne in lyke by the meanes of one (that is to say) Iesus Christ.

✠ Lyke wyse then as by the synne of one there sprange vp euel on all men to condemnacyon: euen so by the rychteousnes of one, spryngeth good vpon all men to the rychteousnes of lyfe. For as by one mannes disobedience many became synners: so by the obedience of one, shal many be made rychteous But * the lawe in the meane tyme entred in, ẏ sinne shulde encreace. Neuerthelater wher aboundaunce of synne was, there was more plenteousnes of grace. That as synne hadde raygned vnto death, euen so myghte grace raygne thorow rychteousnes, vnto eternall lyfe, by the helpe of Iesu Christ. ✠

¶ The. vi. Chapter.

¶ For so much as we be deliuered thorow Christe frõ synne, we must fashion our selues to lyue as the seruaũtes of God, and not after our owne luftes. The vnlyke ly rewarde of rychteousnesse, and synne.

What shal we saye thẽ? Shall we cõtinue in synne, that there may A be aboũdance of grace? God forbyd. How shal we that are dead as touchyng synne, lyue eny lenger therin? ✠ Knowe ye not that * all we which are baptised into Iesu Christ are baptised to dye wyth hym? We are buryed then wyth hym by baptyme, for to dye: that lyke wyse as Christ was rayled vp frõ deeth by the glory of the father, euẽ so * we also shuld waike in a newe lyfe. For yf we be grafte in deeth lyke vnto hym: euẽ so shall we be partakers of the resurrecyon: knowynge thys, that oure olde mam is crucyfyed wyth hym also, that the body of synne might vtterly be destroyed, that hence forth we shulde not be seruauntes vnto synne. For he that is dead, is iustifyed from synne.

Wherfore * yf we be deed wyth Christ, we B beleue, ẏ we shall also lyue wyth hym: knowynge, that Christ beyng rayled frõ death, ‡ dyeth nomore. Death hath nomore power ouer hym. For as touchyng that he dyed, he dyed concernynge synne once. And as touchynge that he lyueth, he lyueth vnto God.

Lyke wyse

Lykewyse consydre ye also, that ye are dead as touchyng synne, but are alyue vnto God thorow Jesus Christ our Lorde. ✠ Let not synne raygne therfore in your mortall bodye, that ye shulde ther vnto obey by the lustes of it. Neither geue ye youre membres as instrumētes of vnrygheteousnes vnto sinne: but geue ouer your selues vnto God as they that of dead, are alyue. And geue ouer youre membres as instrumentes of rygheteusnes vnto God. For synne shall not haue power ouer you. Because ye are not vnder the law but vnder grace.

What then? Shall we synne, because we are not vnder ý lawe: but vnder grace? God forbyd. ✠ Knowe ye not, how that *to whō soeuer ye commit your selues as seruauntes to obey, hys seruauntes ye are to whome ye obey: whether it be of synne vnto deeth, or of obedyence vnto rygheteusnes? God be thāked, that though ye were the seruauntes of synne, ye haue yet obeyed with herte vnto ý rule of the doctrine, that ye be brought vnto * Ye are then made free from synne, and are become the seruauntes of rygheteusnes. ✠ ✠ I speake grosly, because of the infirmitie of your flesche. As ye haue geuen your members seruauntes to vnclennes and to iniquitye, (from one iniquytie to another) euen so nowe geue ouer youre members seruauntes vnto righteousnes, that ye maye be sanctyfied. For whē ye were ý seruauntes of synne ye wer voyde of righteousnes. What frute had ye then in those thynges, wherof ye are now ashamed? For the ende of those thynges is death. But nowe are ye delyuered frō synne, and made the seruauntes of God, and haue youre frute to be sanctifyed, and ý ende euerlastynge lyfe. For *the reward of synne is death, but eternall lyfe is ý gyfte of God, thorowe Jesus Christ our Lorde. ✠

*Joh.viii.c
i.Pet.i.d
*Joh.viii.d.
Roma.viii.a
*Gene.ii.e
Roma.v.e

¶ The. vii. Chapter.

¶ Christ hath delyuered vs from the lawe and death. Sau. sheweth what the flesche and outwarde man is, & calleth it the lawe of the membres.

A KNowe ye not brethrē (I speake to thē ý know ý law) how that ý law hath power ouer a mā, as lōge as it endureth? For *the womā whych is in subiecyon to a mā, is boūde by the lawe to ý man, as longe as he lyueth. But yf the mā be dead: she is loosed from the lawe of the mā. So then *yf whyle ý mā lyueth she couple her selfe wyth another man, she shalbe coūted a wedlock breaker. But yf the man be dead, she is fre from the law of ý husbād, so that she is no wedlocke breaker, though she couple her selfe w̄ another man.

*i.Cor.vii.g
*Mat.v.e

Euen so ye also (my brethrē) are dead concernyng the law by the body of Christ, that ye shulde be coupled to another (I meane to hym that is rysen agayne frō death) that we shuld bryng forth frute vnto God. For whā we were in ý flesh, the lustes of synne wyych were stered vp by the lawe, raygned in oure B members, to bryngе forth frute vnto death. But nowe are we delyuered from the lawe, and dead vnto it, wher vnto we wer in bondage, that we shulde serue in a newe conuersacyon of the spryte, and not in the olde conuersacion of the letter.

What shal we saye then? is the law synne? God forbyd: neuertheles * I knew not sinne but by ý lawe. For I had not knowen what lust had meante, excepte the lawe had sayde: *thou shalt not lust. But synne toke occasion by the meanes of the commaundemēt and wrought in me all maner of concuppiscence. For verely wythoute the lawe, synne was dead. I once lyued wythout law: But when the commaundement came, synne reuyued, and I was dead. And the verye same commaundement, which was ordeyned vnto lyfe, was founde to be vnto me an occasiō of death. For synne toke occasiō by the meanes of the commaundemēt, and so dysceaued me, and by ý same slewe me. Wherfore *the lawe is holy, and the commaundement holy and iust and good.

*Roma.v.
Gala.iii.d
*Exod.xx.
Deut.v.d
*1.Tim.i.b
Gala.iii.c

Was ý then wyych was good, made death vnto me? God forbyd. Naye it was synne: ý synne might apeare (by it which was good) to worke death in me: that sinne by the commaundement myght be out of measure synfull. For we knowe, ý the lawe is spiritual: but I am carnal *solde vnder synne, because I alowe not that wyche I do. For what I wolde, that do I not: but what I hate, that do I. Yf I do now that wyych I wolde not, I consent vnto the law that it is good. So then nowe, it is not I that do it, but synne ý dwelleth in me. For I knowe, that in me (that is to saye in my * flesche) dwelleth no good thyng. For to wyl is present with me: but I fynde no meanes ta performe ý which is good. For ý good that I wolde, do I not: but the euyll wyych I wolde not, that do I. Yf I do that I wolde not, then is it not I ý do it, but synne that dwelleth in me. I fynde then by the law, that when I wold do good euyll is present with me. For I delyte in the lawe of God, after the inwarde man: But I se another lawe in my members, rebellynge agaynst the lawe of my mynde, and subduynge me vnto the lawe of synne, which is in my members. O wretched man that I am: who shall delyuer me from thys bodye subdued vnto death? I thanke God thorow Jesus Christe oure Lorde. So then, wyth the mynde I serue the law of God, but with the flesche the lawe of synne.

*Gala.v.b
*Gen.vi.a

¶ The. viii. Chapter. ✠

¶ The lawe

¶ The lawe of ꝑ ſpꝛete greeth lyfe. The ſpꝛete of God maketh vs Gods chyldren and heyres with Chꝛiſt. The aboundaunt loue of God can not be ſeperated.

I There is then no damnacyon to them wꝑych are in Chꝛiſte Jeſu, wꝑych walke not after the fleſhe, but after the ſpꝛete. For the lawe of ꝑ ſpꝛete, of lyfe thoꝛowe Jeſus Chꝛiſt, hath made me *fꝛee from the law of ſynne, and death. ‡ For what the lawe coulde not do (in as muche as it was weake becauſe of the fleſhe) that peꝛformed God, and *ſent hys ſonne in the ſimilitude of ſynfull fleſhe, and by ſynne damned ſynne in the fleſhe, that the ꝛyghteouſnes of the lawe, myghte be fulfylled in vs, wꝑyche walke not after the fleſhe, but after ꝑ ſpꝛete

B For they that are carnal, are carnally minded. But they that are ſpꝛituall, are gooſtly minded. To be carnally minded, is deeth. But to be ſpꝛytually mynded, is lyfe and peace. ✠ Becauſe that the fleſhly mynde is enemye agaynſt God, for it is not obedient to the lawe of God, neyther can be. So then they that are in ꝑ fleſhe, cannot pleaſe God.

But ye are not in ꝑ fleſh, but in the ſpꝛete: yf ſo be that the ſpꝛete of God dwell in you. Yf any mã haue not ꝑ ſpꝛet of Chꝛiſt, ꝑ ſam is none of his. Yf Chꝛiſt be in you, the bodye is dead becauſe of ſynne: but the ſpꝛete is lyf for ꝛyghteouſnes ſake. Wherfoꝛe, yf the ſpꝛyte of hym that rayſed vp Jeſus from death, dwell in you: euen he that rayſed vp Chꝛiſt from deeth, ſhall quycken your moꝛtall bodyes, becauſe of hys ſpꝛete that dwelleth in you.

C ✠ Therfoꝛe bꝛethꝛen, we are detters, not to the fleſhe, to lyue after the fleſh. For yf ye lyue after the fleſhe, ye ſhall dye. But yf ye (thoꝛowe the ſpꝛete) do moꝛtyfye the dedes of the bodye, ye ſhall lyue. For as many as are led by the ſpꝛete of God, they are the ſonnes of God. For ye haue not receaued the ſpꝛete of bondage to feare any moꝛe, but *ye haue receaued the ſpꝛete of adopciõ, wherby wecꝛye: Abba father. * The ſame ſpꝛete certifyeth oure ſpꝛete that we are the ſonnes of God. Yf we be ſonnes, then are we alſo heyres, the heyres I meane of God, and heyres annexed wyth Chꝛiſte: yf ſo be that we ſuffer with him, that we maye be alſo glozifyed together wyth hym. ✠

D ✠ For I ſuppoſe that the afflycyons of this lyfe, are not woꝛthy of the glozy, which ſhalbe ſhewed vpõ vs. * For the feruent deſyre of the creature abydeth lokynge when the ſonnes of God ſhall appeare, becauſe the creature is ſubdued to vanytye, agaynſt the wyl therof, but for hys will which hath ſubdued the ſam in hope. For the ſame creature ſhalbe deliuered from the bondage of coꝛruption, into the glozious lybertie of the ſonnes of God. For we knowe, that euery creature groneth with vs alſo, ꝑ trauayleth in payne euen vnto thys tyme.

Not onely it, but we alſo wꝑych haue the fyꝛſt frutes of the ſpꝛete, moꝛne in our ſelues alſo, and wayte for the adopcion * (of the chyldren of God.) euẽ ꝑ deliueraũce of our body. ✠

✠ For we are ſaued by hope. But hope that is ſene is no hope. For howe can a mãn hope for that which he ſeyth? But and yf we hope for that we ſe not, then do we with pacience abyde for it.

Lykewyſe, ꝑ ſpꝛete alſo helpeth our infirmities. For we knowe not what to deſyre as we ought: but the ſpꝛete maketh intercelſion for vs, with gronynges which cã not be eꝛpꝛeſſed. And * he that ſearcheth the hertes ‡ knoweth, what is ꝑ meanyng of the ſpꝛete for he maketh intercelſion for the ſayntes accoꝛdynge to the pleaſure of God. ✠

✠ We knowe that all thynges woꝛke for the beſt vnto them that loue God, wꝑych alſo are called of purpoſe. For thoſe wꝑyche he knewe befoꝛe, he alſo oꝛdeyned befoꝛe, that they ſhulde be lyke faſhioned vnto the ſhape of hys ſonne, that he myght be the fyꝛſte begotten ſonne amonge many bꝛethꝛen. Moꝛe ouer, whom he appoynted befoꝛe, them alſo he called. And whom he hath called, them alſo he iuſtifyed: and whõ he iuſtifyed, them he alſo glozifyed.

What ſhall we thẽ ſaye to theſe thynges? ‡ yf God be on our ſyde, who can be agaynſt vs? wꝑych ſpared not hys owne ſonne, * but gaue him for vs all: how can it be that with him he ſhulde not geue vs all thynges alſo? Who ſhall laye any thynge to the charge of Gods choſen? it is God that iuſtifyeth: who is he that can condemne? it is Chꝛiſt wꝑyche dyed: yee, rather wꝑyche is ryſen agayne, wꝑych is alſo on the ꝛyght hande of God, ꝑ maketh intercelſion for vs.

Who ſhall ſeparate vs from the loue of God? ſhal tribulacyon? or angyſhe? or perſecuciõ? ether hõger? eyther nakednes? ether parell? eyther ſwearde? As it is wꝛytten * for thy ſake are we kylled all daye longe, ꝑ are counted as ſhepe apointed to be ſlayne Neuertheleſſe, in all theſe thynges we ouercome thoꝛowe hym that loued vs. For I am ſure, that neyther deeth, neyther lyfe, nether Angels, noꝛ rule, nether power, neyther thynges preſent, nether thynges to come, nether heyght, nether loweth, nether any other creature ſhalbe able to depart vs from the loue of God, wꝑych is in Chꝛiſt Jeſu our Loꝛde. ✠

¶ The.ix.Chapter.

¶ Paule complayneth vpon the harde hertes of the Jewes that wolde not receaue Chꝛiſt, and howe the Gentiles are choſen in theyꝛ ſtede.

Jſaye

A I Saye the trueth in Christe, and lye not, (my conscience also bearynge me witnes by ý holy goost) that I haue great heuynes, and continual sorowe in my
*exo.xxxii.c. herte. For *I haue wysshed my selfe to be cursed from Christ, for my brethrē (my kinsmen as pertaynynge to the flesche) which are the Israelites. To whom pertayneth the adopcion, (of the chyldren) and the glory, & the
‡Roma.iii.a couenaūtes *& the lawe that was geuē, and the seruice of God, and the promyses: whose also are the fathers, & they of whom (as concernynge the flesche) Christe came, whyche is God in all thynges to be prayseb for euer. Amen.

B I speake not these thynges, as though the wordes of God had taken none effecte. For
*Roma.ii.d *they are not all Israelites, whyche are of Israel: nether are they all chyldren straygbt
‡Gene.xxi.b waye, that are the seed of Abraham. But ‡in Isaac shall thy seed be called: that is to saye
*John.viii.e Roma.ii.d *they whyche are the chyldren of the flesche, are not the chyldrē of God. But they which be the chyldren of promes, are counted the
‡Gen.xviii.b seed. For this is a worde of promes, ‡ about thys tyme will I come, and Sara shal haue a sonne.

Not only this, but also Rebecca was with chylde by one, euē by your father Isaac. For yet the chyldren were borne, when they had
C nether done good nether bad (that ý purpose of God by eleccyon, mygbte stande) it was sayde vnto her, not by the reason of workes,
‡Gene.xxv.c but by the caller ‡the elder shal serue the pōger, as it is writtē: Jacob haue I loued, but Esau haue I hated. What shall we say thē? is there any vnrygbteousnes wyth God?
*exo.xxxiii.d God forbyd. For he sayth to Moses: *I wil shewe mercy to whome soeuer I shewe mercy: and wyll haue compassion, on whome soeuer I haue compassion. So lyeth it not thē in a mans wyll or runnynge, but in the mercye of God. For the scripture sayeth vnto
‡Exod.ix.b Pharao: ‡Euen for thys same purpose haue I stered the vp, to shewe my power on the, & that my name mygbte be declared thorowe out all ý world: So hath he mercy on whom he wyll, and whom he wyll he maketh hard herted

D Thou wylt saye then vnto me: why then blameth he vs yet? For who hath bene able
* Esay.xlv.b and.lxiii.c to resyst his wyll? *But O man, what art ý
Eccl.xxxiii.b which disputest with God? Shal the worke
Jerr.xviii.a. saye to the workeman: why hast thou made me on this fashiō? Hath not ý potter power ouer the clay, euen of ý same lompe to make one vessell vnto honoure, and another vnto dishonoure? Euē so, God willyng to shewe hys wrath, and to make his power knowen suffered wyth longe patyence the vessels of wrath, ordeyned to damnacyon, and to declare the riches of his glory on the vessels of mercye whych he had prepared vnto glorye whō also he called, not of the Jewes oneiye, but also of the Gentils. As he sayeth also to
E Osee: * I wyll call them my people whyche
*Osee.ii. were not my people: and her beloued whych
i.Pet.ii.b was not beloued, (and her to haue obtained mercy, that had not optayned mercy) And it shal come to passe, that in the place where it was sayde vnto them: ye are not my people: there shall they be called the chyldren of the lyuynge God.

But Esaye cryeth concernynge Israel, ‡though the nōbre of the chyldren of Israell
‡Esay.x.a be as the sande of ý see, yet the remnaūt shal be saued. For he fynisheth the worde verely, and maketh it short in rygbteuesnes. For a short worde wyl God make on erth. And as
*Esaye.i. Esay sayd before: ‡except the Lord of Sabboth had lefte vs seed, we had bene made as Sodoma, & had bene lykened to Gomorra.

What shal we saye then? We saye, that the
F Gentyls whych folowed not rygbtwysnes, haue ouertaken rygbtwysnes: euē the rygbteousnes whych cōmeth of fayth. Contrary wyse, Israel which folowed ý law of rigbtwysnes, could not attaine to ý law of rigbtwysnes. Wherfore? euē because they sought it not by fayth: but as it wer by the workes of the lawe. For they haue stombled at the
‡esa.xviii stomblinge stone. As it is writtē: ‡Behold,
i.Pet.ii.b Actes.xiii.b I put in Sion a stomblinge stone, & a rocke that mē shalbe offended at. And whosoeuer beleueth on hym, shall not be confounded.

C The.x.Chapter. ✠

C The vnfaythfulnes of the Jewes. Two maner of rygbteousnesses.

A Brethrē, my hertes desyre & prayer to god for Israel is, ý they mygbt be saued. For I beare thē recorde, that they haue a feruēte mynde to Godwarde, but not according to knowlege For they beynge ignorauunt of Gods rygbteousnes, & goynge about to stablyshe theyr
*Mat.d owne rigbteousnes, haue not bene obedient vnto ý rigbteousnes of God. ✠ For *Christ is the fulfyllynge of the lawe, to iustifye all that beleue.

For ‡Moses wryteth of the rygbteousnes
*Lev.xviii. Gala.iii.b whych commeth of the lawe, howe that the
B man which doth the thinges of the law, shal lyue therby. But the rygbteousnes whyche commeth of fayth, speaketh on thys wyse: Say not thou in thyne hert, who shall aseē into heauē? (ý is euen to fetch Christ downe from aboue.) Ether who shall descende into the depe? (that is euen to fetch vp Christ agayne from death.) But what sayeth he?
*Deu.xxx.c *The worde is nye ý, euē in thy mouth and in thyne herte.

Thys same is the worde of fayth, whych we preache

we preache. For yf thou knowledge w̄ thy mouth that Jesus is the Lord, and beleue in thyne herte, that God rayled hym vp from deeth, thou shalt be sake. ✠ For to beleue w̄ the herte iustifieth: and to knowledge wyth the mouth, maketh a mā sake. For the scripture sayeth: * whosoeuer beleueth on hym, shall not be confounded.

C There is no difference betwene the Jewe and ý gentyll. For one is Lord of all, whych is rych vnto al ý cal vpon hym. For * whosoeuer doth call on the name of the Lorde, shall be sake. How then shall they call on hym, on whom they haue not beleued? how shal they beleue on hym, of whō they haue not heard? howe shall they heare, withoute a preacher? And howe shall they preache except they be sent? As it is wrytten: howe beautyfull are the fete of them whych bryngе tydynges of peace, & bryngе tydynges of good thynges? D But they haue not al obeyed to the Gospel: For Esay sayeth: * Lord, who hath beleued our sayenges? So then fayth cōmeth by hearynge, and hearyng commeth by the worde of God. But I aske: haue they not herd? No doute, * their soūde went out into all lādes: & their wordes into ý ends of ý world. ✠

But I demaunde, whether Israell dyd knowe or not? First Moses sayeth: * I wyll prouoke you to enuy, by thē that are no people: by a foolyshe nacyon I wyll anger you: Esay after that, is bolde and sayeth: * I am founde of them, ý sought me not: I am manyfest vnto them, that asked not after me. But agaynst Israel he sayeth: & al day lōge haue I stretched forth my hādes vnto a people ý beleueth not, but speaketh against me.

C The. xi. Chapter.

C All the Jewes are not cast away, therfore Paul warneth the Gentyls that be called, not to be hye mynded nor to despyse the Jewes, for the iudgementes of God are deye and secrete.

I Haye then, hath God cast away hys people? God forbyd. For euen I also am an Israelite, of the seed of Abraham, of the trybe of Ben Jamin, God hath not cast away his people, which he knewe before. Wote ye not, what ý scripture sayth of Helias, how he maketh intercession to God agaynst Israel, saying? B * Lord, they haue kylled thy prophetes, and dygged downe thyne alters: and I am lefte alone, and they seke my lyfe. But what sayeth the answere of God vnto hym? * I haue reserued vnto my selfe seuen thousande mē, whych haue not bowed ý knee to the ymage of Baall. Euen so also at thys tyme is ther a remnaunt lefte according to the electyon of grace. Yf it be of grace, then is it not now of workes. For then grace is no more grace. But yf it be of workes, then is it nowe no grace. For then were deseruyng no more deseruynge. What then? Israel hath not obtayned that whych he seketh: but the electyō B hath obtayned it. The remnaunt are blynded according as it is wrytten. * God hath geuē them ý spryte of vnquietnes: eyes that they shulde not se, and eares that they shuld not heare, euē vnto thys dayе. * And Dauid saith: Let their table be made a snare to take them with all, and an occasion to fall, and a rewarde vnto them. Let their eyes be blynded that they so not: and bowe thou downe their backe alwaye.

I saye then: haue they therfore stombled, that they shulde vtterly fal away together? God forbyd: but thorowe their fal is saluacion happened vnto the Gentyls, for to prouoke them wythall. Wherfore yf the fall of them be the ryches of the world, and the minishynge of them the ryches of the Gentyls: How much more their perfytnesse? I speake to you gentils, in as much as * I am ý Apostel of ý gentyls, I will magnyfye myne office, yf by any meane I maye prouoke them whiche are my flesche, and myghte saue some of them. For yf the castynge awaye of them be the reconcylyng of the world: what shal the receaynge of them be, but lyfe agayne from deeth? For yf one pece be holy, ý whole heape is holy. And yf ý rote be holy, ý braūches shalbe holy also.

C Though some of the braunches be broken of, and thou beynge a wylde olyuetree, wast grafte in amonge thē, and made partaker of the rote and fatnes of the * olyue tree, boast not thy selfe agaynste the braunches. For yf thou boast thy selfe, thou bearest not ý roote but ý roote the. Thou wylt say then: ý braūches are broken of that I might be graft in. Thou sayest well: because of vnbeleue they were broken of, and thou stodest stedfast in fayth. Be not hye mynded, but feare: for seynge that God spared not the natural braūches, take hede, lest it come to passe that he spare not the also.

Beholde therfore the kyndnes and rygorousnes of God: on them whyche fell rygorousnes: but towardes the, kyndnes: yf thou cōtinue in hys kindnes. Or els thou shalt be hewen of, and they agayne ‡ yf they byde not styll in vnbeleue, shalbe graffed in agayne. For God is of power to graffe them in agayn. For yf thou wast cut out of a natural wylde olyue tree, and was graffed contrary to nature in a true olyue tre howe much more shal the natural braūches be graffed in their owne olyue tree agayne.

I wolde not that thys secrete shuld be hyd from you my brethren (lest ye shuld be wyse in your owne conceytes) ý partly blyndnes is happened in Israell, vntyll the fulnes of the gētyls be come in: and so al Israel shalbe saued

C saued. As it is wrytten. * There shall come out of Syon he that doth deliuer, and shall turne awaye vngodlynes from Jacob. And thys is my couenaunt vnto thē, whē I shall take awaye theyr synnes. As concernyng ý gospel they are enemyes for your sakes: but as touchynge the election they are loued for the fathers sakes.

*Esaye.lix.d
Psal.xciii.c

For verely, the gyftes ‡ callynge of God are suche, that it can not repent hym of thē: for loke, as ye in tyme passed haue not beleued God, yet haue now obtayned mercy thorow theyr vnbelefe: euen so nowe haue they not beleued ý mercy whych is happened vnto you: that they also maye obtayne mercy. For God had wrapped all nacyons in vnbeleue, that he myght haue mercy on all.

O the depnes of the riches both of ý wysdome and knowledge of God: howe vnsercheable are hys iudgemētes, and his wayes past fyndynge out! For *who hath knowen the mynde of the Lorde? Or who hath bene hys coūseller? eyther who hath geuen vnto hym fyrst, ‡ he shalbe recompensed agayne. For of hym, and thorowe hym, and for hym are all thynges: To hym be glorye for euer. Amen.

*Esay.xl.b
Esay.lx.c
i. Corin.ii.b.

C The.xii.Chapter.

C The swete conuersacyon, loue, and worckes of such as beleue in Christ.

A I Beseech you therfore brethren, by ý mercyfulnes of God, ý ye make your bodyes a quick sacrifice holy and acceptable vnto God: whych is your reasonable seruyng of God: and fashion not your selues lyke vnto thys worlde but be ye chaunged in your shape, by the renuynge of youre mynde, that ye maye proue what thinge that good, and acceptable, and perfite will of God is. For I saye (thorowe the grace that vnto me geuē is) to euery mā amonge you, that *no man stande hye in his owne cōceyte, more then it becommeth hym to estime of hym selfe: but so iudge of hym selfe, that he be gentle and sober, accordyng as God hath dealte to euery man the measure of fayth.

*Phil.iii.d

*Eccle.iii.c
Roma.xiiii.a

B For as we haue many members in one body, and all members haue not one office: so we beyng many are one body in Christ, and euery man amonge our selues, one anothers members. ✠ *Seynge that we haue dyuers gyftes accordynge to the grace that is geuē vnto vs: yf any man haue the gyfte of ‡ prophecy let him haue it that it be agreeing vnto ý fayth. * Let hym that hath an office, wayte on hys office. Let hym that teacheth, take hede to hys doctrine. Let hym that exhorteth, geue attēdaunce to his exhortacion. If any man geue, let him do it wyth synglenes. Let hym that ruleth, do it with diligēce If any man shewe mercy, let him do it with cherfulnes. Let loue be wythout dissimulation. Hate ý whych is euyll, ‡ cleaue vnto ý which is good. Be kynde one to another w̄ brotherly loue. * In geuynge honoure, go one before another. ‡ Be not slouthful in the busines whych ye haue in hande. Be feruent in the spirete. Applye your selues to the tyme Reioyce in hope. Be pacient in tribulacyon. Continue in prayer: Distribute vnto the necessitie of the sayntes: *be ready to harbour. ‡ Blesse them which persecute you: blesse (I say) and curse not. Be mery wyth them that are mery. Wepe also wyth them that wepe. Be of lyke affeccyō one towardes another. Be not hye mynded: but make youre selues equall to them of the lower sorte. ✠ Be not wyse in your owne opinions. Recōpence to no mā euell for euell. Prouide afore hāde thinges honest ‡ (not onely before God, but also) in the syght of all men. If it be possible, (as much as is in you) lyue peaceablye wyth all mē. Dearly beloued, auēge not your selues, but rather geue place vnto wrath. For it is wrytten: * vengeaunce is myne, I wyll reward, sayeth the Lorde.

*Phil.iii.d

C
*i. Pet.iii.c
‡ Eccle.ix.

*Deut.xxi.b
‡ Mat.v.b.

D
‡c.

*deut.xxi.

Therfore, yf thyne enemy hōger, fede him: yf he thyrst, geue hym drynke. For in so doynge thou shalt heape coles of fyre on hys head. Be not ouercom of euel, but ouercome euell, wyth goodnes. ✠

C The.xiii.Chapter. ✠

C The obedyence of men vnto theyr rulers. Loue fulfilleth ý lawe. It is now no tyme to folowe ý worckes of darcknes

A Et euery soule submyt him selfe vnto the auctoryte of the hyer powers. For *ther is no power but of God. The powers that be are ordeyned of God. Whosoeuer therfore resysteth power, resysteth ý ordinaunce of God. But they ý resyste, shall receaue to them selfe damnacion. For rulers are not fearfull to them that do good, but to them that do euell. Wylte thou be wythout feare of the power? Do well then: and so shalte thou be prayled of the same. For he is B the minister of God, for thy welth. But and yf thou do that whyche is euell, then feare: for he beareth not the swearde, for nought: for he is the minister of God, to take vengeaunce on him that doth euell. Wherfore, ye must nedes obeye, not onely for feare of vengeaunce: but also because of conscience. And euen for this cause paye ye tribute. For they are Goddes ministers, seruyng for the same purpose. ✠

*Sapi.vi.b
Jeha.xi.a
and.xix.b

Geue to euery man therfore his duetye: *tribute to whō tribut belongeth: custome, to whome custome is due: feare, to whome feare belongeth: honoure, to whom honoure pertayneth. ✠ Owe nothyng to any man: but thys, that you loue one anothe r. For he that

*Mat.xvii.
and.xxii.b

that loueth another hath fulfylled the lawe
for these commaundementes. ‡ Thou shalt
not cõmit aduoutry: thou shalt not kyl: thou
shalt not steale: thou shalt not bear false wit
nesse: thou shalt not lust, & so forth (yf there
be any other commaundement) it is al com-
prehended in thys sayenge, namely: * Loue
thy neighbour as thy self. Loue hurteth not
hys neyghbour. Therfore is loue the fulfyl-
lynge of the lawe. ✠

✠ This also, we knowe the season how
that it is tyme that we shulde nowe awake
out of slepe. For now is our saluacion nerer
then when we beleued. The nyght is passed
the daye is come nye. Let vs therfore cast a-
waye the dedes of darkenes, and let vs put
on the Armoure of lyght. Let vs walke ho-
nestly as it were in the day lyght: * not in ea
tynge and drynkynge, nether in chãburynge
and wantonnes, neyther in stryke and enuy-
enge: but put ye on the Lord Jesus Christ ✠
And make not prouision for the flesh, to ful-
fyll the lustes of it.

¶ The. xiiii. Chapter.

¶ The weake ought not to be despysed. No man shulde
vexede anothers conscience. Agayne, for outward thin
ges shulde no man condemne another.

I Him that is weake in the fayth,
receyue: not in disputing & trou
blyng his cõscience. One belee-
ueth that he may eate al thing:
Another which is weak eateth
herbes. Let not him that eateth, despise him
that eateth not. And let not hym whych ea-
teth not, * iudge him ý eateth. For god hath
receyued hym. ‡ What art thou that iudgest
another mans seruaũt whether he stande or
fal, that pertayneth vnto his owne master?
yea, he shalbe holden vp, that he may stãde.
For God is able to make hym stande.

B Thys man putteth differẽce betwene day
and daye. Another man counteth all dayes
alyke. Let euery mans mynde satisfye hym
selfe. He that obseruetb the daye, doth it vn-
to the Lord. And he that doth not obserue ý
daye, doth it for the Lorde also. He that ea-
teth, doeth it to please the Lorde, for he gy-
neth God thankes. And he that eateth not,
eateth not to please the Lorde wyth all, & gre-
neth God thãkes. For none of vs lyueth for
hym selfe, & no man dyeth for hym selfe. For
yf we lyue, we lyue vnto the Lorde. And yf
we dye, we dye vnto the Lord. Whether we
lyue therfore, or dye, we are the Lordes. For
Christ therfore dyed, and rose agayne, & re-
uyued, that he mygbt be * Lorde of deade &
quycke.

C But why dost thou thẽ iudge thy brother?
Either, why doest thou despise thy brother?
We shalbe all brought before the iudgemẽt
seate of Christ. For it is wryttẽ: as truly as
I lyue sayth the Lord: * all knees shal bowe
tome, & all tonges shal gyue prayse to God.
So shal euery one of vs gyue accomptes of
hym selfe to God. Let vs not therfore iudge
one another any more.

But iudge thys rather, that no mã put a
stomblynge blocke, or an occasion to fal in
hys brothers waye. For ✠ I knowe, & am
ful certified by the Lorde Jesus, that * there
is nothyng conune of it self: but vnto him ý
iudgeth it to be comune: to him is it comune
Yf thy brother be greued wỳ thy meate, now
walkest thou not charitably. Destroye not
hym wyth thy meat, for whom Christ dyed
Cause not your treasure to be euel spokẽ of.
For the kyngdome of God is not meat and
drynke: but rygbtwysnes, and peace and ioy
in the holy goost. For he that in these thyn-
ges seruetb Christ, pleaseth God and is com
mended of men.

D Let vs therfore folow those thiges which
make for peace, and thinges wherwyth one
may edify another. Destroy not the worke
of God for a litel meates sake. * Al thinges
are pure: but it is euell for that man, whych
eateth wyth hurt of cõscience. It is good ne-
ther to eat flesh, neither to drynke wyne, nei
ther any thynge, whereby thy brother stom
bleth, ether falleth, or is made weake. Hast
thou fayth? haue it with thy self before god.
Happye is he, that condẽneth not hym selfe,
in the thynge which he alowetb. For he that
maketh conscience, is damned yf he eate: be-
cause he eateth not of faith. For whatsoeuer
is not of fayth, the same is synne. ✠

¶ The. xv. Chapter.

¶ The infirmite and frayines of the weake ought to be
borne wyth all loue and kyndnes, after the ensample of
Christ.

A WE which are strõge * ought
to beare the frayines of thẽ
which are weak, and not to
stande in our owne conceyp-
tes Let euery mã please his
neyghbour vnto his welth
and edifyenge. For Christe
pleased not hym selfe: but as it is wrytten.
* The rebukes of them whych rebuked the,
fel on me. ✠ ‡ Whatsoeuer thinges are writ
ten afore tyme, they are wrytten for our ler-
nynge, that we thorow pacience and cõfort
of the scriptures, mygbt haue hope.

B The God of pacience & cõsolation, graũt
you, to be lyke mynded one towardes ano-
ther, after the ensample of Christe Jesu: * ý
ye all agreynge together may wỳ one mouth
prayse God, the father of oure Lorde Jesus
Christ. Wherfore, receyue ye one another, as
Christ receyued vs, to the prayse of God.
And thys I saye, ý Jesus Christ was a mi-
nister of the circumcision for ý truth of God
to confirme the promyses made vnto the fa
thers: * that ý gentyls mygbt prayse God
for hys mercy, as it is wrytten. ‡ For thys

Ii cause

* Math. xb. b
Acres. x. b
i. Timo. iiii. a
Marke. bii. b

* Tith i. b

* Gala. bi. a

* Psa. lxix. b.
‡ Roma. iii. b

* Leui. xix. b

* Deute. xx. c.
xii. xcc. xxii. b
psal. xviii. g

cause I wyl prayse the amonge the gentils, & synge vnto thy name. And agayne he saith
*deut.xxxii.f *reioyce ye gētyls wyth hys people. And a-
‡Psa.cxvii.a gayne, ‡ prayse the Lorde all ye gētyls, and
laude hym al ye nacions together. And a-
C gayne Esay sayth: there shalbe *the rote of
*Esay.xi.a Jesse, & he ý shal ryse to raygne ouer the gen
tyls: in him shal the gentyls trust. The God
of hope fyll you wyth al ioye and peace in be
leuyng: that ye may be rych in hope, thorow
the power of the holy goost. ✠

I my selfe am ful certified of you (my bre
thren) that ye also are full of goodnes, & fyl-
led with all knowlege, wylyng to exhorte
one another. Neuertheleſſe (brethren) I
haue somewhat more boldlye wrytten vnto
you, partly to put you in remembraunce, tho
rowe the grace that is gyuē me of God, that
I shulde be ý minister of Jesu Christ amōge
the gentyls, and shulde minister the Gospel
D of God, ý the offryngc of the gentyls myght
be acceptable, & sanctifyed by the holy goost
I haue therfore wherof I maye reioyce tho-
row Christ Jesu, in those thinges which per
tayne to God. For I dare not speake of any
of those thynges, wyche Christe hath not
wrought by me, to make the gentyls obedi-
ent, with worde and dede, in myghty signes
and wonders, by the power of the sprete of
God: so that from Jerusalem & the coastes
rounde about vnto Illiricum, I haue fylled
all countreyes wyth the Gospell of Christ.

So haue I enforced my selfe to preache ý
E Gospell, not where Christ was named, least
I shulde haue buylt on another mans foun-
dacion: but as it is wrytte: * To whom he
*Esay.lii.d. was not spoken of, they shall se: and they ý
and.liv.a. hearde not, shall vnderstāde. For this cause
Roma.i.d I haue bene ofte let ✠ (and am let as yet) that I
✠ coulde not come vnto you: but nowe, seynge
I haue nomore to do in these countreys, and
also haue ben desyrous many yeres to come
vnto you, whensoeuer I take my iourney in
to spayne, I wyll come to you. For I trust
to se you in my iourney, & to be brought on
my waye thytherward by you, after that I
haue somwhat enioyed your acquayntaūce.

Nowe go I vnto Jerusalem, and *mini-
*Actes.xi.d ster vnto the saintes. For it hath pleased thē
and.xxiiij.b of Macedonia & Achaia to make a certayne
i.Cor.xvi.a distribucion vpon the poore sayntes, which
ii.Cor.viij.a. are at Jerusalem. It hath pleased them vere
and.ix.a ly, and they detters are they. For yf the gē-
tyls be made partetakers of they spirituall
thynges, they dutye is to minister vnto thē
in bodely thynges. Whē I haue perfourmed
this, and haue brought them thys frute sea-
led, I wyll come backe agayne by you into
Spayne. I am sure that when I come vnto
you, I shall come wyth aboundaunce of the
blessynge of the Gospell of Christ. ✠ I be-
seech you brethren for our Lorde Jesus Chri
stes sake, & for the loue of the sprete, that ye
helpe me in my busynes wyth your prayers
to God for me, that I may be delyuered frō
them which beleue not in Jewry: & that this
my seruice, wyych I haue to do at Jerusalē
maye be accepted of the sayntes, that I may
come vnto you with ioye, by the wyl of god
and maye with you be refreshed. The God
*of peace be wyth you all. Amen. ✠ *Lay

C The.xvi.Chapter.

C A chapter of salutacions. He warneth them be ware of mens doctrine, and commendeth vnto thē certayne godly men, that were louers and brethren in the truthe.

I Commēde vnto you Phebe
our syster (which is a mini- I
ster of the cōgregaciō of Cē
chrea) that ye receaue her in
Christ, as it becōmeth sayn
ctes, and that ye assist her in
whatsoeuer busines she nedeth of your ayde
For she hath suckered many, & myne owne
selfe also. Grete Prisca and *Aquila my hel
pers in Christ Jesu, wyych haue for my lyfe *Act.
layde downe theyr owne neckes. Unto whō ii.Tim
not I onely gyue thankes, but also al the cō
gregacions of the gentils. Lykewyse, grete
the congregacion that is in theyr house. Sa
lute my welbeloued Ephenetes, which is ý
fyrst frute of Achaia in Christ. Grete Mary
wyych bestowed much laboure on vs. Sa-
lute Andronicus and Junia my cosyns, and
prisoners wyth me also: wyych are wel ta-
ken amōge the Apostles, and were in Christ
before me. Grete Amplias my beloued in ý
Lorde. Salute Urban our helper in Christ,
and Stachis my beloued. Salute Appel- B
les approued in Christe: Salute them
thē, wyche are of Aristobolus houshold e.
Salute Herodion my kynsmā. Grete them
that be of the houshold of Narcissus, which
are in the Lorde. Salute Triphena & Tri-
phosa, which laboure in the Lord. Salute ý
beloued Persis, which laboured much in the
Lord. Salute Rufus chosen in ý Lorde, and
his mother & myne. Grete Asyncrit, Phle-
gon, Herman, Patrobas, Mercurius, & the
brethren wyych are wyth thē. Salute Phi- C
lologus and Julia, Nereus and hys syster, &
Olympha, & all the sayntes wyych are with
them. *Salute one another wyth an holy kysse *vi.Cor.
The congregacions of Christ salute you.

✠ ‡ I beseche you brethren, marke them ‡Colos.
which cause diuision & gyue occasiōs of euel ii.Tim.
cōtrary to ý doctryne, which ye haue lerned:
& auoide them. For they ý are such, serue not
the Lord Jesus Christ, ‡ but theyr owne bel ‡Phil.
lyes, & wyth swete and flatteringe wordes,
deceyue the hertes of the innocentes. For
your obedience is gone abrode vnto al men.
I am glad therfore no dout, of you. But yet
I wolde

D I wolde haue you wyse vnto that whych is
good, & to be innocent as cōcernynge euell.
The God of peace shall treade Satan vn-
der your fete shortly. The grace of our Lord
Jesu Christ be wyth you.

Tymotheus my workefelowe, & Lucius
and Jason, and Socipater my kynsmen sa-
lute you: I Tercius salute you, which wrot
this Epistle in the Lorde. * Gayus myne
hoost & the hoost of all ý congregacion salu-
teth you. Erastus the treasorer of the cytie,
saluteth you. And Quartus a brother salu-
teth you. The grace of oure Lorde Jesu
Christ be wyth you all. Amen.

To him that is of power to stablishe you,
accordynge to my Gospell, & preachynge of
Jesus Christ in vttering of ý mistery which
was kept secrete sence ý worlde began, but
nowe is opened by ý scriptures of ý prophe-
tes at ý cōmaūdemēt of ý euerlastynge God
to stere vp obedience to the fayth, publysched
amōge al nacyōs: To the same God, wych
alone is wyse, be (honoure and) prayse tho-
rowe Jesus Christ for euer. Amen.

¶ This Epistle was sent to the Romaynes
from Corinthum by Phebe, she that
was the mynister vnto the con-
gregacion at Cenchrea.

¶ The first Epistle of
saynt Paul the Apostle to the Corinthians.

¶ The fyrst Chapter.

¶ He cōmendeth the Corynthians, exhorteth thēto be of one mynde, & rebuketh the disspyson that was amōge them. Worldly wysdome is foolyshnes before God: yet there is no wysdome but in the despysed crosse of God.

I PAul called an Apostle of Je
sus Christ, thorowe ý wyll
of God, and brother Sosten-
nes.

Unto the congregacyon
of God wyche is at Corin-
thum. To them that are sāctifyed by Christ
Jesu called sayntes with all that call on the
name of oure Lorde Jesus Christe in euerye
place, ether of theyrs or of oures.

*Grace be vnto you & peace frō God oure
father, and from the Lorde Jesus Christ.

✠ I thanke my God alwayes on youre
behalfe, for ý grace of God wych is geuen
you by Jesus Christ, ý in all thynges ye are
made ryche by hym, in all vtterauce & in all
knowledge, by the wych thynges the testi-
mony of Jesus Christ was cōfirmed in you,
so that ye are behynde in no gyft, waytyng
for the appearynge of oure Lorde Jesus
E Christe, wych shall also strength you vnto
the ende, that ye maye be blameless in the
daye (of the commynge) of oure Lorde Jesus
Christ. ✠ *God is faythfull, by whome ye
are called vnto the felowshyp of hys sonne
Jesus Christ oure Lorde. I beseche you bre-
thren by ý name of our Lorde Jesus Christ,
that ye all speake one thynge, and that there
be no dissencion amonge you: but ý ye maye
be a whole body: of one mynde & of one mea
nynge. For it is shewed vnto me (my bre-
thren) of you, by them wych are of ý house
of Cloe, that there is stryfe amonge you. I
speake of ý same ý euery one of you sayeth:
I holde of Paul: I holde of *Apollo: I hold
of Cephas: I holde of Christ. Is Christ de-
uyded? Was Paul crucifyed for you? eyther
were ye baptysed in the name of Paul? I
thanke God, ý I baptysed none of you, but
Crispus & Gayus: lest any shulde saye, that
I had baptysed in myne owne name. I bap-
tysed also the house of Stephana. Further-
more know I not, whether I baptysed any
man (of you) or no.

For Christ sent me not to baptyse, but to
preache ý Gospell, not w̄ wysdome of wor-
des lest the crosse of Christ shulde haue bene
made of none effecte. For the preachynge of
the crosse, is to them ý perysshe, foolyshnes:
but vnto vs wych are saued *it is ý power
of God. For it is wrytten: ‡I wyll destroye
the wysdome of ý wyse, & wyll caste awaye
the vnderstandynge of ý prudent. Where is
the wyse? *Where is the scribe? Where is
the disputer of thys worlde? Hath not God
made ý wysdome of thys worlde folyshnes?

For after that the worlde thorowe wys-
dome knew not God, in ý wisdome of God,
it pleased God thorowe foolyshnes of prea-
chynge, to saue them that beleue. For *the
Jewes requyre a signe, and the Grekes seke
after wysdome. But we preach Christe cru-
cifyed, vnto ý Jewes an occasion of falling,
and vnto the Grekes foolyshnes: but vnto
them wych are called both of the Jewes &
Grekes, we preach Christ the power of god
and the wysdome of God. For the foolysh-
nes of God, is wyser then mē: and the weak
nes of God is stronger then men. Brethren,
ye se your callyng how that not many wyse
men after the flesh, not many myghtye, not
many of hye degree, are called: But God
hath chosen the folysh thinges of the worlde
to confounde the wyse. And God hath cho-
sen the weake thynges of the worlde to con-
founde thynges whiche are myghtye. And
vyle thynges of the worlde, and thynges
wych are despysed, hath God chosen, yea, &
thynges of no reputacion, for to bryngе to
nought thynges of reputacion, that no flesh
shulde reioyce in hys presence. And of hym
are ye, in Christ Jesu, which of God is made
vnto vs, wysdome, and ryghtwysnes, & sā-
ctifienge, and redempcion. That accordyng

Ii ii asit

* Act. xviii. e
i. Corin. i. c

* Act. xviii. d
i. Corin. iii. a
and. xvi. c

* Roma. i. b
‡ Esay. xxix. b

* esa. xxxiii. c

* math. viii. d
Luke. xi. d
John. vi. d

as it is wrytten: he whych reioyse, ¶ shulde
reioyce in the Lorde.

¶ The.ii.Chapter.

¶ It is not eloquence and glorious paynted wordes of worldly wysedome, that can chifye ¶ conuerte soules vnto Christ, but the playne wordes of the scripture for they make mention of hym and hys crosse.

A And I brethren (whē I came to you) came not in gloriousnes of wordes, or of wysdome, shewynge vnto you the testimony of God. Nether shewed I my selfe ý I knew any thynge amonge you, saue Jesus Christ, euen the same that was crucifyed. And I was amonge you in weaknes, and in feare, and in much tremblynge. And my wordes and my preachynge was not wentylynge wordes of mannes wysdome: but in shewynge of the spirete and of power, that your fayth shuld not stande in the wysdome of men, but in the power of God.

B We speake of wysdome amonge them ý are perfyte: not the wysdome of thys world, nether of the rulers of thys worlde (whyche go to nought) but we speake the wysdom of God, wych is in secrete ¶ hyeth hyd, wych God ordeyned before the worlde, vnto oure glorye: which wysdome * none of the rulers of thys worlde knewe. For had they had knowledge, they wolde not haue crucifyed the Lorde of glory. But (as it is wrytten,) * The eye hath not sene, and the eare hath not heard, nether haue entred into the herte of man, the thynges whych God hath prepared for them that loue hym.

C But God hath opened them vnto vs by hys spirete. For * the spirete searcheth al thinges, yee the bottome of Goddes secretes. For what man knoweth the thynges of a man: saue the spirete of man whych is within hym: Euē so ý thynges of God knoweth no man, but the spirete of God. And we haue not receaued ý spirete of the worlde: but the spirete whych commeth of God, for to know the thynges ý are gyuē to vs of God: which thynges also we speake (not wyth wordes that mannes wysdome teacheth, but wyth wordes whych ý holy goost doth teach) makynge spirituall comparisons of spirituall thynges. The naturall man perceaueth not the thynges ý belonge to the spirete of God. For they are but folyshnes vnto hym. Neyther can he perceaue them, because they are spiritually examined. But he that is spiritual, discusseth al thynges: yet he hymselfe is iudged of no mā. * For who hath knowē the mynde of the Lorde, eyther who shall informe him? But we vnderstande the mynde of Christ.

* Actu. xiii. b
* Esa. lxiiii. a
* Ro. viii. a
* Esay. xl. c Roma. xi. e

¶ The.iii.Chapter.

¶ Paul reduceth the sectes ¶ authours therof, Christ is the foundacyon of hys church. No man ought to reioyce in men, but in God.

A And I could not speake (vnto you bre thren) as vnto spirituall: but as vnto carnal, euen as vnto babes in Christ. * I gaue you mylke to drynke, ¶ not meate. For ye then were not stronge, nether are ye as yet. For ye are yet carnall. As longe verely as there is amonge you enuyeng, ¶ strife and sectes: are ye not carnall, and walke after the maner of men? For whyle one sayeth I hold of Paul, ¶ another: I am of * Apollo are ye not carnall? What is Paul? What thynge is Apollo? onely mynisters are they B by whom ye beleued, euen as the Lord gaue euerye man grace. I haue planted, Apollo watred: but God gaue the encreace. So the nether is he that plāteth any thynge, nether he that watreth, but God that geueth ý encreace. He that planteth ¶ he that watreth, are one. Euery man yet shall receaue hys reward, accordynge to hys laboure. For we are Goddes labourers, ye are Goddes husbandrye, * ye are Goddes buyldynge: Accordynge to the grace of God geuen vnto me, C as a wyse buylder haue I layde the foundacion. And another buylt theron. But let euery mā take hede, howe he buyldeth vpō. For another foundacion can no man laye, then it that is layde * which is Jesus Christ. Yf any man buylde on this foūdacion, gold, syluer, precious stones, tymber, haye or stoble: euery mannes worke shal appeare. For the daye shall declare, wych shalbe shewed in fyre. And the fyre shall trye euery mannes worke, what it is. Yf any mannes worke ý he hath buylt vpō, byde, he shal receaue a reward. Yf any mannes worke burne, he shal suffre losse, but he shalbe safe hym selfe: neuertheleſſe, yet as it were thorowe fyre.

✠ * Knowe ye not that ye are the temple D of God, and how that ý spirete of God dwelleth in you? Yf any man defyle the temple of God, hym shall God destroye. For the tēple of God, is holy, wych temple ye are. Let no mā deceaue hym selfe. Yf any mā seme wyse to hym selfe amonge you, let hym become a foole in thys worlde, that he maye be wyse. For the wysedome of thys worlde is folyshnes wyth God. For it is wrytten: * he cōpaseth ý wyse in theyr craftynes: And againe, ¶ God knoweth the thoughtes of the wyse, that they be vayne. Therfore, let no man reioyce in men. For all thynges are youres, whether it be Paul, ether Apollo, ether Cephas: whether it be the worlde, eyther lyfe, ether deeth, whether they be presente thynges, or thynges to come: all are youres: and ye are Christes, and Christ is Goddes. ✠

* Act. xi. c
1. Corin.
* Ephe.
* 1. Corin.
* Job. v.
¶ Psa. xcii.

¶ The.iiii.Chapter. ✠

¶ The preachers are but mynisters. Iudgement belongeth only vnto God.

Let

I Let ✠ a man thys wyse esteme vs, euen as the mynisters of Christe, & stewardes of the *secretes of God. Furthermore it is requyred of the stewardes that a man be founde faythfull. Wyth me is it but a very small thynge that I shulde be iudged of you, ether of mans iudgement. No I iudge not myne owne selfe. For I knowe nought by my selfe: yet am I not therby iustifyed. It is ý Lorde that iudgeth me. Therfore iudge not thynge before ý tyme vntyl the Lord come, whych wyll lygh ten thynges that are hyd in darkenes, & opē the counsels of the hertes. And then shal euery man haue prayse of God. ✠

B These thynges (brethren) I haue for an ensample described in myne owne persone, & in Apollos, for youre sakes, that ye myghte learne by vs, ý no man counte of hym selfe beyonde ý, which is aboue wrytte: that one swel not against another for any mās cause. For who preferreth the? *What hast thou, that thou hast not receaued? Yf thou haue receaued it, why reioysest thou, as thoughe ý haddest not receaued it? Nowe ye are full: nowe ye are made ryche: ye raygne as kynges wythout vs: and I wold to God ye dyd raygne, that we myght raygne wyth you. For me thynketh, that God hath set forth vs (whych are ý last Apostles) *as it were men appoynted to death. For we are a gaſ- C ynge stocke vnto the worlde, and to ý Aungels, and to mē. We are fooles for Christes sake, but ye are wyse thorowe Christ. We are weake, but ye are stronge. Ye are honoble, but we are despysed. Euen vnto thys tyme we honger & thirst, and are naked, and are bofketed wyth fystes, & haue no certayne dwellynge place, and laboure, * workynge wyth oure owne handes. We are reuyled, & yet we blesse. We are perseruted, & suffer it. We are euell spoken of, and we prayse. We are made as it were ý fylthynes of ý worlde the offcourynge of all thynges, euen vnto thys daye.

D I wryte not these thinges, to shame you: but as my beloued sōnes I warne you. For though ye haue ten thousande instructours in Christ: yet haue ye not many fathers. In Christ Jesu I haue begotten you thorowe ý Gospell. Wherfore, I desyre you to folow me. (as I folowe Christ.) For thys cause haue I sent vnto you Tymotheus, whyche is my deare sonne, & faythfull in the Lorde, whych shall put you in remembrauce of my wayes that I haue in Christ, euen as I teach euery where in all cōgregacions. Some swell, as though I wolde come nomore at you. But I wyll come to you shortly *yf God wyll: & wyll knowe, not the wordes of them which swell, but ý power: for ý kyngdome of God is not in wordes, but in po[illegible]r. What wyll ye? Shall I come vnto you with a rodde, or els in loue and in the spryete of softnesse?

¶ The. v. Chapter.

¶ After what maner Paul curseth the man, that had commytted fornicacion wyth his mother in lawe.

T There goeth a cōmen sayeng, that there is fornicacion amōge you, A & suche fornicacion, as is not named amōge the gentyls: * ý one shulde haue hys fathers wyfe. And ye swell, and haue not rather sorowed: ý he which hath done this dede, myght be put frō amonge you. For I verely as absent in body, but present in spryete, haue determined already (as though I were present) concernynge hym ý hath done thys dede, in the name of our Lorde Jesu Christ, whe ye are gathered together, & my spryete w̄ you, w̄ the power of ý Lorde Jesus Christe * to delyuer hym vnto Satan, for the destruccion of the flesche, that the spryete maye be saued in the daye of the Lorde Jesus.

Youre reioysynge is not good: knowe ye not, that a lytle leuen sowreth the whole B lōpe of dowe? ✠ Pourge therfore the old leuen ý ye maye be newe dow, as ye are swete bread. For Christe oure passouer is offered vp for vs. Therfore, let vs kepe holy daye, not wyth olde leuen, nether wyth the leuen of malicyousnes and wyckenesse: but with the swete breade of purenes and trueth. ✠

I wrote vnto you in a pystle, ý ye shulde not company w̄ fornicatours. And I meant not at all of ý fornicatours of thys worlde, ether of the couetouse, or extorsioners, ether the ydolatrers: for then muste ye nedes haue gone out of ý world. But nowe I did wryte vnto you, * that ye company not together, if any that is called a brother, be a fornicator or couetouse, or a worshypper of ymages, eyther a rayler, eyther a dronckarde, or an extorcyoner: with hym that is suche, se that ye eate not. For what haue I to do, to iudge them ý are without. Do ye not iudge them that are within? Them that are without, God iudgeth. * Put a way the euel frō amonge you.

¶ The. vi. Chapter.

¶ Yt reduketh them for goyng to lawe together before the Heathen and reproueth theyr vnciennesse.

A D Arre one of you haupnge busynes with another, go to lawe vnder ý wycked, and not rather vnder the sayntes? * Do ye not knowe, that the sayntes shall iudge the worlde? If the world shalbe iudged by you: are ye not good ynough to iudge smal tryfles? knowe ye not howe that we shall iudge ý aungels? Howe muche more, maye we iudge thynges that perteyne to the lyfe? If ye haue iudgementes of worldly matters, take the which are

despysed in the congregacyon, and make
B them iudges. Thys I saye to youre shame.
Is there vtterly no wyse mã amonge you?
What not one at al, that can iudge betwene
brother and brother, but one brother goeth
to lawe wyth another: and that vnder the
vnbeleuers?

Nowe therfore, there is vtterly a faute
amõge you, because ye go to lawe one wyth
another. Why rather suffre ye not wronge?
Why rather suffer ye not your selues to haue
harme? naye, ye your selues do wronge, and
robbe: & that ý bretheren. Do ye not knowe,
howe ý the vnrygheteous shall not enheret ý
kyngdome of God? Be not deceaued. For
*Gala.v.d. Ephe.v.a *nether fornicatours, nether worshyppers
of ymages, nether aduoutrers, nether weak
lynges, nether abusers of them selues wyth
mankynde, nether theues, nether couetous,
neyther dronkardes, nether cursed speakers
nether pyllers, shal inheret the kyngdom of
God. And such were some of you, but ye are
washed: but ye are sanctifyed: but ye are iu-
stifyed by the name of the Lorde Iesus, & by
C the sprete of our God.

Eccl.xxxvii.d. I.Corin.x.e I maye do all thynges, but *all thynges
are not profitable. I maye do all thynges:
but I wyl be brought vnder no mãs power
Meates are ordeyned for the belly, & the bel
ly for meates: but God shal destroye both it
and them. Let not the body be applyed vnto
fornicacion, but vnto the Lorde, & the Lord
D vnto ý body. God hath rayled vp the Lord,
*I.Cor.iii.c. and shall rayse vs vp by hys power.

✠ *Ether knowe ye not, ý your bodyes
are the mẽbres of Christ? shall I nowe take
the membres of Christ, and make them the
mẽbres of an harlot? God forbyd. Do ye not
†Gene.ii.d Math.xix.a. Marke.x.a Ephe.v.g knowe, that he whych couple th hym selfe wõ
an harlote, is become one body? † For two
(sayeth he) shalbe one flesche. But he that is
ioyned vnto the Lorde is one sprete.

Fle fornicacion. Euery synne that a man
doth, is wythout the body. But he that is a
fornicator, synneth against his owne body.
Ether knowe ye not, howe ý youre bodyes
are the tẽple of the holy goost, whych dwel-
leth in you, whome ye haue of God, & howe
that ye are not your owne? For ye are dear
ly bought. Therfore glorifye God in youre
bodyes, and in your sprietes, which are God
des. ✠

¶ The.vii.Chapter.

¶ Of mariage, virginite, and wydowhede.

A AS concernynge the thynges
wherof ye wrote to me: ✠ it
is good for a mã, not to touch
a woman. Neuertheleſſe, to a-
noyde whordom let euery mã
haue his wyfe: & let euery wo-
mã haue her husband. Let the husband gyue
vnto ý wyfe due benevolẽce. Lyke wyse al-
so the wyfe vnto ý husband. The wyfe hath
not power of her owne body: but ý husbãde
And lykewyse ý husbãde hath not power of
his owne body: but the wyfe. *Wythdrawe *Tob.
not your selues one frõ another, excepte it be and.bis
wyth cõsent for a tyme, for to gene your sel- Joel.ii.
ues to fastynge & prayer. And afterwarde
come together agayne, lest Satan tẽpt you
for your incontinency. ✠

Thys I saye of fauoure, and not of com- B
maundement. For I wolde that all mẽ were
as I my selfe am: but euery mã hath his pro
per gyfte of God, one after thys maner, ano
ther after that. I saye vnto them that be vn
maryed and wyddowes: it is good for thẽ,
yf they abyde euẽ as I do. But and *yf they *i.Tim.
can not abstayne, let thẽ mary. For it is bet-
ter to mary, then to burne.

Unto the maryed cõmaũde, not I, but the
Lorde: * let not the wyfe be seperated from *Math.
the husbãde. Yf she seperate her selfe, let her and.xix.a
remayne vnmaryed, or be reconcyled vnto
her husbande agayne. And let not the hus-
bande put awaye hys wyfe from hym.

To the remnaunt speake I, not the Lord C
Yf any brother haue a wyfe ý beleueth not,
yf she be content to dwell with him, let hym
not put her awaye. And the woman wyche
hath to her husbande an infidele, & cõsent to
dwell wyth her, let her not put hym awaye.
For the vnbeleuyng husbande is sanctifyed
by ý wyfe, & the vnbeleuynge wyfe is sãcti
fyed by the husbande. Or els were your chil
dren vncleane: but nowe are they holye.
But and yf the vnbeleuyng departe, let him
departe. A brother or a syster is not in subiec-
tiõ to such. But god hath called vs in peace
For howe knowest thou (o womã) whether
thou shalte saue thy husbande or no? Ether
howe knowest thou (O man) whether thou
shalt saue thy wyfe or no? but euen as God
hath distributed to euery man.

*As the Lorde hath called euery man, so
let hym walke: and so ordeyne I in al cõgre- *Ephe.iv.
gacions. Yf any man be called beynge circũ-
cised, let hym not adde vncircũcision. Yf any
be called vncircũcised, let him not be circũci-
sed. Circumcision is nothynge, and vncircũ
cision is nothynge: but the keepynge of ý cõ-
maundementes of God.

✠ Let euery man abyde in the same cal- D
lynge, wherin he was called. † Art thou cal- 21.Kin.v.
led a seruaũt? care not for it. Neuertheles yf
thou mayest be fre, vse it rather. For he that
is called in the Lorde, beynge a seruaunt, is
the Lordes freman. Lykewyse he that is
called beynge fre, is Christes seruaunt. Ye
are dearely bought, be not ye the seruaun-
tes of men. Bretheren, let euery man wherin
he is called, ther[illegible] abyde wyth God. ✠ As
concernynge [illegible]ns, I haue no commaun-
dement

dement of the Lorde: yet gyue I counsel, as one that hath obtayned mercy of the Lorde, to be faythfull. I suppose therfore that it is good for the present necessite. For it is good for a man so to be. Arte thou bounde vnto a wyfe? seke not to be loosed. Art thou loosed from a wyfe, seke not a wyfe. But & yf thou mary a wyfe, ý hast not synned. Lykewyse, yf a virgyne mary, she hath not synned. Nevertheless suche shall haue trouble in theyr flesche: but I fauoure you.

Thys saye I brethrē, * the tyme is short. It remayneth, that they which haue wyues be as though they had none: & they ý wepe, be as though they wept not: & they that reioyce, be as though they reioyced not: & they that bye, be as though they possessed not: & they ý vse thys worlde, be as thoughe they vsed it not. For * the fashion of thys worlde goeth awaye. & I wolde haue you wythout care. He ý is vnmaryed, careth for the thynges that belōge to the Lorde, howe he maye please the Lorde. But he that hath maried a wyfe careth for the thynges that are of the world, how he may please his wyfe. There is difference betwene a virgyn and a wyfe. The syngle woman careth for the thynges that are of the Lorde, that she maye be holy both in bodye & also in sprete: Agayne: she ý is maryed, careth for the thinges ý pertayne to ý world, how she may please her husbād. Thys speake I for your profyte, not to tangle you in a snare: but that ye may folow it wych is honest and comly, and that ye may cleaue vnto the Lorde wythout separacion.

Yf any man thinke that it is vncomly for his virgin, yf she passe the time of mariage, and yf so nede requyre, let him do what he lysteth, he synneth not: let them be coupled in mariage. Neuertheles he that purposeth surely in hys herte, haynge no nede: but hath power ouer his owne wyl: & hath so decreed in his hert, that he wyl kepe his virgin, doth well. So thē, he ý ioyneth his virgin in mariage doth well. But he ý ioyneth not hys virgin in mariage, doth better. * The wyfe is bounde to the mariage, as lōge as her husbande lyueth. Yf her husbande dye, she is at lybertie to mary with whom she wyl, onely in the Lorde. But she is happyer, yf she so abyde, after my iudgement. And I thinke verely, that I haue the sprete of God.

¶ The. viii. Chapter.

¶ Dereduseth them that vse lybertie to the slander of other, and sheweth howe men ought to behaue thē towarde such as be weake.

AS touchynge thynges * offered vnto ymages, we are sure that we all haue knowlege. Knowlege maketh a man swell: but loue edifyeth. Yf any man thynke that he knoweth any thinge, he knoweth no thinge yet as he ought to know. But yf any man loue God, the same is knowen of hym.

As cōcerning ý eating of those thinges ý are offred vnto ydols, we are sure, that * the ymage is nothynge in the worlde & ý ther is none other God, but one. And though ther be that are called Goddes, whether in heauē other in earth (as ther be goddes many, and Lordes many) yet vnto vs is there but one God, which is ý father, of whō are all thynges, & we for hym: & one Lorde Jesus Christ, by whō are al thinges, and we by hym. But euery man hath not knowlege. * Some hauynge cōscience because of the ymage, vntyl this houre, eat as a thynge offred vnto ymages: & so theyr cōscience beyng weake is defyled. But meat maketh vs not acceptable to God. Nether yf we eate, are we the better. Nether yf we eate not, are we the worse.

But take hede, lest by any meanes this lyberty of yours be an occasiō of falling to thē ý are weake. For if some mā se ý which hast knowlege, syt and eate of meate offred vnto ymages, shall not ý cōscience of him which is weake, be boldened to eate those thynges, which are offred to ymages? And so thorow thy knowlege shal ý weake brother perysh, for whom Christ dyed. When ye synne so agaynst ý brethren, & wounde theyr weake cōscience, ye sinne against Christ. Wherfore * yf meat hurt my brother, I wyl neuer eat flesh lest I shulde offende my brother.

¶ The. ix. Chapter.

¶ Loue forbeareth the thynge that she maye do by the lawe. Sethorteth them to runne on forth in ý course that they haue begonne.

AM I not an Apostle? am I not free? * haue I not sene Jesus Christe oure Lorde? Are ye not my worke in the Lord? Yf I be not an Apostle vnto other, yet am I vnto you. For the seale of mynne Apostleshyp are ye in the Lorde. Myne answere to them that aske me, is thys. Haue we not power to eate and to drynke? Haue we not power to leade about a woman a syster, as well as other Apostles, & as the brethren of the Lorde, & Cephas? Ether onely I & Barnabas haue not power thys to do? Who goeth a warfare any tyme at hys owne cost? who plāteth a vyneyarde, and eateth not of the frute therof? Or who fedeth a flocke and eateth not of the mylke of the flocke?

Saye I these thynges after the maner of mē? Sayth not ý law ý same also? For it is wrytten in ý lawe of Moses. * Thou shalt not mosell ý mouth of the oxe that treadeth out the corne. Doth God take thought for oxen? Sayeth he it not altogether for oure sakes? For our sakes no doute this is wrytten: that he which eareth shulde eare in hope and that he which threshetheth in hope, shulde be partaker of hys hope. * Yf we sowe vnto you spirituall thynges, is it a great thynge yf we reape youre bodely thynges? Yf other

Ii iiii be par-

* 1. Corin. 7. c

* 1. Cor. viii. g

* 1. Cor. x. d

* Mat. xix. a

* Ro. xiiii. d

* Deut. xxv. b
1. Timo. v. c

* Roma. xv. f
Gala. vi. b.

be partakers of thys power ouer you, wherfore are not we rather?

* Actes.xx.c Neuertheleſſe * we haue not vſed thys power: but ſuffer al thynges, leſt we ſhulde hinder the Goſpell of Chriſt. Do ye not knowe, howe ye they which miniſter about holy thynges lyue of the ſacrifice? They which wayte of the tẽple, are partakers of the tẽple. Euẽ
* Math.x.b. ſo alſo dyd ye Lorde ordayne: * ye they whych preach the Goſpel, ſhulde lyue of ye Goſpell.
‡ Actes.xx.g ‡ But I haue vſed none of theſe thynges.
i.Theſſa.ii.e. ii.Theſ.iii.b. Neuertheles I wrote not theſe thinges, ye it ſhuld be ſo done vnto me. For it were better for me to dye, then ye any mã ſhulde take thys reioyſynge frõ me. For yf I preach the Goſpell, I haue nothynge to reioyce of. For neceſſite is put vnto me. But wo is it vnto me, yf I preach not the Goſpel. Yf I do it w̃ a good wyl, I haue a rewarde. But yf I do it agaynſt my wyl, an offyce is cõmytted vnto me. What is my rewarde then? Verely ye ye when I preache the Goſpell, I make ye Goſpell of Chriſt fre, ye I myſuſe not myne autorite in the Goſpell.

D For though I be fre frõ all men, yet haue I made my ſelfe ſeruaũt vnto all men, that
* Actu.xvi.a Gala.ii.a. I mygbt wynne the mo. * Vnto the Iewes, I became as a Iewe, to wynne the Iewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe
✓ * (when I was not vnder the lawe) to wynne them that were vnder the law. To thẽ that wer wythout lawe, became I as thoughe I had bene wythout lawe (when I was not with out lawe as pertaynyng to God, but vnder the law of Chriſt) to winne thẽ ye were with out law. To the weake became I as weake
* i.Corin.x.g to wynne the weake. In all thynges * I faſhioned my ſelfe to al men, to ſaue at ye leaſt waye ſome. And thys I do for the Goſpels ſake, that I mygbt haue my parte therof.

✠ Perceaue ye not, how that they whych runne in a courſe, rũne al, but one receaueth the rewarde? So rũne, that ye may obtaine Euery mã ye proueth masteries, abſtayneth frõ al thynges. And they do it to obtayne a crowne that ſhal perylh: but we to obtayne
* ii.Ti.iiii.b an * euerlaſtyng crowne. I therfore ſo rũne, i.Pet.v.b not as at an vncertaine thynge. So fight I not as one that beateth ye ayer: but I tame my body, & brynge it into ſubiection, leſt by any meanes it come to paſſe, ye when I haue preached to other, I my ſelfe ſhuld be a caſt awaye. ✠

¶ The.x.Chapter. ✠

¶ He fraieth them wyth the enſamples of the olde teſtament, and exhorteth them to a Godly conuerſacion.

A Brethren, I wolde not that ye ſhulde be ignorauunt, howe that our fathers were al vnder the cloud, and al paſſed
* Exo.xiiii.d thorowe the ſee, and were all baptyſed vnder Moſes * in a cloude and ‡ in the ſee: and
‡ Exo.xiiii.e. * dyd all eate of one ſpirituall meate and ‡ dyd all drynke of one maner of ſpirituall drynke. And they dranke of that ſpirituall rocke that kolowed them, * whyche rocke
* Nu.xx.a was Chriſt. ✠ But in many of them had God no delyte: For ‡ they were ouerthrowẽ
* Nu.xx.a in the wyldernes.

These are enſamples to vs ✠ that we B
ſhuld not luſt after euel thynges, as they luſted. And ye ye ſhulde not be worſhyppers of ymages, as were ſome of thẽ, accordyng as it is wryttẽ: * The people ſat downe to eat
* Exo.xx.a & drynke, & roſe vp to playe. Nether let vs be defyled w̃ fornicaciõ, as ſome of thẽ were defyled wyth fornicacion, & fell in one daye * xxiii. thouſãd. Nether let vs tẽpte Chriſte,
* Nu.xxi.a and.xvi. * Num.xvi.a as ſome of thẽ tẽted, & were deſtroyed of * ſerpentes. Nether murmur ye, as ſome of them murmured, & were deſtroyed of ye deſtroyer.

All theſe thinges happened vnto thẽ for en C
ſãples, but they are wryttẽ to put vs i remẽ brauce, who ye endes of the worlde are come vpon. Wherfore, let him ye thynketh he ſtandeth, take hede, leſt he fal. Ther hath none other tẽptacion takẽ you, but ſuche as kolo-
weth ye nature of man. But * God is fayth- * Nu.xx.
i.Corin.i. i.Theſ.b. ii.Pet.ii. full * whych ſhall not ſuffre you to be tẽpted aboue youre ſtrength: but ſhall in ye myddes of the tẽptacion make a waye, ye ye maye be able to beare it. ✠ Wherfore my deare beloued, flye from worſhyppynge of ymages.

I ſpeake as vnto them which haue diſcre D
cion, iudge ye what I ſaye. Is not the cup of bleſſynge whych we bleſſe, partakynge of ye bloude of Chriſt? is not the bread which we breake, partakynge of the body of Chriſt? because ye we (thoughe we be many) yet are one bread & one bodye, in as much as we all are partakers of one bread * (and of one cup.) *
Beholde Iſrael after the flech. Are not they which eat of ye ſacrifice, partakers of ye tẽple

What ſaye I then? * ye the ymage is any E
thynge? or that it whych is offered to ymages, is any thynge? Naye, but this I ſaye: ye the thynges which the gẽtyls offer, they offer to deuels, and not to God.
* i.Cor.b

✠ I wolde not that ye ſhuld haue fellowſhyppe wyth ye deuels. Ye can not drynke of the cup of ye Lorde, and of the cup of deuyls. Ye cãnot be the partakers of the Lordes table, and of the table of deuels. Ether do we prouoke the Lorde? Are we ſtronger thẽ he? F
I maye do all thynges, but * all thynges are * ver.xxiii.
not expedient. I maye do all thynges, but al thynges edifye not. ‡ Let no man ſeke that ‡ ii.Cor.xii.
whyche is hys owne: but let euery man ſeke that whych belongeth to another.

What ſoeuer is ſolde in the fleſhe market, that eate, and aſke no queſtion for conſcience ſake. For * the earthe is the Lordes, and all that therin is. Yf any of them * Pſa.xxiiii.
whyche beleu[illegible], byd you to a feaſt, and ye be

ye be disposed to go, whatsoeuer is set be-
fore you, eate, asknyng no questyon for con-
G science sake. But and yf eny man saye vnto
you: this is offred vnto ymages, eate not of
it for his sake that shewed it, and for consci-
ence sake. The earth is the Lordes and all
that therin is. Conscience I saye, not thyne,
*but of the other. For why is my lybertye,
iudged of another mannes conscience? For
‡yf I take my parte with thākes, why am
I euyll spoken of, for that thynge wherfore
I geue thankes?

*Whether therfore ye eate or drynke, or
whatsoeuer ye do, do all to the prayse of
God. ✠ Be that ye geue none occasyon of
euyll, nether to the Jewes, nor yet to ý gen-
tyls, nether to the congregacion of God: euē
as * I please all men in all thynges, not se-
kyng myne owne profet, but the prophet of
many, that they myght be saued.

¶ The. xi. Chapter.

¶ He rebuketh them for the abuse and misordre ý they had about the Sacrament of ý body & bloud of Christ and bryngeth them agayne to the first institucyon.

I BE ye ý folowers of me, as I am ý
folower of Christ. I commende
you brethren, that ye remēber me
in all thynges, and kepe the ordi-
naunces, euen as I delyuered them to you.
But I wolde haue you to knowe ý Chryste
is the heed of euery man. And the man is the
*womans head. And God is Christes heed.
D Euery man prayinge or prophesynge ha-
uynge eny thynge on hys heed, shameth hys
heed. Euery woman ý prayeth or prophesy-
E eth bare headed, dishonesteth hyr head. For
ý is euē all one, as yf she were shauen. Yf the
womā be not couered, let her also be shorten.
*Yf it be shame for a womā to be shorten or
shauen, let her couer her head.

A man ought not to couer his heed for as
moche as he is the ymage and glory of God
But the womā is the glory of the man. For
*the man is not of the woman: but the wo-
man of the man. Nether was the man crea-
ted for the womans sake: but the womā for
thē mannes sake. For thys cause ought the
woman to haue power on her heade, for the
aungels sakes: Neuertheleße, nether is the
F man without the woman, nether the womā
wythoute the man in the Lorde. For as the
woman is of the man, euen so is the man by
the woman: but all of God.

Judge in poure selues, whether it be com-
ly that a woman praye vnto God bare hea-
ded. Doth not nature it selfe teach you, that
it is a shame for a mā yf he haue longe heere
and a prayse to a woman: yf she haue longe
heer? For hyr heere is geuen her to couer her
wythall. Yf any man lust to stryue, we haue
no soche custome, nether the congregacyons
of God.

Thys I warne you of, and commende
not, that ye come not together after a better
maner, but after a worse. For fyrste of all
when ye come together in the congregacyō, D
I here that there is dissencyon amonge you:
and I partely beleue it. For *there muste be
sectes among you, that they which are per-
fect amōge you myght be knowē. ✠ When
ye com together therfore into one place, the
Lordes supper can not be eaten. For euery
man begynneth afore to eate hys owne sup-
per. And one is hungry, and another is dron
kē. Haue ye not houses to eate and to drinke
in? Desprye ye the cōgregacyō of God, and
shame thē that haue not? What shall I saye
vnto you? shal I prayse you? In this prayse
I you not. ✠

✠ That whych I delyuered vnto you, I E
receaued of the Lorde. For the Lorde Jesus
the same nyght, in whych he was betrayed,
toke breed: and whan he had geuē thankes,
he brake it and sayde: * Take ye, and eate:
thys es my body, whiche is broken for you.
This do ye in the remembraunce of me. Af-
ter the same maner also he toke the cup, whē
supper was done, saying: Tys cuppe is the
newe testament in my bloude. Thys do as
oft as ye drincke it, in remembraunce of me.
For as often as ye shall eate this breed, and F
drincke this cup: *ye shal shewe the Lordes
death: tyll he come. Wherfore, whosoeuer,
shal eat of this bread, and drincke of the cup
of the Lorde vnworthelye, shalbe gyltye of
the body and bloude of the Lorde. * But let
a man examē hym self, and so let him eate of
the breed, and drynckе of ý cup. For he that
eateth or drincketh vnworthely, eateth and
dryncketh his owne damnacyon, because he
maketh no differēce of ý Lordes body. For
this cause many are weake and syck amōge
you, and many slepe. For yf we had iudged G
oure selues, we shulde not haue bene iudged
But whē we are iudged of ý Lorde, we are
chastened, that we shulde not be dampned
wyth the * worlde. Therfore my brethren
when ye come together to eate, tary one for
another. Yf any man hōger, let hym eate at
home, that ye come not together vnto con-
demnacyon. ✠ Other thynges wyll I set
in order, when I come.

*Mat. viii. a
*Mat. xxvi. c
Mar. xiiii. b
Luke. xxii. b
*i. Pet. ii. b
‡Actes. i. b
*ii. Co. xiii. b
Eccl. xviii. c
*i. John. v. c

¶ The. xii. Chapter.

¶ The diuersytie of the gyftes of the holy goost geuen to the comforte and edifyinge of one anoth-
ther, as the members of a mans body serue one another.

CONcernynge spyrytual thynges I
(brethrē) I wold not haue you
ignorauūt. ✠ Ye knowe that ye
were gentyls, and went youre
wayes vnto domme ymages,

euen as ye were led. Wherfore I declare vn
* Marke.ix.k to you, that * no man speakynge by ý spyrete
of God, defyeth Jesus. Also no man cā saye
that Jesus is the Lorde, but by ý holy goost
* Rom.xii.a * Ther are diuersities of giftes, yet but one
spyret. And ther are differēces of administra
cyons, and yet but one Lorde. And there are
dyuers maners of operacions, & yet but one
* Ephe.iiii.b God, which worketh all in all. * The gyfte
of the spyrete is geuen to euery mā, to edifye
wythall. For to one is geuen thorowe the
spyrete the vtterauncе of wysdome. To ano-
ther is gyuen the vtterauncе of knowledge
by ý sam spyrete. To another is gyuē fayth,
by the same spyrete. To another the gyftes
of healynge, by the same spyrete. To another
B power to do myracles. To another to pro-
*i. Joh.iiii.a phesye. To another * iudgement to discerne
spyretes. To another dyuers tonges. To an-
other the interpretaciō of tonges. But these
all worketh euen the selfe same spyrete, diui-
dynge to euery man a seuerall gyfte, euen as
he wyll. ✠

*Rom.xii.a *For as the body is one, and hath many
Ephe.iiii.b membres, and all the membres of one body,
though they be many, yet are but one body,
euen so is Christe. For by one spyrete are we
all baptysed to make one body, whether we
be Jewes or Gentils, whether we be bonde
* Esaye.lb.a or fre, & haue * all drōcke of one spyrete. For
the body is not one member, but many. Yf ý
fote saye: I am not the hande, I am not of ý
body: is he therfore not of the bodye? And yf
the eare saye, I am not the eye, I am not of
C the body: is he therfore not of ý body? If all
the body were an eye, where were then the
eare? If all were hearynge, where were the
smellynge? But now hath God set ý mem-
bres euery one seuerally in ý body as it hath
pleased hym. If they were all one member:
where were the body? Nowe are ther many
membres, yet but one body. And the eye can
not saye vnto the hande: I haue no nede of
the. Agayne, the head can not saye to ý fete:
I haue no nede of you. Yee, rather a greate
deale those mēbres of the body wyche seme
to be more feble, are necessarye. And vpon
those membres of the body which we thinke
leest honest, put we more honestye on. And
oure vngoodlye partes haue more beautye
on. For our honest mēbres nede it not. But
D God hath so disposed the body, & hath geuē
ý more honoure to that parte wyych lacked
lest ther shuld be eny stryke in the body: but
that the membres shulde indifferently care
one for another. And yf one member suffer,
all suffer wyth hym. Yf one mēber be had in
honour, all membres be glad also.

Ye are the bodye of Christe, and membres
one of another. And God hath also ordey-
* Mat.x.a ned in ý congregacyon, fyrste * Apostles, se-
Luke.xi.a cōdarely prophetes, thyrdly teachers, then
Ephe.iiii.e them that do myracles: after that, the gyf-
tes of healynge, helpers, gouerners, dyuer-
sytie of tonges.

Are all Apostles? Are all Prophetes? Are
al teachers? Are all doers of miracles? haue
al the gyftes of healing? Do all speake with
tōges? Do all interprete? Couet after ý best
gyftes. And yet shew I vnto you a more ex-
cellent waye.

¶ The.xiii.Chapter. ✠

¶ The natures and condicions of loue.

Though I speake wyth ý tōges of A
men and of Anngels, and haue no
loue: I am euē as soūding brasse,
or as a tynklynge cymball. And
*though I coulde prophesy, and vnderstāde *Mat.vii.
al secretes, and al knowledge: yee yf I haue Luke.xii.
all fayth, & so ý I coulde moue mountaynes ‡Luke.xvii.
out of theyr places, and yet haue no loue, I
am nothyng. And though I bestowe all my
goodes to fede the poore, and though I geue
my body euē that I burned, and yet haue no
loue, it profyteth me nothynge.

Loue suffreth lōge, and is curteous. Loue B
enuyeth not. Loue doth not frowardly, swel
leth not, dealeth not dishonestly *seketh not *i.Cor.x.b
her owne, is not prouoked to anger, thyn- Philip.ii.a
keth no cuyll, reioyseth not in iniquyte: but
reioyseth in the trueth, suffreth all thynges,
beleueth al thynges, hopeth all thynges, en-
dureth all thynges. Though ý prophesyen-
ges fayle, ether tonges cease, or knowledge
vanysshe awaye, yet loue falleth neuer a-
waye.

For our knowledge is vnperfect, and our C
prophesynge is vnperfect. But when that
which is perfect, is come, then that which is
vnperfect shal be done awaye. Whē I was
a chylde, I spake as a chylde, I vnderstode
as a childe, I ymagined as a chylde. But as
sone as I was a man, I put awaye childeshe
nes. Now we se in a glasse, euen in a darcke
speakynge: but then shall we se face to face.
Nowe I knowe vnperfectely: but then shal
I knowe euen as I am knowen. Now abyde
th fayth, hope, and loue, euen these thre:
but the chefe of these is loue. ✠

¶ The.xiiii.Chapter.

¶ Paule sheweth that the gyfte of prophecye, interpre
tynge or preachynge, excelleth the gyfte of tonges and
howe they both ought to be vsed.

Aboure for loue, and couet A
spyretuall gyftes: but moost
chefely that ye maye prophe
sye. For he that speaketh
with the tong, speaketh not
vnto men, but vnto God.
For no man heareth hym.
Howbeit in the spyrete he speaketh misteries
But he ý prophesyeth, speaketh vnto men
for their edifyinge, for their exhortacyō and
for their cōforte. He that speaketh wyth the
tonge,

tonge proketh hym selfe: * he that prophe-
syeth, edifyeth the congregacyon. ‡ I wolde
that ye al spake with tōges: but rather that
ye prophesyed. For greater is he that pro-
phesieth, then he that speaketh with tonges
except he expounde it: that the cōgregacyon
maye haue edifyinge. Nowe brethren, yf I
come vnto you speakyng with tōges: what
shall I proket you, excepte I speake to you,
ether by reuelacyon or by knowledge, or by
prophesyinge, or by doctrine?

Moreouer, when thynges wythoute lyfe
geue soūd (whether it be a pipe or an harpe)
except they make a distinccyon in the soun-
des, howe shal it be knowen what is ypped
or harped? For yf the trompe geue on vncer
tayne voyce, who shall prepare hym selfe to
the warre? Euē so like wyse when ye speake
with tonges, excepte ye speake wordes that
haue sygnifycacyon, howe shall it be vnder-
stāde what is spokē? For ye shal but speake
in the ayer.

C Many kyndes of voyces are in the world,
and none of them are wythout significaciō.
Yf I knowe not what the voyce meaneth, I
shalbe vnto him that speaketh, an aliēt: and
he that speaketh, shalbe an aliēnt vnto me.
Euē so ye (for as much as ye couet spretuall
gyftes) seke, that ye maye excell, vnto the
edifyinge of the congregacyon.

Wherfore, let him ý speaketh with tonge,
praye, that he maye interpret also. For yf I
praye with tōge, my sprete prayeth, but my
vnderstandynge doth no good. What is it
then? I wyll praye with the sprete, and wyl
praye with ý vnderstandynge. I will synge
with the sprete, and wyl synge with the vn-
derstandynge. For els, when thou blessest
with the sprete, howe shal he that occupieth
the rowme of the vnlearned, saye: Amen, at
thy geuynge of thankes, seynge he vnderstā
deth not what thou sayest? Thou verely ge
uest thankes well, but the other is not edifi-
ed. I thanke my God ý I speake with tōges
more then ye all: Yet had I leuer in ý congre
gacion to speake fyue wordes wyth my vn-
derstandyng to ý informaciō of other rather
D then ten thousande wordes with the tonge.

Brethren, be not ye chyldren in wytte.
Howbeit, as concernynge malicyousnes, be
chyldren: but in wytte be perfect. In the law
it is written * with sondrie tōges, and with
sondrye lyppes wyl I speake vnto this peo-
ple, and yet for all that, wyll they not heare
me, sayth the Lorde. Wherfore tonges are
for a sygne, not to them that beleue: but to
thē that beleue not. Contrary wyse, prophe
syinge serueth not for them that beleue not:
but for them whych beleue.

Yf therfore, when all the congregacion is
come together, and all speake with tonges,
ther come in they that are [illegible]rned, or they
which beleue not: wyl they not saye, that ye
are out of your wyttes? But and yf all pro-
phesye, and ther come in one ý beleueth not,
or one vnlearned, he is rebuked of all men, ‡ E
is iudged of euery man, ‡ so are the secretes
of hys hert opened, and so falleth he downe
on his face, and worshyppeth God, ‡ sayth:
that God is in you of a trueth.

Howe is it then brethrē? As oft as ye come
together, euery one of you hath a cōge, hath
a doctryne, hath a tonge, hath a reuelacion,
hath an interpretaciō. Let al thinges be don
vnto edyfyinge: Yf eny man speake wyth
tong, let it be by two or at the most by thre,
and that by course, ‡ let another interprete
it. But yf there be no interpreter, let hym F
kepe sylence in the congregaciō, and let hym
speake to him selfe and to God.

Let the prophetes speake two, or thre, and
* let the other iudge. Yf eny reuelacyon be *1.Cor.xiv.a
made to another that sytteth by, let ý fyrste
hold his peace. For ye maye al prophesy one
by one, that all maye learne, ‡ that al maye
haue comforte. And the spretes of the Pro-
phetes are in the power of the Prophetes.
For God is not causer of stryfe: * but of pea *Roma.xv.g
ce, as ‡ (I teache) in all congregacyons of the ‡
sayncte s.

* Let youre wemen ke pe sylence in the cō- *1.Tim.ii.b
gregaciōs. For it is not permitted vnto thē Gen.iii.c
to speake: but to be vnder obediēce, as sayth 1.Cor.xi.a
the lawe. If they wyll learne eny thyng, let
them aske their husbādes at home: For it is
a shame for wemen to speake in the congre
gacion. ¶ Frōge the worde of God frō you
Ether came it vnto you onely? If eny man
thynke him selfe to be a prophet, ether spiri-
tual: let him knowe, what thinges I wryte
vnto you. For they are the commaundemē-
tes of ý Lorde. But and yf eny man be igno
raunt, let hym be ignoraunt. Wherfore bre-
thren, couet to prophesye, and forbyd not to
speake with tonges. Let al thynges be done
honestly and in order ‡ (amonge you.)

¶ The.xv. Chapter.

¶ The resurrecyon of the dead.

BRethren, as pertaynynge to the I
Gospell whych I preached vnto
you, whych ye haue also accepted
and in the whych ye contynue, by
ý which also ye are saued: I do you to wyt,
after what maner I preached vnto you, yf
ye kepe it, excepte ye haue beleued in vayne.
For fyrst of all I delyuered vnto you, that *Esay.liii.b
whych I receaued: how that * Christe dyed
for oure synnes, agreynge to the scriptures: ‡ mat.xvi.iii.b
‡ And that he was buryed, and that he arose Joyn.xx.a
agayne ý thyrde daye accordyng to the scri- *Lu.xxiii.b
ptures: ‡ that he was sene * of Cephas, then
of the twelue: After that was he sene of mo
then fyue hūdred brethren a tonce: of which
many

many remayne vnto thys daye, & many are
fallen a slepe. After that appeared he to Ja
mes, then to all the apostles.
And last of all he was sene of me, as of one
B that was borne oute of due tyme. For I am
the least of the apostles, which am not wor-
* Actes.iiii.a ii.a.& xxii.a. and.xxvi.b Gala.ii.c thy to be called an Apostle, because * I per-
secuted the cōgregacion of God. But by the
grace of God, I am ý I am. And hys grace
which is in me, was not in vayn. ✠ But I
labored more aboundauntlye then they all,
yet not I, but ý grace of God which is with
me: therfore whether it wer I or they, so we
preache, and so haue ye beleued.
✠ Yf Christ be preached how that he rose
from the deed: howe saye some amonge you,
that there is no resurrecyon of the dead? Yf
there be no rysynge agayne of the dead then
C is Christ not rysen agayne. Yf Christ be not
rysen agayne, then is oure preachynge in
vayne, and youre fayth is also in vayne. Ye
and we are founde false wytnesses of God.
For we haue testified of God, howe that he
rayled vp Christ: whō he rayled not vp, yf
it be so that the dead ryse not agayn. For yf
the dead ryse not agayne then is Christ not
rysen agayn. Yf it be so that Christ rose not
agayne, then is your fayth in vayne, and ye
are yet in your sinnes. Therfore they which
are fallen a slepe in Christ, are perysched. Yf
in this lyfe onely we beleue on Christe, then
are we of all men moost myserable.
But nowe is Christ rysen from the dead,
* Collos.i.c & become * the fyrst frutes of thē that slepte.
For by a mā came deeth, and by a mā came
the resurrecciō of the deed. For as by Adam
all dye: euen so by Christe, shall all be made
alyue, but euery man in hys owne order. ✠
The fyrst is Christ, then they that are Chri
stes at hys commynge. Then commeth the
ende, when he hath delyuered vp the kyng-
D dome to God the father, when he hath put
downe all rule and al auctorite and power.
* Psal.cx.a Mat.xxii.b Hebr.i.c ‡ Hebre.ii.d ‖ Psalm.viii.b For he must raygne * tyll he haue put al his
enemyes vnder is fete. The laste enemye
that shalbe destroyed, is deeth: ‡ For he hath
put all thynges vnder hys fete. But when
he sayth all thynges are put vnder him, it is
manifest that he is excepted, wych dyd put
all thynges vnder him. Whē al thinges are
subdued vnto hym, then shall the sonne also
him selfe be subiect vnto him, ý put all thin-
ges vnder hym, that God maye be all in all.
Els what do they, wych are baptised ouer
the dead, yf the dead ryse not at al? Why are
they then baptysed ouer thē? Yee, and why
stonde we al waye then in ieoperdy? By our
reioysyng wych I haue in Christ Jesu our
Lorde, I dye dayly. That I haue fought wō
beastes at Ephesus after ý maner of men,
E what auaūtageth it me, yf the dead ryse not
* Esay.xxii.d Sapien.ii.d agayne: * Let vs eat and drynke, for to mo-
rowe we shal dye. Be not ye deceaued: euell
wordes corrupte good maners. Awake tru-
ly out of slepe, and sinne not. For some haue
not ý knowledge of God: I speake thys to
youre shame.
But some man wyll saye: howe aryse the
dead? wō what bodye shall they come? Thou
foole, * ý which thou sowest, is not quycke- * Joha.xii.
ned, excepte it dye. And what sowest thou?
Thou sowest not that body that shalbe: but
bare corne as of wheat, or of some other, but
God geueth it a body at his pleasure, to eue
ry seed his owne body.
✠ All flesshe is not one maner of flesshe:
but ther is one maner of flesshe of men, ano-
ther maner of flesshe of beastes, another of
fysches, & another of byrdes. There are also
celestial bodyes, and there are bodyes terre-
strial. But the glory of the celestial is one, & K
the glory of the terrestrial is another. Ther
is one maner glory of the sonne, and another
glory of the moone, & another glory of ý ster
res. For one starre differeth from another in
glory. So is the resurrecciō of the deed. It
is sowen in corrupciō, it rysyth agayn in in-
corrupciō. It is sowē in dishonour, it ryseth
agayne in honoure. It is sowen in weaknes
it ryseth agayne in power. It is sowen a na
turall body, it ryseth agayne a spretuall bo-
dy. There is a naturall body, and there is a
spretual body: as it is also wrytten: the first
man ‡ Adam was made a lyuinge soule, and ‡ Gen.ii.b
the last Adā was made a quyckenyng sprete
Howbeit, ý is not fyrst wych is spirituall.
but that which is natural, and thē ý which
is spretual. ✠ The fyrst man is of the erth,
erthy: the seconde man is the Lorde frō hea-
uen * (heauenly) As is the earthy, soch are they *
that are erthy. And as is the heauenly, soche G
are they that are heauenly. And as we haue
borne the ymage of ý erthy, so shal we beare
the ymage of the heauenly.
This saye I brethren that flesche & blonde
cānot inheret the kyngdom of God. Nether
doth corrupcion inheret vncorrupcion. Be-
holde, I shewe you a mistery. * We shal not * 1. Thes.iiii. all slepe: but ‡ we shall all be chaunged, and ‡ 1 Phylip.iii.
that in a moment, in the twynckinge of an
eye by the last trompe. For the trompe shall
blowe, and the deed shal ryse incorruptible,
& we shalbe chaunged. For this corruptible
must put on incorrupcyon: and thys mortal
must pust on immortalite.
When this corruptible hath put on incor-
rupcyō, and this mortal hath put on immor
talite: then shalbe brought to passe ý saying
that is writtē: * Death is swalawed vp in * Esay.xxv.
victory: ‡ Death where is thy stynge? Hell ‡ Osee.xiii.c
wher is thy victory? The styng of death is
synne: and the strenght of sinne is the lawe:
But thanke[illegible] vnto God which hath ge-
nen vs * vi[illegible] ouer oure Lorde Jesus * 1. Joha.v.
Christ

Christe. Therfore my deare brethren, be ye stedfast and vnmouable, alwayes ryche in the worke of the Lorde, for as moche as ye knowe, howe that youre laboure, is not in vayne in the Lorde.

¶ The.xvi.Chapter.

¶ He putteth them in remembraunce of the gatherynge for the poore Christe at Ierusalem, and concludeth his Epistle wth the salutacions of certayne louyng brethren.

I Oncernynge the *gatherynge for the sayntes, as I haue ordeyned in the congregacions of Galacya, euen so do ye. Upon some Sabothdaye let euery one of you put a syde at home and laye vp whatsoeuer is mete, that there be no gatherynges when I come. When I am come, whō soeuer ye shall alowe by youre letters, them wyll I sende, to bryngе youre lyberalytie vnto Ierusalem: And yf it be mete that I go also, they shall go wyth me. I wyll come vnto you whan I go ouer to Macedonia. For I wyll go thorowe oute *Macedonia. Wyth you peraueuture I wyll abyde a whyle: or els tarry all wynter, that ye maye bryngе me on my waye, whyther B soeuer I go.

I wyll not se you nowe in my passage: but I trust to abyde a whyle wyth you, yf God shall suffre me. I wyll tarry at Ephesus, vntyll the fyftyeth daye. For a great dore and a krutefull is opened vnto me *and there are many aduersaryes. Yf ‡Timotheus come se that he be wythoute feare wyth you. For he worketh the worke of the Lorde, as I do: let no man therfore despyse hym: but conuaye hym forth in peace, that he maye come vnto C me. For I loke for him with the brethren.

To speake of brother *Apollo (I certifye you that) I greatly desired him, to come vnto you wyth the brethren, but hys mynde was not at all to come at this tyme. Howbeit he will come, when he shall haue conuenient tyme. Watche ye, stande fast in the fayth, quyte you lyke men, be stronge. Let all your busynes be done with loue.

Brethren, ye knowe the house of *Stephana ✠ (& of Fortunatus & Achaicus) howe ý they are the fyrst frutes of Achaia, and that they haue apoynted them selues to minister vnto the sayntes: I beseech you that ye be obedient vnto suche, and to all that helpe and labour. I am glad of the commyng of Stephana ‡ Fortunatus and Achaicus: for that wyche was lackynge vnto me on youre parte they haue supplyed. For they haue comforted my spryte and youres. Loke therfore ý ye know them that are suche.

D The congregacyons of Asia salute you. Aquila and Priscilla salute you moch in the Lorde, and so doeth the congregacyon that ✠ is in theyr house ✠ (with whō also I am lodged) All the brethren grete you: * Grete ye one another wyth an holy kysse. The salutacyon of me Paul with myne owne hand. Yf eny man loue not the Lorde Jesus Christ, the same be Anathema Maranatha. The grace of the Lorde Jesus Christe be with you: My loue be with you all in Christ Jesu. Amen.

¶ The first Epistle to the Corinthians, was sent from Philippos, by Stephana, and Fortunatus, and Achaicus, and Timotheus.

The seconde Epystle

of Saynct Paule the Apostle to the Corinthians.

¶ The fyrst Chapter.

¶ The consolacion of God in trouble. The loue of Paule towarde the Corinthians and his excuse that he came not vnto them.

PAul an apostle of Jesu christ by the wyll of God, and brother Timotheus. A

Unto the congregacyon of God, whiche is at Corinthum, wyth all the sayntes whiche are in all Achaia. * Grace be with you, and peace from God our father and frō the Lorde Jesus Christ.

*Rom.i.a
i.Corin.i.a
Gala.i.a.
Ephe.i.a
i. Pet.i.a
ii. Petri.i.a

*Blessed be God (the father of our Lorde Jesus Christ) which is the father of mercy, and the God of all comfort, whiche comforteth vs in al our tribulacion, insomoche that we are hable to comforte them which are in any maner of trouble, with the same cōforte, wherewith we oure selues are comforted of God. For as the *afflictiōs of Christ are plēteous in vs, euen so is oure consolacion plenteous by Christ.

*Colo.i.b

Whether we be troubled for youre consolacion and health: ✠ (or whether we be comforted: it is for youre comfort and saluacion) which saluacyon sheweth her power, in that ye suffre ý same afflictions whiche we also suffre: or whether we be comforted for youre consolacyon and saluacion: oure hope also is stedfast for you: in as moche as we knowe, howe that as ye are partakers of the afflictions, so shal ye be partakers also of the consolacyon. B

Brethrē, I wolde not haue you ignorant of our trouble, whiche happened vnto vs in *Asia. For we were greued out of measure, passyng strength: so greatly ý we dispayred euen of lyfe. Also we receyued an answere of death in oure selues, that we shoulde not put our trust in oure selues: *but in God whiche rayseth the deed to lyfe agayne, and whiche delyuered vs from so great a death: and doth

*Act.xix.f.g

*i. Reg.ii.d
Deut.viii.a

delyuer

delyuer. On whom we truste, that yet hereafter he wyll delyuer, by the helpe of youre prayer for vs, ꝑ by the meanes of many persones, thankes maye be geuen of many * on our behalfe, for the gyfte geuen vnto vs. *ii.Cor.iiii.c

C For oure reioysynge is thys, euē the testimony of oure conscience, that in synglenes (of herte) and godly purenes, & not in fleshly wysdome, but by the grace of God, we haue had our conuersacion in ꝑ worlde, and most of all to you wardes. We wryte none other thynges vnto you, thē that ye reade & also knowe. Yee, & I trust ye shal fynde vs vnto ꝑ ende, euē as ye haue founde vs partly: for we are youre reioysynge, euē * as ye are oures in the daye of the Lorde Jesus. *i.Ther.ii.e

*i.Cor.xvi.a

* And in thys confydence was I mynded fyrst to haue come vnto you, that I myght haue had one pleasure more wyth you, & to passe by you into Macedonia, & to haue com agayne out of Macedonia vnto you, and to be led forth of you toward Jewrye. Whan I thus wyse was minded: did I vse lyghtenes? Or thynke I carnallye those thynges wheych I thynke, that wō me shulde be * yee, yee, and naye naye? God is faythfull: For our preachyng to you, was not yee and nay For Goddes sōne Jesus Christ which was preached among you by vs (euen by me and Siluanus and Timotheus) was not yee & naye: but by him it was yee. For all the promyses of God, by hym are yee: & are in hym Amen, vnto the lande of God thorowe vs. * Mat.v.f Jaco.v.b

E For it is God, wheych stablysheth vs with you in Christ and standeth by vs, and hath annoynted vs, wheyche hath also sealed vs, and * hath geuen the ernestе of the spryte in oure hertes. *Rom.viii.a Ephe.iiii.e

✠ I call God for a recorde vnto my soule ꝑ for to fauer you wyth all I came not any more vnto Corinthū, * Not that we be Lordes ouer your faythe: but are helpers of your ioye. For by faythe ye stande. *i.Pet.v.a

C The.ii.Chapter.

C He sheweth the cause of hys absence & exhorteth them to forgeue the man ꝑ was fallen, & to receaue hym agayne wyth loue.

A BUt I determyned this in my self, that I wold not come agayne to you in heuynes. For yf I make you sorye, who is it ꝑ shuld make me glad, but ꝑ same which is made sorye by me? And I wrote thys same vnto you, lest yf I came vnto you, I shulde take heuynes (of heuynes) of them, of whom I ought to reioyce. Thys confydence haue I towarde you al, that my ioye is ꝑ ioye of you al. For oute of great afflycōn and angusyh of hert, I wrote vnto you wyth many teares: not ꝑ ye shulde be made sory, but that ye mygte perceaue ꝑ loue, which I haue, most specially vnto you.

B If any man hath caused sorowe, the same hath not made me sorye, but partelye: lest I shulde greue you all. * It is sufficiente vnto the same mā, that he was rebuked of many. So that nowe contrary wyse, ye ought rather to forgeue hym, and comforte him: leste that same persone shuld be swalowed vp wō ouer moche heuynes. Wherfore, I exhorte you, that loue maye haue strength ouer him For thys cause verelye dyd I wryte, that I myght know ꝑ proofe of you whether ye shulde be obedient in all thynges. To whom ye forgeue any thynge, I forgeue also. For yf I forgaue eny thynge to whō I forgaue it, for youre sakes forgaue I it, in the syght of Christe, lest Satan shulde preuente vs. For hys thoughtes are not vnknowen vnto vs. ✠ *i.Cor.v.b C

✠ When it was com to Troada for Christes Gospels sake (and a dore was opened vnto me of the Lorde) I had no reste in my spryte, because I founde not Titus my brother, but toke my leaue of them, & went awaye into Macedonia. Thankes be vnto God, which alwayes geueth vs ꝑ victorie in Christ and openeth the sauer of his knowledge by vs in euery place. For we are vnto God the swete sauoure of Christ amōg thē that are saued, and amonge them which perysche. * To the one part are we the sauoure of death vnto death. And vnto ꝑ other part are we the sauour of lyfe vnto lyfe. And who is mete vnto these thynges? For we are not as the moste parte are, which chop & chaūge with the word of God: but euē out of purenes, and by the power of God, in ꝑ syght of God, so speake we in Christ. ✠ D *Luke.ii.c

C The.iii.Chapter.

C He prayseth the preachynge of the Gospell above the preachynge of the lawe.

A WE begyn to prayse our selues again. Nede we as some other of Epistles of recōmendacyō vnto you or letters of recommēdacyō frō you? Ye are our epistle written in oure hertes, wheych is vnderstāde and red of all mē, for asmoche as ye declare ꝑ ye are ꝑ epistle of Christ, mynistred by vs and writtē, not wyth ynke: but wyth ꝑ spryte of ꝑ liuinge God * not in tables of stone, but in fleshly tables of the hert. *ero.xxxiii.b Deu.b.b Jere.xxxi.f

✠ Suche trust haue we thorowe Christe to God warde, not that we are sufficient of oure selues to thynke eny thynge, as of oure selues: but yf we be able vnto any thyng * ꝑ same cōmeth of God, wheyche hath made vs able to * mynister the newe testamēt, not of the letter, but of the spryte. For ꝑ letter kylleth, but the spryte geueth lyfe. B *Phili.ii.b *i.Cor.iiii.b

If the

If the ministracion of deeth thorowe the letters fygured in stones was glorious, so ý the children of Israel coulde not beholde the face of Moses, for ý glory of his coũtenaũce (wych glorye is done away) why shal not the ministracyon of the spryte be moch more glorious? For yf the ministryng of condemnacyon be glorious: moch more doth the ministraciõ of righte wesnes exceade i glory. ✠ For no doute that which was there glorifyed, is not once glorified in respecte of this exceadyng glory. For yf that which is destroyed was glorious, moche more that wych remayneth, is glorious.

Seyng then that we haue such truste, we vse great boldnes & do not as Moses which *put a vayle ouer hys face, that the children of Israel should not se for what purpose that serued wyche is put awaye. * But their myndes were blynded. For vntyll this daye remayneth the same couerynge vntaken awaye in the lecture of the olde testamente, which vayle shall be put awaye in Chryste. But euẽ vnto thys day when Moses is rede *the vayle hangeth before their hertes. Neuertheleslle when they tourne to the Lorde, the vayle shalbe taken awaye. * The Lorde no dout is a spryte. And wher the spryte of ý Lorde is, there is lybertie. But we al behold in a myrroure the glory of the Lord with his face open, and are chauged vnto the same similitude, from glory to glory, euen as of the spryte of the Lorde.

¶ The.iiii.Chapter.

¶ A true preacher is diligẽt, he corrupteth not ý worde of God, but seketh the honoure of Christ, yet though it be wyth the parell of hys lyfe.

Therfore seyng that we haue such an offyce, euen as God hath had mercy on vs, we go not out of kinde: but haue caste frõ vs ý clokes of vnhonestye, & walke not in craftynes, neither handle we the worde of God dysceptfully, but open the truth and report our selues to euery mannes conscience in the syghte of God. ✠ If oure Gospell be yet hyd, it is hyd amonge them that are lostе in whome * the God of thys worlde + hath blynded the myndes of them wyche belene not, lest the lyght of the Gospel of the glorye of Christ (wych is ý ymage of God) shulde shyne vnto them.

✠ For we preache not oure selues, but Christ Jesus to be the Lord, and oure selues youre seruauntes, for Jesus sake. For it is God, that *commaunded the lighte to shyne out of darcknes, which hath + shyned in oure hartes, for to gene ý lyght of ý knowledge of the glorye of God, in the face of Jesus Chryste.

But we haue thys treasure in *erthen vessels, ý the excellency of the power myght be Gods, & not oures. We are troubled on euery syd, yet are we not without shyft. We are pouertye, but not vtterlye without somwhat. We suffre persecucyõ: but are not forsaken therin. We are caste downe: neuertheleslle we perysche not. We all wayes * beare ououte in the bodye, the dyynge of the Lorde Jesus that the lyfe of Jesu myghte also appeare in oure bodye. ✠

*For we wych lyue, are alwayes delivered vnto deeth for Jesus sake, that the lyf also of Jesu myghte appeare in oure mortal flesshe. So then, deth worketh in vs, but lyfe in you. ✠ ✠ But seyng that we haue the same spryte of fayth (accordyng as it is wrytten: * I beleued, and therfore haue I spoke.) We also belene, and therfore speake. For we knowe, that he wych rayled vp the Lorde Jesus, shall rayse vp vs also by the meanes of Jesus, and shall set vs wyth you For all thynges do I for youre sakes * that the plenteous grace by thanckesgeuẽ of many, maye redounde to the prayse of god. Wherfore, we are not weried. But though oure outwarde man perysche, yet ý inwarde man is renewed daye by daye. * For our tribulacion wych is momentany and lyghte, prepareth an exceding and eternal waighte of glorye vnto vs, whyle we loke not on the thynges which ard sene, but on the thynges wych are not sene. For the thynges wych are sene, are temporall: but thynges wych are not sene, are eternall. ✠

¶ The.v.Chapter.

¶ The rewarde for suffryng trouble.

For we knowe that yf oure *erthy mansiõ of this dwellinge wer destroyed, we haue a buildyng of God, an habitacyõ not made with handes, but eternall in heauen. For *therfore syghewe, desyrynge to be clothed w̃ our mansion which is from heauen: so yet, yf that we be founde clothed, and not naked. For we ý are in this *tabernacle, syghe & are greued because we wolde not be vnclothed, but wolde be *clothed vpon, that mortalyte myght be swalowed vp of lyf. He that hath ordeyned vs for thys thinge, is God: * which verysame hath geuen vnto vs the ernest of the spryte.

Therfore, we are alwaye of good cheare, and knowe, that as longe as we are at home in the body, we are absent frõ God. For we walke in fayth, not after outwarde appearaunce: Neuertheleslle we are of good comforte, & had leuer to be absent from the body and to be present with God. Wherfore, whether we be at home or from home, we endeuoure oure selues, to please hym. * For we muste all appeare before the iudgemẽt seate of Christe, that euery man maye receaue the workes of hys bodye accordynge to that he hath

hath done, whether it be good or bad.

✠ Seynge then that we knowe, howe the Lorde is to be feared, we fare fayre with men. For we are knowen well ynough vnto God. I truste also ye we are knowen in your consciences.

For we prayse not oure selues agayne vnto you, but geue you an occasyō to reioyce of vs, that ye maye haue some what agaynste them whyche reioyce in the face, and not in the hert. For yf we be to feruent, to God are we to feruente. Or yf we kepe measure, for your cause kepe we measure. For the loue of Christ cōstrauneth vs, because we thus iudg that yf one dyed for all, then were all deed, and *he dyed for all, that they whyche lyue, shulde not hence forth lyue vnto thē selues, but vnto him whych dyed for them, and rose agayne. ✠

*i.Cher.v.c

Wherfore, hence forth knowe we no man after the flesche. In so moche though we haue knowen Christ after the flesche, nowe yet hence forth know we him so nomore. Therfore yf eny mā be in Christ, he is a newe creature. Olde thynges are passed away, behold all thynges are become * newe. Neuertheless, all thinges are of God, which hath reconcyled vs vnto him selfe by Jesus Christ, and hath geuen to vs ye offyce to preache the attonement. For *God was in Christ, and made agremēt betwene the worlde and him selfe, & imputed not their sinnes vnto them, and hath committed to vs the preachyng of the attonement. Nowe then are we messengers in the rowme of Christ, euē as though God dyd beseche you thorow vs. So praye we you in Christes stede, that ye be reconcyled vnto God: for * he made hym to be synne for vs, whyche knewe no synne, that we by hys meanes shulde be that rychteweslnes, whych before God is alowed.

*Esa.xliii.c
Apoca.xxi.a
2 Roma.iii.d
Collo.i.c
*Collo.ii.c
*Esa.liii.b
Roma.viii.a

The.vi.Chapter. ✠

An exhortacyon to receaue the worde of God wyth thankefulnesse and amendement of lyfe. The diligence of Paull in the Gospell, and howe he warneth them to eschewe the company of the Heathen.

We also as helpers exhorte you ye ye receaue not the grace of God in vayne. For he sayth: * I haue heard the in a tym accepted: and in the daye of saluacyon, haue I suckered the. Beholde, now is that accepted tyme: beholde, nowe is that daye of saluacyon. Let vs geue no occasyon of euyll, that in our office be foūde no faute: but in al thinges let vs behaue oure selues * as the mynysters of God.

*Esay.xlix.c
*1.Cor.viii.a

In moch pacience, in afflicyons, in necessyties, in anguysshes, in strypes, in presonmentes, in strykes, in labours, in watchynges, in fastinges, in purenes, in knowledge, in longe suffrynge, in kyndnes, in the holy goost, in loue vnfayned, in ye word of trueth in the power of God, by ye armoure of rychteousnes of the rychte hande and on the lyft by honour and dyshonoure: by euyll reporte and good reporte: as dysceauers, & yet true, as vnknowen, and yet knowen: as dyynge, and beholde, we lyue: as chastened, and not kylled: as sorowynge, and yet alway mery: as poore, and yet make many ryche: as haupnge not hynge, and yet possesynge al thinges. ✠

O ye Corynthyans, oure mouth is open vnto you. Our herte is made large: ye are in no strayte in vs, but are in a strayte in your owne bowelles: I promyse vnto you lyke reward, as vnto chyldren Set your selues at large, and ✠ * beare not ye the yoke wyth ye vnbeleuers. For what felloshyp hath rychteweslnes wyth vnrychteweslnes? Or what company hath light wō darknes? * Or what concorde hath Christe wyth Beliall? Ether what parte hath he ye beleueth with an infidell? Or howe agreeth the temple of God wō Images: for ye are the tēple of the lyuynge God (as sayde God) * I wyll dwell amonge them and walcke amonge them and wyll be their God: & they shal be my people. Wherfore * com out from among them & separate youre selues frō them (sayth the Lorde) and touch none vncleane thing: so wil I receaue you, & wylbe a father vnto you, and ye shall be my sonnes and doughters, sayth the Lord almyghty.

*Deut.v.
*Mat.vi.
2.Cor.vi.a
Ame.vi.a
Zeca.xii.q.
Eze.xxxvii.
*Esa.lii.c

The.vii.Chapter.

Che erhorteth the to receaue the promesses of God thankfullye. The Corynthians are commended for their obeyence and loue towarde Paul.

Seynge that we haue suche promyses (dearely beloued) let vs clense oure selues frō all fylthynes of the flesche & spryte, and growe vp to full holines with ye feare of God Understande vs, we haue hurt no mā: we haue corrupte no mā: we haue defrauded no mā. I speake not this to cōdempne you: for I haue shewed you before, that ye are in oure hertes to dye and lyue wō you: I am verye bolde ouer you: I reioyce greatly in you. I am fylled wyth comforte, and am exceadynge ioyoule in all oure tribulacion. For when we were come into Macedonia * oure flesche had no reste, but we were troubled on euery syd. Outwarde was fygh ting, inward was fear. Neuertheless * God that cōforteth the abiecte, conforted vs by ye commynge of Titus.

And not by hys cōmynge onelye: but also by ye consolacyō whyche we receaued of you: whē he tolde vs your desyre, your wepinge, your feruent mynde for me: so ye I reioyced ye more. For though I made you sorye wyth a letter, I repente not: though I dyd repente. For I per[illegible] that the same epystle made you

*Acto.xvi.
*ii.Cor.i.a

you sorye, though it were but for a season.
But I nowe reioyce, not that ye were sorye,
but that ye so sorowed that ye repēted. For
ye sorowed godly: so ý in nothynge ye were
hurte by vs. For godly sorowe causeth re-
pentaunce vnto saluacion, not to be repēted
of contrary wyse, *worldly sorowe causeth
death.

For behold, what diligēce this godly so-
rowe that ye toke, hath wroughte in you
ye, it caused you to clear your selues. It cau
sed indignacion, it caused feare, it caused de-
syre, it caused punyshment. For in all thyn-
ges ye haue shewed your selues, that ye wer
clear in ý mater. Wherfore, though I wrote
vnto you, I dyd it not for his cause that had
done the hurt, neither for hys cause that was
hurt: but ý your good mynde for vs myght
appeare amonge you in the syght of God.

Therfore, we are comforted, because ye
are cōforted: yee, and exceadyngly ye the more
ioyed we, for the ioye ý Titus had: because
hys spryte was refreshed of you all. I am
therfore not nowe ashamed, though I boa-
sted my selfe to hym of you. For as all thyn-
ges which we spake vnto you are true, euen
so our boastynge that I made vnto Titus
is founde true. And his inwarde affeccion is
more aboundaūt toward you, whē he remē-
breth the obediēce of you al: how with feare
& tremblynge ye receaued hym. I reioyce ý
I maye be bolde ouer you in al thynges.

¶ The. viii. Chapter.

¶ He putteth them in remembrance to helpe the poore
saynte at Ierusalem, accordynge as the Macedoni-
ans dyd.

I Certifye you brethren, of the grace of
God, wyych was geuen in the congre
gacions of Macedonia, howe that ý
aboūdance of theyr reioysynge is, that they
are tryed w̄ muche tribulacion. And though
they were exceadynge poore, yet haue they
geuen exceadynge rychely, and that in syn-
gienesse. For to theyr powers, I beare them
recorde, yee, and beyonde theyr power, they
were wyllynge of theyr owne accorde, and
prayed vs wyth great instaunce, ý we wold
receaue theyr benefyte, and suffer them to be
partakers wyth other * in mynistrynge to
the saynte. And thys they dyd, not as we lo
ked for: but gaue theyr owne selues fyrst to
the Lorde, and after vnto vs by the wyll of
God: so that we coulde not but desyre Ti-
tus, to accomplysh the same beneuolence a-
monge you also, euen as he had begonne.

Nowe therfore, as ye are ryche in all par-
ties, in fayth, in worde, in knowlege, in all
feruentnes, and in loue, wyych ye haue to vs
euen so, se that ye be plenteo[illegible] thys bene
uolence also. This saye I, n[illegible] comaundyng
but because of feruentnes. I do alowe ý vn-
kaynednes of your loue towarde other men.
For ye knowe the lyberalitie of oure Lorde
Iesus Christe, that though he was *ryche, *Rom. x. a
yet for youre sakes he became poore that ye,
thorow hys pouertie, myght be made ryche.

And I gyue counsell hereto. For thys is ¶
expedient for you, wyych beganne not to do
onely, but also to wyll a yeare ago. Nowe
therfore, performe the thynge wyych ye be-
ganne to do: that as there was in you a rea-
dynes to wyll, euen so, ye maye performe the
dede of that wyych ye haue. For *yf there *1. Pet. iii. c
be fyrst a wyllynge mynde, it is accepted ac *Prouer. iii. b
cordynge to that a mā hath, & not accordyng *Marck. xii. d
to that he hath not. *Luke. xxi. a

It is not my mynde that other be set at
ease, and ye broughte into combraunce: but
that there be egalnes now at this tyme: and
that your aboūdaūce may sucker their lacke
and that theyr aboūdaūce may supply your
lacke: that there maye be equalite, agreyng
to that wyyche is wrytten: * He that had *Exo. xvi. d
muche, had not the more aboundaunce: and
he that had a lytle, had neuer the lesse. Than
kes be vnto God, wyych put the same good
mynde for you in the herte of Titus, wyych
accepted the requeste: yee, rather he was so
well wyllynge, that of hys owne accorde, he
came vnto you.

We haue sente wyth hym that brother, ¶
whose laude is in the Gospell thorowout al
the congregacions: and not that onely, but
is also cholen of the congregacions to be a fe
lowe wyth vs in oure iorneye, concernynge
this beneuolence that is ministred by vs vn
to the prayse of the same Lorde, and to stere
vp your prompte mynde.

For thys we eschewe, that any mā shuld *Rom. xii. e.
rebuke vs in thys plentyous distribucion, *
that is ministred by vs (to the glory of ý Lorde) ¶
and make prouision for honest thynges: not
only in the syght of the Lord: but also in the
syght of men.

We haue sent w̄ them a brother of oures:
whome we haue oft tymes proued diligente
in many thynges: but nowe much more dili-
gent. The great confidence wyych I haue in
you, hath caused me thys to do: partye for
Titus sake, wyych is my felowe and helper
as concernynge you: partly bycause of other
wyych are our brethren, and the messengers
of the congregacions, & the glory of Christ.
Wherfore, shewe ye vnto them the proffe of
youre loue, and of oure *boastynge of you in *1. Ther. i. d
the syght of the congregacions.

¶ The. ix. Chapter.

¶ In thys chapter doth he the same that he dyd in the
chapter goynge before, that is, he moueth them to helpe
the poore brethren at Ierusalem.

A * Actu. xi.d. i. Corin. xvi.a ii. Cor. viii. a Roma. xv. f

OF the * ministring to ý sayntes, it is but superfluous for me to writ vnto you: for I know the redines of youre mynde, wherof I boast my selfe vnto thē of Macedonia, ý Achaia was prepared a yeare ago: & your ensample hath prouoked many. Neuertheless, yet haue I sent these brethren, lest oure boastynge which I make of you, shuld be in vayne, in thys behalf, ý ye (as I haue sayd) may prepare your selues: lest peraduenture yf they of Macedonia come wt me, and fynde you vnprepared, we (I wil not say ye) shuld be ashamed in thys mater of boastynge.

B Wherfore, I thought it necessarye to exhorte the brethren, to come before hande vnto you, and to prepare your good blessynge promysed afore, ý it myght be ready, so that it be a blessynge, and not a defraudynge.

✠ This yet I saye: he which soweth lytell, shal reape lytel: & * he ý soweth (in geuyng) largelye and freelye, shall reape plenteoussly. And let euery man do, accordyng as he hath purposed in hys herte, not grudgynlye, or of necessite. * For God louetb a chearful geuer

* Prouerb. xi.d Gala. vi.b

* Ero. xxv.a and. xxvi. a Eccle. xxxv. a

God is able to make you rych in al grace

C that ye in all thynges hauynge sufficient vnto the vtmost, maye be ryche vnto al maner of good workes, as it is wrytte: * He hath sparsed abrode, and hath gene to the poore, hys rychteousnesse remayneth for euer. He that mynistreth seed vnto the sower, ministre breade also for fode: and multiply your seede, and encrease the frutes of youre rychteousnesse, that on all partes, ye maye be made ryche into all synglenes, whyche causeth thorowe vs, that thankes are geuen vnto God.

* Psal. cxii. b

For the office of thys ministracion, not

D onely supplyeth the nede of the sayntes: but also is aboundaūt herin, that for thys laudable mynystrynge, thankes mygbte be geuen to God of many, whyche prayse God for the obedience of youre consentynge to the Gospell of Christe, and for youre syngleneſſe in distrybutynge to them, and to all mē, and in theyr prayers for you, whych lōge after you for the aboundaunt grace of God in you. Thankes be vnto God, for hys vnspeakeable gyfte.

¶ The. x. Chapter.

¶ He toucheth the false Apostles, and defendeth hys authorite and callynge

A I Paul my selfe beseche you by the meknesse and sobrenes of Christ, which when I am present amonge you, am of no reputacion: but am bolde toward you beynge absent. I beseche you, that I nede not to be bolde when I am presente, wyth that same boldnesse, where wyth I am supposed to haue bene bolde, agaynste some, which repute vs as though we walked carnally. For though we walke in ý flesche, yet

B we do not warre fleshly. * For the weapens

* Ephe. vi. a

of our warrefare are not carnall thynges, but thynges myghty in God, to cast downe stronge holdes, where wyth we ouerthrowe counsels and euery hye thyng that exalteth it selfe agaynst the knowledge of God, and bryng into captiuite al imaginacion to the obedience of Christe, and are ready to take vengeaunce on all disobedience, when your obedience is fulfylled. Loke ye on thynges after the vtter appearaunce?

If any man truste in hym selfe that he is

C Christes, let hym consyder thys agayne of him selfe, that as he is Christes, euen so, are we Christes. For though I boaste my selfe somwhat more of our auctorite (which the Lorde hath geuen vs * to edifye, and not to

* ii. Co. xiii. a

destroy you) it shal not be to my shame: lest I shulde seme as though I wente aboute to make you afrayde wyth letters. For ý epistles (sayeth he) are sore and strong: but his bodely presence is weake, and hys speache rude. Let hym that is suche thynke on thys wyse: that as we are in wordes by letters, when we are absent, suche are we in dedes, when we are present.

For we cannot fynde in oure hartes to

D make our selues of the nombre of thē, or to compare our selues to thē, which prayse thē selues. Neuertheless, whyle they measure them selues, wyth thē selues, & cōpare them selues wyth them selues, they vnderstande nought. But we wyl not reioyce aboue measure: but accordynge to the measure of the rule, whych God hath distributed vnto vs, a measure to reache euen vnto you. For we stretch not out our selues beyonde measure, as though we reached not vnto you. For euen to you also haue we come wt the gospel of Christ, and we boast not our selues out of measure of other memes labours. Yee, and we hope it wyll come to passe, ý when youre fayth is increased amōg you, we shalbe magnified accordynge to our measure more largely, and that I shal preache the Gospell in those regions which are beyonde you: & not to boast of those thynges, which by another mans measure are prepared already. But let hym that reioyseth, reioyse in the Lorde: For he ý prayseth hym selfe, is not alowed but he whome the Lorde prayseth.

¶ The. xi. Chapter.

¶ Paul (vnder sufferaunce) commendeth hym selfe, & defendeth hys authorite agaynst the false prophetes

I WOlde to God, ye could haue suffered me a lytel in my foolyshnes: yee, ye do also forbeare me. For I am gelous ouer you with godly gelousy. For I ha[illegible]led you to one man, that ye shulde ma[illegible] [illegible]selues a chaste virgin vnto Christ

to Christ. But I feare lest it come to passe ý
as the serpente *begyled Eue thorowe hys
subtelty, euen so your wyttes shulde be cor
rupte frō the synglenes that ye had toward
Christe. For yf he ý cōmeth preache another
Jesus thē hym whom we preached: or yf ye
receaue another spyrete then ý which ye haue
receaued, ether another Gospel then that ye
haue receaued, ye myght right wel haue ben
content. For I suppose that I was not be-
hynde the chefe Apostles. But though I be
rude in speakynge, yet I am not so in know-
lege. Howbeit amonge you, we haue bene
wel knowē to the vtmost what we are in al
thynges. Dyd I therin synne, because I sub-
mytted my selfe, that ye myght be exalted: ⁊
because I preached to you ý Gospel of God
fre? I robbed other cōgregaciōs, ⁊ toke wa-
ges of them, to do you seruice. And when I
was present wý you, ⁊ had nede * I was char
geable to no man: for ý which was lackyng
vnto me, ý brethren whych came frō Mace-
donia, supplied, ⁊ in all thynges I kept my
selfe so ý I shulde not be chargeable to any
man and so wyll I kepe my selfe.

Yf the trueth of Christ be in me, thys re-
ioysynge shal not be taken from me in the re
giōs of Achaia. Wherfore? Because I loue
you not? God knoweth. Neuertheles, what
I do, that wyll I do, to cut awaye occasyon
frō them which desire occasiō: ý they myght
be founde lyke vnto vs, in that wherin they
reioyce. For such false Apostles are disceat-
full workers, ⁊ fassiō them selues lyke vnto
the Apostles of Christ. And no marvayle:
for Satan him selfe is chaūged into ý fassiō
of an angel of light. Therfore it is no great
thynge though hys mynisters fassion them
selues, as though they were the ministers of
rygh twysnes: whose ende shalbe accordyng
to theyr dedes.

I saye agayne, lest any man thynke that
I am folyshe: or els euen now take ye me as
a foole, that I also maye boast my selfe a ly
tel. That I speake, I speake it not after the
Lorde: but as it were foolyshly, in this ma-
ter of boastyng. Seynge that many reioyce
after the flesche, I wyll reioyce also. ✠ For
ye suffre fooles gladly, seynge ye your selues
are wyse. For ye suffre yf a man bryngeyou
into bōdage, yf a man deuoure, yf a mā take
yf a mā exalte him selfe, yf a man smyte you
on ý face. I speake as cōcernyng rebuke, as
though we had ben weake, (in thys behalfe.)

Howbeit, wherinsoeuer any man dare be
bolde (I speake foolyshly) I dare be bold al
so. * They are Ebrues, euen so am I. They
are Israelites, euē so am I. They are ý seed
of Abraham, euen so am I. They are ý my-
nisters of Christ (I speake as a foole) I am
more. In labours more abōdāt: In stry-
pes aboue measure. In pre[illegible] more plente-
ously: In death ofte. * Of the Jewes fyue
tymes receaued I euery tyme. xl. strypes sa-
ue one. ‡ Thryse was I beatē wý roddes, * I
was once stoned, ‡ I suffered thryse shyp-
wracke. Nyght and daye haue I bene in the
depe see. In iorneyeng oftē: in parels of wa-
ters: in parels of robbers: in ieopardyes of
myne owne nacion: in ieopardyes amonge ý
hethē: * in parels in ý cytie: in parels in wyl
dernes: in parels in the see: in parels amōge
false brethren: in laboure ⁊ trauayle: in wat
chynges often: in hōger ⁊ thyrst: in fastinges
often: in colde and nakednes: besyde the thin
ges which outwardly happē vnto me. I am
combred dayly, and do care for all congrega
cions. * Who is weake, ⁊ I am not weake?
who is offēded, and I burne not? Yf I muste
nedes boast, I wyll boast of ý thynges that
concerne myne infirmities.

* Deu. xxv. a.
‡ Actu. xvi. c
* Actu. xiv. c.
‡ Act. xxvij. g
* Actes. x. d
* 1. corin. ix. d

The. xii. Chapter.

Paul is taken vp into the thyrde heauē, and heareth
wordes not to be spoken.

The God ⁊ father of our Lorde Je
sus Christ, which is blessed for e-
uermore knoweth that I lye not.
✠ In the citie of Damascō, the
gouerner of the people vnder kynge Are tas
layde watch in the cytie of the Damascens,
⁊ wold haue caught me: and * at a wyndow
was I let downe in a basket thorow ý wal,
⁊ so scaped I hys handes. Doutles, it is not
expedient for me to boast, I wyll come to vi
sions ⁊ reuelacions of ý Lord. I know a mā
in Christ aboue fourtene yeares ago (whe-
ther he were in the bodye, I can not tell, or
whether he were out of the bodye, I can not
tell, God knoweth) howe that he was takē
vp into the thyrde heauen. And I know the
same man (whether in the body or out of the
body, I cā not tell, God knoweth) how that
he was taken vp into paradyse, and heard
secrete wordes, which no mā can vtter. Of
thys man wyll I boast, but of my selfe wyl
I not boast, except it be of mine infirmities
For though I wolde boast, I shall not be a
foole: for I wolde saye the truth. Neuerthe-
lesse, I spare you: lest any man shuld thinke
of me, aboue that wyche he seeth me to be,
or that he heareth of me.

And * lest I shulde be exalted out of mea-
sure thorow ý excellency of the reuelacions:
there was geuen vnto me vnquietnes tho-
rowe the flesche, euē the messenger of Satan
to buffet me, because I shuld not be exalted
out of measure. For this thinge besought I
the Lorde thryse, that it myght departe frō
me. And he sayd vnto me: my grace is suffi-
cient for the. For my strength is made par-
fyt thorow weaknes. Very gladly therfore
wyl I reioyce of my weaknes, ý ý strength
of Christe maye dwell in me. ✠ Therfore,
haue I delectaciō in infirmities, in rebukes,

* Job. ii. d

in necessities, in persecucions, in anguysches
for Christes sake. For when I am weake,
then am I stronge.

I am become a foole in boastyng my self.
Ye haue compelled me: for I ought to haue
*i.Cor.ix.a benē commended of you. * For in nothynge
was I inferior vnto ỳ chek apostles, though
I be nothing, yet ỳ tokēs of an apostle were
wrought amonge you with al patience, and
signes & wonders, and myghty dedes. For
what is it, where in ye were inferiors vnto
D other congregacions, except it be herin, that
I was not chargeable vnto you. Forgeue
me thys wronge. Beholde, nowe the thyrde
tyme I am ready to come vnto you: and yet
*Actu.xx.g wyll I not be chargeable vnto you. For * I
ii.Cor.xi.c seke not yours, but you. For the chyldren
Eccl.xlvi.e ought not to laye vp for the fathers and mo
i.Reg.xii.a thers, but the fathers and mothers for the
chyldren.

I wyll very gladly bestowe, and wylbe
bestowed for your soules, though the more
I loue you, the lesse I am loued agayn. But
be it, that I was not chargeable vnto you:
neuertheles, when I was crafty, I toke you
with gyle. Dyd I pyll you by any of them,
whom I sent vnto you? I desyred Titus, &
with hym I sent a brother. Dyd Titus de-
fraude you of any thinge? walked we not in
one spryte? Walked we not in lyke steppes?
E Agayne, thynke you ỳ we excuse our selues
vnto you? we speake in Christ in ỳ syght of
God: but we do al thinges (dearly beloued)
for your edifyenge. For I feare, lest it come
to passe, that yf I come, I shall not fynde
you such as I wold: & ỳ I shalbe foūde vn-
to you such as ye wolde not. I feare lest ther
*Gala.v.d be amōge you *debates, enuyinges, wrath,
strykes, bakbytinges, whysperynges, swel-
lynges, & sedicions: and that when I come
agayne, God bryngе me lowe amōge you, &
I be constrayned to bewayle many of them
whych haue synned already, and haue not re
*i.Corin.v.a pented of the *vnclennes: and fornicacion &
wantonnes whych they haue commytted.

The.xiii.Chapter.

The prompyleth to come vnto them, and exhorteth them to ouerse them selues that he mayr fynde them parfyte and of one mynde

I
*Deut.xix.d Mat.xviii.c. John.viii.e Hebre.x.f
NOwe come I the thyrde tyme vnto
you: * in the mouthe of two or thre
wytnesses shall euery worde be sta-
blysched. I tolde you before, and tel you be
fore: & as I sayd when I was present wyth
you the seconde tyme, so wrote I nowe be-
ynge absente, to them whyche in tyme paste
haue synned, and to all other: that yf I come
agayne, I wyl not spare, seyng that ye seke
*Math.x.d experience of Christe * whyche speaketh in
me, whyche amonge you is not weake but
is mygthy in you. For though he was cruci-
fyed in weaknes, yet lyueth he thorowe the
power of God. And we (no doute) are weak
in hym: but we shall lyue wyth hym: by the
myght of God amonge you.

* Examen your selues, whether ye are in
B the fayth or not. Proue your owne selues.
*i.Cor.xi.a Eccle.x.a
Know ye not your owne selues, howe that
Iesus Christ is in you? excepte ye be casta-
wayes, I truste ye shall know that we are
not castawayes. I desyre before God that
ye do none euell, not that we shulde seme cō-
mendable: but ỳ ye shulde do that whyche is
honeste: & let vs be counted as castawayes.
We can do nothynge agaynst the truth: but
C for ỳ truth. We are glad whē we are weake
and ye stronge. Thys also we wyshe for, euē
your parfytnes. Therfore wryte I these
thynges beynge absent, lest when I am pre-
sent, I shulde vse sharpenesse, accordynge to
the power * whych the Lorde hath geuen me *ii.Cor.x.
to edifye, and not to destroye. Fynally ye bre-
thren, fare ye well, be parfyte, be of good cō-
forte, be of one mynde, lyue in peace, and the
God of loue and peace shalbe wyth you.

* Grete one another in an holy kysse. All *i.Cor.xvi.
the sayntes salute you. The grace of oure
Lorde Iesus Christ, & the loue of God, & the
felowshyp of the holy goost be with you al.
Amen.

The ende of the seconde epistle to the Corinthians.

Sent from Philippos a cytie in Macedonia, by Titus and Lucas.

The Epistle of the Apostle sayntPaul to the Galathians.

The fyrst Chapter.

Paule reproueth the, because they were fallen away from the Gospell, shewed hys owne conuersion, magnifyeth hys office and Apostleshyp, and declareth hym selfe to be equall wyth the hye Apostles

I

PAul an Apostle, not of men,
nether by man: but by Je-
sus Christ, and by God the
father, which raised him vp
from death: and all the bre-
thren whych are wyth me.
Unto the congregacions *Roma.i. i.Corin.i. ii.Corin.i.
of Galacia. * Grace be with you, and peace
from God the father, & from oure Lorde Je-
sus Christ, which gaue him selfe for our syn
nes to delyuer vs frome thys presente euyll
worlde, accordynge to the wyll of God oure
father, to whom be prayse for euer and euer.
Amen.

I mar that ye are so soone turned
(frō Chri. o called you by grace) vnto
another

to another Gospell wheych is nothynge els, but that there be some which trouble you, & *intende to peruerte the Gospell of Christ. Neuertheleſſe, though we our ſelues, or an angell from heauen, preache any other Gospell vnto you, thē that wheych we haue preached vnto you, let hym be acurſed. As we ſayde before, ſo ſaye I nowe agayne, yf any mā preach any other Gospell vnto you, thē that ye haue receaued, let hym be acurſed. Do I nowe perſwade men, or God? Other do I ſeke to pleaſe men? * For yf I had hetherto ſtudyed to pleaſe men, I were not ȳ ſeruaunt of Chriſt.

✠ I certifye you brethren, that the Gospell wheych was preached of me, was not after the maner of men. For I nether receaued it, nor learned it of man, but by the reuelacion of Jeſus Chriſt. For ye haue herd of my conuerſacion in tyme paſt, in ȳ Jewes way how that beyonde meaſure, * I perſecuted ȳ congregacion of God, and ſpoyled it, & preuayled in the Jewes waye aboue many of my cōpanions in myne owne nacion: beyng a very feruent maintayner of the tradicions of the elders.

But when it pleaſed God, wheych ſepera ted me from my mothers wombe, and * called me here vnto by hys grace, for to declare hys ſonne by me, that I ſhulde preache hym amonge the Heathen: immediatly I cōmuned not of the matter wyth * fleſh & bloude nether returned to Jeruſalem, to thē wheych were apoſtles befor me: but wēt my wayes into Arabia, and cam agayne vnto Damaſco. Then after thre yeare, I returned to Jeruſalem to ſe Peter, and abode wyth hym fyftene dayes. Other of the apoſtles ſaw I none, ſaue James the Lordes brother. The thynges therfore wheych I wrote vnto you: beholde, before God I lye not.

* After that I came into ȳ coaſtes of Syria and Cilicia, and was vnknowen as touchynge my perſon vnto the cōgregacions of Jewry, which were in Chriſt. But this they heard only, that he wheych perſecuted vs in tyme paſt, now preacheth the fayth, which before he deſtroyed. And they glorified God in me. ✠

¶ The. ii. Chapter.

¶ He wythſtandeth Peter in the face, and proueth that the lawe and circumciſion are not neceſſarye to ſaluacion.

Then fourtene yeres therafter, I wēt vp agayne to Jeruſalem * with Barnabas, & toke Titus wyth me. I wēt vp alſo by reuelacion, & commened wyth thē of the Gospell which I preache amonge the Gentyls (but ſpecially) wō them which were counted cheefe, leaſt I ſha[illegible] [illegible]ne or had rūne in vayne. Alſo Titus which was with me, though he were a Greke, yet was not cōpelled to be circumciſed: and that because of incōmers beynge falſe brethren, which cam in preuely to ſpye out our libertie which we haue in Chriſt Jeſu, that they myght bring vs into bondage. To whome we gaue no rowme, no not for the tyme (by waye of ſubiecion) because that the truth of the Gospel myght continue wyth you.

Of them wheych ſemed to be ſomwhat, what they were in tyme paſſed it maketh no matter to me. * God loketh on the outward appearaunce of no man. Neuertheleſſe they which ſemed great, added nothynge to me. But contrary wiſe, whē they ſawe that the Gospel ouer the vncircumciſion was cōmpted vnto me, as the Gospel ouer the circūciſion was cōmpted vnto Peter. For he that was mygthy in Peter in the Apoſtleſhyppe ouer the circūciſion, the ſame was mygthye in me amonge the Gentyls. When they perceaued the grace that was geuen vnto me, thē James, Cephas, and Jhon, which ſemed to be pyllers, gaue to me and Barnabas the ryght handes of that felowſhyppe, that we ſhulde be Apoſtles amōge the heathen, and they in the circūciſion: onely that we ſhulde remember the poore. * Wherin alſo I was diligent to do the ſame.

But when Peter was come to Antioche, I wythſtode him opēly, becauſe he was worthy to be blamed. For yer that certain came from James, he dyd eate wyth the Gentyls. But whē they were come, he withdrue, and ſeparated hym ſelfe from them, fearing thē which were of the circūciſion. And the other Jewes diſſembled as well as he: in ſo much that Barnabas alſo was brought into their ſimulacion. But whē I ſaw that they wēt not the rygthe waye after the trueth of the Gospell, I ſayd vnto Peter before them al: yf thou beynge a Jewe, lyueſt after ȳ maner of the Gētyls, and not as do ȳ Jewes: wherfore cauſeſt thou the Gentyls to lyue as do the Jewes? For we wheych are * Jewes by nature, and not ſynners of the Gentyls, know that a man ‡ is not iuſtifyed by the dedes of the lawe, but by the fayth of Jeſus Chriſte: And we haue beleued on Jeſus Chriſt, that we might be iuſtified by the fayth of Chriſt and not by the dedes of the lawe: bycauſe by the dedes of the lawe no fleſhe ſhalbe iuſtifyed.

Yf whyle we ſeke to be made rygheteous by Chriſt, we our ſelues are founde ſynners: is then Chriſt ȳ miniſter of ſynne? God forbyd. For yf I buylde agayne the thynges wheych I deſtroyed, then make I my ſelfe a trespaſſer. For I (thorow the law) haue ben dead to the lawe, that I mygthe lyue vnto God. I am crucified wō Chriſt. Neuerthe-

les I lyue: yet now not I, but Christ lyueth in me. The lyke whyche I nowe lyue in the flesche, I lyue by the fayth of ꝑ sonne of God *whych loued me, & gaue hym selfe for me.

*Ephe.v.a

*Rom.iiii.c

I despyse not ꝑ grace of God. For *yf righteousnes come of the lawe, then Christe is dead in vayne.

¶ The.iii.Chapter.

¶ He rebuketh the vnstedfastnes of the Galathians sheweynge the vnperfytnes of the lawe, and declareth neuertheleſſe that it was not geuen for nought

O Ye folyſche Galathiãs: who hath bewitched you, that ye ſhuld not beleue ꝑ truth? To whom Jesus Christe was described before the eyes & amõge you crucified. This only wold I learne of you whether ye receaued ꝑ spyrit by the dedes of the law or by the preachyng of the fayth? Are ye suche fooles, that after ye haue begonne in the spyrite, ye nowe ende in the flesche? So many thynges ye haue suffred in vayne, yf it be also in vayne. Moreouer, he that ministreth to you the spyrite, & worketh myracles amonge you, doeth he it thorowe the dedes of the lawe, or by preachyng of the fayth? *Euen as Abrahã beleued God, & it was ascribed to hym for rygh-teousnes. Ye knowe therfore, ꝑ they whyche are of faith, ꝑ same are ꝑ childrẽ of Abrahã.

*Gene.xv.b Roma.iiii.a James.ii.b

For the scripture seyng afore hande, that God wold iustifye ꝑ hethen thorow fayth, shewed before hãde glad tydynges vnto Abraham sayenge: *In the shall all naciõs be blessed. So then, they which be of fayth, are blessed wyth faythful Abraham. For as many as are of the dedes of the lawe, are subiecte to the curse. For it is wrytten: *cursed be euery one that continueth not in al thingés which are written in the boke of ꝑ lawe to fulfyll them. That no mã is iustifyed by the lawe in the syght of God, it is euident.

*Gene.xii.a and.xxii.b

*deu.xxvii.d

*Habacuc.ii.a Roma.xx.c Hebre.x.g Leu.xviii.a Ezech.xx.b Roma.x.a

*For the iuste shall lyue by fayth. The law is not of fayth: but the man that fulfylleth the thynges (contayned in the lawe) shall lyue in them. Christ had delyuered vs from ꝑ curse of the law, in asmuch as he was made accursed for vs: For it is wrytte: *cursed is euery one, ꝑ hangeth on tree, that the blessynge of Abraham myght come on the Gentyls thorowe Jesus Christe, that we myght receaue the promes of the spyrete thorowe fayth.

*Deu.xxi.d.

Bretheren, I speake after ꝑ maner of mẽ. Though it be but a mans testamẽt, yet yf it be alowed, no mã despyseth it: or addeth any thynge therto. ✠ To Abraham and hys seede were ꝑ promyses made. He sayeth not in the seedes, as many: but in thy seede as of one, whych is Christ. Thys I saye, that the lawe whych begannt afterwarde, beyonde *foure hundred and thyrty yeares, doth not disanull the testament, that was confirmed afore of God vnto Christ warde, to make the promes of none effecte. *For yf the inheritauce come of the lawe, it cõmeth not now of promes. But God gaue it vnto Abrahã by promes.

*Gene.xv.c Genes.xii.e Judith.v.b Actes.vii.a

*Roma.iii. and.iv.b

Wherfore thẽ serueth the law? *It was added because of transgression (tyll the sede came, to whom the promes was made) and it was ordeyned *by angels in the hande of a mediator. A mediator is not a mediator of one, but God is one. *Is ꝑ law then against ꝑ promes of God? God forbyd. For yf there had bene a lawe geuen whyche coulde haue geuen lyfe: thẽ no doute rygheteousnes shuld come by the lawe. But the scripture concluded all thynges vnder synne, that ꝑ promes by the fayth of Jesus Christ shulde be geuẽ vnto them that beleue. ✠ But before that fayth came, we were kepte vnder the lawe, and were shut vp vnto ꝑ faith which shulde afterwarde be declared.

*Act.iv.b

*Rom.v. 1.Tim.i.

Wherfore, the law was our scolemaster vnto Christe, that we shulde be iustifyed by fayth. But after that fayth is come, we are no lenger vnder the scolemaster. For ye are al childrẽ of god, because ye beleue in Christ Jesu. For & all ye that are baptised haue put on Christ. Ther is no Jewe, nether Gentyl: ther is nether bonde, nor fre: there is nether man, nor woman. For ye are all *one in Christe Jesu. Yf ye be Christes, then are ye Abrahams seede, and heyres accordynge to the promes.

D

Roma.i.

*Joh.xvii.

¶ The.iiii.Chapter. ✠

¶ Paul sheweth that thorowe Christ we be delyuered from the lawe, and rebuketh the vnthankfulnes of the Galathians

AND I saye, that ꝑ heyre (as longe as he is a chylde) dyffereth not from a seruaunt, though he be Lorde of all, but is vnder tuters & gouerners, vntyll the tyme that the father hath appoynted. Euen so we also, when we were chyldren, were in bõdage vnder the ordinances of the worlde. But when the tyme was full come, God * sente hys sonne, made of a woman, and made bonde vnto the lawe, to redeme them which were bonde vnto the lawe: that we (thorowe eleccion) myght receaue the inheritaunce that belõgeth vnto the naturall sonnes. Because ye are sonnes, * God hathe sente the spyrete of hys sonne into our hertes cryenge: Abba father. Wherfore now, thou art not a seruaunt: but a sonne. Yf thou be a sonne, thou arte also an heyre of God, thorowe Christ. ✠

I

*Luke.ii. John.viii. Rom.viii.

*Tro.bill.

Notwythstandynge, whẽ ye knewe not God, ye dyd *seruice vnto them * whyche by nature

*i.cor.viii.

nature are no Goddes. But now after that ye haue knowē God (yee rather are knowē of God) how is it that ye tourne agayne vn to the weake and * beggerlye ordinaunces, wher vnto agayne ye delyre afresshe to be in bondage? Ye obserue dayes, and monethes, and tymes, and yeares. I am in feare of you leste I haue bestowed in you laboure in vayne.

Brethrē, I beseech you be ye as I am: for I am as ye are. Ye haue not hurt me at all. Ye knowe howe thorowe infirmitie of the flesh I preached the Gospell vnto you at ý fyrst. And my tēptaciō wheych was in ý flesshe, ye despysed not nether abhorred: but receaued me as an angell of God: euē as Christ Jesus. What is then your felicite? for I beare you record, ý yf it had ben possible ye wold haue plucked out your owne eyes, and haue geuē them to me. Am I therfore become your enemye, because I tell you the trueth?

They are gelouse ouer you amysse. Yee, they intende to exclude you, that ye shuld be feruent to them warde. It is good alwayes to be feruent in a good thynge, and not only when I am present wyth you.

My lytel chyldren, of whom I trauayle in byrth agayne, vntyll Christ be fashioned in you, I wolde I were with you nowe, and coulde chaunge my voyce: for I stande in a doubte of you. Tell me: ye that desyre to be vnder the lawe, do ye not heare of the lawe?

✠ For it is wrytten, that Abrahā had two sonnes * the one by a bonde mayde, ý other by a fre womā. Yee, ý he wheych was borne of the bonde woman, was borne after the flesh: but he which was of ý fre womā, was borne by promesse. Wheych thynges are spoken by an allegorye. For these are two testamentes, the one frome the mounte Syna, wheych gendreth vnto bondage, which is Agar. For mounte Sina is Agar in Arabia, and bordreth vpon the cytie, wheych is now called Jerusalem, and is in bōdage with her chyldren.

But * Jerusalem, which is aboue, is fre: which is the mother of vs all. For it is wrytē. * Reioyce thou barē, that bearest no chyldren: breake forth and crye, thou that trauaylest not. For the desolate hath many mo chyldren, then she which hath an husbande. Brethren, we are after Isahac, the chyldren of promesse. But as then he that was borne after the flesshe, persecuted hym that was borne after the spryete, euen so is it nowe. Nevertheleſſe, what sayeth the scripture: * put awaye the bondwoman and her sonne. For the sonne of the bonde woman shall not be heyre wyth the sonne of the fre woman. So then brethren we are not chyldrē of ý bonde woman: but of the free. ✠

The.v.Cha

The laboureth to drawe them awaye from circumcision, sheweth them the bataylle betwyxte the spryete and the flesshe, and the frutes of them both

Stande fast therfore in the lybertie wherwyth Christe hath made vs fre, and wrappe not your selues agayne in * the yoke of bondage. * Exo.xx.a

Beholde, I Paule saye vnto you, that * yf ye be circumcised, Christe shall profyte you nothynge at all. I testifye agayne to euerye man wheych is circumcysed, that he is boūde to kepe ý whole lawe. Christe is become but in vayne vnto you. As many of you as are iustifyed by the lawe are fallen from grace. We loke for, and hope in the spryete to be iustifyed thorowe fayth. * For in Jesu Christ nether is circumcision any thinge worth, nether yet vncircūcisiō but fayth * wheych worketh by loue. Ye dyd runne well: who was a let vnto you, that ye shulde not beleue the trueth? (consent vnto no man) Euen the counsell wheych came not of hym that calleth you * I lytell leuen doth leuen the whole lompe of dowe. * Act.xv.a * Gala.vi.a * 1.Cor.xiii.a * 1.Cor.v.a

✠ I haue trust towarde you in the Lord, that ye shalbe none other wyse minded. But he that troubleth you, shal beare hys iudgement whatsoeuer he be. Brethren, yf I yet preache circumcision, why do I then yet suffre persecucion? Then is the slaunder of the crosse ceased. I wolde to God, they were separated from you, wheych trouble you. Brethren, ye were called into lybertie: only * let not youre lybertye be an occasion vnto the flesshe: but by loue (of the spryete) serue one an other. For all the lawe is fulfylled in one worde, wheych is thys: * thou shalte loue thy neyghboure as thy selfe. Yf ye byte and deuoure one another: take hede, lest ye be lykewyse consumed one of another. ✠ * Gal.v.a * 1.Cor.viii.a * Mat.xxii.d Mark.xii.c Leui.xix.d Roma.xiii.c Jacob.ii.d

✠ I saye: walke in the spryete, and fulfyll not the luste of the flesshe. For the flesshe lusteth contrary to the spryete, and * the spryete contrary to the flesshe. These are contrary one to the other, so that ye cannot do whatsoeuer ye wolde. But and yf ye be led of the spryete, then are ye not vnder the lawe. The dedes of the flesshe are manyfest, wheyche are these: aduoutry, fornicacion, vnclēnes, wantōnes, worshipping of ymages, wytchcraft hatred, variaunce, zele, wrathe, stryfe, sedycyons, sectes, enuyenge, murther, dronkennes, glottonye, and suche lyke: of the wheych I tell you before as I haue told you in tyme past, that * they wheych cōmyt such thynges shall not be inheritours of the kyngdome of God. Contrarelye, the frute of the spryete is, loue, ioye, peace, longsufferynge, gentylnes, goodnes, faythfulnes, mekenes, temperaūcye. * Against suche there is no lawe. They truely that are Christes, haue crucifyed the flesshe wyth the affeccions and luftes. ✠ * 1.Cor.vi.b Ephe.v.a. * 1.Tim.i.b

✠ Yf we lyue in the spryete, let vs walke

in ꝑ sprete. Let vs not be desyrous of vayne
glorie, prouokynge one another, enuyenge
one another.

¶ The. vi. Chapter.

¶ He exhorteth them to brotherly loue, & one to beare wyth another. In the ende he warneth them to beware of circumcision.

A BRethren, yf a man also be takē in any
faute, ye whyche are spirituall, helpe
to amende hym in the sprete of mekenes: consyderynge thy selfe, lest thou also be
*Rom.xv.a tempted. *Beare ye one anothers burthen,
and so fulfyll the lawe of Christ. For yf any
man seme to hym selfe that he is somwhat,
when in dede he is nothyng, the same decea
ueth hys owne mynde. Let euery man proue
hys owne worke, and then shall he haue re-
oysynge onely in his owne selfe, and not in
*Ro.xiiii.c another. For *euery man shall beare hys
owne burthen.

*Rom.xv.f *Let hym that is taught in ꝑ worde, mi
i.Corin.ix.b nister vnto hym ꝑ teacheth hym in all good
thynges. Be not deceaued. God is not mock-
*Job.xiii.b ed. For * whatsoeuer a man soweth, that
B shal he also reape. For he that soweth in his
flesche, shall of the flesche reape corrupcion.
But he that soweth in the sprete, shal of the
*ii.Thes.iii.d sprete reape lyfe euerlastynge. *Let vs not
be wery of well doynge. For when the tyme
is come, we shall reape wythout werynesse.
Whyl we haue therfore time, let vs do good
vnto al men, and specially vnto them which
are of the houshold of fayth. ✠

Ye se how large a letter I haue wrytten
vnto you with myne owne hande. As many
as desyre without aperaūce to please
carnally, the same constrayne you to be cir-
cumcised, onely lest they shulde suffer perse-
cucion for the crosse of Christ. For they thē
selues whych are circūcised, kepe not ꝑ law,
but desyre to haue you circūcysed, that they
mygbt reioyce in your flesche.

C God forbyd that I shulde reioyce, but in
the crosse of our Lorde Iesu Christ, wherby
the worlde is crucifyed vnto me, & I vnto ꝑ
*Gala.v.a. worlde. For *in Christ Iesu nether circūcis-
cision auayleth any thinge at all: nor vncircū
cision: but a new creature. And as many as
walke accordynge to thys rule, peace be on
thē and mercy, & vpon Israell, that pertay-
neth to God. Fro hence forth, let no mā
*i.Cor.iiii.c put me to busynes. * For I beare in
my body the markes of the Lorde
Iesu. Brethren, the grace of
our Lorde Iesu Christ be
wyth your sprete.
Amen.

¶ The Epistle vnto the Galathians was sent from Rome.

¶ The Epistle of the Apostle sayntPaul to the Ephesians.

¶ The fyrst Chapter.

¶ The euerlastynge ordinaunce and election of God in sauynge of all mē, thorow Christ Iesus hys sōne, we are ordeyned vnto good workes, the dominion of Christ.

PAule an Apostle of Iesus A
Christ, by the wyll of God.
To the sayntes which are
at Ephesus, & to thē wych
beleue on Iesus Christ.
*Grace be with you, and *Rom.
peace from God our father. i.Cor.
& from the Lorde Iesus Christ. ✠ Blessed be ii.Cor.
God the father of oure Lorde Iesus Christ, i.Pet.
which hath blessed vs with all maner of spi- Gala.i.
rituall blessyng in heuēly thinges by Christ ii.Pet.
according as he had chosen vs in him, before
the foundacions of the worlde were layde,
that we shulde be holy, and wythout blame
before hym, thorowe loue. Which ordeyned
vs before thorow Iesus Christ to be heyres
vnto hym selfe, accordynge to the good plea
sure of hys wyl, to the prayse of the glory of
his grace, wherwyth he hath made vs accep
ted thorowe the beloued.

* By whome we haue redempcion thorowe hys B
*Colo.
bloude, euen the forgeuenes of syn
nes, according to ꝑ riches of his grace: wher
of he hath ministred vnto vs aboundauntly
in al wysdome and prudence. And hath ope-
ned vnto vs the mystery of hys wyll, accor-
dynge to hys good pleasure, wyche he had
purposed in hym selfe, to haue it declared * *Gala.
whē the tyme was full come, that he mygbt C
set vp all thynges perfytly by Christ (bothe
the thynges wych are in heauen, & the thin
ges wych are in earth) euē by him, by whō
we are made heyres, and were therto prede-
stinate accordynge to the purpose of hym by
whose power all thynges are wrought ac-
cordynge to the purpose of hys owne wyl: ꝑ
we (which before beleued in Christ) shuld be
vnto the prayse of hys glory.

In whom also we beleue, forasmuch as
we haue heard the worde of truth, euē the
Gospell of youre saluacyon: wherin, when
ye had beleued *ye were sealed wyth the holy *Rom.
ii.Cor.i.
sprete of promes wych is ꝑ ernest of our in and.b.c
heritaunce, for the recouerynge of the pur- D
chased possession, vnto the prayse of hys
glorye.

Wherfore I also (after that I herde of ꝑ
fayth, wych ye haue in ꝑ Lord Iesu, & loue
vnto

vnto all ý sayntes) * cease not to gene thankes for you, makynge mēcyon of you in my prayers: that the God of oure Lorde Jesus Christ, the father of glorye, may geue vnto you the spryte of wysedome and reuelacion, by the knowlege of hym selfe, and lyghten ý eyes of youre myndes, that ye maye knowe what the * hope is, where vnto he hath called you, and howe ryche the glorye is of hys inheritaūce vpon the sayntes, and what is the excedynge greatnes of hys power to vs warde, which beleue accordynge to the workynge of that his mighty power, whych he wrought in Christ, whan he rayled him frō the deed, * and set him on his right hande in heauēly thynges, aboue * all rule, & power, and mygh, and dominion, and aboue euery name that is named, not in thys worlde only, but also in the world to come: and * hath put all thynges vnder hes fete, & hath made hym aboue all thynges * the heed of the congregacyō, which is his body and the fulnes of hym, that fylleth all in all.

¶ The.ii.Chapter.

¶ Paule sheweth them what maner of people they were before their conuersyon, and what they are now in Christ.

And you hath he quickned wher as ye were deed in trespasses & synnes, in the whych * in tyme passed ye walked, accordyng to the course of thys worlde, euen after the gouerner that ruleth in ý ayer, the spryte that nowe worketh in the children of vnbelefe * amonge whome we all had oure conuersacion also in tyme past, in the lustes of oure flesche, and fulfylled the wyll of the flesche and of the mynde: and were by nature ý chyldren of wrath, euen as well as other.

But God which is rych in mercy (for his great loue wherwyth he loued vs, euē when we were deed by synnes) quickened vs together in Christ (* by grace are ye saued) & rayled vs vp together wyth hym and made vs syt together with hym amonge them of heauen in Christ iesu. That in tymes to come, he mygh shewe the exceadyng riches of his grace, i kyndnes to vs ward thorow Christ Jesu. For by grace are ye made safe thorow fayth, and that not of youre selues. It is the gyfte of God and commeth not of workes, lest any man shulde boast hym selfe. For we are hys workman shyppe, created in Christ Jesu vnto * good workes, whyche God ordeyned that we shulde walke in them.

Wherfore, remember that ye beynge in tyme passed Gētyls in the flesche, wer called vncircumcisyon from that whych is called * circūcisyon in the flesche, whyche circumcisiō is made by handes: remember (I saye) that at that tyme ye were without Christe, beynge aliauntes from the comē wealth of Israell, and straungers from the testamentes of the promes haupnge no hope, and beynge wythout God in thys worlde. But now by ý meanes of Christ Jesu, ye whych sometyme were farre of, are made nye by the bloude of Christ.

For he is our peace, whych hath made of both one, and hath broken downe the wall that was a stoppe betwene vs, & hath also put awaye thorowe hys flesche, the cause of hatred, euen the lawe of commaundemētes conteyned in ý lawe wryttē, for to make of twayne one newe man in hym selfe, so makynge peace, & to reconcyle both vnto God in one body thorow the crosse, and slewe hatred therby: & came, and preached peace to you which were a farre of, and to them that were nye. For thorow him we both haue an intraunce, in one spryte vnto the father.

✠ Nowe therfore, ye are not straūgers, and foreyners: but cytesins wyth ý sayntes & of the houshold of God: and are built vpō the * foundacyon of the Apostles and Prophetes, & Jesus Christe him selfe beynge the heed corner stone, in whom what buyldyng soeuer is coupled together, it groweth vnto an holy tēple in the Lorde, in whome ye also are buylde together, to be an habitacyon of God thorowe the * (holy) goost. ✠

¶ The.iii.Chapter.

¶ Ge sheweth the cause of his preconment, desyreth the not to kayre because of hys trouble: & prayeth God to make them stedfast in hys spryte.

For thys cause, I paul am a presoner of Jesus Christ for you heythen: Yf ye haue herde of the mynistracyon of ý grace of God * whych is geuen me to youwarde. For * by reuelacion shewed he ý mystery vnto me, as I wrote afore in few wordes wherby when ye reade, ye maye vnderstāde my knowlege in the mistery of Christ which mistery in tymes passed was not opened vnto the sonnes of men, as it is now declared vnto hys holy Apostles and Prophetes by the spryte: that the Gentyls shulde be inheritours also, and of the same body, and partetakers of his promes in Christ, by the meanes of the Gospell, wherof I am made a minister, accordyng to ý gyft of the grace of God which is geuen vnto me after ý workynge of hys power.

Unto me the * least of all sayntes is thys grace geuen, that I shulde preache amonge ý Gentyls ý vnsearcheable riches of Christ and to make all men se, what the felowshyp of the mysterye is, whyche from the begynnynge of the worlde hathe bene hyd in God which made al thiges thorow Jesus Christ to the intent, that nowe vnto the rulers and powers in heuēly thinges, might be knowē

by the cōgregacion, the manyfold wysdom of God, accordynge to the eternall purpose, wyych he wrought in Christ Jesu our Lord by whom we haue boldnesse and entraunce with the confidence which is by the fayth of hym. ✠ Wherfore I desyre, ý ye faynt not because of my tribulaciōs *that I suffre for your sakes: wyych is your prayse.

*Colos.i.b

C For this cause I bowe my knees vnto ý father of our Lorde Jesus Christ, wyych is father ouer all that is called father in heauē and in erth, that he wolde graunt you accordynge to the ryches of hys glorye, that ye may be strengthed with myght by his spret in ther inner man that Christ maye dwel in youre hertes by fayth, that ye beynge roted and grounded in loue, myght be able to cōprehēde with al sayntes, what is the bredth and lenght, deepth and heyght: & to knowe the excellent loue of the knowlege of Christ that ye myght be fulfylled wyth all fulnes, which commeth of God.

D Unto hym that is able to do exceadynge aboundauntly aboue al ý we aske or thinke accordynge to ý power that worketh in vs, be prayse in the congregacion by Christ Jesus, thorowe out all ages worlde wythoute ende. Amen. ✠

C The.iiii.Chapter. ✠

C He exhorteth them vnto mekenes, to laye aside the olde conuersacyon of gredy lustes, and to walke in a newe lyfe.

A Therfore (which am a prisoner of ý Lordes) exhorte you, * that ye walke worthy of ý vocaciō wher with ye are called, wyth all lowlynesse and mekenesse, wyth humblenes of mynde, forbearynge one another thorowe loue, and be diligent to kepe the vnytye of the spirete thorow the bonde of peace, being one bodye, and one spirete, euen as ye are called in one hope of youre callynge. One Lorde, one fayth, one baptyme, one God & father of all, which is aboue all and thorow all, and in you all. ✠

*1. Cor.vii.d

B ✠ *Unto euery one of is vs geuē grace, accordynge to the measure of the gyfte of Christ. Wherfore he sayth: ‡ when he went vp an hye, he led captiuytye captiue, & gaue gyftes vnto men. That he ascended: what meaneth it? but that he also descēded fyrste into the lowest partes of the erth? *He that descended, is euen the same also that ascended vp, aboue all heauens, to fulfyll al thinges.

*Roma.xii.b ii.Cor.xii.a ‡Psal.lxviii.d *John.iii.b

C And the very same made *some Apostles, some Prophetes, some Euangelistes, some Shepherdes and Teachers: to the edifyenge of the sayntes, to the worke and mynistraciō, euen to the edyfienge of the body of Christe, tyll we all come to the vnitie of fayth, and knowlege of the sonne of God, vnto a perfecte man, vnto ý measure of the full perfyte age of Christe ✠ That we hence forth shulde be nomore children, * wauerynge & caryed about wyth euery wynde of doctrine, by the wylynes of men, thorowe craftynes, wherby they laye a wayt for vs to deceaue vs. But let vs folowe the trueth in loue, and in all thynges growe in hym, *whych is the heed, euē Christ, in whom yt all the bodye be coupled and knet together thorow out euery iopnt wherwith ‡ one ministreth to another (accordyng to the operacion as euery parte hath hys measure) he increaseth the bodye, vnto the edifyenge of it selfe thorowe loue.

*1. Cor.xiii.d Mat.x.a Luke.ix.a

*Colos.ii.b

D *Epho.i.b and.v.c Colos.i.c ‡rom.xii.b i.Cor.xii.b

✠ This I saye therfore, and testifye thorowe the Lorde, that ye hence forth walke not, *as other Gētyls, walke, in vanitie of theyr minde, wyhle they are blinded in their vnderstandinge, beynge farre from a godly lyfe, by ý meanes of the ignorauncy that is in them, and because of the blindnes of their hertes: which beynge past repentaūce, haue geuen them selues ouer vnto wantōnes, to worke al maner of vnclennes, euē with gredynes. But ye haue not so learned Christe. Yf so be that ye haue herde of him, and haue ben taught in hym, as the trueth is in Jesu: (as concernynge the conuersacyon intyme past) to laye from you that olde man, which is corrupte, accordynge to the deceauable lustes. ✠ ✠ To be renued also in ý spirete of your mynde, and *to put on that newe mā, which after God is shapen in ryghteousnes and true holynes.

*Roma.i.a i.Pet.iii.a

E

*Roma.vi. Colos.iii.a

Wherfore, * put a waye lyenge, & speake euery mā truth vnto his neighboure, for as muche as we are members one of another. *Be angrye, and synne not: let not ý Sonne go downe vpon your wrath, nether gene place vnto the backbyter. * Let hym that stole, steale nomore ‡ but let hym rather laboure w̄ his hādes ý thinge wyych is good, that he may geue vnto hym that nedeth. ✠

*Levi.xix.a *Psal.iiii.a *Levi.xix.a ‡ii Thes.iii.a

Let not fylthy communicaciō procede out of youre mouth: but ý which is good to edyfie w̄ all, as oft as nede is: ý it may mynister grace vnto the hearers. And greue not ye ý holy spirete of God * by whom ye are sealed vnto the day of redēpcyō. Let all bytternes & fearfnes & wrath & roryngе & cursed speakynge, be put a waye from you, with al malicioulnes. Be ye courteous one to another, mercyfull, forgeuynge one another, euen as God for Christes sake hath forgeuen you.

*Rom.viii. ii.Cor.i.a

C The.v.Chapter. ✠

C He exhorteth them vnto loue, warneth them to beware of all vnclennes. He teacheth howe wemē shulde obeye theyr husbandes, and how loyngly men ought to intreate theyr wyues.

A Be ye * therfore folowers of god as deare chyldren, & walke ye in loue euē as ‡ Christ loued vs, and gaue hy[illegible] for vs an offerynge and a sacrifice

*1. Pet.ii.b John.xiii.b ‡Gala.ii.b

a sacrifice of a swete sauer to God. * As for
fornicacyon and all vnclennes, or couetous-
nes let it not be once named amonge you, as
it becommeth sayntes, or fylthynes, or foo-
lyth talkynge, or iestynge, which are not cō-
ly: but rather geuinge of thankes. For this
ye knowe that * no whoremonger, ether vn-
cleane persone, or couetous persone, (which
is a worshypper of ymages) hath any enhe-
ritaūce in the kyngdome of Christ & of God
* Let no man deceaue you wyth vayne
wordes. For because of suche thynges com-
meth the wrath of God, vpon the chyldren
of disobedience. Be not ye therfore compa-
nyons of thē. Ye were somtyme darkenes,
but nowe are ye lyght in the Lorde.
* Walke as childrē of lyght. (For ý frute
of the spirete consysteth in all goodnes, and
ryghteousnes and trueth.) ✠ Searchynge
what is acceptable vnto ý Lorde. And haue
no felowshyppe wyth the vnfrutefull wor-
kes of darkenes: but rather rebuke thē. For
it is shame euē to name those thinges which
are done of them in secrete: but all thynges,
when they are brought forth by the lyghte,
are manyfest. For whatsoeuer is manifest,
that same is lyght. Wherfore, he sayeth: a-
wake thou that slepest, and stande vp from
deeth, and Christ shall geue the lyght.
✠ Take hede therfore howe ye walke cir-
cūspectly: not as vnwyse: but as wyse men:
redemynge the tyme, because the dayes are
euyll: Wherfore, be ye not vnwyse, but vn-
derstande what the wil of the Lorde is, and
be not dronke wyth wyne wherin is excesse:
but be fylled with the spirete, speakynge vn-
to youre selues * in psalmes and hymnes, &
spiritual songes, syngynge and making me
lodye to the Lorde in your hertes, gyuynge
thankes alwayes for al thinges, vnto God
the father in the name of oure Lorde Iesus
Christ, submyttynge your selues one to ano
ther in the feare of God. ✠
Ye wemē, submyt your selues vnto youre
owne husbandes, as vnto the Lorde. For
* the husbande is the wyues heed, euen as
Christ is the heed of the congregacion, and
the same is he ý ministreth saluacyon vnto
the body. Therfore, as the cōgregacyō is in
subieccion to Christ, lykewyse let ý wyues
also be in subieccyon to their husbādes in all
thynges. Ye husbandes, loue youre wyues,
euen as Christ also loued the congregacion,
and gaue him selfe for it, to sanctifye it, and
clensed it in the fountayne of water thorow
the worde, to make it vnto him selfe a glori
ous cōgregaciō, wythout spot or wrynkle,
or any suche thynge: but that it shulde be ho
ly, and wythout blame. So ought men to
loue their wyues, as their owne bodyes. He
that loueth his wyfe, loueth hym selfe. For
no man euer yet hated hys owne flesshe: but
norysheth and cherisheth it, euen as ý Lord
doth the cōgregacyō. For we are members
of hys body, of his flesshe, and of hys bones.
* For thys cause shall a man leaue father &
mother, and shalbe ioyned vnto his wyfe, &
of two shalbe made one flesshe. Thys is a
greate secrete, but I speake of Christ and of
ý congregacyō. Neuertheleſſe, do ye so, that
euery one loue his wyfe euen as hym selfe, &
let the wyfe reuerence her husbande.

The. vi. Chapter.

How chyldren shulde behaue them selues towarde
their parentes. Seruauntes towarde their mysters.
An exhortacyon to the spirituall battayll.

* Chyldren, obeye your fathers
and mothers in the Lorde: for
that is right. ‡ Honoure thy fa
ther and mother, (the sam is ý
fyrst cōmaūdement in the pro
mes) that thou mayst prosperе, & line longe
on earth. Ye fathers moue not your chyldrē
to wrath: but * bryngе them vp thorowe
the doctrine and informacyon of the Lorde.
Ye seruauntes, obeye them that are your bo
dely maysters, wyth feare and tremblynge,
euen wyth the synglenes of youre herte, as
vnto Christ: not doynge seruice vnto ý eye,
as they that go about to please men: but as
the seruauntes of Christe, doynge the wyll
of God from the herte wyth good wyll, ser-
uynge the Lorde and not men. Knowynge
thys, that what soeuer good thinge any mā
doth, ý same shal he receaue agayn of God,
whether he be bonde or fre. And ye masters,
do euen ý same thynges vnto thē, puttinge
awaye threatenynges. Knowynge, ý your
master also is in heauē, * nether is ther any
respecte of persone wyth hym.
✠ Fynally my brethren, be stronge tho-
rowe the Lorde and thorowe the power of
hys myght. Put on all the armoure of God,
that ye maye stande agaynst the assautes of
ý deuell. For we wrestle not agaynst blond
and flesshe: but agaynst rule, against power,
agaynst worldly rulers, euen gouerners of ý
darkenes of this worlde, agaynst spirituall
craftynes in heauenly thynges.
Wherfore, take vnto you ý whole armour
of God, that ye maye be able to resyst in the
euel daye, and stande perfyte in al thynges.
Stāde therfore, * and your loynes gyrde
with the trueth, hauynge on the brest plate
yt ryghteousnes, and hauyng shoes on your
fete, that ye maye be prepared for ý Gospell
of peace: Aboue al, take to you the shylde of
fayth, wherwith ye may quench al the fyrye
dartes of the wycked. And take the helmet
of saluacyon, and the swearde of the spirete,
which is the worde of God. ✠ * And prayе
al wayes with all maner of prayer and sup-
plicacyon

* Colos. ii. b
* Ephe. i. b
and. v. c
Colos. i. c
‡ Prom. xvi. b
i. Cor. vi. b
* Rome. i. b
i. Pet. iii. a
* Rome. vi. b
Colos. iii. a
* Leui. xix. a
* Psal. cxlii. a
* Leui. xix. a
‡ ii. Thes. iii.
* Rom. xiii.
ii. Cor. i. c
i. Pet. ii. b
Iohn. xvii. b
Gala. ii. b
* Colos. iii. b
‡ Exo. xx. b
* Deu. iii. b.
* ii. par. xix. a
Actes. x. c
Rome. ii. b
Eccl. xxvi. b
Colos. iii. c
* Luke. xii. c
i. Pet. i. c
* Luk. xviii. a
i. Thessa. v. a.

plicaciō in the spyrete: and watche ther vnto wyth all instance and supplycacyon for all saynctes and for me * that vtteraunce maye be geuen vnto me ý I may open my mouth frely, to vtter ý secretes of my gospel (wher of I am messenger in bondes) that therin I maye speake frely, as I ought to speake. * Colo.iiii.a

D But that ye maye also knowe what condycyon I am in, and what I do, Tichycus the deare brother and faythfull minyster in the Lorde, shall shewe you of all thynges, whom I haue sent vnto you for ý same purpose, ý ye myght knowe what case we stāde in, and that he might comforte your hertes. Peace be vnto the brethren and loue wyth fayth, from God the father and from the Lorde Jesus Christ. Grace be with al them wyych lone our Lorde Jesus Christe syncerely. Amen

¶ Sent from Rome vnto the Ephesians by Tichicus.

The Epistle of saynte Paule the Apostle to the Philippians.

¶ The fyrst Chapter.

¶ He erhorteth them to encrease in loue, in knowlegt, and experience of Godly lyuynge.

A PAule and Timothe the seruaūtes of Jesu Christ. To all the saynctes in Chryste Jesu, wyych are at Philippos wyth the Bysshops & Deacons.

Grace be vnto you and peace from God oure father, and from the Lorde Jesus Christ.

✠ I thanke my God wyth all remembraunce of you * alwayes in all my prayers for you, and praye with gladnes: because ye are come into the felowshyp of the Gospell from the fyrste daye vntyl nowe ✠ and am surely certifyed of this, that he whiche hath begonne a good worke in you, shall performe it vntyll ý daye of Jesus Christ, as it becommeth me, so iudge I of you al, because I haue you in my herte: for almuch as ye all are companyons of grace wyth me, euen in my bondes, and in the defendynge and stablysshynge of the Gospell. * Romā.i.b Colo.i.a

B For God is my recorde, how greatly I longe after you al, from the very herte rote in Jesus Christe. * And thys I praye, that your loue may encrease yet more and more in knowledge, and in all vnderstandynge, that ye maye accepte the thynges that are most excellent, that ye maye be pure, & suche as offende no man vntyl the daye of Christ: beynge fylled wyth the frute of ryghteousnes, wyych cōmeth by Jesus Christ vnto ý glorye and prayse of God. ✠ * Ephe.i.b

I wolde ye shulde vnderstāde (brethren) that the thynges wyych happened vnto me chaunced vnto the great furtheraūce of the Gospell: So that my bandes in Christ, are manyfest thorow out all the iudgement hal and in all other places: In so muche that many of the brethren in the Lorde beynge encouraged thorow my bandes, dare more boldly speake the worde wythout feare. Some preach Christ of enuye and stryfe, & some of good wyll. The one parte preache Christ of stryfe and not syncerely, supposyng to adde more aduersytye to my bandes. Agayn the other parte preache of loue, because they know that I am set to defende the Gospell.

What then? So that Christ be preached any maner of way, whether it be by occasion, or of true meanynge, I am glad therof, ye and wyl be glad. For I knowe, that this shal chaūce to my saluacyon, * thorow your prayer and ministryng of the spyrete of Jesu Christe accordynge to my expectacyon, and hope, that in nothyng I shalbe ashamed: but that wyth all boldnesse, (as alwayes euen so nowe also) Christe shalbe magnifyed in my body, whether it be thorow lyfe, or thorow deeth. For Christ is to me lyfe, & deeth is to me auantage. ¶ * ii.Cor.i.b

Yf it chaūce me to lyue in the flesche, that thinge is to me frutefull for the worke, and what I shal chose I wote not. For I am cōstrayned of these two thynges. * I desyre to be loosed, & to be wī Christ wyche is muche farre better. Neuertheless, to abyde in the flesche is more nedefull for you. And this am I sure of, that I shall abyde and cōtinue wī you al, for your furtheraunce & ioye of youre fayth, that your reioysyng may be the more aboūdaunt thorowe Jesus Christ in me, by my commynge to you agayne. * ii.Cor.v.a

D Onely let youre conuersacyon be, * as it becommeth the Gospel of Christ: that whether I come & se you, or els be absent, I may yet heare of your condycyon, that ye cōtinue in one spyrete, and in one soule, labouring as we do, to maintayne the fayth of ý Gospell, and in nothyng fearyng your aduersaryes, which is to them a cause of perdicion, but to you of saluacyon, and that of God: for vnto you it is gyuen of Christ that not onely ye shulde beleue on hym: but also that ye shuld suffre for his sake, hauyng euē such a fyght, as ye sawe in me, and nowe heare of me. * Ephe.iii.b

¶ The.ii.Chapter.

¶ He erhorteth them to vnite and brotherly loue and to beware of stryfe and vayne glorye. And for a sure ensample, he layeth Christ before them.

Yf ther

I If there be therfore any cõsolaciõ
in Christ, yf ther be any comfort
of loue, yf ther be any felowshyp
of ý spryte, yf ther be any cõpas-
syon & mercy: fulfyl ye my ioye, ý ye be lyke
mynded, hauynge one loue, beyng of one ac-
orde, and of one mynde, that nothynge be
done thorowe stryfe or of vayne glorye, but
in mekenes of mynde, let euery man esteme
another better then him selfe. * Loke not ye
euery man on hys owne thynges, but euery
man on the thynges that are other mens.
✠ Let the sam mynd be in you whych was
in Christe Jesu: whych when he was in the
shape of God, thought it not robberye to be
equall wyth God. Neuertheleſſe he made
hym selfe of no reputacion, takynge on hym
the shape of a seruaunte, and * became lyke
vnto men, and was founde in hys apparell
as a mã. He humbled hym selfe, and became
obediẽt vnto deeth, euẽ the deeth of ý crosse.
B Wherfore, god also hath exalted him on hye
and geuen hym a name whyche is aboue all
names: that in * the name of Jesus ‡ euery e
knee shulde bowe, both of thinges in heauẽ
and thinges in earth and thinges vnder the
earth, and that al tonges shulde cõfesse, that
Jesus Christ is the * Lorde, vnto the prayse
of God the father. ✠
Wherfore, (my dearly beloued) as ye haue
alwayes obeyed, not when I was presente
onely but now much more in myne absence
euen so worke out your owne saluaciõ with
feare and trembling. * For it is God which
worketh in you, bothe the wyll and also the
dede, euen of good wyll.
‡ Do all thinge wythoute murmurynge,
and dysputynge, that * ye maye be suche as
no man can cõplayne on: and vnfayned sonnes
of God wythout rebuke, in the myddes
of a croked & peruerse nacion: amõge whom
se that ye shyne as lightes in the world, hol-
dynge faste the worde of lyfe, that I maye
* reioyce in the daye of Christe, how that I
haue not runne in vayne, nether haue labou
red in vayne.
Yee, and though I be offered vp vpon the
C offeryng & sacrifice of your fayth: I reioyce
and reioyce with you al. For the same cause
also do ye reioyce, and reioyce with me.
I trust in the Lorde Jesus, for to * sende
Tymotheus shortly vnto you. ‡ that I also
maye be of good comforte, when I knowe
what case ye stande in. For I haue no man
that is so lyke mynded to me, whych with so
pure affeccyon wyll care for youre matters.
For all other seke theyr owne, and not the
thiges which are Jesus Christes. Ye know
the proffe of him, how that as a sonne with
the father, so hath he wyth me bestowed his
seruice in the Gospell. Hym therfore I hope
to sende, assone as I knowe howe it wyll go
with me. I trust in the Lord, that I also my
selfe shall come shortly.
But I supposed it necessary to sende bro-
ther Epaphroditus vnto you, my cõpanion
in laboure and felowe souldyer, your Apo-
stel, which also ministreth vnto me at nede.
For he longed after you all, and was full of
heuynes, because that ye had herd saye, that
he had ben sicke. And no doute he was sycke
in so much that he was nye vnto deeth. But
God had mercy on hym: and not on hym on-
ly, but on me also, lest I shulde haue sorowe
vpon sorowe. I sente him therfore the more
diligently: that when ye se hym, ye maye re-
ioyce agayne, & that I maye be the lesse so-
rowfull. Receaue him therfore in the Lorde
with al gladnesse, and * make much of such: * Roma.xv.b
because that for the worke of Christ he wẽt i.Thessa.v.c.
so farre, that he was nye vnto deeth, and re-
garded not hys lyfe: to fulfyll that whyche
was lackynge on your parte towarde me.

¶ The.iii.Chapter.

¶ He warneth them to beware of false teachers, whõ he calleth dogges and enemyes of Christ, & reproueth mannes owne rightcousnes.

A Moreouer, (brethren) reioyce ye
in ý Lord. It greueth me not to
wryte one thynge often to you.
For to you it is a sure thyng. Be
ware of dogges, beware of euel
workers. Beware of dissensiõ. * For we are * Roma.ii.d
circũcision, which serue God ‡ in the spryte, & Ephe.ii.c
reioyce in Christ Jesu, and haue no cõfidẽce ‡ John.iiij.c
in the flesche: though I myght also reioyce in Roma.i.a
the flesh. Yf any other man thynketh that he
hath whereof he myght truste in the flesche, I
haue more: beynge circũcised the eyght daye
of the kynred of Israel, of the tribe of Ben-
tamin * an Ebrue borne of ý Ebrues ‡ as cõ- * ii.cor.xi.a
cernynge the lawe, a Pharise: as cõcernyng ‡ Acte.xxiii.b
feruentnesse, I persecuted the congregacyon and.xxvi.b
as touchynge the rygheteousnes whych is in
the lawe, I was vnrebukable.
* But the thynges that were vauntage B
vnto me, those I counted losse for Christes a.ꝓnat.xiiij.c
sake. Yee, I thynke al thinges but losse for ý
excellencye of the knowlege of Christe Jesu
my Lorde. For whome I haue counted all
thynge losse, and do iudge thẽ but vyle, that
I maye wynne Christ, and be founde in him
not hauynge myne owne rygheteousnes of ý
lawe: but that whyche is thorowe the fayth
of Christ: euen the rygheteousnes which com
meth of God thorowe fayth: that I maye
knowe hym and the vertue of hys resurrec-
cyon, and felowshyp of hys passions, whyle
I am conformable vnto hys (death) yf by
any meanes I might attaine vnto the resur-
reccion of the deed.

Not that

C Not that I haue attayned vnto it alreadye, or that I am alreadye perfyte: but I folowe, yf that I may cōprehende that, wher in I am comprehended of Christ Iesu. Brethren, I counte not my selfe that I haue gotten it as yet, but thys one thynge I saye: I forget those thynges whych are behynde, & endeuour my self vnto those thinges whych are before, and (accordyng to the marke appoynted) I preace to the rewarde of the hye callynge of God thorowe Christ Iesu. Let vs therfore as many as be perfyte, be thus wyse mynded, and yf ye be other wyse mynded, God shal open the same also vnto you. Neuertheleſſe vnto that which we haue attayned vnto, let vs procede by one rule, that we maye be of one accorde.

D ✠ * Brethren, be folowers together of me, and loke on them whych walke euen so, as ye haue vs for an ensample. For many walke (of whome I haue tolde you oftē and nowe tell you weppynge) that they are ye enemyes of the crosse of Christ, * whose ende is damnacion, whose God is theyr belly & glory to theyr shame, whych are wordly mynded. But oure conuersacion is in heauen, frō whence we loke for the saueour, euē ye Lord Iesus Christ, which shall * chaūge our vyle bodye, that he maye make it lyke vnto hys gloryous body, accordyng to the workynge wherby he is able also to subdue al thinges vnto hym selfe. ✠

*1. Cor. xiii. c and. v. b

*Rom. xvi. c

*1. Cor. xv. g

C The. iiii. Chapter.

C He saluteth certayn of the, exhorteth the to be of honest conuersacyō, and thanketh the because of the prouision, that they made for hym beynge in prison.

I Therfore my brethrē (dearly beloued and longed for) my iope and crowne, so continue in the Lorde ye beloued. I praye Euodias, and beseche Sintiches, ye they be of one accorde in the Lorde. Yea, and I beseche the faythfull pockfelowe, helpe ye wemen whych laboured wyth me in ye Gospell, and wyth Clement also, & wyth other my labour felowes * whose names are in ye boke of lyfe. ✠ * Reioyce in the Lorde alwaye and agayne I saye reioyce. Let youre softenes be knowen vnto all mē: The Lord is euen at hande. Be carefull for nothynge: but in all prayer and supplication let youre peticyons be manifeste vnto God wyth geuynge of thankes. And the peace of God (whyche passeth all vnderstandynge) kepe youre hertes and myndes thorowe Christ Iesu. ✠

*Luke. v. c Apoca. xxi. b ii. Thes. v. d

B Furthermore, brethren, whatsoeuer thynges are true, whatsoeuer thiges are honest, whatsoeuer thynges are iuste, whatsoeuer thynges are pure, whatsoeuer thynges are couenēt, whatsoeuer thynges are of honest report: yf ther be any vertue, yf ther be any prayse, or * (of learnynge) those same haue ye in youre mynde, whiche ye haue bothe learned and receaued, herd also and sene in me: those thynges do, & the God of peace shalbe wyth you. I reioyce in ye Lorde greatly, that now at the laste your care is reuyued agayne for me in that wherin ye were also carefull, but ye lacked opportunyte. I speake not because of necessitie. For I haue learned in whatsoeuer estate I am, * therwith to be contente. I knowe how to be lowe and I know how to excede. Euery where and in all thinges I am instructed, both to be full and to be hongrye, both to haue plenty and to suffre nede I can do all thynges thorowe Christ which strengtheneth me. Notwithstādyng ye haue wel done, that ye bare parte with me in my tribulacion.

or

C

*1. Tim. vi. b

Ye of Philippos know also that in the begynnyng of the Gospell, when I departed from Macedonia, no congregaciō bare part with me, as concernynge geuyng and receauynge, but ye onely. For when I was in Thessalonica, ye sent once and afterwarde againe vnto my necessite: not ye I desire gyftes: but I desire aboundaunt frute on youre parte. Neuertheles I receaued all, and haue plenty. I was euen fylled after that I receaued of Epaphroditus ye thinges which were sente from you, an odoure of a swete smell a * sacrifice accepted and pleasaunt to God. My God shall supplye all youre nede thorow his gloryous riches by Iesu Christ Unto God & our father be prayse for euermore. Amen. Salute all the sayntes in Christ Iesu. The brethren whyche are with me, grete you. All the sayntes salute you, moost of all they which are of the Emperours houshold The grace of our Lord Iesu Christ be with you all. Amen.

D

* Rom. xii. Heb. xiii. c

C Thys Epistle was wrytten from Rome by Epaphroditus.

The Epistle of saynte Paule the Apostle to the Collossians

C The first Chapter.

C He geueth thakes vnto God for their faych, loue & hope: prayeth for their increase and sheweth howe we are the kyngdome of God, ordeyned by Christ, whyche is the head of the congregacyon.

A Paule an Apostle of Iesu Christe by the wyl of God, & brother Timotheus.

To ye saites which are at Collossa & brethrē ye beleue in Christ * Grace be vnto

*Gala. i. a Ephe. i. a

you

you and peace from God our father, and frō the Lorde Jesu Christ.

✠ We geue thankes to God the father of oure Lorde Jesu Christ * alwayes for you in our prayers. For we haue herde of youre fayth in Christ Jesu, and of ý loue which ye beare to all sayntes, for ý hopes sake which is layd vp in store for you in heauē, of which hope, ye herd before by the true worde of the Gospell, which is come vnto you: euen as it is into al ý world, & is frutfull (& growth,) as it is also amōge you, from the day in the whyche ye herde of it, and had experience in the grace of God thorow ý trueth, as ye lerned of * Epaphra our deare felowe seruaūt, whyche is for you a faythfull mynyster of Christ whyche also declared vnto vs youre loue whych ye haue in the spirite.

✠ * For thys cause we also, sence ý daye we herd of it, haue not ceased to pray for you & to desyre, that ye myght be fulfylled with the knowledge of his wyll, in al wysedome and spiritual vnderstādynge, that ye myght walke worthy of the Lorde, that in all thinges ye maye please * beynge frutefull in all good workes, and encreasyng in the knowlege of God strengthed wyth al myght, thorowe his glorious power, vnto all pacience and longe sufferyng wyth ioyfulnes, ✠ geuynge thankes vnto the father, which hath made vs mete to be partakers of the inheritaunce of sayntes in lyght.

Whych hath delyuered vs frō the power of darkenes, and hath trāslated vs into the kyngdome of his deare sonne * by whom we haue redempcion thorow his bloude, euen ý forgeuenes of sinnes * which is ý ymage of ý inuisible God, fyrst begotte of al creatures. * For by hym were al thynges created, that are in heauē, and that are in earth: vysible & inuisible: whether they be maiestye or lordeshyp, eyther rule or power. Al thinges were created by him and for hym, and he is before all thynges, & by hym al thinges haue their beynge.

And * he is the head of the bodye, euen of the congregacyon: he is the begynnyng and ‡ fyrst begotten of the deed, that in all thynges he myght haue the preempnence. For it pleased the father, that in him shulde al fulnes dwell, & by hym to * reconcyle al thynge vnto hym selfe, & to set at peace by him thorowe the bloude of hys crosse, both thynges in heauen and thinges in earth.

And you * which were somtyme farre of and enemyes, because your mindes were set in euell workes hath he nowe yet reconciled in the bodye of hys flesshe thorowe death, to make you holy, & vnblameable, and wyth out faute in hys owne syght, yf ye continue groūded and stablyshed in the fayth, and be not moued away from the hope of the Gospel, wherof ye haue herde, howe ý it is preached amonge all creatures which are vnder heauē, wherof I Paul am made a mynister.

Nowe iope I * in my sufferinges ‡ for you and fulfyl that which is behynde of the passions of Christe in my flesshe, for his bodyes sake, which is in the congregacyon, wherof I am made a mynister, accordyng to ý ordynaunce of God, whych ordinaunce was geuen me vnto youwarde to fulfyll the worde of God, that * mystery which hath bene hyd sence the world beganne, & sence the begynnynge of generacions: ‡ but nowe is opened to hys sayntes, to whome God wolde make knowen what ý glorious riches of thys mistery is amonge the Gentyls, whych ryches is Christ in you, ý hope of glory, whom we preache, warnyng all men, and teachyng al men in all wysedome, to make all men perfyte in Christ Jesu. Wherin I also labour & strynge, euen as farreforth as hys strength worketh in me myghtely.

¶ The.ii. Chapter.

¶ What great care Paule toke for all congregacions. He exhorteth thē to be stedfast in Christ, to be ware of false teachers and worldly wysedome, and descryeth the false prophetes.

For I wolde that ye knewe howe great care that I haue for you and for them that are at Laodicia and for as many as haue not sene my persone in the flesshe, that their hertes might be comforted whē they are knyt together in loue, and in al ryches of ful vnderstandyng, for to knowe the mystery of God the father and of Christ, in whome are hyd all the treasures of wysedome and knowlege. * Thys I saye, lest any man shulde beguyle you with entysynge wordes. For though I be absent in the flesh, yet am I with you in the spirite, ioyenge and beholdynge your order, & your stedfast fayth in Christe. As ye haue therfore receaued Christ Jesu the Lorde, euen so walke ye in him, so that ye be rooted & buylt in hym, and stablyshed thorow fayth, as ye haue learned: and therin be plentyous wyth geuynge thankes.

✠ * Beware, lest any man spoyle you thorow Phylosophye and dyscreatful vanytie, after the tradicio of men, and after the ordynaunces of the worlde, and not after Christ. For in him dwelleth all the fulnes of ý godheed bodely, & ye are complete in him: which is the heed of all rule and power, by whome also ye are * circumcised wyth circumcysion which is done wythout hādes, for asmuche as ye haue put of the synful body of the flesh thorow the circumcision that is in Christ, in that ‡ ye are buryed with hym thorowe baptyme, in whom ye are also rysen agayne thorowe fayth, that is wrought by ý operacion of God, whych rayled hym from death.

✠ And ye

*ii.Cor.i.a ‡Ephe.iii.b

*Ephe.iii.b

‡Mat.xi.b ii.Cor.ii.c Ephe.i.b

Y

Z

*Ephe.b.a

A

*mat.xviii.a marke.viii.a Luke.xvi.b Ephe.b.b

*Rom.ii.b Ephe.ii.c Colla.ii.b

‡Roma.vi.a Gala.iii.b

C

*Roma.v.a Ephe.ii.a Collo.i.c

*And ye when ye were dead thorow sinne and thorow the vncircũcisyon of your flesh, hath he quyckened with him, and hath forgeuen vs all oure trespasses, ✠ and hath put out the hande wrytynge ý was against vs, contayned in the lawe writtẽ, and that hath he taken out of the waye, and hath fastened it to hys crosse, and hath * spoyled rule and power, & hath made a shewe of them openly and hath triumphed ouer them in hys owne persone.

* Gene.iii.c. Luke.xi.e John.xii.a

Let no man therfore trouble your conscience about meat and drynke or for a pece of an holy day, or of the newe moone, or of the Sabboth dayes, * wych are shadowes of thynges to come: but the body is in Christe.

*Hebr.viii.a and.x.a.

¶ Let no mã make you shote at a wrõg marke by the humblenes and holynes of aũgels, in the thinges which he neuer saw, beyng causeles puff vp wyth his fleshlye mynde, and holdeth not the heed, wherof all the body by iopntes and couples receaueth norysyment and is knet together, & encreaseth wyth the increasynge that commeth of God.

Wherfore, yf ye be deed wyth Christ frõ ý *ordinaũces of the world, why as thoughe ye yet lyued in the world, are ye led with tradicyons? Touche not, tast not, handell not: whiche all perysh thorowe the verye abuse: after the cõmaundemẽtes and doctrines of men. Which thynges outwardly haue ý symilitude of the wysdome by supersticiõ and humblenes of mynde, and by hurtyng of the body, and in that they do the flesh no worshyppe vnto the nede therof.

* Gala.iiii.b

¶ The.iii.Chapter. ✠

¶ He putteth them in remẽbraunce of the spiritual resurrecciõ, to laye aside all maner of corrupt lyuyng, to be trutefull in all godlynes and vertue, and sheweth al degrees their dutye.

If ye be thẽ rysen agayne with Christ seke those thynges wych are aboue, where Christe sytteth * on the ryghte hande of God. Set youre affeccyon on heauenly thynges, and not on earthy thynges. For ye are dead, and youre lyfe is hyd wyth Christ in God. When soeuer Christ (wych is our lyfe) shall shewe hym selfe, then shall ye also appeare wyth hym in glorye. ✠

* Ephe.i.d. Hebre.i.a i.c. ꝓ.iii.a

Mortyfye therfore youre erthy members: fornicacion, vnclennes, vnnatural lust, euel concupiscence, and couetousnes, wyche is worshyphyng of ydoles: for which thynges sake the wrath of God vseth to come on the dysobediente chyldren * amonge whome ye walked somtyme, when ye lyued in them.

* Ephe.ii.a

But nowe put ye also a waye frõ you all such thinges: wrath, fearsnes, maliciousnes cursed speakynge, fylthy cõmunicacyon out of youre mouth. Lye not one to another, seynge that ye haue put of the olde man wyth hys workes, and haue * put on the newe mã which is renued into ý knowledge & ymage of him that made him, * wher is nether Gẽtyll nor Jewe, circumcision nor vncircumcision, Barbarous or Sythian, bonde or fre: but Christ is all in all thynges.

* Roma.vi.b Ephe.iiii.a * Gala.iii.a

✠ Therfore as electe of God, holy & beloued put on tender mercy, kindnes, bũblenes of mynde, mekenes, longe suffrynge, for bearynge one another, and forgeuyng one another: yf any man haue a quarel agaynst another: as Christ forgaue you, euen so do ye. Aboue all these thinges put on * loue which is the bonde of perfectnes. And the peace of God rule in your hertes: to the wych peace ye are called in one bodye. And se that ye be thankfull. Let the worde of Christ dwell in you plenteously with all wysdome. Teache & erhorte youre owne selues, * in Psalmes and hymnes, and spiritual songes syngyng wit grace in your hertes to the Lorde. And ‡ what soeuer ye do (in worde or dede) do all in the name of the Lorde Jesu, geuing thankes to God the father by hym. ✠

* Colo.iii.a * psa.cxxxiii. Ephe.v.b ii.Corin.v.c

* Ye wyues, submytte youre selues vnto your owne husbandes, as it is comely in the Lorde: Ye husbandes, loue your wyues and be not bytter vnto them: * Ye chyldrẽ, obey your fathers and mothers in al thinges, for that is wel pleasynge vnto the Lord. Ye fathers, prouoke not youre chyldrẽ ✠ (to anger.) lest they be of a desperate mynde. * Ye seruaũtes be obedient vnto thẽ that are youre bodely masters in all thinges: not wyth eye seruyce as men pleasers, but in synglenes of hert fearing God. And what soeuer ye do, do it hertely, as though ye dyd it to the Lord, & not vnto men: knowynge, that of the Lorde ye shall receaue the rewarde of inheritaũce, for ye serue ý Lord Christ. But he that doth synne, shal receaue for hys synne. * Neyther is ther any respecte of personnes ✠ (wyth God)

* Ephe.vi.c Tytus.ii.c. i.Pet.ii.d * ii.par.xix. Actes.x.c Deu.xxvii.b Roma.ii.b Colo.iii.c

¶ The.iiii.Chapter.

¶ He erhorteth them to be feruent in prayer, to walke wysely vnto thẽ that are not yet come to the true knowlege of Christ, and saluteth them.

Masters, do vnto your seruaũtes that wyche is iust & equal knowynge, that ye also haue a master in heauen.

‡ Ephe.vi.a

* Cõtinue in prayer, & watche in the same with thankes geuyng, prayeng also for vs ‡ that God maye open vnto vs the dore of vtteraũce, that we maye speake ý mystery of Christ (wherfore I am also in bondes) that I maye vtter it, as it becommeth me to speake. * Walk wisely toward them that are without, and lose no oportunyte. Let youre speache be alwayes wel sauored & powdred wyth * salt, that ye maye know, how ye ought to answere euery mã.

* Ephe.vi.c ‡ Ephe.vi.c ‡ Ephe.vi.c i.Ther.v.c * Ephe.v.b * Ecc.ii.b ꝓ.xv.b

Of all my

Of all my busynes shal ye be certified by Tichicus, the beloued brother and faythful minister and felowe seruaunt in the Lorde, whō I haue sent vnto you for the same purpose, that he mygbt knowe what ye do, and that he mygbte comforte youre hertes wyth one Onesimus a faythfull and beloued brother, wbych is one of you. They shal shewe you of al thynges, wbych are adoynge here.

*Aristarchus my preson felow saluteth you, and ‡Marcus Barnabas systers sonne touchynge whom, ye receaued commaundementes. If he came vnto you, receaue hym: & Jesus wbych is called Justus, wbych are of the circūcision. These only are my worke felowes vnto the kyngdome of God wbych haue bene vnto my cōsolacion. *Epaphras the seruaūt of Christ, (wbych is one of you) saluteth you, & alwayes laboureth feruentlye for you in prayers, that ye maye stande perfyte and full, in all the wyll of God. For I beare hym recorde, that he hath a feruent mynde for you and them that are of Laodicia and them that are of Hierapolis. Yeare Lucas the Phisicion greteth you, and *Demas. Salute the brethrē wbych are of Laodicia, and salute Nymphas, and the cōgregacion, wbych is in hys house. And whē the Epistle is reed of you, make that it be reed also in the cōgregacion of the Laodicians: & that ye lykewise reade the Epistle of Laodicia. And saye to Archyppus: take hede to the office that thou hast receaued in ý Lorde that thou fulfyll it. The salutacion by the hande of me Paule: remember my bondes. The grace ¶ (of our Lorde Jesu Christ) be with you Amen.

¶ Sent from Rome by Tichicus and Onesimus.

The fyrst Epistle of S. Paule the Apostle vnto the Thessalonians.

¶ The fyrst Chapter.

¶ He thanketh God for them, that they are so stedfast in fayth and good workes, & receaue the Gospell wyth suche earnestnes.

PAul and Syluanus and Timothe. Vnto the congregacion of the Thessaloniās, in God the father, and in the Lorde Jesus Christ.

*Grace be vnto you, and peace from God the father, and from the Lorde Jesus Christ.

We geue God thankes ‡ alwayes for you all makynge mencio of you in oure prayers wythout cealynge, & cal you to remēbrance because of the worke of youre fayth, and laboure in *loue, & bycause ye haue continued in the hope of oure Lorde Jesus Christe, in the syght of God our father. ✠ We knowe brethren (beloued of God) howe that ye are electe. For oure Gospell came not vnto you by *worde onely, but also by power, and by the holy goost, and by muche certaynte, as *ye knowe, after what maner we behaued our selues amonge you, for youre sake. And ye became folowers of vs and of the Lorde receaynge the worde wyth muche afflicciō wyth ioye of the holy goost: so that ye were an ensample to al that beleue in Macedonia and Achaia. For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but your fayth also which ye haue vnto God, spred her selfe abrode in all quarters, so ý it nedeth not vs to speake any thynge at all. For they thē selues shewe of you, what maner of entrynge in we had vnto you and howe ye tourned to God from ymages, for to serue the lyuynge and true God, and for to loke for hys sonne *frō heauen, whome he rayled from death: ✠ euen Jesus, wbych delyuereth vs frō ‡ the wrath to come.

*1.Thes.iiii.b
‡1.Tim.i.a
B
*1.Cor.ii.a
*1.Thes.ii.a
C
D
*Acter.i.b
‡John.iii.b

¶ The.ii. Chapter.

¶ He putteth them in mynde of the godly conuersacyō that he led amonge thē (when he preached the Gospell vnto them) thanketh God that they receaue hys wordes so truetfully, and excuseth hys absence.

POr ye youre selues (*brethren) know of our entrance in vnto you, howe ý it was not in vayne: but euen after that we had suffred before, & were *shamefully entreated at Philippos (as ye knowe) then were we holde in oure God, to speake vnto you the Gospell of God in *muche stryuynge. For oure exhortacion was not to bryngе you to errour, nor yet to vnclennes neyther was it wyth gyle: but as we were alowed of God, that the Gospell shulde be commytted vnto vs: euen so we speake, not as they that *please men, but God, wbych tryeth our hertes.

Neyther led we our conuersacion at any tyme wyth flatteryng wordes, as ye knowe: nether by occasion of couetousnes. *God is recorde: nether sought we prayse of men, nether of you, nor yet of any other, when we mygbt haue ben in authority, as ý Apostles of Christ, but we were tender amonge you, euen as a norse cherysheth her chyldren, so were we affeccioned towarde you, our good wyll was to haue dealte vnto you, not the Gospell of God onelye: but also our owne soules because ye were deare vnto vs.

A
*1.Thes.i.
*Actes.xvi.c
*Actes.xvii.b
B
*Philip.i.a

C ✠ Ye remember brethrē our lobowre, and
*Act. xx. & xi. Thes. iij. b i. Cor. ix. c trauayle. * For we laboured daye & nyght
because we wolde not be chargeable vnto
any of you, and preached vnto you the Gos-
pel of God. Ye are wytnesses, and so is God,
howe hololy & iustly & vnblameably we be-
haued oure selues amonge you that beleued
as ye knowe, howe that we bare such affec-
cion vnto euery one of you, as a father doth
vnto hys chyldren, exhortynge, cōfortyng &
beseechynge you, that ye wolde walke wor-
thy of God, whych hath called you vnto hys
kyngdome and glorye.

For thys cause thanke we God also with
out ceasynge, because that whē ye receaued
of vs the worde (wherewyth ye learned to
knowe God) ye receaued it not as the word
of man: but euen as it was in dede, the word
of God, whych worketh also in you that be-
D leue. ✠ For ye brethrē became folowers of
the cōgregacions of God whych in Jewrye
are in Christe Jesu: for ye haue suffered lyke
thynges of youre kynsmen, as we our selues
haue suffered of the Jewes. Whych as they
kylled the Lord Jesus, and their owne Pro
phetes, euen so haue they persecuted vs, and
God they please not, & are contrary to al mē
and hynder vs, that we shuld not speake vn-
to the Gentyls, that they might be saued, to
*Luke. xxi. e fulfyl their synnes alwaye. For the *wrath
of God is come on them, euen to the vtmost.

For as much brethren as we are kept frō
you for a season, as concernynge the bodely
presence (but not in the herte) we enforced ꝑ
more to se you personally wyth great desyre
And therfore we wolde haue come vnto you
‡Dani. v. c I Paul once & againe: ‡ but Satā withstod
vs: for what is oure hope of iope or crowne
ii. Cor. i. c and. viii. d of reioysynge? * are not ye it in the presence
of our Lorde Jesus Christ at hys cōmynge?
yes, ye are our glorye and iope.

C The. iii. Chapter.

C De sheweth howe greatly he was reioyced. when Ty mothe tolde hym of their fayth and loue

A Wherfore, sence we coulde no lenger
forbeare, we thought it good to re-
*Act. xvii. d. mayne at * Athens alone, and sente
Timothe our brother and minister
of God, and the helper forth of oure laboure
in the Gospel of Christ, to stablysh you, and
*Ephe. iii. c to comforte you concerning our fayth * that
no man shuld be moued in these afflicciōns.
‡John. xv. c Acto. xiii. d ‡ For ye your selues knowe, that we are eue
Pla. xxxiiii. d appoynted there vnto.
Pro. xxiii. b. ii. Timo. iii. c For when we were wyth you, we tolde
you before, that we shulde suffre tribulaciō,
euen as it came to passe, and as ye knowe.
For thys cause when I coulde no lenger for-
beare, I sent that I myght haue knowlege
of youre fayth, lest by some meanes the tem-
pter had tempted you, and lest oure laboure
had bene bestowed in vayne.

But now lately, whē Timothe came frō
B you vnto vs, and declared to vs your fayth
and youre loue, and howe that ye haue good
remembraunce of vs alwayes, desyrynge to
se vs, as we also desyre to se you: Therfore
brethren we receaued consolacion by you, in
al our aduersite and necessite, through your
fayth. For now are we alyue yf ye stāde sted
fast in the Lorde. For what thankes can we
recompence to God agayne for you, ouer all
the iope, that we iope for your sakes before
oure God: prayenge nyght and daye excea-
dyngly, that we myght se you presently, &
myght fulfyl ꝑ thynges which are lackinge
vnto your fayth.

God hym selfe oure father, and our Lord
C Jesus Christe shall guyde oure iorney vnto
you: the Lord also shall increace you & make
you flowe ouer in loue one towarde another
and towarde all men, euen as we do toward
you, that he maye make youre hertes stable
& vnblameable, in holynes before God our
father, at the commynge of oure Lorde Je-
sus Christ wyth all sayntes.

C The. iiii. Chapter. ✠

C De exhorteth them to stedfastnes, to kepe them selues from synne & vncleny, ouersacyon, to loue one another reuoketh ydelnes, and speaketh of the resurrection.

A Furthermore, we beseech you (brethrē)
and exhorte you by the Lorde Jesus,
that ye encreace more and more euen
as ye haue receaued of vs, howe ye ought to
walke and to please God. For ye knowe,
what commaundementes we gaue you by
oure Lorde Jesu Christ. For this is the wyl
of God * euen youre holynes, that ye shulde
*Thes. iv. a. i. Cor. vi. c abstayne from fornicacion, & that euery one
of you shulde knowe ‡ howe to kepe hys ves-
sell in holynes and honoure, and not in the
B lust of concupiscence * as do ꝑ hethen whych
*Rom. i. c knowe not God, that nomā oppresse and de
fraude hys brother in bargaynyng: because
that the Lorde is the auenger of al such thin
ges, as we tolde you before, and testifyed.
For God hath not called vs vnto vncleānes
but vnto holynes. ✠ * He therfore ꝑ desys-
*Luke. x. c i. Cor. vi. c. i. Cor. vii. c. i. Cor. viii. c. i. Cor. xi. c. i. Cor. xiii. c. i. Cor. xiv. c. i. Cor. xv. c. i. Cor. xvi. c. i. Cor. xvii. c. i. Cor. xviii. c. i. Cor. xix. c. i. Cor. xx. c. i. Cor. xxi. c. i. Cor. xxii. c. i. Cor. xxiii. c. i. Cor. xxiv. c. i. Cor. xxv. c. i. Cor. xxvi. c. i. Cor. xxvii. c. i. Cor. xxviii. c. i. Cor. xxix. c. i. Cor. xxx. c. i. Cor. xxxi. c. i. Cor. xxxii. c. i. Cor. xxxiii. c. i. Cor. xxxiv. c. i. Cor. xxxv. c. i. Cor. xxxvi. c. i. Cor. xxxvii. c. i. Cor. xxxviii. c. i. Cor. xxxix. c. i. Cor. xxxx. c. i. Cor. xxxxi. c. i. Cor. xxxxii. c. i. Cor. xxxxiii. c. i. Cor. xxxxiv. c. i. Cor. xxxxv. c. i. Cor. xxxxvi. c. i. Cor. xxxxvii. c. i. Cor. xxxxviii. c. i. Cor. xxxxix. c. i. Cor. xxxxx. c. i. Cor. xxxxxi. c. i. Cor. xxxxxii. c. i. Cor. xxxxxiii. c. i. Cor. xxxxxiv. c. i. Cor. xxxxxv. c. i. Cor. xxxxxvi. c. i. Cor. xxxxxvii. c. i. Cor. xxxxxviii. c. i. Cor. xxxxxix. c. i. Cor. xxxxxx. c. i. Cor. xxxxxxi. c. i. Cor. xxxxxxii. c. i. 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✠ I wolde not bretheren that ye shuld be ignorauntcōcernynge them whych are fallen asleepe, that ye sorowe not as other do, whych *haue no hope. For yf we beleue, ý Jesus dyed, & rose agayne: euen so them also whych slepe by Jesus, wyll God brynge agayne wyth him. For this say we vnto you in the worde of the Lorde, that we whyche shall *lyue, & shall remayne in the cōmynge of the Lorde, shall not come yer they whych slepe. For the Lorde hym selfe shal descende from heauē wyth a shoute and the voyce of the *Archaungell and trompe of God. And the deade in Christ shall aryse first: then we whyche shall lyue (euen we whyche shal remayne) shalbe caught vp wyth thē also in the cloudes, to mete the Lorde in the ayer. And so shall we euer be with ý Lord. Wherfore, comforte your selues one another wyth these wordes. ✠

¶ The.v.Chapter.

¶ He enkourmeth them of the daye of dome, & commynge of the Lorde, exhorteth them to watch, and to regarde such as preache Gods worde amonge them.

Finally, of the times and seasons (bretheren) it is no nede that I wryte vnto you: for ye youre selues knowe perfytly, that *the daye of the Lorde shall come, euen as a theefe in the nyght. For whē they shall saye, peace & all thynges are safe, then shall *soden destruccion come vpon thē (as sorowe commeth vpon a womā trauaylynge wyth chyld) and they shal not escape. But *ye bretheren are not in darknes, that that daye shulde come on you as a theefe.

✠ Ye are all the chyldren of lyght, and the chyldren of the day. We are not of the nyght nether of darknes.

*Therfore let vs not slepe as do other: but let vs watch, & be sober. For they that slepe, slepe in the nyght: & they ý be dronken, are dronken in the nyght. But let vs which are of the daye, be sober, *armed wt the brest plate of fayth and loue, and with hope of salnacion for an helmet. For God hath not appoynted vs to prouoke wrath vnto our selues, but to obtaine saluacion by the meanes of oure Lorde Jesu Christe *whych dyed for vs: that whether we wake or slepe, we shuld lyue together wyth hym.

Wherfore, comforte your selues together, & edifye euery one another, euē as ye do. ✠

We beseche you bretheren, that ye knowe them *whych laboure amōge you and haue the ouerspyght of you in the Lorde, and geue you exhortacyon, that ye haue them in hye reputacion thorowe loue, for theyr workes sake, and be at peace wyth them.

✠ We desyre you (bretheren) warne them ý are vnruly, comforte the feble mynded, lyft vp the weake, be pacyent towarde all men.

*See that none recompence euyl for euyl vnto any man: but euer folowe that whycheis good, both amonge your selues, & to al men. ‡ Reioyce euer *Praye continually. In all thynges geue thankes. For this is the wyll of God thorow Christ Jesu towarde you.

Quenche not the spryte. *Despise not prophesynges. Examen all thynges, kepe that wych is good. Abstayne from all euell appearaunce. The very God of peace sanctify you thorowe out. And I praye God ý youre whole spryte, and soule and bodye, maye be preserued: so that in nothynge ye may be blamed in the commynge of oure Lorde Jesus Christe.

*Faythful is he which called you, which wyl also do it. Bretheren, pray for vs. ‡ Grete al the bretheren wyth an holy kysse. I charge you in the Lorde, that this Epistle be red vnto al the holy bretheren. *The grace of the Lorde Jesus Christ be wyth you. Amen.

¶ The fyrst Epistle vnto the Thessalonians was wrytten from Athens.

The secōde Epistle of the Apostle saynt Paul to the Thessalonians.

¶ The fyrst Chapter.

¶ He thanketh God for theyr fayth and loue, and prayeth for the encrease of the same.

Paul and sylvanus and Timotheus.

Unto the congregacion of the Thessalonians in God our father, and in the Lord Jesus Christ.

*Grace be vnto you and peace from God our father, & from the Lord Jesus Christ.

We are boūde to ‡ thanke God alwayes for you bretheren (as it is mete) because that your fayth groweth exceedyngly, and euery one of you swymmeth in loue towarde another betwene youre selues, so that we oure selues boast of you in the congregacions of God, ouer youre pacience & fayth in all your persecucions & tribulacions, that ye suffre, wyche is a token of the ryghteous iudgement of God, that ye are counted worthy of the kyngdom of God, for whych ye also suffre. It is verelye a ryghteous thynge wyth God that he recompēce tribulacion to them that trouble you: and to you which are troubled, rest with vs, whē the Lord Jesus shal

*Mat.v.g
‡ Phil.iii.a
*Luk.xviii.a
1.Cor.xiiii.g
*Nu.xviii.c
1.Cor.m.i.b and.v.c
‡ Rom.xvi.c.
1.Cor.m.xv.b
ii.Cor.xiv.c
*ii.Thes.iii.b

shewe hym selfe from heauen wyth the aun-
gels of hys power, w̃ flampynge fyre, wheych
shall rendre vengeaũce vnto them ý knowe
*Roma.ii.b not God, *and that obey not the Gospell of
D
‡Sap.v.c our Lorde Jesus Christ, ‡wheych shalbe pu-
nysched wyth euerlastynge damnaciõ, from
the presence of the Lorde, & from the glorye
*Mat.xxv.c of hys power, *when he shal come to be glo
rifyed in his saintes, & to become maruelous
in all them that beleue: because our testimo-
nye that we had to you, was beleued euẽ the
*Colo.i.a same daye. * Wherfore, also we praye al-
Philip.i.b
wayes for you, that our God wyll make you
worthy of thys callynge, and fulfyll al delec-
tacion of goodnes and the worke of fayth,
wyth power: that the name of our Lorde Je
sus Christ maye be glorifyed by you, and ye
by him accordynge to the grace of our God,
and of the Lorde Jesus Christ.

¶ The.ii.Chapter. ✠

¶ He sheweth them, ý the daye of the Lorde shal not come
tyl the departynge from the fayth come fyrst: and ther-
fore he exhorteth them not to be deceaued, but to stãde
stedfast in the thynges that he hath taught them.

I
WE beseche you (brethren) by
the cõmynge of oure Lorde
Jesu Christe, & in that we
shall assemble vnto hym, ý
ye be not sodenly moued frõ
youre mynde, nor be trou-
bled, nether by spret, nether
by wordes, nor yet by letter wheyche shulde
seme to come from vs, as though the day of
Christe were at hande. Let no man deceaue
you by any meanes, for the Lorde shall not
*Dani.vii.g come excepte ther come *a departinge fyrst,
i.Tim.iii.a
& that that synfull man be opened, the sonne
of perdicion, wheych is an aduersarye: and is
*i.Cor.viii.b exalted aboue all, that is called God, or ý is
and.vi.b worshypped: so that he doth syt *in the tem
ple of God, boastynge hym selfe to be God.
B
Remember ye not, that when I was yet
wyth you, I tolde you these thynges? And
now ye knowe what withholdeth: euẽ that
*i.John.ii.c he myght be vttered at hys tyme. * For the
mystery of ý iniquitie doth alreadye worke:
tyll he wheyche nowe onely letteth, be taken
*Esay.xi.a out of the waye. And then shal that wycked
be vttered, *whom the Lorde shal consume
wyth the sprete of hys mouth, & shal destroy
with the appearaunce of hys commynge ✠
*mat.xxiiii.c euen hym whose cõmynge is after the wor-
kynge of Satan, with al lyenge power *sig
nes and wonders and with al deceuablenes
of vnryghteousnes, amonge them that pe-
rysche: because they receaued not the loue of
*Roma.i.d the truthe, that they myght be saued. * And
C
therfore God shall sende them stronge dein-
syon, that they shulde beleue lyes: that all
they myght be damned, wheych beleued not
the trueth: but hadde pleasure in vnryghte-
ousnes.

But we are boũde to geue thankes alway
to God for you (brethrẽ beloued of ý Lorde)
for because that God hath from the be gyn-
nynge chosen you to saluaciõ, thorowe san-
ctifyenge of the sprete, & thorowe beleuyng
of the truth, wher vnto he called you by our
Gospell to obtayne the glorye of our Lorde
Jesu Christ.

✠ Therfore brethrẽ stãde fast, and kepe D
the ordinaũces wheych ye haue learned: whe
ther it were by oure preachynge, or by Epi-
stle. Oure Lorde Jesu Christ hym selfe, and
God and our father (wheyche hath loued vs,
and hath geuen vs euerlastinge cõsolacion,
and good hope thorowe grace) cõforte your
hertes & stablyshe you in all good sayenge
and doynge.

¶ The.iii.Chapter.

¶ He desyreth them to praye for hym, that the Gospel
maye prospere, and geueth them warnynge to reyoue
the idell: and yf they wyll not labour wyth theyr han
des, that they shall not eate.

EUrthermore, brethrẽ praye ye for
vs, & that the worde of God may ‡Epht.vi.
haue passage, and be glorified, as Colo.iii.
it is also wyth you: and that we
maye be delyuered from vnreasonable and
frowarde men. For al men haue not fayth:
but the Lorde is faythfull, wheyche shall sta-
blyshe you, & preserue you from euell. We
haue confidence thorowe the Lorde to you
warde, that ye both do, and wyl do the thin-
ges wheych we cõmaunde you. And ý Lorde
guyde your hertes to the loue of God and to
the pacience waytynge for Christ. ✠
✠ We require you brethren by ý name B
of our Lorde Jesu Christ * ý ye wythdrawe *i.Corin.
your selues from euery brother, ý behaueth
hym selfe inordinatly, & not after ý institu-
cion which he receaued of vs. For ye your
selues knowe, howe ye ought to folowe vs.
For we behaued not our selues inordinatly
amõge you. Nether toke we bred of any mã
for nought: but *wrought wyth laboure & *Acte.xx.
i.Cor.iv.c
sweate nyght & daye, & because we wold not i.Thes.ii.
and.iiii.d
be chargeable to any of you: not but ý we
had authorite: but to make our selues an en C
sample vnto you to folowe vs. For whẽ we
were w̃ you, this we warned you of, ý yf any
wolde not worke, the same shulde not eate.
For we haue heard sayd that there are
some which walke amõge you inordinatly,
workyng not at al, but beynge busybodyes
Them that are suche, we commaũde and ex
horte, by oure Lorde Jesu Christ, that they
worke wyth quietnes, and eate theyr owne
breade: * Brethren be not ye weryye in well *Gala.vi.
doyenge. ✠ Yf any man obey not our say- D
enge, sende vs worde of hym by a letter: and
*haue no cõpanye wyth hym, that he maye *ii.Ther.iii.
be ashamed. And coũt him not as an enemy
but warne hym as a brother.

The very

The very Lorde of peace geue you peace alwayes, by all meanes. The Lord be with you al. The salutacion of me Paul wt myne owne hande. This is the token in all Epistles. So I wrote. * The grace of our Lorde Jesus Christ be wyth you all. Amen.

¶ Sent from Athens.

The fyrst Epistle of S. Paule vnto Timothe.

¶ The fyrst Chapter.

¶ The exhorteth Timothe to wayte vpō hys offyce: namely, to se that nothyng be taught but Gods word. He sheweth also wherfore the lawe is good, and telleth ý Christ Jesus came into the worlde to saue synners.

PAule an Apostle of Jesus Christ, * by the commission of God our sauiour, & Lord Jesus Christ, which is * our hope.

Unto ‡ Timothe his naturall sonne in the fayth.

* Grace, mercy, & peace from God our father, & frō ý Lorde Jesus Christ our Lorde.

As I besought the to abyde styl at Ephesus (whē I departed into * Macedonia) euē so do, that thou commaunde some, that they kolow no straūge doctrine, nether geue hede * to fables and endles genealogyes, wyych brede doubtes more then Godlye edifyenge wyych is by fayth, for the ende of the cōmaūdement is * loue out of a ‡ pure herte, and of a good conscience, and of fayth vnfayned: frō the which thynges, because some haue erred they are turned vnto vayne iāgelynge, because they wolde be doctours of the lawe & yet vnderstande not what they speake, neyther wherof they affirme,

✠ We know, that * the lawe is good, yf a man vse it lawfully: knowynge thys, ‡ how that the lawe is not geuē vnto a rygheteous man, but vnto the vnryghteous and disobedient, to the vngodly and to synners, to vnholy and vncleane: to murtherers of fathers and murtherers of mothers, to mānslears, to * whoremongers: to them that defyle them selues wyth mankynde: to manstealers: to lyars, to periured, and yf there be any other thynge ý is contrary to the wholsome doctrine, accordyng to the Gospel of the glorye of the blessed God, wyych Gospel is comytted vnto me.

And I thanke Christ Jesus oure Lorde, wyych hath made me stroūge: for he counted me true, & put me in office where as before I was a blasphemer, * and a persecuter, and a Tyraunt. But yet I obtayned mercy, because I dyd it ignorantly thorow vnbelefe. Neuertheleſſe, the grace of oure Lorde was exceadynge abounnaunt wyth fayth & loue, wyych is by Christ Jesu. ✠

✠ Thys is a true sayeng (and by al meanes worthy to be receaued of vs) ý * Christe Jesus came into the worlde, to saue sinners, of whome I am chefe. Notwythstandynge for this cause obtained I mercy, that Jesus Christ shulde fyrst shewe on me all longe patience, to declare an ensāple vnto thē wyych shulde beleue on hym vnto eternal lyfe. So then vnto God, kynge euerlastynge, immortall * invisible, wyse onelye, be honoure and prayse for euer and euer. Amen.

Thys commaundement commyt I vnto the sonne Timotheus accordyng to the prophesyes, wyyche in tyme past were prophesyed of the, that thou in them shuldest fyght a good fyght, hauynge fayth and good conscience: wyyche some haue put awaye from them, and as concernynge fayth haue made shypwracke. Of whose nombre is * Hymeneus and ‡ Alexander whom * I haue delyuered vnto Satan, that they may lerne not to blasphememe.

¶ The.ii. Chapter. ✠

¶ The exhorteth to prayer for all men. He wyll not haue wemen to be oure costly apparelled, nor to teach in the congregacion, but to be in sylence, and to obeye their husbandes.

IExhorte therfore, that aboue all thynges, prayers, supplicacions intercessions, & geuynge of thankes be had for all men: * for kynges, & for al that are in authorite that we maye lyue a quyet & peaceable lyfe, wyth all Godlynes and honestye. For that is good and accepted in ý syght of God oure sauioure, wyyche wyl haue al men to be saued, and to come vnto the knowledge of the trueth. For ther is * one God, and one ‡ mediator betwene God and man, euen the man Christ Jesus, wyych gaue hym selfe a raunsome for all mē, that it shulde be testifyed at hys tyme, * where vnto I am ordayned a preacher and an Apostle. I tell the trueth in Christ and lye not: be ynge the teacher of the gentyls wyth fayth and verite. ✠

I wyll therfore that the mē * prayе euery where, lyftyng vp pure handes wythout wrath, or doubtynge. Lyke wyse also ý wemen, that they arayе them selues in comlye apparel wyth shamefastnes and discrete behaueour, not wt broydred heare, ether golde or pearles, or costly arayе: but as becōmeth wemen, that professe godlynesse thorowe good workes. * Let the woman learne in sylence wyth all subiecion. But I suffre not a woman to teache, nether to vsurpe authorite ouer the man: but to be in sylence. For

Adam was fyrst fourmed, & thē Eue. Adam also was not deceaued, but the woman was deceaued, and was subdued to the trāsgression. Notwythstandynge thorow bearynge of chyldren the shall be saued, yf they continue in fayth and loue, and holynes, wyth discrecion.

¶ The. iii. Chapter.

¶ What maner of man a bysshop or prest ought to be. The properties also requyred in a deacon or mynyster.

A THis is a true sayeng: Yf a mā desyre the offyce of a Bysshoppe, he desyreth an honest worke. A Bysshoppe therfore must be blameles the husbande of one wyfe, diligēt, sober, discrete, a keper of hospitalite: apte to teach: not geuē to ouer much wyne, no fyghter, not gredy of fylthy lucre: but gentyl, abhorrynge fyghtynge, abhorrynge couetousnes, one ý ruleth well his owne house, one ý hath chyldrē in subiecciō with all reuerēce. For yf a man can not rule hys owne house, howe shall he care for the congregacyon of God? He maye not be a yonge scoler, leste he swell and fal into the iudgement of the euell speaker. He must also gaue a good report of them wych are wythout, lest he fall into rebuke, and snare of euell speaker.

B Lykewyse must the ministers be *honest
*Actes. vi. a not double tonged, not geuen vnto muche wyne: nether gredy of fylthy lucre: but holdynge the mystery of the fayth wyth a pure cōscience. And let them fyrst be proued, and then let thē minister so, that no man be able to reproue them.

Euen so must theyr wyues be honest, not euyll speakers: but sober and faythful in all thynges. Let the deacons be the husbandes of one wyfe, and suche as rule theyr chyldrē
*Mat. xxv. b well, and theyr owne houeholdes. For *they that mynister well, get them selues a good degre & greate lybertie in the fayth, wych is in Christ Jesu.

C These thynges wrote I vnto ý trustynge to come shortely vnto the: but and yf I tary longe, that then thou mayst yet haue knowledge, how thou oughtest to behaue thy self in the house of God, which is the congregacion of the lyuynge God, the pyllar & groude of trueth. And wythout doute great is that
*John. i. b mystery of godlynes: *God was shewed in the flesshe, was iustifyed in the spryte, was sene amonge the aungels, was preached vnto the gentyls, was beleued on in ý worlde, and receaued vp in glory.

¶ The. iiii. Chapter.

¶ The prophesyed of the latter dayes, & exhorteth Tymothe to be dylygent in readyng of the holy scrypture.

A THe spryte speaketh euidently, that *in
*Actes. xx. f the latter tymes some shall & departe
xi. Tim. iii. a from the fayth, & shal geue hede vnto
ii. Pet. ii. a spretes of errour, and deuelysshe doctrines
and. iii. a
Jude. i. c
*ii. Thes. ii. a of them wych speake false thorowe ypocrisye, and haue theyr conscience marked with an hote yron, forbydding to mary, & cōmaūdynge to abstayne frō meates *wych God
*Gen. i. marg. Actes. hath created to be receaued & wyth gyuynge of thankes, of them wych beleue, & know ý
*Gen. Eccle. Mark. Roma. Titus. trueth. For *all the creatures of God are good, & nothynge to be refused, yf it be receaued wyth thākes geuyng. For it is sāctified by the worde of God & prayer. Yf thou put ý
ii. Tim. bretherē in remēbraūce of these thynges thou shalte be a good mynister of Jesu Christe
*i. Tim. ii. Titus. wych hast ben norysched vp in ý wordes of ý fayth & of good doctrine, which thou haste
B i. Corin. continually folowed. But *cast a waye vngodly and olde wyues fables.

Exercyse thy selfe rather vnto godlynes. For & bodely exercyse profyteth lytell: but godlynes is profytable vnto al thynges, as a thynge which hath promises of ý lyfe that is now, & of the lyfe to come. Thys is a sure sayenge, and by al meanes worthy to be alowed. For therfore we both laboure and suffre rebuke, because we haue a stedfast hope in the lyuynge God, which is the sauiour of all men, specially of those that beleue. Such thynges commaunde & teach. *Let no man
*Titus. ii. despyse thy youth & but be vnto them that be
Titus. i. Pet. v. ii. Tim. leue, an ensample, in worde, in cōuersacion, in loue, in spryte, in fayth, in purenes.

C Tyll I come, geue attendaūce to readyng to exhortacion, to doctrine. Desyse not the gyfte that is in the, which was geuē the thorowe prophesye, wyth the *layeng on of hādes by ý authorite of prestehode. These thynges exercyse, and gyue thy selfe vnto them,
*Actes. xiii. that it maye be sene, howe thou profytest in
and. xiv. Mar. xvi. ii. Tim. i. all thynges. Take hede vnto thy selfe, & vnto learnynge, & continue therin. For yf thou shalt so do, thou shalt saue thy selfe, and thē that heare the.

¶ The. v. Chapter.

¶ He teacheth hym howe he shall behaue hym selfe in rebukynge of al degrees. An order concernynge wyddowes

A REbuke not an elder, rygorously *but
*Levi. xix exhorte him as a father: the yōger men, as bretheren: the elder women, as mothers: the ponger as systers, with al purenes. Honoure wyddowes which are true wyddowes. Yf any wyddow
Eccle. xvi. b haue chyldrē or neuewes, let thē learne fyrst
*Luke. ii. to rule theyr owne houses godly *& to recōpense theyr elders. For that is good and acceptable before God. She ý is a true *wyddow & fredlesse, putteth her trust in god & cōtinueth in supplicacions & prayers nyghte & daye. But she ý lyueth in pleasure, is deade, euen yet alyue. And these thynges cōmaūde that they maye be wythout rebuke. But yf any prouyde not for hyr owne (and specially for thē of hys houshold) ý same hath denyed the fayth, and is worse then an infidell.

Let not

B Let no wyddow be chosē vnder thre score
yeare olde, & suche a one as was the wyfe of
one mā, & well reported of men, in good wor
kes: yf she haue brought vp chyldrē, * yf she
haue lodged straūgers, yf she haue washed
the sayntes fete, yf she haue mynistred vnto
them wyych were in aduersitie, yf she haue
bene continuallye geuen vnto all maner of
good workes. The ponger wyddowes re-
fuse. For whē they haue begon to ware wō-
ton agaynst Christ, they wyl mary, hauyng
damnacion, because they haue caste a waye
their fyrst fayth. And also they learne to go
from house to house ydle: yee, not ydle onely
but also tatlers and busybodyes, speakyng
thynges wyych are not comly.

I wyll therfore that the ponger wemen
*mary, to beare chyldrē, to guyde the house
and geue none occasion to the aduersary to
speake euyl. For many of them are already
turned backe, & are gone after Satan. And
yf any man or woman ý beleueth haue wyd
dowes, let them mynister vnto them, and let
not the congregacion be charged: that there
maye be sufficient for them that are wyddo
wes in dede.

C The elder that rule well are worthy of
double honoure, most spacially they whiche
laboure in the worde & teachynge. For ý scri
pture sayth: *thou shalt not mosell ý mouth
of the ore ý treadeth out the corne. And the
labourer is worthy of hys reward. Against
an elder, receaue none occasion: but * vnder
two or thre wytnesses. Them that synne re-
buke openly, that other also maye feare.

I testifye before God & the Lorde Jesus
Christ & the electe aūgels, that thou obserue
these thynges wythout hastynesse of iudge-
ment, & do nothyng partially. *Laye hādes
sodenly on no man, nether be partaker of o-
ther mēs synnes: kepe thy selfe pure. Drynke
no lēger water, but vse a lytle wyne for thy
stommakes sake and thyne often diseases.

Some mennes synnes are opē before hāde
and go before vnto iudgemēt: & some mens
synnes folowe after. Lykewyse also good
workes are manifest before hande, and they
that are otherwyse, can not be hyd.

C The. vi. Chapter.

C The duetye of seruauntes toward their masters. Ag-
aynst suche as are not satysfyed wyth the word of God.
Agaynst couetousnes. A good lesson for ryche men.

Let as many * seruauntes as are
vnder the yoke, counte their ma-
sters worthy of all honoure, that
the name of god & his doctrine be
not euel spokē of. He that they wyych haue
be leuynge masters, despyse thē not because
they are brethren: but rather do seruyce, for
as much as they are beleuynge and beloued
and partakers of the benefyte.

These thynges teache & exhorte. *Yf any
man folowe other doctrine, and encline not
vnto the wholsome wordes of our Lorde Je
su Christe, & to the doctrine wyych is accor-
dyng to godlynes, he is pufft vp, & knoweth
nothynge: but wasteth hys braynes aboute
questiōs & *stryfe of wordes, wherof spryng
enuye, stryfe, raylynges, euyl surmysynges
vaine disputacion of men that haue corrupt
myndes, and that ‡ are robbed of the trueth:
wyych thynke, that lucre is godlynes. Frō
them that are suche separate thy selfe. God-
lynes is great ryches. * Yf a man be content
wyth ý he hath. *For we brought nothyng
into the worlde, neyther maye we cary any
thynge out.

But when we haue fode and raymēt we
must therwith be content. They that wilbe
ryche fall into temptacion and snares, ~ (of
the deuell) & into many folyshe & noysome lu-
stes, which drowne men into perdicion, & de
struccion. For couetousnes of money is the
rote of all euell: wyych whyle some lusted af
ter, they erred from the fayth, & tangled thē
selues wyth many sorowes. But thou man
of God, flye suche thynges. Folowe ryghte
ousnes, godlynes, fayth, loue, pacience, meek
nes. Fyght the good fyght of fayth. Laye
hande on eternall lyfe, where vnto thou art
also called, and hast professed a good profes-
sion before many wytnesses.

I geue ý charge in ý syght of god, *which
quickeneth al thynges, & before Jesu Christ
(which vnder Poncius Pylate wytnessed a
good wytnessyng) ý thou kepe ý cōmaunde-
mēt, & be without spotte and vnrebukeable
vntyll the appearynge of oure Lorde Jesus
Christ, *wyych appearyng (in hys tyme) he
shall shewe, that is blessed & mygthy onely,
kynge of kynges, & Lord of Lordes, wyych
onely hath immortalite, and dwelleth in the
lyght that no man can attayne, *whome no
man hath sene, nether can se, vnto whom be
honoure and rule euerlastynge. Amen.

Charge thē wyych are rych in this world
that they be not hye mynded, nor *truste in
vncertayne ryches, but in the lyuynge God
(wyych geueth vs aboūdaūtly all thynges
to enioye them) ý they do good: that they be
rych in good workes: ý they be redy to geue
& glad to distribute ‡ layenge vp in store for
thē selues a good foūdacion agaynst ý tyme
to come, ý they maye obtayne eternall lyfe.

O Timothe, saue that wyych is geuē the
to kepe, and auoyde vngodlye vanities of
voyces and oppositions of science falsye so
called: wyyche science whyle some professed
they erred as concernynge the fayth. Grace
be wyth the.

C Sent from Laodicia, wyych is
the chefest cytie of Phrigia
Pacaciana.

The secōde Epistle of the Apostle sayne Paul vnto Timothe.

¶ The fyrst Chapter.

¶ Paul erhorteth Timothe to stedfastnes and pacyēce in persecucyon, and to cōtynue in the doctryne that he had taught hym. A commendacyon of Onesyphorus.

A PAul an Apostle of Jesus Christ by the wyl of God, accordynge to the promes of lyfe, whych is in Christ Jesu.

To Tymothe hys beloued sonne.

Grace mercy and peace from God the father, and from Jesu Christ our Lorde.

*Actu.xxii.a Roma.i.a Philip.iii.a I thāke God, *whom I serue from myne elders wyth pure conscience, that wythoute any cesynge I make mencion of the in my prayers nyght and daye, desyrynge to se the, myndfull of thy teares: so that I am fylled wyth ioye, wen I call to remembraunce the vnfayned fayth that is in the, whych dwelt fyrst in thy grannd mother Lois, and in thy mother Eunica: ‡ I am assured that it dwelleth in the also.

B Wherfore I warne the that thou stere vp *i.tim.iiij.d. ‡Rom.viii.c. the gyfte of God whych is in the, *by ý put tynge on of my handes. ‡ For God hath not gyuē to vs the spryte of feare: but of power, *Roma.i.b and of loue, and of sobrenes. * Be not thou therfore ashamed of the testimonye of oure ‡Ephe.iii.a Lorde, nether be ashamed of me ‡ whych am hys preloner: but suffre thou aduersite wyth the Gospell, accordinge to ý power of God, *Titus.iii.b Ephe.i.a. whych *saued vs, and called vs wyth an holy callynge, not accordyng to our dedes, but accordynge to hys owne purpose and grace, whych was geuen vs thorowe Christ Jesu (before the worlde beganne) but is nowe declared openly by the appearynge of our sauioure Jesu Christ, *whych hath put away C *i.Cor.xv.g Hebre.ii.d ‡Rom.i.a and.xi.c i.Timo.ii.b. death, and hath brought lyfe and immortalite vnto lyght thorowe the Gospel, ‡ whervnto I am apoynted, a preacher ‡ Apostle, and a teacher of the Gentyls: for the whych cause I also suffre these thynges: Neuertheless, I am not ashamed. For I knowe, and am sure, that he (in whome I haue put my trust) is able to kepe that whych I haue cōmytted to his keppynge, agaynst that daye.

D *Se that thou haue the ensample of the *i.tim.iiii.b Titus.ii.b i.Pet.v.a holsome wordes, whych thou hast heardde of me with fayth and loue that is in Christ Jesu. That good thynge whych was commyttted to thy keppynge, holde fast thorowe ý holy goost, whych dwelleth in vs. This ý knowest, howe that all they wyche are in Asia, be turned frō me: of whych sorte are Phigelus and Hermogenes. The Lorde geue mercye vnto the householde of Onesyphorus for he ofte refreshed me, *‡ was not ashamed of *Roma.i.a my chayne: but when he was at Rome, he sought me out very diligently, ‡ founde me. The Lorde graunt vnto hym that he maye fynde mercye wyth the Lorde at that daye. And in how many thynges he ministred vnto me at Ephesus, thou knowest very well.

¶ The.ii.Chapter. ✠

¶ Lyke as in the fyrst chapter, so here he exhorteth him to be constant in trouble, to suffre manly, & to abyde in the wholsome doctryne of our Lorde Jesus Christ.

THou therfore my sōne, be strōge I in ý grace (ý is thorowe Christe Jesu) ‡ in the thynges that thou hast herd of me be many wytnesses. The same cōmytte thou *to *Titus. faythful men, whych shalbe apte to teache other also. Thou therfore suffre afflicciōs as a good soudyer of Jesus Christ. No man ý warreth, entāgleth hym selfe with worldly busynes, ‡ that because he maye please hym which hath chosen hym to be a soudyer. And though a man stryue for a mastery, yet is he not crowned, excepte he stryue lawfully. *The husbandman ý laboureth, must fyrst *i.Cor.ix receaue of the frutes. Consyder what I saye The Lorde geue the vnderstandynge in all thynges. ✠

Remēber that Jesus Christ * of the sede B *Math.i. of Dauid, rose agayne frō death accordynge *Roma.i.a to my Gospell, wherin I suffre trouble as an euell doar, euen vnto bōdes. But ý word of God was not bounde. Therfore * I suffre *Actes.ix all thynges, for the electes sakes, that they myght also obtayne the saluacion, which is in Christ Jesu, wyth eternall glorye.

It is a true sayeng * for yf we be deed wt *Roma.vi hym, we shall also lyue wyth hym. ‡ Yf we ‡Rom.viii be pacient, we shall also raygne wyth hym. *Yf we denye hym, he also shall deny vs. Yf *Iude.i ‡Roma.i we beleue not, ‡ yet abydeth he faythfull. He Num.xiii can not denye hym selfe. Of these thynges put them in remembraunce, and testifye before the Lorde, that they folowe no contencious wordes: whych are to no profyte, but to the peruertynge of the hearers.

Studyp to shewe thy selfe laudable vnto C God, a workmā that nedeth not to be ashamed distributynge the worde of truth iustly *As for vngodly vanities of voyces, passe *i.Tim.i. and.vi.b thou ouer them. For they wyll encreace vnto greater vngodlynes, & theyr wordes shal fret euen as doeth the disease of a cancre: of whose nombre is * Hymeneus and Piletus, *i.Tim.i whych (as concernynge the trueth) haue erred, sayenge, that the resurrection is past all redy, and do destroye the fayth of some.

But the sure groude of God standeth styl, and hath this seale: * ý Lord knoweth them *Joha.x.f that

that are his. And let euery man that calleth
D of the name of Christ, depart from iniquite.
Notwythstondynge * in a greate house are
not onely vesseis of golde, and of syluer but
also of wood and of erthe: some for honoure
and some vnto dyshonoure. Yf a man ther-
fore pourge him selfe frō suche mē, he shalbe
a vessell sanctyfyed vnto honoure, mete for
the vses of the Lorde, and prepared vnto all
good workes.

Lustes of youth auoyde, but folow rygh-
weslnes, fayth, loue and peace, with thē that
call on the Lorde wyth a pure herte. * Fo-
lyshe and vnlearned questyons put from
the, knowynge, ý they do but gendre strife.
The seruaunt of the Lorde must not strynge:
but be gentle vnto all men * apte to teache,
and one ý can suffre ý euyl with meaknes, ⁊
can tinforme them that resyst. (the trueth) yf
that God at eny tyme wyll geue them repē-
taunce, for to knowe the trueth: ⁊ that they
maye come to them selues agayne out of ý
snare of ý deuyll, wyych are holden captyue
of hym at hys wyll.

¶ The. iii. Chapter.

¶ He prophesyeth of the parelous tymes: setteth oute
ypocrites. Persecucyon for the Gospell.

I Hys knowe, that * in the laste
dayes shall come parelous ty-
mes. For men shalbe louers of
theyr owne selues, couetous,
boasters, proude cursed spea-
kers, disobedient to fathers and mothers,
vnthankefull vngodlye, vnkynde, truce-
breakers, false accusers, riatous, fearce, de-
sysers of them wyych are good, traytours,
heady, hye mynded, gredy vpon voluptcous
nes more then the louers of God, hauinge a
similitude of godlynesse, but haue denyed ý
B power therof: and soch abhorre. For of this
sorte are they * wyyche entre into houses,
and bryngе into bondage wemē laden with
synne, wyyche wemen are led wyth diuers
lustes, euer learnynge, ⁊ neuer able to come
vnto the knowledge of the trueth.

* As Jannes ⁊ Jambres withstode Mo-
ses, euen so do these also resyste the trueth:
¶ men they are of corrupt myndes, and lewde
as concerninge the fayth: but they shall pre-
uayle no lenger. For theyr madnes shalbe
vttered vnto all men euen as theyrs was,
but thou haste sene the experience of my do-
ctryne, fashyon of lyuynge, purpose, fayth,
longe sufferynge, loue pacience, persecucyōs,
and afflyccyōs wyych happened vnto me at
Antioche, at Iconium, and at Lystra: which
persecucyons I suffered paciently. And frō
them all, the Lorde delyuered me. Yet, and
* all they that wyll lyue godly in Christ Je-
su, shall suffre persecucyon. But the euyll
men and deceauers shall wexe worse and
worse, whyl they deceaue and are deceaued
them selues.

But continue thou in the thinges wyych D
thou hast learned, which also were committ
ted vnto the, knowyng of whom thou hast
learned them, and for as moche also as * of a
chylde thou hast knowē the holy scriptures
which are able to make the lerned vnto sal-
uacyon thorowe ý fayth wyych is in Christ
Jesu. * All scripture geuen by inspyracyon
of God, is profitable to teache, to improue,
to amende and to instruct in rygheteweslnes,
that the man of God maye be perfecte ⁊ pre-
pared vnto all good workes.

¶ The. iiii. Chapter.

¶ He exhorteth Timothe to be feruent in the worde ⁊
to suffre aduersyte, maketh mention of his owne death,
and bydeth Tymothe come vnto hym.

I Testifye therfore before God, and A
before ý Lord Jesu Christ, whiche
shall iudge the quycke and deed at
hys appearynge in hys kyngdom,
preache thou the worde, be feruēt, in season,
⁊ oute of season. Improue, rebuke, exhorte,
with all longe sufferyng and doctryne. For
the tyme wyl come, when they shal not suf-
fer wholsome doctrine: but after their owne
lustes shall they (whose eares ytche) get thē
an heepe of teachers, and shall wythdrawe
theyr eares from the trueth, and shalbe tur-
ned vnto fables. But watche ý in all thyn-
ges suffre afflicyōs, do the worke thorowe-
lye of an Euāgelyst, fulfyll thyne offyce vn
to the vtmost. (Be sober)

For I am nowe ready to be offered, and B
the tyme of my departynge, is at hande. I
haue foughte a good fygh, I haue fulfylled
my course. I haue kepte the fayth. Frō hēce
forth there is layde vp for me * a crowne of
rygheteweslnes, wyych the Lorde (that is a
rygheteous iudge) shall geue me at ý daye:
not to me onely, but vnto all them also that
loue his commynge. Do thy diligēce ý thou
mayest come shortly vnto me.

For Demas hath forsaken me, and lo-
ueth thys present worlde, and is departed
vnto Thessalonica. Crescens is gone to Ga
lacia, Titus vnto Dalmacia. Onely Lucas C
is with me. Take * Marke, and bringe him
wyth the. for he is profyytable vnto me for
ý mynistracion. And Tychycus haue I sent
to Ephesus. The cloke ý I lefte at Troa-
da with Carpus, (when ý commest) bryngе
wyth the, and the bokes, but specially the
partchement. Alexander the coppersmyth
dyd me moche euyll: the Lord rewarde hym
according to hys dedes, of whom be thou
ware also. For he hath greatly wythstande
oure wordes.

At my fyrst answeryng, no man assisted me, but all forsoke me. I praye God, that it maye not be layde to theyr charges: ✠ Notwithstandyng the Lorde, assysted me, and strenghted me, that by me the preachynge shulde be fulfylled to ý vtmost, and that all ý Gentyls shuld heare. And I was delyuered out of the mouth of the lyon. And the Lorde shall delyuer me from all euyll doynge, and shal kepe me vnto hys heuenly kingdom. To whom be prayse for euer and euer. Amen. ✠

*Acte.xiii.a Roma.xvi.a iii.Tim.i.d *Actes.xx.b. and.xxi.f

Salute Prisca and *Aquila, & the houshold of *Onesiphorus, Erastus abode at Corinthum. * Trophimus haue I lefte at Mylytum sycke. Do thy diligēce, that thou mayest come before wynter. Eubolus greteth the, and so doth Pudeus, and Linus, Claudia, and all the brethren. The Lorde Jesus Christ be wyth thy spirete. Grace be with you. Amen.

¶ The secōde Epistle vnto Timothe, was written from Rome, when Paul was presented the seconde tyme vnto the Emperoure Nero.

The Epistle of sayntt Paul vnto Titus.

¶ The fyrst Chapter.

¶ Paul exhorteth Titus to ordeyne prestes or bysshoppes in euery cytye, & declareth what maner of men they ought to be that are chosen to that offyce, and chargeth Titus to rebuke soche as withstande the Gospell.

A PAul the seruaunt of God, & apostle of Jesu christ accordynge to ý fayth of goddes electe, and according to the knowledge of ther trueth, wyych is after godlynes in ý hope of eternal lyf, which *God (that cannot lye) promised before the worlde beganne: but hath opened his word at ý tyme appoynted thorowe preachynge, wyche is commytted vnto me, accordynge to the commaundement of God oure saueoure To * Tytus hys naturall sonne after the commen fayth.

*Roma.iii.a *ii.cor.viii.c

ii.Tim.i.a. ii.Tim.i.a

*Grace mercy & peace frō God the father & from the Lord Jesu Christ oure saueoure.

B For this cause left I the in Creta, ý thou shuldest reforme the thynges that are vnperfect, & shuldest * ordeyne elders in euery cytie, as I had appoynted the. If eny be blamelesse, the husbande of one wyfe, haynge faytfull children, wyych are not slaundred of ryote, nether are disobedient. * For a bysshope muste be blamelesse, as the stewarde of God: not stubborne, not angrye * not geuen to moche wyne, no fyghter, not geuē to fylthy lucre: but a keper of hospytalyte, one ý loueth goodnes, & (prudent) sobre, ryghteous godly, temperat, and suche as cleueth vnto the true worde of doctryne, that he maye be able also to exhorte by wholsome learning & to improue them that saye agaynst it.

*ii.Tim.ii.a *i.Tim.iii.a

*i.Tim.iii.b

C For there are many vnruly and talkers of vanite, and disceauers of myndes, specially they that are of the circumcysyon, whose mouthes must be stopped * wyche peruert whole houses, teaching thinges which they ought not, because of fylthy lucre. One of thē selues (euen a prophete of theyr owne) sayd: The Cretiās are alwayes lyars, euill beastes, slowe belyes. This wytnes is true wherfore rebuke thou thē sharply that they maye be sounde in ý fayth, not takyng hede to Jewes fables and commaūdementes of men that turne a waye the trueth. * Vnto ý pure, are all thinges pure: but vnto thē that are defyled and vnbeleuynge, is nothynge pure: but euen the mynde and conscyence of them is defyled. They cōfesse ý they knowe God: but with the dedes they denye hym seinge they are abominable and disobediēt, & vnapte vnto euery good worcke.

*i.Tim.iii.a

¶ The.ii. Chapter.

¶ Detelleth hym howe he shall teache all degrees to behaue them selues.

A BUt speake thou ý thinges which become wholsome learnig. That ý elder mē be sober, sage, discrete, sounde in the fayth, in loue, in patience: the elder * wemē lyke wyse, that they be in soche raymēt as be commeth holynes, not beinge false accusars, not geuē to moch wyne, but that they teache honest thynges, to make the younge wemen sobre mynded, to loue theyr husbandes, to loue theyr chyldrē, to be discrete, chast, husweffy, good, obedient vnto theyr husbādes, that tye worde of God be not euyl spokē of. Yong mē lyke wyse exhorte, that they be sobre mynded.

*i.Tim.v.a

B * In all thinges shewe thy selfe an ensample of good worckes in the doctryne, wyth honestye, grauitye, and with the wholsome worde wyche cannot be rebuked: that he wyche wythstandeth, maye be asshamed, haynge no euell thynge to saye of you.

*i.Tim.iii.b i.Pet.v.a

* Exhorte seruauntes, to be obedient vnto theyr owne masters, and to please thē in all thinges, not answeryng agayne, nether to be pickers, but ý they shewe all good faythfulnes, that they maye do worshyppe to the doctryne of God oure saueoure in all thynges. ✠ For ý grace of God, that bryngeth saluacyon vnto all men, hath appeared and teacheth vs that we shulde denye vngodlynes and * wordly lustes, and that we shulde lyue soberly, and ryghteously, and godly in thys

*Epho.vi.a i.Pet.ii.d Colo.iii.d i.Tim.vi.a

*i.John.ii.a

thys present worlde, lokynge for that blessed hope and appearynge of the glory of the greatt God, & of oure sauioure Jesu Christ, wych * gauc hym selfe for vs, to redeme vs from all vnrygheteousnes, and & to pourge vs a peculyer people vnto him selfe, * feruently geuen vnto good workes. These thinges speake, and exhorte, ✠ and rebuke, with al feruentnes of commaundyng. * Se that no man despyse the.

¶ The.iii.Chapter.

¶ Of obedience to loche as be in auctorytie. He warneth Titus to beware of folyshe and vnprofytable questyons.

A Arne the * that they submytte them selues to rule & power: that they obey ý officers: ý they be ready vnto euery good worke: that they speake euyll of no man: ý they be no fygh ters, but gentyle, shewynge all mekenes vn to all men. For we oure selues also were cōtyme foolyshe dysobedyent, deceaued, seruynge diuerse lustes, and volupteousnes, lyuynge in malycyousnes and enuye, full of hate hatynge one another.

B ✠ But after that the kyndnes and loue of oure saueoure God to manwarde appeared, * not by dedes of rygheteweslnes wych we wrought, but accordynge to his mercye he saued vs * by the fountayne of the newe byrth, & renuynge of the holy goost, wyche he shed on vs aboundantly, thorowe Jesus Christ oure saueoure, that we iustifyed * by his grace, shulde be made heyres accordyng to ý hope of eternall lyfe. ✠ Thys is a true sayynge.

C Of these thinges I wyll that thou certifye, that they wych beleue in God, mygbt be diligent to go forwarde in good workes For these thynges are good and profytable vnto men, * folyshe questyons, and genealogies, and braulynge, thorowe stryuynges aboute ý lawe, auoyde: for they are vnprofytable and superfluous. A man that is an auctor of sectes, * after the fyrst and the seconde admonicyon auoyde: knowyng, that he (that is loche) is peruerted & sinneth euen damned by hym selfe.

D When I shall sende Artemas vnto the, or Tichycus be dilygent, to come, to me vnto Nichopolis: For I haue determyned there to winter. Bringe zenas ý lawear & Apollos on theyr iorney diligently, ý nothing be lackyng vnto the. And let oures also learne to excel in good workes, as farforth as nede requyreth, that they be not vnfrutefull. All ý are wt me, salute ý. Grete the that loue vs in the fayth. Grace be wyth you all. Amen.

¶ Wrytten from Nichopolis a cytie of Macedonia.

The Epistle of sayynte Paul vnto Philemon.

¶ Der loyeth to heare of the fayth and loue of Philemon, whō he desyreth to forgeue hys seruaunt Onesimus, and louyngly to receaue hym agayne.

Paul ý ploner of Jesu Christ A and brother Timothe.

Unto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus oure felowe soudier and to the cōgregacyon that is of thy house.

* Grace be vnto you and peace, frō God oure father, & from the Lorde Jesus Christ. *i. Cor.i.a ii. Cor.i.a Gala.i.a

I thanke my God, makynge mencyon alwayes of ý in my prayers, wyen I heare of thy loue & fayth, which thou hast toward the Lorde Jesu, and to warde all sayntes, so that the fellyschyppe of thy fayth is frutefull in the knowledge of euery good (worke) B whyche is in you towarde Jesu Christ. For we haue greate iope and consolacyon in thy loue: because that by the (brother) the sayntes hertes are comforted.

Wherfore, though I mygbt be bolde in Christ to commaunde the that, wych was thy dewtie to do: yet for loues sake I rather beseche the, though I be as I am, euen olde Paul, & nowe a presoner of Jesu Chryste. I *ij. Cor.iiii.b beseche the for my sonne: * Onesimus whō I haue begotten in my bondes, (wyche in tyme passed was to ý vnprofytable but nowe profytable both to the & to me) whom I haue sent home agayne. Thou therfore receyue hym, ý is to sayne myne owne bowels, whō I wold fayne haue retayneth with me ý in thy steade he mygbt haue ministred vnto me in the bondes of the Gospell. Neuertheleslle, without thy mynde wolde I do nothinge, ý the good wych thou deest, shulde not be as it were of necessite, but willyngly.

For hapely he therfore departed for a season, that thou shuldest receaue him for euer net nowe as a seruaūt: but aboue a seruaūt, euen a brother beloued, specially to me: but howe moche more vnto the, both in ý flesche, and also in ý Lorde. If thou count me therfore a felow, receaue hym as my selfe. If he D haue done the anye hurt, or oweth ý ought. ý laye to my charge. (I Paul haue wrytten it wyth myne owne hāde) I wyll recōpense it. So that I do not sayne to the, howe that thou oweest vnto me euen thyne owne selfe also. Euen so brother, let me enioye the in ý Lorde: Comforte my bowels in the Lorde. Trustynge in thyne obedience. I wrote vnto the, knowyng, that thou wyt also do more

then

then I say: Moreouer, prepare me lodginge for I truste that thorowe the helpe of youre prayers, I shalbe geuen vnto you. Ther salute the, Epaphras my felowe preſoner in Christ Jesu, Marcus, Aristarcus, Demas, Lucas, my helpers. The grace of oure Lord Jesu Christ be with your spyrete: Amen.

¶ Sent from Rome by Onesimus a seruaunt.

The Epistle of saynte Paul the Apostle vnto the Hebrues.

¶ The first Chapter. ✠

¶ Howe God dealt louyngly w̃ them of the olde tyme in sendynge them hys prophetes, but moche more merey hath he shewed vs in that he sent vs his owne sonne. Of the moost excellent glory of Jesus Christ, wyche in all thynges is lyke to hys father.

A GOd in tyme paste diuersly & many wayes, spake vnto ꝑ fathers by Prophetes: but in these laste dayes he hathe spokē vnto vs by his owne sonne, whom he hath made heyre of al thinges * by whō also he made ꝑ worlde. ‡ Wyche (sonne) beynge ꝑ bryghtnes of hys glorye, & the very ymage of hys substāce rulynge all thynges wyth the worde of hys power, hath by hys owne person pourged oure synnes, and sytteth on the ryghthande of the maiestye on hye: beynge so moche more excellēt then the aungels, as he hath by inheritaunce obtyned a more excellent name then they.

* Colls. i. c.
‡ Sapi. viii. d

B For vnto wyche of ꝑ aungels sayde he at eny tyme: * Thou art my sonne, thys daye haue I begotten the? And agayne ‡ I wyll be hys father, and he shalbe my sonne. And agayne, when he bryngeth in the fyrste begotten sonne into the world, he sayth: ‡ And let all the aungels of God worshyppe hym And vnto ꝑ aungels he sayth: ‡ He maketh hys aungels spyretes, and hys mynystres a flamme of fyre. But vnto ꝑ sonne he sayth. * Thy seate (O God) shalbe for euer and euer. The scepter of thy kingdome is a ryght scepter. Thou hast loued ryghteousnes, and hated iniquite. Wherfore, god, euē thy God hath anoynted the with the oyle of gladnes aboue thy felowes.

* Psal. ii. a
Deut. xxxi. e
‡ Hebr. i. b
* Psal. xcvii. a
‡ Psal. civ. a
* Psal. xlv. b

* And thou Lord in the begynnynge hast layde ꝑ foundacion of the erth. And the heauens are the workes of thy handes. They shall perysshe, but thou endurest, and they all shal were olde also as doth a garment: & as a vesture shalt thou chaūge them, & they shalbe chaunged. But ꝑ art euen the same and thy yeres shal not fayle. ¶ Unto which of ꝑ aungels sayd he at eny tyme: * Syt on my ryght hāde, tyll I make thyne enemyes thy fote stole? Are they not all ministringe spyretes, that are sent to minyster, for theyr sakes wyych shalbe heyres of saluacyon?

* Psal. cx. a
Mat. xxii. b
1. Cor. xv. b

¶ The. ii. Chapter.

¶ He exhorteth vs to be obedient vnto ꝑ newe lawe which Christ hathe geuen vs and not to be offended at the infirmyte & lowe degree of Christ, because it was necessary that for oure sakes he shulde take soche an humble state vpon him that he myght be lyke vnto hys brethren.

Therfore, we ought to geue the more ernest hede to ꝑ thynges ꝑ are spokē vnto vs, least at anye tyme we perysshe. For yf the worde which was spokē by aungels was stedfaste: And euery trāsgression & disobediēce receaued a iust recōpense of reward howe shal we escape, yf we desyse so great saluacyō, which at ꝑ fyrst began to be preached of the Lord him selfe, and was confyrmed vnto vs ward, by them that heard it? * God bearynge wytnes therto, both wyth sygnes and wonders also & with diuers miracles, and gyftes of the holy goost, accordinge to hys owne wyll.

I

* Mar. xvi.

For vnto ꝑ aungels hath he not subdued the worlde to come, wherof we speake, but one in a certayne place wytnessed, sayinge, * What is man: that thou art myndfull of hym? Or the sōne of man, that thou visitest hym? Thou madest hym a lyttle lower then the aungels: ꝑ hast crowned hym wyth honour & glory, and * hast set hym aboue the workes of thy handes. Thou hast put all thinges in subiecciō vnder hys fete. In that he put all thynges vnder hym, he lefte nothinge that is not put vnder him. Neuerthelesse, we se not yet all thinges subdued vnto hym: but hym that was made lesse then the aungels, we se that it was Jesus, wyche is crowned wyth glory and honour for the sufferynge of death: that he by the grace of God, shulde tast of deeth for all men.

B

* Psal. viii. a and. cxliii. a
* Psal. viii. b
1. Cor. xv. b

For it became him, for whō are all thynges and by whom are al thinges (after that he had brought many sonnes vnto glory) ꝑ he shulde make the Lorde of theyr saluacyō perfecte thorowe afflycyons. For both he that sanctifyeth and they wyych are sanctifyed, are all of one. For wyche causes sake he is not a shamed to call them brethren, sayinge: I wyll declare thy name vnto my * brethren, in the myddes of the congregacion wyl I prayse the. And agayne: I wyll put my truste in hym. And agayne: beholde, here am I and ꝑ chyldren whom God hath geuen me.

C

* Psal. xxii. a
John. xx. b

For as moche then as ꝑ chyldren are partetakers of flesshe & blonde, he also hym selfe lyke-

lykewyse toke parte wyth them that (thorowe deeth) he myght expell hym that had lordshyppe ouer deeth, that is to saye ý deuyll, and that he myght delyuer thē, wyych thorowe feare of deeth were all the yre lyke tyme subdued vnto bondage. For he in no place taketh on hym ý aungels: but the seed of Abrahā taketh he on hym. Wherfore, in all thynges it became hym to be made lyke vnto hys brethren, ý he might be mercifull, and a faythfull hye Preste in thynges concernynge God, for to pourge the peoples synnes. For in that it fortuned hym selfe to be tempted, he is able to sucker thē also that are tempted.

¶ The.iii.Chapter.

¶ He requyreth vs to be obedyent vnto the worde of Christ, wyyche is more worth then ý ceremoniall lawe of Moses. The punysshement of suche as wyll neder harden their hartes.

I Therfore holy brethrē, partakers of ý celestial callynge consyder ý ambassadour & hye prest of oure professyō Chryste Iesus, howe ý he is faythfull vnto hym ý put him in ý offyce, euen as was Moses in all hys house. For loke howe moche honoure he (ý hath buylded a house) hathe more then the house it selfe, so moche honour he is coūted worthy of more then Moses. For euery house is buylded of some mā. But he ý ordeyned all thynges is God. And Moses verely was faithful in all his house as a minister, to beare wytnes of those thinges wyyche were to be spoken afterwarde. But Chryste as a sonne, hath rule ouer the house, whose house are we, yf we holde fast the confydence and * the reioysynge of that hope, vnto the ende.

Wherfore (as the holy goost sayth:) to daye yf ye wyll heare hys voyce, harden not
B poure hertes, as in the prouokynge, in the daye of temptacyon in the wyldernes, wher poure fathers tempted me, proued me, and sawe my workes. xl yeare. Wherfore I was greued wyth ý generacyon, and sayde: They do all waye err in their hertes: they verely haue n ot knowen my wayes, so ý I sware in my wrath: they shal not enter into my rest: Take hede brethrē, lest at any tyme there be in anye of you a frowarde hert subiect vnto vnbelefe, that he shulde departe from the lyuynge God: but exhorte ye one another daylye, wyyle it is called to daye, lest eny of you were harde harted thorowe the deceytfulnesse of synne.

We are made partetakers of Christ, yf
C we kepe sure (vnto the ende) the begynnyng of the substance, so longe as it is sayde: to daye yf ye wyll heare his voyce, harden not your hertes, as in the prouokynge, for some when they hearde, dyd prouoke: howe be it not al ý came out of Egypt by Moses. But
D wō whō was he displeased. xl. yeares? Was he not displeased with thē that had synned, whose carkases were ouer throwen in the desert? To whom sware he that they shuld not enter into hys reste, but vnto them that were not obedient? And we se, ý they coulde not enter in, because of vnbelefe.

¶ The.iiii.Chapter.

¶ The Sabboth or rest of the Christen: punysshement of vnbeleuers: the nature of the worde of God.

I Et vs feare therfore, lest eny of you (forsakynge ý promes of entryng into hys reste) shulde seme at anye tyme to haue bene disapoynted. For vnto vs is it declared, as well as vnto them. But it profyted not them, that they hearde the word: because they which hearde it, coupled it not with fayth. For we which haue beleued, do enter into hys reste, as he sayde. Euē as I haue sworne in my wrath: they shall not enter into my reste. And that spake he verely lōge after that the workes were made, and the foundacyon of ý worlde layde. For he spake in a certayne place of ý seuenth daye, on this wyse. * And God dyd rest the seuenth daye from all hys workes. And in thys place agayne: They shall not enter into my rest. * Gene.ii.a I

Seynge therfore it foloweth, that some
B muste enter ther into, and they (to whom it wast first preached) entred not theri for vnbelefes sake, he appoynte th a certayne daye after so lōge a tyme sayyng in Dauid (as it is rehearsed) this daye yf ye wyll heare hys voyce, hardē not your hertes. For yf Iosua had geuen thē rest, then wolde he not afterwarde haue spoken of another daye. There remayneth therfore yet a reste to the people of God. For he that is entred into hys reste hath ceased also from hys owne workes, as God dyd from hys.

Let vs studyr therfore to entre into that
C rest, lest eny man fall after the same ensample of vnbelefe. For the worde of God is quycke, and mygthy in operacyon, and sharper then eny two edged swearde: & entreth through, euen vnto the diuidynge a sonder of the soule and ý spryte, and of the iopntes and the mary: & is a discerner of the thoughtes and of the intentes of the hert: nether is ther eny creature that is not manifest in the syght of hym: But all thynges are naked and open vnto ý eyes of hym, of whom we speake.

Seynge then, that we haue a great hye
D preste which is entred into heauen (euen Iesus the sonne of God) let vs holde ý profes-
E syon: (of oure hope) For we haue not an hye preste, which cannot haue cōpassyō on oure infyrmites: but * was in all poyntes tempted, lyke as we are: but yet wythout synne. * Philip.ii.a
Let vs therfore go boldely vnto the * seate * Exod.xxv.b

of grace

of grace, that we maye obtayne mercy, and
fynde grace to helpe in tyme of nede.

¶ The. v. Chapter. ✠

¶ Christ is oure hye preste, and seate of grace, & moze excellent then the hye prestes of the olde lawe.

A For euery hye preest that is take from
among men, is ordeyned for men, in
* Leui. ix. b thynges pertaynynge to God * to offer gyftes and sacrifyces for synne, whyche
can haue compassyon on the ignorauunt, and
on them ỳ erre out of the waye, for as moche
as he hym selfe also is compassed wyth in-
firmytie. And for ỳ same infirmyties sake
he is bounde to offer for synnes, as well for
hym selfe, as for the people. And no man ta-
keth honoure vnto hym selfe, but he that is
called of God, as was Aaron.

Euē so Christ also glorified not hym selfe,
B to be made the hye preste: but he that sayde
* Psal. ii. b vnto hym, * thou art my sonne, thys daye
Actes. xiii. c haue I begotten the, glorifyed hym. As he
Hebre. i. b sayeth also in another place: ‡ thou art a
‡ Psal. cx. b Preste for euer after the order of Melchise-
dech ‖ which in ỳ dayes of his flesche, whan
he had offered vp prayers and supplicaciōs,
with stronge cryinge and teares (vnto hym
that was hable to saue him from deeth) and
was heard because of his reuerēce, though
he were ỳ sonne * (of God) yet learned he obe
dience, by these thynges whych he suffred: &
he beynge perfecte, was the cause of eternal
saluacyon vnto all them that obeyed hym:
and is called of God an hye Preste, after the
order of Melchisedech.

C Wherof we wolde speake many thynges
but they are harde to be vttered: seynge ye
are dull of hearynge. For when as concer-
ninge the tyme, ye ought to be teachers, yet
haue ye nede agayne, that we teache you the
fyrst principles of the word of God: and are
* 1. Cor. iii. a become soche as haue nede of * mylke: and
not of stronge meate: for euery man that is
fed with mylke, is inexperte in the worde of
rygheteoulnes. For he is but a babe. But
stronge meate belongeth to them that are
perfecte, euē those, whych (by reason of vse)
haue theyr wittes exercised to discerne both
good and euyll.

¶ The. vi. Chapter.

¶ He goeth forth vnto the thyng that he began in the latter ende of the fyfte chapter, & exhorteth chē not to fayne, but to be stedfast and patyent: for so moche as God is sure in hys promesse.

A Therfore, leauynge the doctrine, ỳ per-
taynyth to the begynnynge of Christ-
sten men, let vs go forth vnto perfec-
cyon, not layenge agayne the foundacyō of
repentaūce from deed workes and of fayth
towarde God, of baptisinges, of doctryne,
and of layinge on of handes, and of resurrec
cion from deeth, and of eternall iudgement.
* Actes. xiii. b and. xviii. c And so wyll we do * If God permytte.
For it can not be that they whych were once
lyghted, and haue tasted of the heauenlye
gyft, and wer become partakers of the holy
goost, and haue tasted of the good worde of
God, and the power of the worlde to come:
* yf they fall awaye (and as concernynge
thē selues crucifie the sōne of God a fresche, * Math. xii. Luc. xi. Hebre. x.
and make a mocke of hym) that they shulde
be renued agayne by repentaunce.

For the erth whych drynketh in ỳ rayne
that cōmeth oft vpon it, and bringeth forth B
herbes met for them that dresse it, receaueth
blessynge of God. But that grounde which
beareth thornes and brypars, is reproued, &
is nye vnto cursynge: whose ende is to be
burned. Neuertheleſſe (deare frendes) we
trust to se better of you, and thynges which
accōpany saluaciō, though we thus speake.
For God is not vnrygheteous * ỳ he shulde C
forget youre worke and laboure that proce
deth of loue, whyche loue ye shewe in hys
name, which haue ministred vnto ỳ sayntes
and yet minister. Yee, & we desyre, ỳ euery
one of you shewe the same diligence, to the
full stablyshinge of hope, euen vnto ỳ ende,
that ye faynt not, but be followers of them,
whych thorowe fayth and patience receaue
the inheritaunce of the promyse.

For when God made promes to Abrahā
because he had no greater to sweare by: he ‡ Gene. xii.
sware by him selfe, sayinge: Surely I wyll
blesse the, and multiplie the in dede. And so
after ỳ he had tarryed patiently, he enioyed
the promes. For men verely sware by hym D
that is greater then them selues, and * an * Exo. xx.
othe to confyrme the thynge, is to them an
ende of all stryfe. Wo God wyllynge very
aboundantly to shewe vnto the heyres of
promes, the stablenes of hys coūsayl, added
an oth: that by two immutable thynges (in
whych it was vnpossyble that God shulde
lye) we myght haue a stronge consolacyon.
whych hitherto haue fled, for to holde fast ỳ
hope that is set before vs, whyche hope we
holde as an ancre of the soule both sure and
stedfaste, whyche hope also entreth in, into
those thynges which are wyth in the vayle,
where the fore runner is for vs entred, euen
Jesus, that is made an * hye preste for euer, * Heb. vii.
after the order of Melchisedech.

¶ The. vii. Chapter.

¶ He compareth the priesthode of Christ vnto Melchisedech, but to be farre more excellent.

A This Melchisedech kynge of * Sa
lē (whyche beynge preste of ỳ most * Gen. xiii.
hye God, met Abraham, as he re-
turned agayne from the slaughter
of ỳ kynges, and blessed hym: to whom also
Abraham gaue tythes of all thynges) fyrst
is called by interpretacyō kynge of ryghte-
wesnes: after that, kyng of Salem (that is
to saye

to saye, kynge of peace) wythout father
wythout mother, wythout kynne, and hath
nether begynning of dayes, nether yet ende
of lyfe: but is lykened vnto ý sonne of God
and continueth a preste for euer. Consyder
what a man this was, vnto whom also the
patriarcke. Abrahã gaue tythes of ý spoy-
les. And verely * those chyldren of Leuy,
which receaue the offyce of the prestes, haue
a commaundement to take (according to
the lawe) tythes of the people, ý is to saye,
of theyr brethren, yee: though they sprynge
out of the loynes of Abrahã. But he whose
kynred is not counted among them, recea-
ued tythes of Abraham, and blessed hym ý
had the promises. And no man denyeth, but
that he wych is lesse, receaueth blessyng of
hym wyche is greater. And here men that
dye, receaue tythes. But there he receaueth
tythes, of whom it is wytnessed, that he lyu-
eth. And to saye the trueth, Leuy him selfe
also which vseth to receaue tythes payed ty
thes in Abrahã. For he was yet in the loy-
nes of hys father whan Melchysedech met
Abraham.

* If nowe therfore perfeccyon came by ý
presthod of ý Leuytes (for vnder that prest-
hod the people receaued the lawe) what ne-
ded it furthermore, ý another preste shulde
rise to be called after the order of Melchise
dech, and not after the order of Aaron? For
yf the presthod be translated, then of necessi
tie must the lawe be translated also.

For he of whõ these thynges are spoken
pertayneth vnto another trybe, of whõ ne-
uer man serued at the aultare. For it is eui-
dent that oure Lorde sprynge * of the trybe
of Iuda, of wyche trybe spake Moses no-
thinge concerninge presthod. And it is yet a
more euident thinge, yf after the similitude
of Melchisedech there aryse another preste,
which is not made after the lawe of the car-
nall commaundement: but after ý power of
ý endlesse lyfe. (For after thys maner doth
he testifye * thou art a prest for euer, after ý
order of Melchisedech) Then ý commaun-
demẽt that wẽt afore, is disanulled, becau-
se of weaknes and vnprofytablenes. For
* the lawe brought nothinge to perfeccyon:
but was an introducyõ to a better hope, by
ý wych we drawe nie vnto God. And ther-
fore is it a better hope, because ý thing was
not done without an othe. For those prestes
were made without an othe, but thys preste
wyth an othe, by him that sayde vnto hym.
* The Lorde sware, and wyll not repent:
Thou art a preste for euer after the order of
Melchysedech. And for ý cause was Iesus
a stablysher of a better testament.

And amonge them many were made pre-
stes, because they were not suffred to endure
by the reason of deth. But this mã (becau-
se he endureth euer) hath an euerlastẽg prest
hode: Wherfore, he is able also euer to saue
them to the vttemost, that come vnto God
by hym, seynge, he euer lyueth * to make in-
tercessyon for vs. *1. Tim. ii.a 1. Iohn. ii.b

For soche an hye Preste it became vs to
haue, wyche is holy, harmlesse, vndefyled,
separate from sinners, made hyer then hea-
uen. Which nedeth not dayly (as yõder hye
prestes) * to offer vp sacrifyce, fyrst for hys
owne synnes, and thẽ for ý peoples synnes.
For ý dyd he once, when he offered vp hym
selfe. * For the lawe maketh men prestes,
which haue infirmytie: but the worde of the
oth ý come sence the law, maketh the sonne
preste, which is perfecte for euermore. *Lev. ix.b *Hebr. v.a

The. viii. Chapter.

The offyce of Christ is more worthy then the pre-
stes offyce of the olde lawe, wyche was imperfecte,
and therfore abrogate.

A

OF the thinges which we haue spo-
ken, thys is ý ryth: that * we haue
soche an hye prest as sytteth on the
ryghte hãde of the seate of maiestye
in heauẽ, and is a minyster of holy thinges,
and of ý true tabernacle, which God pyghe,
and not mã. For euery hye preste is ordey-
ned to offer gyftes and sacrifyces: wherfore
it is of necessyte, that thys man haue some
what also to offer. For he were not a preste,
yf he were on ý erth where are prestes, that
according to ý lawe offer gyftes which ser
ue vnto the ensample, and * shadowe of hea-
uenly thynges: euen as the answere of God
was geuẽ vnto Moses, whẽ he was about
to fynyshe ý tabernacle * Take hede (sayde
he) that thou make all thynges according
to the patrone wych is shewed to the in the
mount. * Hebr. vi.d and. x.c *Colos. ii.c Hebr. x.a *Exo. xxv.b Acts. vii.c

But nowe hath he obtayned a presthode
so moche the more excellent, as he is the me-
diator of a better testamẽt, which was con-
fyrmed in better promyses. For yf ý fyrste
testament had bene soche, ý no faute cculde
haue bene founde in it, then shulde no place
haue bene sought for the seconde. For in re-
bukynge them, he sayth vnto them. * Be-
holde the dayes come (sayth the Lorde) and
I will fynyshe wpõ the house of Israel, and
vpon ý house of Iuda, a newe testamẽt: not
lyke ý testament that I made with their fa-
thers in that daye, when I toke them by the
handes, to leade them out of the lande of E-
gypte. For they contynued not in my testa-
ment, and I regarded thẽ not sayth ý Lord.
For this is the testament, ý I will make
with the house of Israel: After those dayes
(sayth ý Lord) I will put my lawes in their
myndes, & in theyr hertes I wyll wryte thẽ,
and I wylbe their God, and they shalbe my
people. And they shal not teache euery man
B C *Iere. xxxi.f

hys neyghboure, and euery mã hys brother, sayinge: knowe ý Lord: for they shall knowe me, from the least to the moste of them: For I wyll be merefull ouer theyr vnrygheteweslnes, & theyr synnes and theyr iniquities wyll I thinke vpon nomore. In that he sayth a newe testament, he hath worne out ý olde: For that whych is worne out & wexed olde, is redy to vanyshe awye.

¶ The. x. Chapter.

¶ The prophete & worthynesse of the olde testament and howe farre the newe exceileth it.

THe olde testament then had verely ordinances, and seruinges of God, and wordely holynes. ✠ For *ther was a fore tabernacle made, wherin was the lyght, and the table, & the shewe breed, whyche is called holy. But wythin ý seconde vayle was ther a tabernacle, which is called holyest of all, whyche had the goldē censer, and the arcke of the testament ouerlayde roundabont wyth golde, wherin was the golden pot with * Manna, and ‡ Aarōs rodde, that sprong and * the tables of the testament. Ouer the arcke wer the Cherubins of glory, shadowynge the seate of grace. Of whych thynges we cannot nowe speake particularly.

When these thinges were thus ordeyned, the prestes went alwayes into the fyrste tabernacle, whyche executed the seruyce of the holy thynges. But into the seconde wēt the hye preste alone *once euery yeare: not without bloud ‡ whych he offered for hym selfe, & for the ignorauncee of ý people. Wherwyth the holy goost thys signifyed, that the wayes of holy thynges was not yet opened, whyll as yet the fyrste tabernacle was standynge. which was a similitude for ý tyme then present, in which were offered gyftes and sacrifyces, that coulde not make the minister perfecte as partaynynge to the cōscience, wyth onely meates & drynckes, & diuers washinges and instrynges of ý flesche, which were ordeyned vntyll the tyme of reformacyon.

✠ But * Christ beynge an hye Preste of good thynges to come, came by a greater and a more perfecte tabernacle, not made with hādes: that is to saye, not of this buyldynge, nether by the bloude of goates and calues: but * by hys owne bloude he entred in once into the holy place, and founde eternall redempcyon. ✠

For ý the * bloud of oxen and of gotes & the asshes of a ponge kowe, when it was sprynckeled, purifyeth the vnclene, as touchynge ý purifyinge of ý flesche: howe moche more shall the bloude of Christ (whiche thorowe ý eternall spryte, offered hym self without spot to God) pourge your cōscience from deed workes, for to serue the lyuynge God?

And for this cause is he the * mediatour of the newe testament, ý thorowe death which chaunced, for the redemption of those transgressours that were vnder ý fyrst testament they which are called, myght receyue ý promysse of eternal inheritaunce. ✠ For where as is a testament, there must also (of necessitie) be the deth of him ý maketh the testamēt. For the testament taketh auctoritye when mē are deed: for it is yet of no value, as long as he that maketh ý testament is alyue: for which cause also neither the fyrst testament was ordeyned without bloude. For when Moses had declared all the cōmaundement to all the people accordynge to the lawe, he toke ý bloude of calues and of gootes, with water & purple wolle, and yslope, and sprynkled both the boke, & all the people, sayinge: *this is the bloude of the testament, whiche God hath appoynted vnto you. Moreouer, he sprynkled the tabernacle & bloude also, & all the mynistryng vessels. And almoost all thynges are by the lawe pourged & bloud, & without sheadyng of bloude is no remissiō.

It is nede then, ý the similitudes of heauenly thynges be purifyed with suche thynges: but that ý heauenly thynges them selues be purifyed with better sacrifyces then are those. * For Christ is not entred into the holy places that are made with hādes (which are simplitudes of true thynges) but is entred into very heauen, for * to appeare now in the syght of God for vs: not to offre hym selfe often * as the hye preest entreth into ý holy place euery yere with straunge bloude, for then must he haue often suffred syns the worlde began. But nowe in the ende of the worlde, hath he appeared ones, to put synne to flyghe by the offrynge vp of hym selfe. And as it is appoynted vnto all men, ý they shall ones dye, and then commeth the iudgement * euen so Christ was ones offred, to take awaye the synnes of many, & vnto ý that loke for hym, shall he appeare agayne without synne vnto salnacyon.

¶ The. x. Chapter.

¶ The olde lawe had no power to clense awaye synne, but Christ dyd it wyth offrynge of hys bodye ones for all. An exhortacyon to receyue this goodnesse of God thankefully with parcyence and stedfast fayth.

FOr the lawe (hauynge the * shadowe of good thynges to come, and not the very fashyon of the thynges them selues) can neuer with those sacrifyces whiche they offre, yeare by yeare contynuallye make the commers there vnto perfect. For wolde not then those sacrifyces haue cealled to haue ben offred, bycause that ý offerers ones pourged shoulde haue had no more conscience of synnes? Neuertheleslye, in those sacrifyces, is there mencyon made of synnes euerye yere. * For the bloude of oxen and of gootes can not take awaye synnes.

Wherfore

* Exo. xxvi.d
‡ Heb. ix.a
* Exo. xxv.c
* Exo. xxx.b
‡ Leui. xvi.b
* Heb. ix.b and. viij.a
* i. Pet. i.b
* Leui. xvi.a
* i. Tim. ii.a
* Exo. xxiv.
* Leui. xvi.
* Rom. vi. i. Pet. iij.a
* Colos. ii. Deu. xxi.
* Leui. xvi.

Wherfore, whē he cōmeth into the worlde he sayeth: * Sacrifice and offrynge ꝑ woldest not haue: but a bodye haste ꝑ ordeyned me: Burnt offerynges also for synne hast ꝑ not alowed. Then sayd I: lo, I am here. In the begynnynge of the boke it is wrytten of me, that I shuld do thy wyll, o God. Aboue, whē he sayeth: sacrifice & offryng, & burnt sacrifices and synne offerynges thou woldest not haue, nether hast ꝑ alowed thē (whyche yet are offered by ꝑ lawe) then sayde he: Lo, I am here, to do thy wyll, O God: he taketh awaye the fyrste to stabylshe the latter, by which wyll we are made holy, euen by ꝑ offerynge of ꝑ body of Iesu Christ once for all.

And euery preest is ready dayly ministrynge & offrynge often tymes one maner of oblacion, which can neuer take away synnes. But hys man after he hath offered one sacrifice for synnes, is set downe for euer * on ꝑ ryght hande of God, & frō hence forth tarryeth tyll hys foes be made hys fote stole. For wyth one offeryng hath he made parfyte for euer, them that are sāctified. The holy goost him selfe also beareth vs recorde, euen when he tolde before: Thys is the testament that I wyll make vnto thē: after those dayes (sayeth the Lorde) I wyll put my lawes in theyr hertes, & in theyr myndes wyll I wryte thē, & theyr synnes & iniquities wyll I remember nomore. And where remission of these thynges is, ther is nomore offerynge for synne.

Seynge therfore brethrē, ꝑ by the meanes of ꝑ blonde of Iesu * we haue lybertie to enter into ꝑ holy place, by the new and lyuyng way wyych he hath prared for vs, through the vayle (ꝑ is to saye, by his flesshe.) And seynge also ꝑ we haue an hye preest which is ruler ouer ꝑ house of God, let vs drawe nye w̄ a true herte in a sure fayth, sprynckeled in our hertes & the euel conscience put awaye & wasshed in our bodyes with pure water: let vs kepe ꝑ profession of our hope, w̄out wauerynge (for he is faythfull ꝑ promysed) & let vs cōsyder one another, to the intent that we may prouoke vnto loue, & to good workes, not forsakynge ꝑ felyship ꝑ we haue amōg our selues, as the maner of some is: but let vs exhorte one another, & so much the more, because ye se that the daye draweth nye.

* For yf we synne wylfully after that we haue receaued the knowledge of the trueth, ther remayneth nomore sacrifice for synnes but a fearful lokynge for iudgement, and vi olent fyre, wyych shall deuoure the aduersaryes. He ꝑ despiseth Moses lawe, dyeth wyth out mercye * vnder two or thre wytnesses: how much sorer (suppose ye) shall he be punyshed which treadeth vnder fote the sōne of God: & coūteth the blond of the testamēt, wherwith he was sanctifyed, as an vnholye thyng, & doth dishonour to ꝑ spryte of grace

For we knowe hym that hath sayd: * Iet belongeth vnto me to take vengeaūce. I wyll recōpence sayth ꝑ Lord: And agayne: ꝑ Lorde shal iudge his people. It is a fearful thynge to fall into the hādes of the lyuynge God. F

Call to remembraunce the dayes that are passed, in the wyche after ye had receaued lyght, ye endured a great fyght of aduersities, partly whyle all men wondred and gased at you for the shame & tribulacion that was done vnto you: partly, whyl ye became companions of them wyych so passed theyr tyme. For ye became partakers also of the afflicciones wyych happened thorow my hōdes, & toke in worth the spoylynge of youre goodes, & that wyth gladnes: knowynge in your selues, howe that ye haue in heauen a better & an endurynge substaūce. Cast not awaye therfore your confidence, wyych hath a great recompence of reward. For ye haue nede of pacience, that after ye haue done the wyll of God, ye myght receaue the promes. For yet a very lytel whyle, & he ꝑ shall come wyll come, and wyll not tarry. But * the iust shall lyue by fayth. And yf he wythdrawe hym selfe, my soule shal haue no pleasure in hym. It is not we that wythdrawe our selues vnto damnacion, but we partayne vnto fayth, to the wynnynge of the soule.

* Ezech. xxxvi. b. Psa. xciii. a Roma. xii. b

* Ebre. ii. a Roma. i. a Gala. iii. b

¶ The. xi. Chapter.

¶ What fayth is, and a cōmendacyon of the same. The stedfast beleue of the fathers in olde tyme.

Fayth is a sure confydence of thynges, whyche are hoped for, & a certaynte of thynges wyych are not sene. For by it the elders obtayned a good report. A

Thorowe fayth we vnderstande, that * the worlde was ordeined by the worde of God, and that thinges which are sene, were made of thinges * which were not sene. ‡ By fayth Abel offered vnto God a more plentyous sacrifice then Cayn: by wyych he obtayned wytnes that he was ryghteous, God testifyenge of hys gyftes: by wyych also he beynge deade, yet speaketh.

* Genes. i. a
* Iesu. xiii. c. Roma. i. c
‡ Gen. iiii. a

By fayth was * Enoch translated, that he shulde not se death: nether was he founde: for god hath taken him awaye. For afore he was take away, he obteyned a good report, ꝑ he pleased God: but wythout fayth it can not be ꝑ any mā shulde please him. For he ꝑ cōmeth to God, muste beleue that God is, & that he is a rewarder of thē that seke hym.

* Genes. v. d. Sap. iiii. b Eccle. xlviii. b and. xliv. c

By fayth ‡ Noe beynge warned of God, eschued the thynges wyych were as yet not sene, and prepared the arke to the saufynge of hys houshold, thorowe the wyych arke, he * condempned the worlde, & became heyre of the ryghtewysnes wyych is accordynge to fayth. B

‡ Genes. vi. b Eccle. xliv. b
* Mat. xii. b

By fayth * Abrahā, whē he was called

Ym Obeyed

* Genes. xii. a Roma. iv. a

obeyed, to go out into a place, wych he shuld afterwarde receaue to inheritaūce: & he wēt out, not knowynge whether he shulde go.

By fayth he remoued into ý lande of promes, as into a straūge countre, when he had dwelt in tabernacles: & so dyd Isaac & Jacob heyres with him of ý same promes. For he loked for a cytie haupnge a foundacyon, whose buylder and maker is God.

* Thorowe fayth Sara also receaued strength to cōceaue and be with chylde, and was delyuered of a chylde whē she was past age, because she iudged him faythful wych had promysed. *Gene. xvi.a

And therfore sprāge therof one (euē of one wych was as good as deade) * so many in multitude as are the starres in ý skye, & as ý sande, ý which is by ý see shore, innumerable. *Gene. xv.a.

These al dyed accordynge to fayth, when they had not receaued ý promyses: but * saw them afarre of, and beleued them, and saluted them, & confessed, ‡ that they were straūgers and pylgrems on the earth. For they that saye suche thynges declare, that they seke a coūtre. Also yf they had ben myndful of the coūtre, frō whēce they came out, they had leasure to haue returned agayne: but nowe they desyre a better (that is to saye) a heauenly. Wherfore God hym selfe is not ashamed * to be called theyr God for he hath prepared for them a cytie. *Job. xiii.g ‡Gen. xlvii.b ‡Par. xxix.d Psal. xxxix.c *Exod. iii.f

‡ By fayth Abraham offered vp Isaac, when he was proued, and he offered hym beynge hys only begottē sonne, in whō he had receaued the promyses. And to hym it was sayde, in Isaac shal thy sede be called: for he cōsydered, that God was able to rayse vp agayne frō death. Therfore, receaued he hym also for an ensample of ý resurrecciō. * By fayth dyd Isaac blesse Jacob and Esau, concernynge thynges to come. ‡Gene. xii.a Eccle. xliv.c *Ge. xxvii.d

* By fayth Jacob whē he was a dyeng, blessed both the sonnes of Joseph, & bowed hym selfe towarde the toppe of hys scepter. *Gen. xlix.a

E

* By fayth Joseph when he dyed, remembred the departynge of the childrē of Israel, & gaue cōmaundement of hys bones. * By fayth Moses when he was borne was hyd thre monethes of hys father and mother because they sawe he was a proper child: nether feared they the kynges commaundement. *Gene. l.b *Exod. ii.a Actu. vii.a

* By fayth Moses when he was great, refused to be called the sonne of Pharaos doughter, & chose rather to suffre aduersitie wyth the people of God, then to enioye the pleasures of synne for a ceason, and estemed the rebuke of Christ greater ryches then the treasures of Egipt. For he had respect vnto the rewarde. *Exo. ii.b

* By fayth he forsoke Egipt & feared not the fearcenes of ý kinge. For he endured, euē as though he had sene hi wych is inuisible. *Exod. xii.f

* Thorow fayth he ordeyned ý passeouer and the effusion of blonde, lest he ý destroied the fyrst borne, shulde touche them. *Exo. xii.a

* By fayth they passed thorowe ý reed see as by drye lande: wych when the Egipciās had assayed to do, they were drowned. * By fayth the walles of Jericho fel downe after they were compassed aboute seuen dayes. *Exo. xiv.b

* By fayth ý harlot Raab perysched not wī them that were disobedient, whē she had receaued the spyes to lodgynge praseably.

And what shall I more saye: for the tyme wyll be to shorte for me to tell of Gedon, of * Barach, & of * Sōpson, & of ‡ Jephthae, * of Dauid also & Samuel, & of the prophetes: ✠ Which thorowe fayth subdued kyngdomes wrought ryghteousnes: obteyned ý promyses: * stopped the mouthes of lyōs: ‡ quenched ý violēce of fyre: * escaped ý edge of the sweard: ‡ out of weaknes, were made strōge wared valiant in fyght: turned to flyght ý armyes of the aliantes * the wemē receaued theyr dead rayled to lyfe agayne. *Iudi. vi.b *Iudi. xi.a ‡Iudi. xiii.a *Dan. iii.a *Dan. vi.a *Heb. xi.a

Other were racked, & wolde not be delyuered, that they myght inherite a better resurrecciō. Againe, other were tryed wī mockynges & scourgynges, more ouer with bondes & presonment: * were stoned, were hewē asunder, were tēpted, were slayne wī swerde, walked vp & downe in shepe skynnes, and goates skynnes, beyng destitute, troubled & vexed: which mē ý worlde was not worthy of: they wādred in wylderneses: & in mountaynes, and in dennes, and caues of earth. G *Ele. xxi.a *Ele. xxi.a *Ele. xxi.a

And these al thorow fayth obtayned good report, ✠ and receaued not the promes, because God had prouyded a better thinge for vs, that they without vs shuld not be made perfyte.

The. xii. Chapter.

¶ An exhortacyon to be pacyent & stedfast in troubles & aduersyte, vpon hope of euerlastynge rewarde. A commendacyon of the newe testament aboue the olde.

Wherfore, let vs also (seynge that we are cōpassed wyth so greate a multitude of witnesses) * lay a way al that pressyth downe, & the synne that hangeth so fast on, let vs runne wyth pacience vnto the battayle that is set before vs, lokynge vnto Jesus the captayne & finisher of our fayth, which (for the ioye ý was set before hym) abode the crosse, & despysed the shame, & is set downe * on the ryghte hande of the throne of God. Consyder therfore, howe ý he endured such speakynge agaynst hym of synners lest ye shulde be weryed and faynte in your mynders. For ye haue not yet resysted vnto bloud, strynge agaynst synne. And haue forgotten the exhortacion, wyche speaketh vnto you as vnto chyldren: my sonne, despyse not thou ý chastenyng of the Lorde, nether faynt, when ý arte rebuked of hym: for whome ý Lorde loueth, hym he chasteneth: I *Eph. vi.a *Eph. vi.a *Eph. vi.a

pee, he scourgeth euery sone ꝑ he receaueth.
Yf ye endure chastenyng, God offreth him selfe vnto you as vnto sonnes. What sonne is he whom the father chasteneth not: Yf ye be not vnder correccion (wherof al are partakers) then are ye bastardes, and not sonnes. Therfore seyng we haue had fathers of our flesshe whych corrected vs, and we gaue them reuerence: shall we not much rather be in subiecciõn vnto the father of spirites, and lyue? And they verely for a fewe dayes, nurtred vs after their owne pleasure: but he nurtereth vs for our profyte, to the intent that he maye mynister of hys holynes vnto vs.
No maner chastesynge for the present tyme semeth to be ioyous, but greuous: neuertheles afterwarde, it bryngeth the quyet frute of rygheteousnes, vnto them whych are exercysed therin.
* Stretch forth therfore ꝑ hãdes whych were let downe, and the weake knees: and se that ye haue strayght steppes vnto youre fete, leste any haltynge turne you out of the waye: yee let it rather be healed. Folowe peace wyth all men and holynes: wythout the which no man shal se ꝑ Lorde. And loke that no mã be destitute of the grace of God. lest any roote of bytterenes spryngeꝰ vp and trouble, ꝯ therby many be defyled: ꝑ ther be no fornicator, or vncleane persone, as Esau * whyche for one meale of meate solde hys byrthryght. For ye knowe howe that afterwarde when he wolde by enheritance haue optayned blessynge, he was put by. For he founde no place of repentaunce, though * he sought it wyth teares.
For ye are not come vnto the ‡ mounte ꝑ is touched, ꝯ vnto burnynge fyre, nor vnto storme, ꝯ darkenes, and tempestes of wedder, and sounde of a trompe, and the voice of wordes: whyche * voyce, they (that hearde it) wysshed awaye, that the cõmunicacyon should not be spoken to thẽ. For they coulde not abyde that whych was commaunded.
* Yf a beast touche the mountayne, it shall be stoned, or thrust thorow with a darte: so terrible was the sight which appeared. Moses sayde: I feare ꝯ quake. But ye are come vnto the mounte Syon, and to the cytie of the lyuynge God, ꝑ celestial Ierusalem: and to an innumerable syght of angels, and vnto the cõgregacion of the fyrst borne sonnes, whych are wryten in heauen, and to God, the iudge of all, ꝯ to the spirites of iust ꝯ perfyte men, and to Iesus ꝑ mediator of ꝑ newe testament, and to the * sprynklyng of bloud that speaketh better then the ‡ blonde of Abel.
See that ye desyse not hym, ꝑ speaketh. For yf they escaped not, whych refused hym that spake on erth: muche more shall we not escape, yf we turne awaye from hym, that speaketh from heauen: whose voyce then choke the erth, and nowe hath declared sayenge: yet once more wyll I shake, not ꝑ erth onely, but also heauen. Where as he sayeth yet once more, it signifyeth the remouynge awaye of those thynges whyche are shaken as of thinges which haue ended theyr course that the thynges whych are not shakẽ, may remayne. Wherfore, yf we receaue the kyngdom whych cã not be moued, we haue grace wherby we maye so serue God, and that we maye please hym wyth reuerence ‡ and godly feare. For our God is a consumyng fyre. ‡ Deut. iiij. b

¶ The. xiii. Chapter.

The exhorteth be bote loue, to hospitalyte, to thynke vpon such as be in aduersyte, to maintayne wedlocke, to auoyde couetousnesse, to make muche of them that preach Gods worde, to beware of straunge learnynge: to be cõtent to suffer rebuke wyth Christ, to be thankful vnto God, ꝯ obedient vnto suche as be in auctorye.

Let brotherly loue continue. * Be not forgetfull to lodge straungers. For therby haue dyuers men ‡ lodged aungels vnwares. Remember them that are in bondes, euen as though ye were bounde wꝯ thẽ your selues. Be myndfull of them which are in aduersite, as ye whyche are yet in the bodye. Wedlocke is to be had in honoure amonge all men, and the bed vndefyled. As for whore kepers and aduoutrers God shall iudge them. Let your conuersacion be wyth out couetousnes and * be content wyth such thynges as ye haue alreadye. For he hath sayd: ‡ I wyll not fayle the, neither forsake the: so that we maye boldlye sayre: the Lorde is my helper, and I wyll not feare what mã maye do vnto me. Remember them whyche haue the ouersyght of you, whych haue spoken vnto you the worde of God. Whose fayth se that ye folowe, ꝯ consyder the ende of theyr conuersacion.
Iesus Christ yesterday and to daye, and the same continueth for euer. ✠ Be not caryed aboute wyth dyuers and straunge lernynge. For it is a good thynge that ꝑ harte be stablysshed with grace, and not with meates, which haue not profyted thẽ that haue had theyr pastyme in them. We haue an aulter, wherof they may not eate, whych serue in the tabernacle. * For the bodyes of those beastes whose bloud is brought into the holy place by the hye preest to purge synne, are burnt wythout the tentes. Therfore Iesus also to sanctifye the people wyth hys owne bloud, suffred * wythout the gate. Let vs go forth therfore vnto hym, out of the tentes, and suffer rebuke wyth hym. For here haue we no continuynge cytie: but we seke one to come.
By hym therfore do we offre sacrifyce of lande alwayes to God: ꝑ is to saye, the frute of those lyppes, whych cõfesse his name. To

do good & to distribute, forget not, for * vō such sacrifices God is pleased. ✠ ✠ Obeye the ye̅ yᵉ haue the ouerlyght of you, & submyt youre selues vnto them, for they watch for your soules, euen as they that must geue accomptes: that they maye dōe with ioye, & not wyth grefe. For that is an vnprofitable thynge for you. Praye for vs. For we trust we haue a good conscience amonge all men, and desyre to lyue honestly. But I desyre you ye̅ more, that ye so do, that I may be restored to you the sooner.

* Eccl. xxxb a Actes. j. a Roma. xi. a. Philip. iiii. b

D The God of peace that brought agayne frō death our Lorde Jesus * the great shepperde of the shepe, thorowe the bloude of the euerlastyng testament, make you parfyte in all good workes, to do hys wyl, and bryngе to passe, that the thynge wheych ye do, maye be pleasaūt in his syght thorow Jesus christ To whom be prayse for euer whyle ye̅ world endureth. Amen. ✠

* Exo. xxxiiij. b Josue. j. a i. Pet. b. a

I beseche you brethrē, suffre the worde of exhortacion: for we haue wrytten vnto you in fewe wordes. Ye knowe our brother Timothe, that he is at lybertie: wyth whō (yᵉ he come shortly) I wyll se you. Salute the ye̅ that haue the ouerlyghte of you, and all the saintes. They of Italy salute you. Grace be wyth you all. Amen.

¶ Sent from Italy by Timotheus.

The Epistle of Sayne James.

¶ The fyrst Chapter.

¶ He exhorteth to reioyce in trouble. and thankfullye to receaue the worde of God, true religyon or deuocyon what it is.

A

James the seruaūt of God & of ye̅ Lorde Jesus Christ sendeth greetynge to the twelue tribes wheych are scatered abrode. ✠ My brethren, counte it for an exceedyng ioye whē ye fal into diuers temptacions: knowynge thys that * the trynge of youre fayth gendreth pacience: & let pacience haue her perfyte worke, that ye maye be parfite & sounde, lackynge nothynge.

* Job. xiii. a Sapi. iii. a Roma. v. a

Yᵉ any of you lacke wysedome, ‡ let hym aske of hym that geueth it: euē God, wheych geueth to all men indifferentlye, and casteth no man in the teeth: and it shalbe geuē hym. But let hym aske in fayth, and wauer not. For he that douteth, is lyke a waue of the see, wheych is tost of the wyndes and caryed with violence. Neither let that man thynke, that he shall receaue any thynge of ye̅ Lorde. A wauerynge mynded man, is vnstable in all hys wayes. Let the brother wheych is of lowe degree reioyce when he is exalted. Again, let hym that is ryche, reioyce whē he is made lowe. * For euen as the flowre of ye̅ grasse, shall he passe awaye. For as the sōne ryseth wyth heat, and the grasse wydereth, and hys floure falleth awaye, and the beautie of the fassion of it perysheth: euen so shal the ryche man perysche in hys wayes.

‡ Job. xviii. c Eccle. xii. c Math. xii. a Luke. xi. b

B

* Esay. xl. b Eccle. xiii. b i. Pet. i. b

Happy is the man that endureth temptacion: for when he is tryed, he shall receaue the crowne of lyfe, wheych the Lorde hath promysed to them that loue hym. ✠

Let no man saye when he is tempted, that he is tempted of God, for as God can not be tempted wyth euell, so neyther he hym selfe tempteth any man. But euery man is tempted, when he is drawen awaye, & entysed of hys owne concupiscence. Then, when lusse hath conceaued, she bryngeth forth synne: & synne when it is fynyshed, bryngeth forth death. Do not erre my deare brethren.

* Gen. viii. a

C

✠ Euery good gyfte, & euery parfyte gyft is from aboue, and commeth downe from ye̅ father of lyghtes wō whome is no variablenes, nether is he chaunged vnto darknes. * Of hys owne wyll begat he vs wyth the worde of trueth, that we shulde be the fyrste frutes of hys creatures.

* i. Cor. viii. b * John. i. a and. iii. b

Wherforе (deare brethren) ‡ let euery mā be swyfte to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that wheych is ryghteous before God.

‡ Pro. xvii. b Eccle. b. a

* Wherfore laye aparte all fylthynes and superfluite of maliciousnes, & receaue wyth mekenes, the worde that is graffed in you, wheych is able to saue your soules. ✠

* Rom. viii. b Colo. iii. a

D

✠ And ‡ se that ye be doers of the worde & not hearers only, deceaueynge your owne selues. For * yᵉ any man heare the worde and declareth not the same by hys workes, he is lyke vnto a man beholdynge his bodely face in a glasse. For as soone as he hath loked on hym selfe, he goeth his way, & forgetteth immediatly what hys fassion was. * But who so loketh in the parfyte lawe of lybertie, and continueth therin (yᵉ he be not a forgetfull hearer, but a doer of the worke) the same shalbe happye in hys dede.

‡ Roma. ii. b * Math. b. b Luke. xi. g

* Math. vii. b

Yᵉ any mā amōge you seme to be deuoute, and refrayneth not his tonge, but deceaueth hys owne herte, thys mannes deuocion is in vayne. Pure deuocion and vndefyled before God the father, is thys: to vysyte the fatherless & wyddowes in theyr aduersitie, & to kepe him selfe vnspotted of ye̅ worlde. ✠

¶ The. ii. Chapter.

¶ He forbydeth to haue any respecte of persons, and not to boast of fayth where no dedes are.

A My brethren, esteme not the fayth of our Lord Jesus Christ ꝑ Lord of glory * with respect of persons. For yf ther come into youre company a man wearyng a gold ryngе, clothed in goodly aparel, & ther come in also a poore man in vyle rayment, & ye haue a respecte to hym that weareth the gaye clothynge, & say vnto hym: Syt thou here in a good place: & saye vnto the poore: stande thou there, or syt here vnder my fote stole: are ye not partiall in youre selues, and haue iudged after euyll thoughtes?

B Herken my deare beloued brethrē. Hath not God chosen the poore of thys worlde, such as are ryche in fayth, and heyres of the kyngdom, whych he promysed to them that loue hym? But ye haue despysed the poore. Do not ryche men execute tyrānye vpō you, and drawe you before the iudgemēt seates? Do not they speake euel of that good name whych is called vpon ouer you?

C Yf ye fulfyll the royall lawe, accordynge to the scripture. * (Thou shalte loue thyne neyghbour as thy selfe) ye do wel. But yf ye regarde one person more then another, ye cō mytt synne, and are rebuked of the lawe, as transgressours. Whosoeuer shall kepe the whole lawe, and * yet fayle in one poynt, he is gylty of al. For he that sayd: Thou shalt not cōmyt adulterye, sayde also: thou shalte not kyll. Though thou do none adulterye, yet yf thou kyll, thou arte become a transgressor of the lawe. So speake ye, and so do, as they that shal be iudged by the lawe of lybertye. For he shall haue iudgemēt without mercy * that sheweth no mercy: and mercye reioyseth agaynst iudgement. ✠

What auayleth it my brethren, though a mā saye he hath fayth, yf he haue no dedes? Cā fayth saue hym? Yf a brother or a syster be naked & destitute of dayly foode, & one of you saye vnto them: departe in peace, God sende you warmnes & fode, notwithstādyng ye geue thē not those thinges whych are ned full to the body, what shal it helpe? Euen so fayth, yf it haue no dedes: is deade in it selfe:

But some mā wyll saye: ꝑ hast fayth, & I D haue dedes: shewe me thy fayth by thy dedes: & I wyl shewe the my fayth by my dedes. Beleuest ꝑ that ther is one God? Thou doest well. The deuels also beleue, & tremble.

But wylt ꝑ vnderstāde, (O thou vayne man) ꝑ fayth without dedes is deade? Was not Abraham our father iustifyed thorowe workes, whē he had * offered Isaac hys sōne vpō the aulter? Thou seest, howe that fayth wrought wī his dedes, & through the dedes was the fayth made parfyte: & the scripture was fulfylled, whych sayeth: * Abrahā beleued God, and it was reputed vnto hym for ryghtwysnes: & he was called the frende of God. ✠ Yese then howe that of dedes a mā is iustifyed, and not of fayth onely. Lykewyse also, was not Raab thē harlot iustifyed thorowe workes, * when she had receaued the messengers, and had sente them oute another way? For as the body, without the spryte is deade, euen so fayth wythout workes is deed also. ✠

¶ The. iii. Chapter.

¶ What good & euell cōmeth thorowe the tonge. The dutye of suche as be learned. The dyfference betwyxte the wysdome of the Gospel, & the wysdome of ꝑ world.

A My brethren, * be not euery man a master, knowinge howe ꝑ we shal receaue the greater damnacion: for in many thynges we synne all. & Yf a man synne not in worde, ꝑ same is a parfyte mā, & able also to tame all the body. Beholde, we put bytes into the horses mouthes, ꝑ they maye obeye vs, & we turne aboute all the bodye of thē. Beholde also ꝑ shyppes, whych though they be so great, & are dryuen of fearce wyndes, yet are they turned about wyth a verye small helme whyther soeuer ꝑ violence of ꝑ gouerner wyll. Euen so the tonge is a lytell member also, and boasteth great thynges. B

Beholde, how great a thynge a lytel fyre kyndleth, and the tonge is fyre, cuē a world of wyckednes. So is the tonge set amonge oure members, that it defyleth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

All the natures of beastes, and of byrdes, and of serpentes, & thinges of the see are meked and tamed of the nature of man. But ꝑ tonge can no man tame. It is an vnruly C euyll, ful of deadly poyson. Ther wyth blesse we God the father, and therwyth curse we men, * which are made after the (image and) symilitude of God. Out of one mouth proceadeth blessynge and cursinge. My brethrē these thynges ought not so to be. Doth a foūtayne sende forth at one place swete water and bytter also? Can the fygge tree (my brethrē) beare olyue beries: ether a vyne beare fygges? So can no foūtayne geue both salt water and freshe also. Yf any man be wyse and endued wyth knowledge amonge you, let hym shewe hys workes out of good conuersacion wyth mekenes of wysdome.

But yf ye haue bytter enuyeng & stryke in youre herte, reioyce not: neyther be lyars agaynst the truth: For such wysdome descendeth not frō aboue: but is erthy, naturall, & D dyuelysh. For where enuyēg & stryke is, ther is vnstablenes, & al maner of euel workes. But the wysdome that is frō aboue, is fyrst pure, thē peasable, gētle, & easy to be entreated, full of mercy and good frutes, wythout iudginge, wythout simulacion: yea, ꝑ frute

of ryght wysnes is sowen in peace, of them that mayntene peace.

¶ The. iiii. Chapter.

¶ Warre and fyghtynge commeth of voluptuousnes. The frendshyppe of the worlde is enmyte before God. An exhortacion to flye sclaunder and the banite of this lyfe.

A FRom whence cõmeth warre, and fyghtyng amõge you? come they not here hence? euen of youre lustes, that fyght in your members? Ye lust, and haue not. Ye enuye and haue indignacion, and can not obtayne. Ye fyght & warre. Ye haue not because ye aske not. Ye aske & receaue not, because ye aske amysse: euen to consume it vpon your lustes. Ye adulterers, & wemen that breake matrimonye: knowe ye not howe that *the frendship
*Gala. v.b
1. John. ii. c
of the worlde, is enmyte wyth God? whosoeuer therfore wylbe a frende of the worlde, is made the enemye of God. Eyther do ye thynke ý the scripture sayeth in vayne. The spryte ý dwelleth in vs, lusteth euen contrarye to enuye: but geueth more grace (wherfore he sayeth: God resysteth the prouude, but geueth grace vnto the lowlye.)

B Submyt your selues therfore to God: but
*1. Pet. v. b
*resyst ý deuell, and he wyll flye from you. Drawe nye to God, and he wyll drawe nye to you. Clense your handes ye synners, and purge your hertes ye wauerynge mynded. Suffre afflicciõns: & mourne, & wepe. Let your laughter be turned to mournynge, and
*1. Pet. v. a. j
your iope to heynnes. * Hũble your selues in the syght of the Lorde, & he shal lyft you vp. Backbyte not one another, brethrẽ. He that backbyteth his brother, & he ý iudgeth hys brother, backbyteth the lawe, & iudgeth the lawe. But and yf thou iudge the lawe, thou arte not an obseruer of the lawe: but a iudge
Ther is one lawe geuer (and iudge) wheych is able to saue and to destroye. *What art thou
*Ro. xiiii. a
C that iudgest another? Go to now ye that say
‡Ere. xlviii. a
Luke. xii. b
‡ to daye & to morowe let vs go into suche a cytie, and continue there a yeare, and bye & sell, and wynne: and yet can not ye tell, what shall happẽ on the morow. For what thyng is your lyfe? It is euen a vapour, that appereth for a lytell tyme, & then he vanysheth
*Actu. xviii. c
Hebre. vi. a
awaye: For that ye ought to saye: * yf the Lorde wyl, and yf we lyue, let vs do thys or that. But nowe ye reioyce in your boastynges. All suche reioysynge is euell. Therfore
‡Luke. xii. b
‡ to him that knoweth how to do good, and doth it not, to hym it is synne.

¶ The. v. Chapter.

¶ He threatenetb the wycked rych men, exhorteth vnto pacyẽce, to beware of swearynge. One to knowlege hys faultes to another, one to pray for another, and one to laboure to bryngе another to the trueth.

A GO to nowe ye rych mẽ. Wepe, and howle on your wretchednes ý shall come vpõ you. Your ryches is corrupte, youre garmentes are mothe-
eaten. Your golde & syluer is cankred, and ý rust of them shalbe a wytnes vnto you, and shall eate your flesche as it were fyre.

Ye haue heaped treasure together (eum wrath to your selues) in your last dayes. Behold,
*Levi. xx. Deut. xxiv. Tobie. iv.
*the hyre of labourers wheych haue reaped downe youre feldes (wheyche hyre is of you kept backe by fraude) cryeth: & the cryes of thẽ wheych haue reaped, are entred into ý eares of ý Lorde Sabaoth. Ye haue lyued in pleasure on the earth, & bene wantõ. Ye haue norysshed your hertes, as in a day of slaughter. Ye haue condemned and kylled the iust, and he hath not resysted you. ✠ Be pacient
B therfore brethren, vnto the commyng of the Lorde. Beholde, the husbande mã wayteth for the precious frute of the earth, and hath longe pacience therupon, vntyll he receaue ý early and the later rayne. Be ye also pacient therfore, and setle youre hertes, for the commynge of the Lorde draweth nye. Grudge not one agaynste another brethren lest ye be damned. Beholde, the iudge standeth before the dore. Take (my brethrẽ) the Prophetes for an ensample of sufferynge aduersite, and of pacience, wheych spake in the name of the Lorde. ✠ Beholde, *we count them happy
*Math. v. b
wheych endure. Ye haue heard of the pacience of Job, and haue knowen what ende ý Lord made. For the Lorde is very pytieful & merycfull.

But aboue al thinges my brethrẽ *swearе
C
*Math. v. b
not, neyther by heauen, nether by earth, neyther any other othe. Let your yee be yee, and your naye naye: lest ye fall into ypocrisy. Yf any of you be vexed, let hym praye. Yf any of you be mery, let hym synge Psalmes. Yf any be diseased amonge you, let hym cal for the elders of the congregacion, and let them praye ouer hym, & *anoynte hym with oyle
*Marc. vi. b
in the name of the Lorde, and the prayer of fayth shal saue the sycke, and the Lorde shal rayse hym vp: and yf he haue cõmytted synnes they shalbe forgeuen hym.

✠ Knowledge your fautes one to another: and pray one for another, that ye may
D
be healed. For the feruent prayer of a rygteous man auayleth muche. Helyas was a man vnder infirmities euen as we are, and he prayed in hys prayer that it mygbte not rayne: *and it rayned not on the earthe by ý
*iii. Reg. xvii. Luke. iiii. c
space of thre yeres & syxe monethes. And he prayed agayne, and the heauen gaue rayne, and the earth brought forth her frute.

Brethren yf any of you do erre from the trueth and another conuerte hym, let ý same knowe that he wheych conuerteth the synner from goynge astraye out of hys waye, shall saue a soule from death, and shal hyde ý multitude of synnes.

¶ The ende of the epistle of Saynt James.

The

The fyrst Epistle of Sayntt Peter the Apostle.

¶ The fyrst Chapter.

¶ He sheweth that thorowe the abount aunt mercy of God we are begotten agayne to a lyuely hope, & howe fayth must be tryed: how the salvacyon in Christ is no newes, but a thynge prophesyed of olde. He exhorteth them to a godly conversacyon, for so much as they are nowe borne a newe by the worde of God.

PEter an Apostle of Jesu Christ, to them that dwel* here and there as straūgers thorowout Pontus, Galacia, Capadocia, Asia, and Bethynia, electe accordyng to ꝑ forknowledge of God the father thorow ꝑ sanctifieng of the spryte vnto obedience and* sprinklyng of ꝑ bloud of Jesus Christ.

‡ Grace be with you & peace be multiplyed

* Blessed be God ꝑ father of our Lorde Jesus Christ, which accordyng to his aboūdāt mercy begat vs agayne vnto a lyuely hope (by that that Jesus Christe rose agayne frō death) to an enheritaunce immortal & vndefyled, & that perysheth not, reserued in heauen for you, which are kept by the power of God thorow fayth, vnto salvaciō, whych is prepared already to be shewed in ꝑ last time in the whych ye reioyce, though nowe for a sraſō (yf nede requyre) ye are in heuynes thorowe manyfolde temptacions, that the trial of your fayth beyng much more precious thē gold ꝑ perisheth (though it be* tried wt fyre) mygbt be foūde vnto laude, glory & honoure at ꝑ apperyng of Jesus Christ, whō ye haue not seue, & yet loue hym, in whom euē nowe, ‡ though ye se hym not, yet do you beleue, & reioyce with ioye vnspeakable & glorious re creayynge the ende of your fayth, euē the salvacion of your soules.

Of which salvacion haue* the Prophetes enquyred and searched, whyche prophesyed of ꝑ grace ꝑ shuld come vnto you, searching when or at what tyme the spryte of Christe (which was in thē) shuld signify, which spryt testified before, the passions that shuld happen vnto Christ, & the glorye that shuld follow after, vnto which Prophetes it was also declared, that not vnto thē selues, but vnto vs, they shulde minister ꝑ thynges which are now shewed vnto you of thē, whych (by the holy goost* sent downe frō heauē) haue in the Gospell preached vnto you the thynges, whych the angels desyre to beholde.

Wherfore* gyrde vp the loynes of your mynde, be sober, & truste parfytly on ꝑ grace that is brought vnto you (by ꝑ declaryng of Jesus Christ) as obedient chyldren, that ye gyue not your selues ouer vnto your old lustes by whiche ye were led, when as yet ye were ignorauunt of Christ: but as he wyche called you is holy, euē so be ye holy also in al maner of conversacion, because it is wrytten ‡ Be ye holy, for I am holy.

And yf so be that ye cal on ꝑ father, which without respecte of persone iudgeth ‡ according to euery mans worke, se that ye passe the tyme of your pylgremage in feare.

✠ For as much as ye know, how ꝑ ye were not redemed wyth corruptible thynges (as syluer & gold) frō your vayne conversacion, which ye receaued by the tradycion of the fathers: but* wt the precious blonde of Christ, as of a lambe vndefyled, and wythout spot wyych was ordeyned before hande, euen before ꝑ worlde was made: but was declared in the last tymes ‡ for your sakes, wyych by hys meanes do beleue on God, ꝑ rayled him vp from death, and* glorifyed hym, that ye mygbt haue fayth and hope towarde God: euen ye wyych haue purified your soules thorowe the spryte, in obeyng the trueth with brotherly loue vnfayned, se that ye loue one another wyth a pure herte feruently: for ye are borne a newe, not of mortall seed, but of immortall, by the worde of God, wyych lyueth and lasteth for euer.

* For all flesche is grasse, and all the glory of mā is as ꝑ floure of grasse. The grasse wyddereth, & the floure falleth awaye, but the worde of the Lorde endureth euer. ✠ And thys is the worde, wyych by the gospel was preached vnto you.

¶ The ii. Chapter.

¶ He exhorteth men to laye aſyde all byce, to abstayne from fleshly lustes, and obeye worldly rulers. How seruaunte shulde behaue them selues towards theyr maisters. He exhorteth to suffer after ꝑ ensample of Christ

WHerfore laye aſyde al maliciousnes & al gyle, & fayne dnesse & enuye & al backbytynge: & * as new borne babes, desyre ye ꝑ mylke (not of the body but of the soule) which is wont dilcreat: ꝑ ye may growe therby: & (vnto salvacion) yf so be that ye haue tasted, howe gracious the Lorde is, to whō ye come, as vnto a lyuynge stone, disalowed of mē, but chosen of God and precious: and ye as lyuynge stones are made a spiritual house an holy prestbode for to offer vp spirituall sacrifices, acceptable to God by Jesus Christ. Wherfore it is conteyned also in the scripture: ‡ beholde I put in Sion a stone to be layde in ꝑ chefe corner, elect and precious, & he that beleueth on hym shal not be confoūded. Vnto you therfore whyche beleue he is precious: but vnto them wyych beleue not ‡ the stone which the

Wm iiii. buylders

‡ Leui. xi. g and. xix. a

‡ Ecclesiasti. xvi. d Psal. xviii. c Roma. ii. b

‡ Hebre. ix. d i. John. i. b Apoca. i. b

‡ Esay. liii. b Luke. ii. b

* Philip. ii. b

* Esay. xl. b Eccle. xiiii. b Jaco. i. b

* Mat. xviii. a

‡ Esa. xxviii. b Acts. iiii. b Roma. ix. f

‡ Esa. xxviii. c Psalm. xxx. b

builders refused, the same is begon to be the
heade of the corner, & a stone that men stom-
ble at, and a rocke wherat they be offended
whych stoble at the worde, & beleue not that
where on they were set. But ye are a chosen
*Exod.xix.a generacion, a royal *prestlode, ‡an holy na-
‡Deut.vij.a cion, a people which are wōne: that ye shuld
shewe ý vertues of hym, ý called you out of
*Osee.ij.d darknes into hys marueloys lyght, *which
Roma.ix.c in tyme past were not a people, but are now
the people of God: whych some tyme hadde
not obtayned mercy, but nowe haue obtay-
ded mercy. ✠

C ✠ ‡Dearly beloued, I beseche you as
‡Gala.v.c straungers and pilgrems, abstayne * from
*Rom.xiii.d flesshly lustes, which fight against the soule
& se that ye haue honest conuersacion amōge
the Gentyls, that where as they backbyte
*Math.v.b you as euel doers *they maye se your good
worke, and prayse God in the daye of visi-
tacion.
‡Rom.xiii.a ‡Submyt your selues therfore vnto all
Titus.iij.a. maner ordinaūce of mā for the Lordes sake,
whether it be vnto the kynge, as vnto the
chefe heade: other vnto rulers, as vnto them
that are sent of hym, for the punyshment of
euell doers, but for the laude of them, that
do wel. For so is the wyl of God, that wyth
well doynge ye maye stoppe the mouthes of
foolysh & ignorauunt men: as fre, & not as hau-
ynge the lybertie for a cloke of malicious-
*Rom.xii.c. nes, but euen as the seruaūtes of God. * ho
noure all men. Loue brotherly felowshyp.
Feare God, honoure the kynge.
‡Ephe.vi.a. ‡Seruaūtes obey your maisters with fear
Colo.iii.d not only yf they be good & curteous: but also
i.Tim.vi.a though they be frowarde. * For it is thāke
Titus.ii.b worthye ✠ yf a mā for conscience towarde
*Math.v.a God endure grefe, & suffer wronge vndeserue.
ned. For what praise is it, yf whē ye be buf-
fetted for your faultes, ye take it paciently?
But yf when ye do wel, ye suffer wrōge and
take it pacētly, thā is ther thāke with god
D For here vnto verely were ye called: for
*Joh.xiii.b ✠ Christ also suffered for vs *leauynge vs
Ephe.v.a an ensample, that ye shulde folowe hys step-
pes, whych dyd no synne, neyther was there
gyle foūde in hys mouth: which whē he was
reuyled, reuyled not agayne: when he suffe-
red, he threatened not: but cōmitted the ven
geaunce to hym that iudgeth ryghteously
*math.viij.c *which his owne self bare our synnes in his
Esay.liii.b bodye on the tree, that we beynge delyuered
from synne, shulde lyue vnto ryghteousnes.
By whose stryppes ye were healed. For ye
were as shepe goynge astraye: but are nowe
turned vnto the shepherde and bysshoppe of
your soules. ✠

¶ The.iii. Chapter.

¶ Howe wyues ought to order them selues towarde
their husbādes, & in their apparell. The ductye of mā to
warde their wyues. He exhorteth all man to vnity and
loue, and paciently to suffer trouble. Of baptyme.

Lykewyse *ye wyues be in subiec- I
cion to your husbandes, that euē *Ephe.
they whych obeye not the worde,
may without the worde be wōne
by the cōuersacion of the wyues, whyle they
beholde your chaste conuersacion coupled w
feare. Whose apparell shall not be outward
wyth broydred heare, and hangynge on of
golde, ether in puttynge on of gorgious ap-
parell: but let the hyd man which is in ý hert
be wythout al corrupcion, so that the spyrete
be at rest and quyete: whych spyrete is before
God a thynge muche set by. For after thys
maner in the olde tyme dyd the holy wemē,
whyche trusted in God, tyer them selues,
and were obediente vnto theyr husbandes,
euen as Sara obeyed Abraham, and called
hym Lorde: whose doughters ye are, as lōge
as ye do well, and are not afrayed for anye
terrour.
Lykewyse ye men, dwel wyth thē acco- B
dynge to knowledge: geuyng honoure vnto
ý wyfe, as vnto the weaker vessel, & as vnto
them that are heyres also of ý grace of lyfe
that your prayers be not hindred. ✠ In con
clusion, be ye al of one mynde, of one herte,
loue as brethren, be pyticfull, be curteous,
(mete) not redrynge euel for euel, or rebuke
for rebuke: but contrary wyse, blesse: knowy-
nge that ye are ther vnto called, euen that
ye shulde be heyres of the blessyng. * For he
that doeth longe after lyfe, and loueth to se
good dayes, let hym retrayne hys tonge frō
euell & hys lyppes that they speake no gyle.
Let hym eschue euell, and do good: let hym
seke peace, & ensue it. For the eyes of ý Lord
are ouer the ryghteous, and hys eares (are
open) vnto theyr prayers. A gayne: the face
of the Lorde is ouer them that do euell.
Moreouer, who is it that wyl harme you C
yf ye folowe ý which is good? Yet * happye
are ye, yf any trouble happen vnto you for
ryghteousnes sake. ‡ Be not ye afrayed for
any terrour of them, neyther be ye troubled
but sanctifye the Lorde God in your ber-
tes. ✠ Bereadye al wayes to geue an an-
swere to euery mā that asketh you a reason
of the hope that is in you, & that wyth mek-
nes and feare, hauynge a good conscience
*that where as they backbyte you as euell
doers, they maye be ashamed, that falsely ac
cuse your good conuersacion in Christ.
‡ For it is better (yf the wyll of God be D
so) that ye suffre for well doynge, then for
euell doynge.
✠ * For as much as Christ hath once suf-
fered for synnes, the iuste for the vnjuste, to
bryngе vs to God, and was kylled, as per-
taynyng to the flesshe: but was quyckened in
the spyrete.
In whych spyrete he also wente and pre-
vnto the spyretes that were in prison, which
some

some tyme had bene disobedient, when the longe sufferyng of God was once loked for in the dayes of Noe * whyle the Arcke was a preparynge: ‡ wherin fewe, that is to saye viii. soules, wer saued by the water, lyke as *baptyme also now saueth vs, not the puttynge awaye of the fylthe of the flesche, but in that a good conscience consenteth to God by the resurrecyon of Jesus Christe, which is on ye ryght hande of God: ✠ and is gone into heauen, * angels, powers, and mygthe subdued vnto him.

¶ The.iiii.Chapter.

¶ He exhorteth men to cease from synne, and no man to suffer as an euell doer, but as Christen men.

1 FOr as much the as Christ hath suffered for vs in the flesche, arme ye youre selues lyke wyse with ye same mynde for he which suffereth in ye flesche, ceaseth frō synne that he hence forwarde should lyue (as muche tyme as remayneth in the flesche) not after ye lustes of mē, but after ye wyl of God. For it is sufficiēt for vs, that we haue spent the tyme that is past of ye lyfe, after the will of the * Gentyls, walkynge in wantonnes, lustes, in excesse of wynes, in excesse of eatynge, in excesse of drynkyng (in dronkenesse) and abominable ydolatrye.

B And it semeth to them an inconuenient thynge that ye runne not also wyth the vnto ye same excesse of ryote, ‡ therfore speake they euyll of you, which shal gyue accōptes to him, that is ready to iudge quicke ‡ deed. For vnto thys purpose verely was the gospell preached also vnto the deed, that they shulde be iudged lyke other men in ye flesche, but should lyue before God in the spyret. The ende of all thynges is at hande.

✠ Be ye therfore sober, and watch vnto prayer. But aboue all thynges haue feruent loue amōg your selues. For loue shal couer the multitude of synnes. * Be ye herberous one to another, ‡ wythoute grudgynge. As euery man hath receaued the gyfte, euen so mynister the same one to another, as good ministers of ye manyfolde grace of God. Yf any mā speake, let hym talke as the wordes of God. * Yf any man mynister, let hym do it as ‡ of the abilitie, wyych God ministreth vnto hym. That God in all thynges maye be glorifyed thorowe Jesus Christe, ✠ to whome be prayse and dominiō for euer and euer. Amen.

Dearly beloued, marueyll not that ye are proued by fyre (which thinge is to trye you) as though some straunge thynge happened vnto you: but reioyce, in as muche as ye are partakers of Christes passyons: that when his glory appeareth, ye may be mery ‡ glad * Yf ye be rayled vpon for ye name of Christ happye are ye. For the glory and the spyrete of God resteth vpō you. On their part he is euell spoken of, but on your parte he is glorifyed.

D Se that none of you be punysched as a murtherer, or as a thefe, or an euell doer, or as a busy body in other mēs matters. Yf any mā suffre as a cheysten mā, let hym not be ashamed: but let hym glorifyy God on this behalf For the tyme is come, that iudgement must begynne at the house of God. Yf it fyrst begynne at vs, what shall the ende be of them which beleue not the Gospell of God? And * yf the rygheteous scacely be saued: where shal ye vngodly ‡ the sinner appeare? Wherfore, let the that are troubled accordynge to the wil of God cōmyt their soules to him wel doynge, as vnto a faythful creatoure. * Prou.xi.b

¶ The.v.Chapter.

¶ A special exhortacyon for all bysshoppes and prestes. He exhorteth yong persones to submyt them selues to the elder, and euery one to loue another.

A THe elders wyych are amonge you, I exhorte, wyche am also an elder, ‡ a wytnes of the afflicciones of Christ, ‡ also a partaker of ye glorye that shalbe opened. * Fede ye Christes flocke, as much as lyeth in you, takynge the ouersyght of them, not as cōpelled therto, but wyllyngly (after a godly sorte) not for the desyre of filthye lucre: but of a good mynde, * not as though ye were lordes ouer the parysches: but ‡ that ye be an ensample to ye flocke (ye that wyth good will) And whē ye chefe shepherde shal appere, ye shall receaue, * an incorruptible crowne of glory. Lyke wyse ye yōger, submyt your selues vnto the elder. Submyt your selues euery man, one to another: knet your selues together in lowlynes of minde. For God resisteth the proude, ‡ geueth grace to ye hūble ✠ Submyt your selues therfore vnder the mygthy hande of God, that he maye exalte you, when the tyme is come. * Cast al youre care vpon hym: for he careth for you. * ii.Cor.i.c ‡ ii.Tim.iiii.b Titus.ii.b 9.Tim.i.c * 1.Cor.ix.b ii.Tim.iiii.b * Mat.vi.b Luke.xii.c

B Be sober and watch, for your aduersarye the deuell as a roarynge Lyon * walketh about, seekyng whom he may deuoure: ‡ whō resyst stedfast in ye fayth, knowynge, that ye same afflicciōs are apoynted vnto your brethren that are in the worlde. But ye God of all grace wyych hath called vs vnto hys eternal glory by Christ Jesus, shal his owne selfe (after that ye haue suffred a lytel afflicyō) make you perfyte: stedie, strēght and stablyh you. To him be glorye and dominion for euer and euer. Amen. ✠ * Iohn.i.b ‡ Iaco.iiij.a

D By Syluanus a faythfull brother vnto you (as I suppose) haue I written brefely, exhortynge and testifyenge, how that thys is the true grace of God, wherin ye stande. The congregacion of them wyych at Babilon are companions of youre eleccyon, salu-

teth you, and so doeth Marcus my sonne.
*Rom.xvi.c. *Grete ye one another with ye kysse of loue.
i.Cor.xvi.d. Peace be with you all, which are in Christe
Iesu. Amen.

The seconde epistle of Saynt Peter.

The fyrst Chapter

Ꝑ For so much as the power of God hath geuen vs al thinges pertayning vnto lyfe, he exhorteth vs to make our calling knowen by good workes, & fruites of fayth. He maketh mencyon of hys owne deth.

A SYmon Peter a seruaũt, and an Apostle of Iesus Christ, to thē which haue obtained lyke precious faith wyth vs thorowe the rygheteousnes of our God and sauiour Iesus Christe.
*Grace be vnto you, and peace be multi- *i.Pet.i.a
plied thorowe the knowlege of God and of Iesus our Lord. Accordynge as hys godlye power hath geuen vnto vs all thinges that pertayne vnto lyfe and godlynes, thorowe the knowlege of him that hath called vs by glorye, and vertue, by the whych are geuen vnto vs excellent and moost greate promyses, that by the meanes therof ye mygbt be
*John.i.e *partakers of ye godly nature, yf ye flye the
Colo.c.d corrupcion of worldely lust.
B And herunto geue all diligence in youre fayth mynister vertue: in vertue knowlege
*i.Cor.viii.a *in knowlege temperaũce, in temperaunce
patience: in patience godlynes: in godlynes brotherlye kyndnes, in brotherlye kyndnes loue. For yf these thynges be amonge you, and be plenteous, they wyll make you ye nether shalbe ydle nor vnfruteful in ye knowlege of our Lord Iesus Christ. But he that lacketh these thynges, is blynde & gropeth for the waye wyth his hande, and hath forgotten, that he was pourged from hys olde synnes.
C Wherfore brethren, geue the more diligēce for to make your callinge & electciõ sure
D (by good workes.) For yf ye do such thynges,
ye shall neuer fall. Yee, and by thys meanes an entryng in shalbe mynistred vnto you aboundauntly into ye euerlastyng kyngdome of oure Lorde and sauiour Iesus Christ.
Wherfore, I wyll not be negligent to put you alwayes in remembraunce of such thynges though ye knowe them your selues, and be stablyshed in ye present trueth. Notwyth standynge I thynke it mete (as longe as I am in *thys tabernacle) to stere you vp by
*ii.Cor.v.a putting you in remembraunce, for as much as I am sure, ye shortly I muste put of thys
‡John.xxi.d. my tabernacle, ‡ euen as oure Lorde Iesus Christe shewed me. I wyl euer also geue my diligence, that ye maye haue wherwyth to stere vp the remembraunce of these thinges after my departynge. ✠ For we haue not
kolowed deceatfull fables, whē we opened vnto you the power and commynge of oure Lorde Iesus Christ, but * wyth our eyes we *i.John
sawe hys maiestye: euen then verely whē he receaued of God the father honoure and glorye, and when ther cam such a voyce to him D
from the excellent glory. * This is my dere *Mat.xvii.
beloued sone, in whom I haue delite. Thys Marcus.ix.
voyce we herde com fro heauē, whan we Luke.iii.
were wyth hym in the holy mounte.
We haue also a rygbt sure worde of prophecie, wher vnto ye ye take hede, as vnto a
‡lygbt that shyneth in a darcke place, ye do ‡ii.Cor.iv.
well, vntyll the daye dawne, and the daye starre aryse in youre hertes. ✠ So that ye fyrst know this: that no prophesye in ye scripture hath any priuate interpretacyon. For the scripture came neuer by the wyll of mā: but holy mē of God spake, as they were moued by the holy goost.

The.ii.Chapter.

Ꝑ He prophecyeth of false teachers, and sheweth their punyshment.

THer wer false prophetes also amōge A
the people euen as * ther shalbe false *Acts.xx.
teachers amonge you: whych preuely shall bringe in damnable sectes (euen de- i.Tim.iii.
nyenge the Lorde that hath bought them) & ii.Tim.iii.
bringe vpon them selues swyft damnacion ii.Pet.iii.
& many shall kolowe their dānable wayes, Iudae.i.e
by whome the waye of trueth shalbe euell spoken of, and thorowe couetousnes shall they wyth fayned wordes make marchaundyse of you, whose iudgemente is nowe not farre of, and their damnacion slepeth not.
For yf God spared not ye angels that syn- B
ned, but cast them downe into hell, and deliuered them into chaynes of darkenes a (to be
punyshed) to be kepte vnto iudgement: nether
spared the olde worlde, but saued, * Noe the *Gen.vi.
rygbt preacher of rygbteousnes, & brought in the floude vpon the worlde of the vngodly, and turned the cyties of Sodom and Gomor into asshes: ouerthrewe them, damned them, and made on them an ensample vnto those that after shulde lyue vngodly. And iust * Lot vexed wyth the vncleanly conuer- *Gen.xix.
sacyon of the wycked, delyuered he. For he
beynge rygbteous, & dwellyng amonge thē in seynge and hearynge, vexed hys rygbteous soule from daye to daye wyth their vnlawful dedes. * The Lord knoweth how *Job.xxi.d
to delyuer the godly out of temptacion, & to i.Cor.x.c
reserue the vniuste vnto ye daye of iudgemēt for to be punyshed: but chefly them ye walke after the flesche in the luste of vncleanes, and despise authoritie. Presumpteous are they,
and stubborne

and stubborne, whyche feare not to speake
C evyll of the that excell in worshippe. When
ꝑ angels whych are greater both i power &
myght, receaue not of ꝑ Lorde raylyng iudgemēt against the selues. But these as brut beastes, naturally broughte forth to be taken and destroyed, speake evyll of the thynges ꝑ they vnderstande not, & shall perysshe in theyr owne destruccyon, & receaue the reward of vnryghtwesnes.

They coūt it pleasure to lyue delycyously for a season. Spottes they are & fylthynes: which lyue at pleasure in their owne discearables wayes, feastyng & scorninge you: hauinge eyes full of aduoutrie, & ꝑ cānot cease from synne: begylyng vnstable soules. Hertes they haue excercysed wyth robrie. They are cursed chyldren whych haue forsake the right waye, and are gone astray folowyng the * waye of Balaam the sonne of Bosor whych loued the rewarde of vnryghtwelnes: but was rebuked of hys iniquitie. The tame and domme beaste, speakynge wyth mannes voyce, forbade the madnesse of the Prophete.

* These are welles wythout water: cloudes that are, caried wyth a tēpest, to whom the myst of darcknes is reserued for euer. For when they haue spoken the greate swelling wordes of vanytie, they entyse thorowe lustes in the volupteousnes of the flesshe, them that were cleane escaped: euen them ꝑ nowe lyue in erroure: while they promes them lybertie, where as they the selues are ꝑ bonde seruauntes of corruption: * For of whom a mā is ouer come, vnto ꝑ same is he brought in bondage. * For yf they (after they haue escaped from the fylthynes of the worlde thorow the knowledge of the Lord and the saupour Jesu Christ) are yet tāgled agayne therin, and ouercom * then is the latter ende worse wyth them then the begynnyng. For it had bene better for them, not to haue knowen the waye of rygteousnes, them after they haue knowen it, to turne from the holy commaundement ꝑ was geuen vnto them: But the same is happened vnto the that is vsed to be spoken by ꝑ true prouerbe. * The dogge is turned to his owne vomet agayne and ꝑ sow ꝑ was wasshed is turned agayne to her walowynge in the myer.

C The.iii.Chapter.

Of ꝑ daye of ꝑ Lord: whose longe taryenge is saluacio.

A THis is the seconde epistle that I now write vnto you dearly beloued, wherwith I stere vp your syncere mynde, by puttinge you in remembraunce, that ye maye be mynd defull of the wordes (wyche were tolde before of the holy Prophetes) and also the commaundement of vs wyych be Apostles of the Lorde and saupour.

* This fyrst vnderstande, that ther shall come in the laste dayes, mockers * (in disceat fulnesse) wyych wyll walke after theyr owne lustes, & saye: Where is the promes of hys commynge? For sence the fathers dyed, all thynges continue in the same estate wherin they were at the begynnynge. For this they knowe not (and that wylfully) how that ꝑ B heauens a great whyle ago were, & the erth out of the water appeared vp thorowe the water, by the worde of God: by the wyche thinges the world that then was, perysshed beynge ouerrunne wyth water. * But the heauēs and erth wyych are now, be kept by hys worde in store, and reserued vnto fyre, agaynst the daye of iudgement & perdicyon of vngodly men.

Dearly beloued, be not ignorauunt of thys one thynge, howe that * one daye is wyth ꝑ Lorde as a thousande yeare, & a thousande yeare as one daye. The Lord that hath promised, is not slacke, as some mē count slacknes: but is pacient to vs warde: for a smoche as he wolde haue no man loste, but wyll receaue all men to repentaunce.

Neuertheleſſe * the daye of the Lord wyll C come as a theefe in the nyghte, in the wyych daye, the heauens shall passe awaye in maner of a tempest, and the elemētes shalt melt wyth heat: the erth also & the workes that are therin, shall burne. Seynge thē that all these thinges shal perishe, what maner persons oughte ye to be in holy conuersacyon, and godlynes: lokyng for, and hastinge vnto the commynge of the daye of God, by whō the heauens shall perysshe wyth fyre, & the elementes shall melt wyth heate? * Neuertheles, we (accordig to his promes) loke for a newe heauē and a newe earth, wherin d wellethe ryghtewsnes.

Wherfore dearly beloued, seynge that ye D loke for such thynges, be diligent ꝑ ye maye be founde of hym in peace, wythoute spotte and vndefyled. And suppose that the longe sufferinge of the Lord is saluacyon, euen as oure derely beloued brother Paule also (accordynge to the wysdome geuen vnto hym) hath writte vnto you, yee, almoost in euery epistle, speakynge of such thynges: amonge which are many thynges harde to be vnderstāde, which they that are vnlearned & vnstable, peruert, as they do also ꝑ other scriptures vnto their owne destruccio. Ye therfore beloued, (seynge ye be warned afore hād) beware, lest ye, wyth other men be also plucked a way thorow the erroure of the wycked, and fall from your owne stedfastnes: but grow in grace, & in the knowledge of oure Lorde and saupoure Jesus Christe. To whom be glory both now and for euer. Amen.

The

The fyrste Epystle of Saynt John the Apostle.

¶ The fyrst Chapter.

¶ True wytnesse of the eurlastynge worde of God. The bloude of Christe is the purgacyon from synne. No man is wythout synne.

A THat which was from the begin-
nynge, whiche we haue hearde,
whiche we haue sene with oure
eyes, which we haue loked vpon
and our handes haue handled of the word of
the lyfe. And the lyfe appeared, and we haue
sene and beare wytnesse, and shew vnto you
*Mat.xvii.a *that eternall lyfe whiche was with the fa-
ther, & appeared vnto vs. That whiche we
haue sene and hearde, declare we vnto you,
that ye also maye haue felowshyp with vs, &
that our felowship maye be with the father,
and his sonne Jesus Christ. And this write
we vnto you, that (ye maye reioyse, and that) your
ioye maye be full.

And this is the tydynges which we haue
herde of hym and declare vnto you that God
B is lyght, and in hym is no darknesse at all.
Yf we saye, that we haue felowshyppe with
hym, and walke in darknesse, we lye, and do
not the truthe. But and yf we walke in light
euen as he is in lyght, then haue we felow-
*Hebr.ix.b Apoca.i.b shyppe with hym, and *the bloude of Jesus
Christ his sonne cleanseth vs from all synne
*iii.re.viii.e ii.Para.vi.g * Yf we saye that we haue no synne, we
deceaue oure selues, and the trueth is not in
*Job.xiii.c Psal.xxxii.d and.xciii.c Luke.xv.d vs: & If we knowledge oure synnes, he is
faythfull & iust, to forgeue vs oure synnes,
and to clense vs from all vnryghteousnes.
If we saye we haue not synned, we make
hym a lyar, and hys worde is not in vs.

¶ The.ii.Chapter.

¶ Christ is oure aduocat. Of true loue, & howe it is tryed.

A MY lyttell chyldren, these thinges write
I vnto you, that ye synne not. And yf
eny man synne, we haue an aduocate
wyth the father, Jesus Christ, ý ryghteous
and he it is that obtayneth grace for oure
synnes, not for oure synnes onely: but also
for the sinnes of all ý world. ✠ And herby
*Joh.xiii.d we are sure that we knowe hym, yf we kepe
hys commaundementes. * He that sayth I
knowe hym, and kepeth not his commaun-
dementes is a lyar, & ý veritie is not in him
But whoso kepeth hys worde, in hym is
ý loue of God parfect in dede: herby knowe
we that we are in hym. He that sayth he hy-
deth in hym, ought to walke euē as he walk-
ed. ✠

B Brethren, I write no newe cōmaunde-
ment vnto you: but that olde commaunde-
mēt, which ye haue had frō the begynnyng.
The olde commaundement is the worde,
which ye haue hearde from the beginninge.
Agayne, a newe commaundement I wyte
vnto you, that is true in hym, and the same
is true also in you: for the dercknes is past,
and the true lyght now shyneth. ✠ He that
sayth howe that he is in the lyght, & yet ha-
teth his brother, is in dercknes euen vntyll
thys tyme. He that loueth his brother, aby-
deth in the lyght, and there is none occasion
of euyll in hym. He that *hateth hys bro- *Levi.xix.
ther is in dercknes, & walketh in dercknes:
and can not tell whyther he goeth, because
that dercknes hath blynded hys eyes.

Babes I wryte vnto you, how ý youre
synnes are forgeuē you for hys names sake.
I wryt vnto you fathers, how that ye haue
knowne him that is from the begynnynge.
I wryte vnto you yonge men, howe that ye
haue ouercome ý wicked: I write vnto you
lytell chyldren, how ý ye haue knowen ý fa-
ther. I haue wryten vnto you fathers, how
that ye haue knowne hym that is from the
beginnynge. I haue wrytē vnto you yonge
men, how that ye are strōge, and the worde
of God abydeth in you, & ye haue ouercome
that wycked.

Se that ye loue not *the worlde, nether *Joh.xvi.
the thynges that are in the worlde. If eny
mā loue the worlde, the loue of the father is
not in hym. For all that is in the worlde
(as the lust of the flesshe, and the lust of the
eyes, & the pryde of lyfe) is not of the father,
but of the worlde. And the worlde passeth a
waye and the lust therof: but he that fulfyl-
leth the will of God, abydeth for euer.

Lytell chyldren, it is the last tyme, and as D
ye haue herde how that Antichrist shal com
euen now are ther many begonne to be An-
tichristes all redy, wherby we knowe, that
it is the last tyme. * They went out frō vs, *Acts.xx.f
but they wer not of vs. For yf they had ben
of vs, they wolde no dout haue continued
wyth vs. But that it myght appeare, that
they were not of vs.

Neuertheless, ye haue an oynt mēt of him
ý is holy, & ye knowe all thinges. ✠ I haue
not wryten vnto you, as though ye knewe
not the trueth: but as though ye knewe it (&
know also) ý no lye cōmeth of trueth. Who
is a lyar, but he that denyeth that Jesus is
Christ? the same is Antichrist, that denyeth
the father & the sonne. Whosoeuer denyeth
the sonne, the same hath not the father.
(he that knowledgeth the sonne, hath ý father also) Let E
therfore abyde in you that same wyche ye
hearde from the begynnyng. If that wych
ye hearde frō the begynnynge shal remayne
in you, ye also shall contynue we in the sonne,
and in the father. And thys is the promes
that he hath promysed vs, euen eternall
lyfe.

These

These thinges haue I writen vnto you, concernynge thē that disceaue you. And the anoyntinge whych ye haue receaued of hym dwelleth in you. And ye nede not, that eny man teache you: but * as ý anoyntynge teacheth you: of all thinges, and is true, and no lye, and as is hath taught you, euen so byde therin. And now ye babes abyde in hym: that when he shall appeare, we maye be bolde, & not be made ashamed of hym at hys commynge. If ye knowe that he his righteous, knowe also ý euery one whych doth rycht-wesnes, is borne of hym.

¶ The.iii.Chapter.

¶ The syngulier loue of God toward vs: and howe we agayne ought to loue one another.

BEholde, what loue the father hath shewed on vs, that we shuld be called * (& be in dede) ý * sonnes of God. For thys cause ý worlde knoweth you not, because it knoweth not hym. Dearely beloued, now are we ý sonnes of God & yet it doth not appeare, what we shalbe. But we know, that when it shall appeare, we shalbe lyke hym. For we shall se hym as he is. And euery mā that hath thys hope in him, pourgeth him selfe, euen as he also is pure. Whosoeuer commytteth synne, committeth vnryghteousnes also, and synne is vnryghteousnes. And ye know, that he appeared, to take awaye oure synnes, and in hym is no synne. As many as byde in hym, synne not: whosoeuer synneth, hath not sene hym, nether knowne hym

Babes, let no man deceaue you. He that doeth ryghteousnes, is ryghteous, euen as he is ryghteous. He that committeth sinne, is of the deuyll: * for the deuill sinneth sence the begynnynge: For thys purpose appeared the sonne of God, to lowse the workes of ý deuyl. Whosoeuer is borne of God, synneth not: for his seed remayneth in him, and he cānot synne, because he is borne of God, In thys are the chyldren of God knowen, and the chyldren of the deuyll. Whosoeuer doeth not ryghteousnes, is not of God, nether he that loueth not hys brother.

For this is the tidinges, that ye hearde from the begynninge, that ye shuld loue one another, not as * Cayn whyche was of that wicked, and slewe hys brother. And wherfore slewe he hym? Because hys owne workes were euyll, and hys brothers good. ✠ Maruayle not my brethrē though ý worlde hate you. We knowe, that we are trāslated from deeth vnto lyfe, because we loue the brethren. * He that loueth not hys brother, abideth in deeth. Whosoeuer hateth his brother, is a mā slear. And ye knowe, ý no man slear, hath eternall lyfe abydynge in hym.

Herby perceaue we loue: because he gaue hys lyfe, for vs: & we ought to geue oure lines for the brethren. But whoso hath thys worldes good and * seyth hys brother haue neade, and shutteth vp hys cōpassion from him: howe dwelleth the loue of God in hym? My babes, let vs not loue in worde, nether in tonge: but in dede & in veritie. ✠ Herby we knowe, that we are of the veritie & can quyet oure hertes before hym. For ý oure herte condēpne vs, God is greater thē oure herte, and knoweth all thinges. Dearly beloued, ý oure herte condempne vs not, then haue we trust to God warde: & * what soeuer we aske we receaue of hym, because we kepe his cōmaundementes, & do those thinges which are pleasinge in his syght.

And this is hys cōmaundement, ý we beleue on the name of hys sonne Iesus Christ, and loue one another, as he gaue cōmmaundement. And he that kepeth hys commaundementes, dwelleth in hym, & he in hym, and herby we knowe that he abydeth in vs, euē by the spyrete which he hath geuen vs.

¶ The.iiii.Chapter.

¶ Difference of spyretes, & how the spyrete of God maye be knowne from the spyrete of errowre. Of the loue of God and of oure neyghbourrs.

DEarly beloued * beleue not euery spyrete: but proue ý spyretes, whether they are of god or not, for * many false prophetes are gone out into the worlde. Herby shall ye know ý spyrete of God. Euery spyrete that confesseth that Iesu Chryst is come in the flesshe, is of God. And euery spyret whych confesseth not that Iesus Christe is come in the flesshe, is not of God. And thys is that spyrete of Antichrist, of whō ye haue hearde, howe that he shulde come: and euen nowe alredy is he in the worlde.

Lytteil chyldren, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde. They are of the worlde, therfore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth God, heareth vs: he ý is not of God, heareth vs not. Herby knowe we the spyrete of veritie, and the spyrete of errowre.

Dearly beloued * let vs loue one another: for loue cōmeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for ✠ God is loue. In thys appeared ý loue of God to vs ward, because the * God sent his onely begotten sonne into the worlde, ý we might lyue thorow hym. Herī is loue, not ý we loued God, but ý he loued vs, & sent hys sonne to be the agrement for oure synnes.

Dearly beloued, ý God so loued vs, we ought also to loue one another. * No man hath sene God at eny tyme. If we loue one another, God dwelleth in vs, & hys loue is parfect in vs. Herby knowe we ý we dwell in hym,

* Deute.xv.b

* Mat.viii.a and.xx.c John.xv.b and.xvi.c Iaco.i.a. i.John.b.c ‡ John.xiij.d

* Mat.viii.c Deute.xiii.a ‡ Mat.xxiiii.a Marke.xiii.a Luke.xxi.b

* John.xiii.b and.xv.b. i.Thess.i.b

* John.iii.c Roma.v.b

* Ex xxiii.b Iudic.v.c Deuter.viii.b Io.i.c.9.vi.c

in hym, and he in vs: because he hath geuen vs of hys spyrete. And we haue sene, & do testifye, that the father sent ý sonne to be the sauyour of the worlde. Whosoeuer confesseth, ý Jesus is ý sōne of God, in hym dwelleth God, & he in God. And we haue knowē and beleued the loue ý God hath to vs.

God is loue, & he that dwelleth in loue, D dwelleth in God, & God in him. Here in is the loue perfect in vs, ý we shuld haue trust in the daye of iudgement: For as he is, euen so are we in this worlde. Ther is no feare in loue, but parfect loue casteth out feare, for feare hath paynfulnes. He ý feareth, is not parfect in loue.

We loue him, for he loued vs fyrst. If a man saye, I loue God, and yet hate his brother, he is a liar. For howe cā he ý loued not hys brother whom he hath sene, loue God whom he hath not sene? And thys cōmaundement haue we of hym: ý he whych loueth God, shulde loue his brother also. ✠

¶ The.v.Chapter.

¶ To loue God, is to kepe hys commaundementes. Faith ouercōmeth the worlde. Euerlastynge lyfe is in the sonne of God. Of the synne vnto death.

A Whosoeuer beleueth that Jesus is Christ, is borne of God. And euery one ý loueth hym whych begat, loueth him also which was begotten
*John.xiii.c of hym. * By this we knowe, ý we loue the chyldren of God when we loue God, & kepe his cōmaūdementes. For thys is the loue of
*Math.xii.d God, ý We kepe his cōmaūdemētes, & * his cōmaundementes are not greuous. ✠ For all that is borne of God, ouercommeth the B worlde. And thys is the * victory that ouer
*1.Cor.xv.g commeth the worlde, euē oure faith. Who is it ý ouercōmeth the worlde: but he whych beleueth, that Jesus is the sonne of God?

This Jesus Christ is he that cam by water & bloud, not by water onely: but by water and bloud. And it is the spyrete that beareth wytnes, because the spyrete is trueth. (For ther are thre wych beare record in heauē, ý father, ý worde & ý holy goost. And these thre are one. And there
C are thre which beare record (in erth) ý spyret and water, and blonde: & these thre are one. If we receaue the witnes of mē, the witnes of God is greater. For this is the witnes of
C God (that is greater) which he testified of his sonne. He that beleueth on the sōne of God, hath the wytnes in hym selfe: ✠ He that beleueth not God, hath made hym a liar because he beleued not ý recorde ý God graue of hys sonne. And thys is the recorde, howe that God hath geuē vnto vs eternall lyfe, C & thys lyfe is in hys sonne. He that hath the sonne hath lyfe: & he that hath not the sonne of God, hath not lyfe.

These thynges haue I wryttē vnto you that beleue on the name of the sonne of God that ye maye knowe, how that ye haue eternall lyfe, & that ye maye beleue on the name of the sonne of God. And thys is the truste that we haue in hym: that * yf we aske eny thynge accordynge to hys wyll, he heareth vs. And yf we know that he hear vs what soeuer we aske, we know, that we haue the peticyons, that we desyre of hym.

If eny man se hys brother synne a synne not vnto deeth, let him aske, & he shall geue hym lyfe for thē that synne not vnto deeth. Ther is a synne vnto deeth, for wych saye I not ý a mā shuld praye. All vnrygheteweln es is synne, & ther is synne not vnto deeth.

We knowe, that whosoeuer is borne of God, synneth not: but he that is begottē of God, kepeth hym selfe & that wycked touch eth hym not. We knowe, that we are of God, and the worlde is all together set on wyckednes. We knowe, that the sonne of God is come, and hath geuē vs a mynde to knowe hym wych is true: & we are in hym that is true, through his sōne Jesu Christe. Thys same is very God, and eternall lyfe. Babe kepes youre selues from ymages. Amen.

The seconde Epistle of Saynct John.

¶ He wryteth vnto a certayn lady, reioyseth that her chyldren walke in ý trueth, exhorteth them vnto loue warneth them to beware of such dyscreauers as denye that Jesus Christ came in the flesche, prayeth them to continue in the doctrine of Christ, & to haue nothyng to do wych them that bryngē not thys ienynge.

A The elder to the electe lady and her childrē, whom I loue in ý trueth: and not I onely, but also all that haue knowē the trueth for ý truthes sake wych dwelleth in vs and shalbe in vs for euer.

With vs shall be grace, mercye, & peace from God the father & from the Lord Jesus Christ ý sonne of ý father, in trueth & loue.

I reioyced greatly, that I founde of thy chyldren walkinge in trueth, as we haue receaued a cōmaundement of the father. And B now beseech I ý lady, not as though I wrote a newe commaundement vnto the, but that same which we haue had frō the begynnyng that we shulde * loue one another. And this
*Joh.xiii.c *1.John.iii.a is the loue, that we shulde walke after hys commaundement.

This commaundement is (that as ye haue hearde frō the begynnyng) ye shulde walke in it. For many deceauers are entred into the worlde, wyche confesse not that Jesus Christ is come in the flesche. This is a deceauer and an Antichrist. Loke on youre selues that we loose not that we haue wroughte: but that we maye haue a ful rewarde. Whosoeuer

soeuer trãsgresseth & bydeth not in the doc-
C trine of Christ, hath not god: He ꝓ endureth
in ꝓ doctrine of Christ, hath both ꝓ father &
ꝓ sonne. If ther come eny vnto you, & bring
not this learning, him receaue not to house:
nether byd hi God spede. For he ꝓ byddeth
hi God spede, is partaker of hys euyl dedes
* (Beholde, I haue tolde you before, that ye shulde not be
ashamed in daye of the lorde.) I had many thinges
to wryte vnto you, neuertheleſſe I wolde
not wryte w̃ paper and ynke: but I trust to
come vnto you, and speake w̃ you mouth to
mouth, that oure ioye maye be full: the sonnes
of thy electe sister greete the. Amen.

The thyrde Epistle of Saynt John.

The is glad of Gayus, that he walketh in the trueth: exhorteth them to be loueynge vnto the poore Christen in theyr persecucyon, sheweth the vnkynde dealyng of Diotrephes, and the good reporte of Demetrius.

1 The elder vnto ꝓ beloued Gayus
whõ I loue in the trueth. Beloued I wyſshe in all thinges that
thou prosperedest, and karedest
well, euen as thy soule prospe-
reth. For I reioyſed greatly, when the bre-
thren came, and testifyed of the trueth that
is in the, howe thou walkest in the trueth. I
haue no greater ioye, thẽ for to heare, howe
B that my sonnes walke in veritye. Beloued
thou doest faythfully, what soeuer ꝓ doest
to the brethren, and to straungers, whyche
beare wytnes of thy loue before ꝓ cõgrega
cyon. Whyche brethren if thou bryngest for
wardes of theyr iorney (after a godly sorte)
thou shalt do well: because that for hys na-
mes sake they wẽt forth: and toke nothinge
C of the Gentyls. We therfore ought to re-
ceaue such, that we mygbt be helpers to the
trueth. I wrote vnto the congregacion: but
Diotrephes whych loueth to haue the pre-
minence amonge them receaueth vs not.

Wherfore yf I come, I will declare hys
dedes which he doeth, iestinge on vs w̃ ma-
licious wordes, nether is therewith contẽt.
Not onely he hym selfe receaueth not ꝓ bre-
thren: but also he forbyddeth thẽ ꝓ wolde,
and thrusteth them out of the congregacyõ.
D Beloued, folowe not that whych is euyll,
but that which is good. He that doeth well
is of God: but he that doeth euill, seyth not
God. Demetrius hath good reporte of all
men & of the trueth it selfe, yee, and we oure
selues also beare recorde, & ye knowe, that
oure recorde is true. I had many thinges to
wryte: but I wyll not with ynke and penne
wryte vnto the. I trust I shal shortly se the
and we shal speake mouth to mouth. Peace
be vnto the. The louers salute the. Grete ꝓ
louers by name.

The Epistle of saynte Iude.

The rebuketh such as beynge blynded w̃ theyr owne
lustes, resyst the trueth. He exhorteth vs to edifye one
another, to prayse in ꝓ holy goost to continue in love to
loke for the cummynge of the Lorde.

1 Iudas the seruaũt of Jesus
Christ ꝓ brother of James.
To them which are called,
& sãctified in God ꝓ father,
& preserued in Jesu Christ.
Mercy vnto you and peace
and loue be multiplyed.

Beloued, when I gaue all dyligence to
wryte vnto you of the commen saluacyon,
it was nedeful for me to write vnto you, to
exhorte you, that ye shulde cõtynually la-
boure in the fayth, whyche was once geuen
vnto ꝓ saynctes: For there are certayne vn-
godly mẽ craftely crept in, of whych it was
wrytten afore tyme vnto suche iudgement.
They turne ꝓ grace of oure God vnto wan
tannes, and denye God (whych is the onely
Lorde) and oure Lorde Jesus Christ.

My mynde is therfore to put you in re-
membrance: for as moche as ye once knowe
this, howe that the Lorde (after that he had
B delyuered ꝓ people out of Egypt) destroyed
them whyche afterwarde beleued not. The
ãgels also which kept not their first estate,
but lefte their owne habitacyon, he hath re-
serued in euerlastynge chaynes vnder dar-
cknes vnto ꝓ iudgement of the greate daye.
*euen as Sodome & Gomorre, and the cy- *Gene.xix.f.
tyes aboute them (whych in lyke maner de-
fyled thẽ selues with fornicacyõ, & folowed
straunge flesshe) are set forth for an ensam-
ple, & suffre the payne of eternall fyre. Lyke-
wyse, these beynge dissceaued by dreames,
defyle the flesshe, despise rulers and speake
euyll of them that are in auctorite.

Yet Michael the archãgell when he strou
C agaynste the deuyll, and disputed about the
body of Moses, durst not geue rayling sen-
tence, but sayde, the Lorde rebuke the. But
these speake euyll of those thynges whyche
they knowe not: and what thynges they
knowe naturaly (as beastes which are wy-
thout reasõ) i those thiges they corrupte thẽ
selues. Wo be vnto thẽ, for they haue folo-
wed ꝓ waye of * Cain, & are vtterly geuẽ to *Gene.iiii.b
the errour of Balã for lukers sake * & peril *Nu.xxi.f
the in ꝓ treason of Core. These are spottes
D whych of your kidnes feast together, w̃ out
feare, lyuing lawlesse, and after their owne
pleasure. Cloudes they are with ont water,
carryed about of wyndes, trees w̃ out frute
at gatherynge

at geatherige tyme withered, twyse deed, & plucked vp by ý rotes. They are ý ragynge waues of ý sea, fomyng out their own sham They are wandrynge sterres, to whome is reserued the myst of darcknes for euer.

Enoch the seuenth from Adam prophesyed before of such, sayinge. * Beholde, the Lord shall come wyth thousandes of saynctes, to geue iudgement agaynst all men, & to rebuke all that are vngodly amonge thē of all theyr vngodly dedes, which they haue vngodly commyttted, and of all theyr cruell speakynges, whyche vngodly synners haue spoken agaynst hym.

* Apoca. i. b
Esay. 19. c

E These are murmurers, cōplayners, walkynge after their owne lustes, whose mouthes speake proude thynges. They haue mē in greate reuerence because of aduantage. But ye beloued, remēber the wordes which were spoken before of the Apostles of oure Lorde Iesu Christ, how that they tolde you * that there shuld be begylers in ý last tyme whyche shulde walke after theyr owne vngodly lustes. These are makers of sectes, fleshlye, hauynge no sprete.

* Acter. xx. f.
i. Tim. iiii. a.
ii. Tim. iii. a
ii. Pet. 3. a
and. 19. a

But ye derlye beloued, edifye poure selues in your most holy fayth, prayinge in the holy goost, and kepe your selues in the loue of God, lokynge for the mercy of oure Lord

F Iesus Christe, vnto eternall lyfe. And haue compassion of some, separatinge them, and other saue with feare, pullynge them out of the fyre ✠ (and haue compassion on the other) & hate the fylthy vesture of the flesche.

Unto him that is able to kepe you fre frō synne, & to present you fautlesse before the presence of his glory wt ioye ✠ (at the commynge of oure Lorde Iesus Christ) to God oure sauyour: (thorow Iesus christ our lorde) which onely is wyse be glorye, maiestye, dominion, and power, ✠ (before al worlde) nowe and euer. Amen.

The reuelacyon

of Saynct John the diuine.

C Happie are they that heare the worde of God & kepe it. He wrytteth to the seuen congregacyons in Asia, fyrst seuen candellstykes, and in the myddes of them, one lyke vnto the sonne of man.

C The fyrst Chapter.

A The reuelacyon of Iesus Christ which God gaue vnto him, for to shewe vnto his seruauntes, thynges whyche muste shortely come to passe: ✠ And whan he had sent, he shewed by hys Angell vnto hys seruaunt John, whyche bare recorde of the worde of God, and of the testymony of Iesus Christe, and of all thynges that he sawe. Happy is he that readith, and they that heare the wordes of the prophesy, and kepe those thynges which are written therein. For the tyme is at hande.

John to the seuen congregacions in Asia. Grace be vnto you and peace, frō hi wych is and which was, and wych is to come, & from the seuen spretes which are before hys trone, & frō Iesus Christ, wyche is a fayth

B full wytnes, & fyrst begotten of the deed: & Lorde ouer the kynges of the erth. Unto hym that * loued vs, and wessched vs from oure synnes in his owne bloude, ✠ & made vs kynges and Prestes vnto God hys father, be glory and dominion for euermore. Amen. ✠ Beholde, he cometh wyth cloudes, & all eyes shall se him, & they also which pearced hym. And all kynredes of the erth shall wayle. ✠ (euer dim) Euē so: Amen. I am Alpha and Omega, the begynnyng and ý endynge, sayth the Lorde almyghty, which is and which was, and which is to come.

* Debtr.
i. Pet. 1. a
i. John. 1.
Matt. xxi.
Mar. xiii. c
Dani. vii.
Apo.

C I John youre brother, and companiō in tribulaciō, and in the kyngdome & pacience in Iesu Christ, was in the yle that is caled Pathmos, for ý worde of God, and for the witnessing of Iesu Christ: I was in ý spret on a sondaye, and herde behynde me a great voyce, as it had bene of a trompe, sayinge: I am Alpha and Omega, the fyrst and the laste. That thou seyst, wryte in a boke, and sende it vnto the seuen cōgregacions which are in Asia, vnto Ephesus, & vnto Smyrna and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

And I turned backe to se the voyce that

D spake to me. And when I was turned: I sawe seuē golden candellstickes, & in ý myddes of the candellstickes, one lyke vnto the sonne of man, clothed wyth a lynnē garmēt downe to the fete, and gyrd about the pappes wt a golden gyrdle. His heed, & hys hares wer whyte, as whyte woll, & as snowe and hys eyes were as a flame of fyre: & hys fete lyke vnto brasse, as though they brent in a fornace, and hys voyce as the sounde of many waters. And he had in his ryght hāde vii. starres. And out of hys mouthe went a sharpe two edged swearde. * And hys face shone, euen as the sonne in his strength.

* Mat. xvii. a

And when I sawe him, I fell at his fete. euen as deed. And he layde hys ryght hande vpō me, sayinge vnto me: feare not. * I am ý fyrste & the laste, and am a lyue, and was deed. And behold ✠ I am a lyue for euermore and haue the keyes of hel & of deeth. Wryte therfore the thynges wych thou hast sene, and the thynges which are, and the thynges wych must be fulfylled here after: ý mistery of the. vii. starres wyche thou sawest in my ryght hāde, and the. vii. golden candellstickes. The. vii. starres are the messengers of the. vii. cōgregacyōs. And the seuen candellstickes

* Apo. xviii. b
Thoma. iii. b

deltyckes which thou lawest, are the seuen
congregacyons.

¶ The. ii. Chapter.

¶ He exhorteth foure congregacyons to amende, and
sheweth the rewarde of hym that ouercommeth.

A Vnto the messenger of the congrega
cion of Ephesus wrote: these thynges
sayeth he, that holdeth the seuē
starres in hys right hāde, and that
walketh in the myddes of the seuen golden
candelstyckes. I knowe thy workes, & thy
labour, and thy pacience, and how thou can
nest not forbeare them which are euell: and
hast examined them which saye they are A-
postles, and are not: and hast founde them ly
ars, and hast suffred. And hast pacience: and
for my names sake hast laboured, and haste
not fainted. Neuertheles I haue somwhat
agaynst the, because thou hast lefte thy first
loue. Remember therfore frome whence
thou arte fallen, and repent, and do the first
workes. Or els I wyll come vnto the shorte
ly, and wyll remoue thy candelstycke out of
hys place, except thou repēt. But thys thou
hast, because thou hatest the dedes of ý *Ny-
colaitans, which dedes I also hate. Let him
that hath eares, heare what the spirete sayeth
vnto the congregacions. To hym that ouer
commeth, wyll I geue to eate of the *tree of
lyfe, wyche is in the myddes of the Para-
dyse of God.

And vnto the angell of the congregacion
of Smyrna wrote: These thynges sayeth
he that is first, & the last, which was deade,
and is alyue. I knowe thy workes & tribula
cyon and pouertie, but thou arte ryche. And
I knowe the blasphemy of them, which call
them selues Jewes & are not: but are the con
gregacion of Sathan. Feare none of those
thynges, which thou shalt suffre. Beholde,
the deuyll shall cast some of you into prison,
to tempte you, and ye shall haue tribulacion
ten dayes. Be faythfull vnto the death, and
I wyll gyue the a crowne of lyfe. Let hym
that hath eares, heare, what the spirete sayth
to the congregacions. He that ouercōmeth,
shall not be hurte of the seconde death.

And to the messenger of the cōgregacion
in Pergamos wrote: Thys sayeth he, which
hath the sharpe swearde with two edges: I
knowe thy workes, & where thou dwellest,
euen where Sathanas seat is, and thou ke-
pest my name, & haste not denyed my fayth.
And in my dayes Antipas was a faythfull
wytnes of myne, which was slayne amōge
you, where Sathan dwelleth. But I haue a
fewe thynges against the: because thou hast
there, them that maynytayne the doctrine of
Balaam * which taught in Balake, to put
occasion of synne before the chyldren of Is-
rael, that they shulde eate of meate dedycate
vnto ydoles, and commyt fornicacion. Euē
so haste thou them that maynytayne the doc-
trine of the Nycolaitans, wyche thynge I
hate. But be conuerted, or els I wyll come
vnto the shortlye, and wyll fyghte agaynst
thē with ý swearde of my mouth. Let hym
that hath eares, heare, what ý spirete sayeth
vnto ý congregacions. To hym that ouercō-
meth, wyll I geue to eat Mānna that is hyd,
and wyll geue hym a whyte stone, and in the
stone a newe name wrytten, which no man
knoweth, saynge he that receaueth it.

And vnto ý messenger of ý congregacion
of Thyatira wrote. Thys sayeth the sonne
of God which hath eyes lyke vnto a flāme
of fyre, & hys fete are lyke brasse: I knowe
thy workes, & thy loue, seruyce, and fayth,
and thy pacience, & thy dedes, which are mo
at the last thē at the first. Notwythstādyng
I haue a fewe thynges agaynst the, because
thou suffrest that woman * Jesabel, which
called her selfe a Prophetise, to teache and to
deceaue my seruantes, to make them cōmyt
fornicacion, and to eate meates offred vp vn
to ydoles. And I gaue her space to repente
of her fornicacyon, and she repented not. Be
holde, I wyll cast her into a beed: and them
that cōmyt fornicacion wyth her, into great
aduersyte, excepte they turne from their de-
des. And I wyl kyl her chyldrē wyth death.
And all the congregacions shal knowe, that
* I am he which searcheth the reynes & her-
tes. And I wyll geue vnto euery one of you
accordynge vnto hys workes.

Unto you I saye, and vnto other of them
of Thyatira, as many as haue not this lear
nynge & which haue not knowen the depnes
of Sathan (as they saye) I wyll put vpon
you none other burthen, but that wyche ye
haue already. Holde fast tyll I come, & who
soeuer ouercōmeth & keepeth my workes vn-
to the ende, to hym wyll I geue power ouer
nacyons, * & he shall rule them w a rodde of
yron: & as ý vesseis of a potter, shall they be
broken to sheuers. Euē as I receaued of my
father, so wyll I gyue hym the morynge
starre. Let him that hath eares, heare, what
the spirete sayeth to the congregacions.

¶ The. iii. Chapter.

¶ He instructeth and enfourmeth the Angels of the cō
gregacyons, declarynge also the rewarde of hym that
ouercommeth.

A Nd wrote vnto the messenger
of ý congregacion ý is at Sar-
dis: this sayeth he ý hath ý seuē
spirites of God & the seuen star-
res. I knowe thy workes, thou
haste a name that thou lyuest, and thou arte
deade. Be awake, and strength the thynges
which remayne, ý are ready to dye. For I
hauenot founde thy workes perfyte before
(or) God. Remember therfore how thou
hast receaued & herde, & holde faste, & repent,

Nn If thou

*i. Thes. v. a
ii. Pet. iii. c

*Yf thou shalt not watche, I wyll come on the as a theke, & thou shalt not knowe what houre I wyll come vpon the. Thou haste a fewe names in Sardys, wyche haue not defyled theyr garmentes, & they shall walke wyth me in wyte, for they are worthye. He that ouercōmeth, shalbe thus clothed in wyte araye, and I wyll not put out hys name out of the booke of lyfe, and I wyll confesse hys name before my father, and before hys Angels. Let him that hath eares heare, what the spyrete sayeth vnto the congregacions.

B And wryte vnto the angell of the congregacion of Philadelphia: thys sayeth he that is holy and true, which hath the keye of Dauid: *wyche openeth and no man shutteth, and shutteth, and no man openeth. I knowe thy workes. Beholde, I haue set before the an open dore, and no mā can shut it, for thou haste a lytell strength, and haste kepte my sayenges: and haste not denyed my name. Beholde, I make them of the congregacion of Sathan, wyche call them selues Jewes, and are not, but do lye: Beholde, I wyll make them that they shall come, and worshyp before thy fete: and shal knowe, that I haue loued the.

*Esay. xxii. c
Job xii. c

C Because thou hast kept the wordes of my patyence, therfore I wyll kepe the from the houre of tēptacion, wyche wyll come vpon all the worlde, to tempte them that dwel vpon the earth. Beholde, I come shortly. Hold that wyche thou haste, that no man take awaye thy crowne. Hym that ouercommeth, wyll I make a pyllar in the temple of my God, & he shall go nomore out. And I wyll wryte vpon hym, the name of my God and the name of the cytie of my God, newe Jerusalem: wyche cōmeth downe out of heauen from my God, and I wyll wryte vpon hym my newe name. Let hym that hath eares, heare, what the spyrete sayeth vnto the congregacions.

D And vnto ye messenger of the cōgregacion wyche is in Laodicia, wryte: Thys sayeth (Amen) the faythfull and true wytnes, the begynnyng of the creatures of God. I know thy workes, that thou arte nether colde nor hote: I wolde thou were colde or hote. So then because thou arte betwene both, and nether colde nor hote, I wyll spewe the out of my mouth, because thou sayest: I am ryche and increased wyth goodes, and haue nede of nothyng, and knowest not, how thou art wretched & myserable, and poore, and blynd and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayest be ryche: and wyte raymēt, that thou mayst be *clothed, ye thy fylthy nakednes do not appeare, and anoynte thyne eyes wyth eye salue that thou mayest se.

*ii. Cor. v. a.

*As many as I loue, I rebuke, & chasten. Be feruent therfore, and repente. Beholde, I stande at the dore and knocke. Yf any mā heare my voyce, and open the dore, I wyll come in to hym, and wyll suppe wyth hym, and he wyth me. To him that ouercommeth wyll I graunte to syt wyth me in my seate, euen as I ouercame, & haue sytten wyth my father in his seate. Let hym that hath eares heare, what the spyrete sayeth vnto the cōgregacions.

*Prou. iii. b

C The. iiii. Chapter.

C He seeth the heauen open, and the seate, and one syttynge vpon it, and. xxiiii. seates about it wyth. xxiiii. elders syttynge vpon them, and foure beastes prayseynge God daye and nyght.

AFter thys I loked, and beholde a dore was open in heauen, and ye fyrst voyce wyche I herde, was as it were of a trōpet talkynge wyth me, wyche said: come vp hyther, and I wyl shewe ye thynges wyche must be fulfylled here after. And immediatly I was in the spyrete: and beholde, a seate was set in heauen, and one sat on the seate. And he that satte was to loke vpon, lyke vnto a Jasper stone & a Sardyne stone And ther was a rayne bowe aboute the seat in syght lyke to an Emeralde. And aboute the seate were. xxiiii. seates. And vpon the seates. xxiiii. elders sytting, clothed in wyte rayment, and had on theyr heades crownes of golde.

A

And out of the seate proceded lyghtenynges, & thondrynges, & voyces, & there were seuen lampes of fyre, burnynge before the seate, wyche are the seuen spyretes of God. And before ye seate ther was a see of glasse, lyke vnto Cristall, and in the myddes of the seate, & round de aboute the seate were foure beastes ful of eyes before and behynde. And the fyrst beast was lyke a lyon, & the seconde beaste lyke a calfe, and the thyrde beaste had a face as a man, & the fourth beast was lyke a flyenge Egle. And the foure beastes had eche one of them. vi. wynges about him, and they were full of eyes within. And they had no rest daye nether nyght sayenge. *Holy, holy, holy, Lorde God almyghtye, wyche was, and is, and is to come.

B

C

*Esay. vi.

And when those beastes gaue glory and honour & thankes to him ye sate on the seate, (wyche lyueth for euer & euer) the. xxiiii. elders fell downe before hym ye sat on ye trone & worshypped hym that lyueth for euer & cast theyr crownes before ye trone sayeng: thou arte worthy O Lorde (our God) to receaue glory, and honoure, & power, for thou hast created all thynges, and for thy wylles sake they are, and were created.

D

C The. v. Chapter.

C He seyth the lambe openyng the boke, and therby the foure beastes, the. xxiiii. elders, and ye angels prayse the lambe, and do hym worshyppe.

I And I sawe in ye rygte hande of him that sat in the trone, a boke wrytten wythin & on the backsyde, sealed with seuen seales.
And I sawe a stronge Aungel, which preached with a loude voice: Who is worthy to open the boke, & to lose the seales therof. And no man in heauē nor in earth nether vnder the erth, was able to open ye boke nether to loke theron. And I wept much because no man was founde worthy to open & to reade the boke, nether to loke theron.
B And one of the elders sayd vnto me wepe not: Beholde, a lyon of the tryde of Juda, ye rote of Dauid, hath obtayned to opē ye boke, and to lose the seuen seales therof. And I beholde, and lo in the myddes of the seate, and of the foure beastes, and in ye myddes of the elders, stode a lambe as though he had bene kylled, haupnge seuen hornes, & seuen eyes, wych are the seuen spretes of God sente into all the worlde. And he came, and toke the boke out of the rygte hande of hym that sat vpon the seate.
C And when he had taken ye boke, the foure beastes and. xxiiii. elders fell downe before the lābe, haupng (euery one of them) harpes & golden vialles full of odures, wyche are the prayers of sayntes, & they songe a newe songe, sayenge: thou art worthy to take the boke, & to open the seales therof: for ye waste kylled, & hast redemed vs by thy blonde out of all kynredes, & tōges, & people, & nacions and hast made vs vnto our God, kynges, & prestes, and we shall raygne on the earth.
D And I behelde, and I herde the voyce of many aungels about the trone, & about the beast and the elders, and I heard e thousande thousandes, sayenge w̄ a loude voyce: Worthy is the lambe that was kylled to receaue power, and ryches, & wysdom, and strength, and honour, & glory, & blessynge. And al the creatures wych are in heauē, and on ye erth & vnder the erth, & in the see, and all that are in them, herde I sayenge: blessynge, honoure glorye, and power be vnto him that sytteth vpon the seate, & vnto the lābe for euermore And the foure beastes sayd: Amen. And the xxiiii. elders fell vpon theyr faces, and worshypped hym that lyueth for euermore.

¶ The. vi. Chapter.

¶ The lambe openeth the. vi. seales, and many thynges followe the openynge therof.

I And I sawe, when the lambe opened one of ye seales, and I herde one of the foure beastes saye, as it were ye noyse of thonder: come and se: and I sawe. And beholde there was a whyte horse: and he that sat on him hadde a bowe, and a crowne was geuen vnto hym, and he wente forth conquerynge & for to ouercome. And whē he hadde opened the seconde seale, I herde the seconde beast, saye: come and se. And ther wente out another horse that was redde, & power was geuen to hym that sat theron, to take peace from the earth, and that they shulde kyll one another. * And ther was geuen vnto hym a great swearde. * Eze. xxiii. a
B And when he had opened the thyrd seale I herde the thyrde beast saye: come & se. And I behelde, & lo, a blacke horse: & he that sate on hym, had a payre of balances in his hāde. And I herd a voyce in the myddes of ye foure beastes, say: a measure of wheate for a peny and thre measures of barly for a peny & oyle & wyne se thou hurte not. And when he had opened the fourth seale, I herde the voyce of the fourth beast saye, come and se: & I loked. And behold a pale horse: and hys name that satte on hym was death, & hel folowed after him, and power was geuē vnto thē ouer the fourth parte of the earth, to kyll w̄ swearde and wyth honger, and with death, that commeth of vermen of the earth.
C And when he had opened the fyft seale, I sawe vnder the aulter * the soules of them that were kylled for the worde of God, & for the testimony wych they had, & they cryed wyth a loude voyce, sayeng: Howe longe tarryest thou Lorde, holye & true, to iudge & to auēge our blonde on thē ye dwell on the erth? And longe whyte garmentes were geuē vnto euery one of them. And it was sayd vnto them, that they shuld reste yet for a lytle season vntyll the nombre of theyr felowes, and brethren, & of them that shulde be kylled as they were, were fulfylled. * Apo. xvi. b.
D And I behelde, whē he had opened ye syxt seale: & lo, ther was a great earthquake and the sunne was as black as sacke cloth made of heere. And the moone werd al, euen as blond, and the starres of heauen fel vnto the earth, euen as a fygge tree casteth frome her vntymelye fygges, when she is shaken of a mygtye wynde. And heauen vanysched awaye, as a scroll when it is rolled together. And all mountaynes and ylesses were moued oute of theyr places. And the kynges of the erth, and the great men, & the ryche men, and the chefe captaynes, and the mygtye men, and euery bondman, and euery free man, hid them selues in denneys, and in rockes of the hylles: * and sayde to the hylles and rockes: fall on vs, and hyde vs from the presence of hym that sytteth on the seate, and from the wrath of the lambe: for the great day of his wrath is come, and who is able to endure? * Osee. x. b Luke. xxiii. b.

The. vii. Chapter.

¶ Ys seyth the seruaunte of God sealed in theyr foreheades out of al nacōs & people, wych though they suffre trouble, yet the lambe teacheth them, leadeth them to the fountaynes of lyuyng water, and God shal wypp awaye all teares from theyr eyes.

A And after that I sawe foure aungels stande on the. iiii. corners of the earth holdynge ý foure windes of the earth that the wynde shuld not blowe on the erth, nether on the see, nether on any tree. ✠ And I sawe another aungel ascende from the rysynge of the sunne, wheche had the seale of ý lyuynge God, & he cryed with a loude voyce to the foure aungels (to whome power was geuē to hurte ý earth & the see) sayenge: hurt not the earth nether the see, nether the trees, tyl we haue sealed the seruaūtes of our God in theyr foreheades.

B And I herd ý nombre of thē wheche were sealed, & ther were sealed an. C. &. xliiii. M. of all the trybes of the chyldren of Israel.
Of the trybe of Juda were sealed. xii. M.
Of the trybe of Ruben were sealed. xii. M.
Of the trybe of Gad were sealed. xii. M.
Of the trybe of Aser were sealed. xii. M.
Of the tribe of Nephtali were sealed. xii. M.
Of ý tribe of Manasses were sealed. xii. M.
Of the tribe of Simeon were sealed. xii. M.
Of the trybe of Leuy were sealed. xii. M.
Of the trybe of Isacar were sealed. xii. M.
Of the trybe of zabulon were sealed. xii. M.
Of the trybe of Joseph were sealed. xii. M.
Of ý trybe of Ben Jami were sealed. xii. M.

C After this I behelde, & lo, a great multytude (which no mā coulde nōbre) of al nacios & people, & tōges, stode before the seate, & before the lābe, clothed with lōge whyt garmētes, & palmes in theyr handes, & cryed wyth a loude voyce, sayenge: saluacion be ascrybed to hym that sytteth ypō the seate of our God, and vnto the lābe. And all the aungels stode in the cōpase of the seat, & of the elders & of the foure beastes, & fel before the seat on theyr faces, and worshypped God, sayenge: Amen. Blessynge & glory & wyldome & thākes, and honoure, & power, & myght, be vnto oure God for euermore. Amen. ✠

D And one of the elders answered, sayenge vnto me, what are these which are arayed in longe whyt garmentes, & whēce came they? And I sayd vnto hym: Lorde thou wotest. And he sayd to me: these are they, which cam out of great tribulacion, and made theyr garmentes large, and made them whyte by the bloude of the lambe: therfore are they in the presence of the seate of God & serue hym day & nyght in hys tēple, & he that sytteth in the seate wyll dwell amonge them. They shall hōger nomore, nether thyrst, nether shall the Sōne lyght on them, nether any heate. For the lambe wheche is in the myddes of ý seate shall fede them, & shall leade thē vnto fountaynes of lyuynge water, & God shal wype awaye all teares from theyr eyes.

¶ The. viii. Chapter.

¶ The seuenth seale is opened, there is sylence in heauen, the foure aungels blowe theyr trompettes, & great plages folowe vpon the earth.

A And whē he had opened the seuēth seale, there was sylence in heauen aboute the space of half an hour. And I sawe (vii.) aungels standyng before God, and to them were geuen seuen trompettes. And another aungell came and stode before the aulter, hauynge a golden censer, and much of odoures was geuen vnto hym, that he shulde offre of the prayers of all sayntes vpon the golden aulter, wheche was before the seate. And the smoke of the odoures wheche came of ý prayers of all sayntes, ascended vp before God out of the aungels hande. B And the aungell toke the censer, and fylled it with fyre of the aulter, and caste it into the earth, and voices were made, and thondrynges and lyghtnynges, and earthquake.

And the seuen aūgels wheche had the seuē trompettes, prepared them selues to blowe. The fyrst aungell blewe, & there was made hayle & fyre, which were mynglied wō bloud, and they were cast into ý earth: & the thyrde parte (of the erth was set on fyre, & the thyrde parte) of trees was burnt, and al grene grasse was brēt. C And ý secōde aūgel blewe: & as it were a great mountayne burning with fyre was cast into the see, and the thyrde parte of the see turned to bloude, and the thyrde parte of the creatures wheche had lyfe, dyed, and the thyrde parte of shyppes were destroyed.

And the thyrde aungell blewe, & ther fell a greate starre from heauen, burnynge as it were a lampe, & it fell into the thyrde parte of the ryuers, & into fountaynes of waters, & the name of the starre is called wormwod And the thyrde parte was turned to wormwod. And many men dyed of the waters, because they were made bitter. D And the fourth aungel blewe, & the thyrde part of the sunne was smytten, & the thyrde part of ý moone, and the thyrde parte of starres: so that the thyrde part of them was darkened. And the daye was smytten, that the thyrde parte of it shulde not shyne, and lykewyse the nyght And I behelde and herde an aungel flyenge thorowe the myddes of heauen, sayeng with a loude voyce: Woo, woo, to the inhabyters of the erth, because of the voyces to come of the trompe of the thre aungels, wheche were yet to blowe.

¶ The. ix. Chapter.

¶ The fyfth and fyrst aungell blowe theyr trompettes the starre fallethe from heauen: the locustes come out of the smoke. The fyrst wo is past: the foure aungels ý were bōde are loosed, & the thyrde part of mē is kylled.

A And the fyfte aungell blewe and I sawe a starre fall from heauē vnto the erth. And to hym was geuē the keye of the botomlesse pyt: And he opened the bottomlesse pyt, & the smoke of the pyt arose as the smoke of a greate fornase. And the sunne, & the ayer

the ayer were darkened by the reason of the
smoke of the pyt. And there came out of the
smoke locustes vpon the earth, & vnto them
was geuen power, as the scorpions of the
earth haue power. And it was commaũded
them, that they shulde not hurt the grasse of
the erth: nether any grene thinge nether any
tree: but onely those mẽ wych haue not the
seale in theyr foreheades. And to them was
cõmaũded, that they shulde not kyll thẽ, but
that they shulde be vexed. v. monethes, and
theyr payne was as the paine ý commeth of
a scorpion, whẽ he hath stonge a man. * And
in those dayes shall men seke death, & shall
not fynde it, and shall desyre to dye, & death
shall fle from them.

And the similitude of the locustes was
lyke vnto horses prepared vnto batayl, and
on theyr heades were as it were crownes,
lyke vnto golde, and theyr faces were as it
had bene the faces of mẽ. And they had heere
as the heere of womẽ. And theyr teeth were
as the teeth of lyons. And they had habber-
gions, as it were habbergions of yron. And
the sounde of theyr wynges, was as ý soũde
of charrettes, when many horses runne toge
ther to battayle. And they had tayles lyke
vnto scorpions, & ther were stynges in their
tayles. And theyr power was to hurte men
v. monethes. And they had a kynge ouer, thẽ
wych is the aungel of the bottomlesse pyt,
whose name in the Hebrue tonge, is Abadõ
but in the Greke tonge, Apollion, that is to
saye: a destroyer. One wo is past, & beholde,
two wooes come yet after thys.

And the syxte aungel blewe, and I herde
a voyce from the foure corners of the golden
aulter, wych is before God, sayenge to the
syxte aungell, wych had the trõpe: Lose the
foure aungels, wych are boũde in the great
ryuer Euphrates. And the foure aungels
were loseb: which were prepared for an hour
for a daye, for a moneth, and for a yeare for
to slaye the. iii. parte of men. And the nõbre
of horsmen of warre were. xx. thousande ty-
mes. x. M. And I herde the nombre of them:
& thus I sawe ý horses in a vision, & them ý
sate on them, hauynge fyrye habbergions of
a Iacinct couloure, & brymstone, and the hea
des of the horses were as ý heades of lyons.
And out of theyr mouthes went forth fyre &
smoke, & brymstone. And of these thre was
the thyrde part of mẽ kylled: that is to saye,
of fyre, smoke, and brymstone: wych proce-
ded out of the mouthes of them: For theyr
power was in theyr mouthes & in theyr tay-
les, for theyr tayles were lyke vnto serpen-
tes, & had heades, & wyth thẽ they dyd hurt:
And the remnaunt of the men wyche were
not kylled by these plages, repented not of ý
dedes of theyr handes that they shulde not
worshyppe deuyls, and ymages of gold and
syluer, and brasse, and stone, and of woode,
wych nether canse, nether heare, nether go
Also they repẽted not of theyr murther, and
of theyr sorcery, nether of theyr fornicacion,
nether of theyr thefte.

The. x. Chapter.

The Aungel hath the boke open: he sweareth ther shalbe nomore tyme: he geueth the boke vnto Jhon, wych eateth it vp.

And I sawe another mighty aũ
gel come downe from heauẽ clo
thed w̃ a cloude, & ý rayne bow
vpon his heed. And hys face as
it were ý sunne, & hys fete as it
were pylleres of fyre, & he had in hys hande a
lytell boke open, & he put his ryght fote vpõ
the see, & hys lyft fote on the erth. And cryed
wyth a loude voyce, as when a lyon roreth.
And when he had cryed, seuẽ thonders spake
theyr voyces. And whẽ the. vii. thõders had
spokẽ theyr voyces, I was about to wryte.
And I herde a voyce from heauen, sayenge
vnto me: seale vp those thynges wych the
vii. thonders spake, and wryte them not.

And the aungel wych I sawe stãde vpõ
the see, & vpon the erth, lyft vp his hande to
heauen, and sware by hym that lyueth for
euermore, which created heauen, & the thyn-
ges that therin are — (And the erth and the thynges that therin are) and the see, & the thynges which
therin are: ý there shulde be no lenger tyme
but in the dayes of the voyce of the seuenthe
aungell, when he shal begyn to blowe: euen
the mysterye of God shalbe fynyshed, as he
preached by hys seruauntes the prophetes.

And the voyce which I herde frõ heauẽ,
spake vnto me agayne, & sayde: * go & take
the lytle boke wych is open in the hande of
the aungel wych standeth vpõ the see, and
vpon the erth. And I went vnto the aungel
& sayd to him: geue me the lytel boke, and he
sayde vnto me: take it, & eate it vp, & it shall
make thy belly bytter, but it shall be in thy
mouthe as swete as honye. * And I toke the
lytel boke out of hys hande, & eate it vp, and
it was in my mouth as swete as honye: & as
sone as I had eaten it, my belly was bytter.
And he sayd vnto me: thou must prophesy a-
gayne amonge the people, and nacions, and
tonges, and to many kynges.

The. xi. Chapter.

The temple is measured. The seconde wo is past.

And then was geuen me a rede like vn
to a rod, & it was sayd vnto me. Rise
and meate the temple of God, & the
aulter and them that worshyppe therin, and
the queer that is wythin the temple, cast out
and meate it not for it is geuen vnto the Gẽ
tyls, and the holy cytie shall they treade vn-
der fote. xlii. monethes. And I wyll geue po-
wer vnto my two wytnesses, and they shall
prophesye a thousande, two hũdred and. lx.

dayes clothed in sacke cloth. These are two olyue trees, and two candelstyckes, stãding before the God of the earth.

B And yf any man wyll hurte thẽ, fyre shal procede out of theyr mouthes, and consume theyr enemyes. And yf any man wyll hurte them, thys wyse muste he be kylled. These haue power to shut heauẽ, that it rayne not in the dayes of theyr prophesyeng: and haue power ouer waters to turne them to bloude, & to smyte the earth wyth all maner plages, as often as they wyll.

And when they haue fynysched theyr testimonye, the beast that came out of the bottõlesse pyt shall make warre agaynst them, & shall ouercome them, & kyl them. And theyr bodyes shall lye in the stretes of the great cytie, wyych spiritually is called Sodome and Egypte, where oure Lorde was crucifyed. And they of the people & kynredes, & tonges & they of the nacions, shall se theyr bodyes iii. dayes and an halfe, & shal not suffre theyr bodyes to be put in graues. And they ẏ dwel vpon the earth, shall reioyce ouer them and be glad, and shal sende gyftes one to another for these two prophetes vexed them ẏ dwelt on the earth.

C And after. iii. dayes & an halfe, the spryte of lyfe from God entred in to thẽ. And they stode vp vpõ theyr fete, and great feare cam vpon thẽ wyych sawe them. And they herde a great voyce frõ heauen, sayenge vnto thẽ: Come vp hyther. And they ascẽded vp into heauen in a cloude, and theyr enemyes sawe them. And the same houre was ther a great erathquake, and the tenth parte of the cytie fell, and in the earthquake were slayne names of men seuen. M. and the rẽnaunt were feared, and gaue glorye to the God of heauẽ The seconde woo is past, & beholde, ẏ thyrde woo wyll come anone.

D And the seuenth aũgell blewe, & ther were made greate voyces in heauen, sayenge: the kyngdomes of thys worlde are our Lordes, and hys Christes, & he shall raygne for euermore. (Amen.) And the. xxiiii. elders, wyych syt before God on theyr seates, fell vpõ their faces, & worshypped God sayenge: we geue the thãkes O Lorde God almyghty: which arte and wast, & arte to come, for thou haste receaued thy great might, and hast raygned And the naciõs were angry, and thy wrath is come, and the tyme of the deade that they shulde be iudged and ẏ thou shuldest geue reward vnto thy seruauntes the Prophetes and saynctes, & to them that feare thy name small & great & shuldest destroye thẽ, wyych destroye the earth. And ẏ tẽple of God was opened in heauẽ, and ther were sene in his tẽple, ẏ arcke of hys testament, & ther folowed lyghtenynges, and voyces, and thõdrynges and earthquake, and much hayle.

¶ The. xii. Chapter.

¶ The seuenth aungell blowetb hys trompet. There appearetb in heauen a woman clothed wyth the Sũne: Michael fyghtetb wyth the dragon, which persecutetb the woman.

And ther apered a great wonder in heauẽ: A woman clothed wõ the sunne, & the mone vnder her fete, & vpon her head a crowne of. xii. starres. And she was wõ chylde, & cryed travaylynge in byrth, & payned redy to be deliuered. And ther appeared another wõder in heauẽ, for beholde, a great red dragon haynge. vii. heades, & ten hornes and seuẽ crownes vpon his heades: and hys tayle drue the thyrd parte of the starres (of heauen) and cast them to the earth.

B And the dragon stode before the woman wyych was ready to be delyuered: for to deuoure her chylde as soone as it were borne. And she brought forth a man chylde, wyych shulde rule all nacions wyth a rod of yron. And her sonne was taken vp vnto God, and to hys seate. And the woman fled into wyldernesse, where she had a place, prepared of God, that they shulde fede her there a. M. ii. hundred and. lx. dayes.

C And there was a great battayl in heauen Michael and hys aungels fought wyth the dragon, and the dragõ fought & hys aũgels and preuayled not, nether was theyr place founde any more in heauen. And the greate dragon, that olde serpent, called the deuyll & Sathanas, was cast out. Which deceaueth all the worlde. And he was cast into the erth and hys angels were cast out also (wyth him)

And I heard a loude voyce, sayenge: in heauen is nowe made saluacion and strẽgth & the kyngdome of our God, and the power of hys Christ. For (the accuser of oure brethren) is cast downe, wyych accused thẽ before (our) God daye and nyght. And they ouercame hym by the blode of the Lambe, and by the word of theyr testimony, and they loued not theyr lyues vnto ẏ death. Therfore reioyce heuens, & ye that dwell in them. Woo to the inhabiters of the earth, and of the see: for the deuyl is come downe vnto you, wyych hath great wrath, because he knoweth ẏ he hathe but a shorte tyme.

D And whẽ the dragon sawe ẏ he was caste vnto the erth, he persecuted ẏ womã, which brought forth the mã chylde. And to the woman were geuen two wynges of a greate Egle, that she might flye into the wildernes into her place, where she is norysshed for a tyme, tymes, & halfe a tyme, frõ the presence of the serpent. And the dragõ cast out of hys mouth water after the womã as it had bene a ryuer, because she shulde haue bene caught of the floude. And the erth holpe the womã and ẏ earth opened her mouth & swalowed vp the ryuer, wyych ẏ dragon cast out of his mouth

mouth. And the dragon was wroth wyth ý woman, and wente, and made warre wt the rknaunt of hyr sede, whych kepe the cõmaũdementes of God, & haue ý testymony of Jesus Christ. And he stode on the see sande.

¶ The. xiii. Chapter.

¶ A beast ryseth out of the see wych seuen heades and ten hornes. Another beast cõmeth out of earth wych two hornes.

1 And I sawe a beast ryse out of the see, hauynge seuẽ heades, & ten hornes, and vpon his hornes ten crownes, and vpon hys head, the name of blasphemye. And the beaste whych I sawe, was lyke a catte of the moũtayne, and hys fete were as the fete of a beare, & hys mouth as ý mouthe of a lyon. And the dragon gaue hym hys power and hys seate, and great authority: and I sawe one of his heades as it were woũded to death, and hys deadly woũde was healed And all the worlde wondred at the beaste, they worshypped the dragon, whyche gaue power vnto the beast, and they worshipped the beast, sayng: who is lyke vnto the beast? who is able to warre wyth hym?

B And there was geuen vnto hym a mouth, that spake great thyngs & blasphemyes, & power was geuen vnto hym, to do. xlii. monethes. And he opened hys mouth vnto blasphemy against god, to blaspheme his name and hys tabernacle, & them that dwel in heauen. And it was geuen vnto hym to make warre wyth the saintes, & to ouercome them And power was geuen hym ouer al kynred, and people, and tonge and nacion, and all ý dwell vpon the earth worshypt hym: whose names are not wrytten in the boke of lyfe of the lambe, whych was kylled frõ the begynninge of the worlde. Yf any mã haue an eare let hym heare. He that leadeth into captiuite, shall go into captiuite: * he that kylleth wyth a swearde, muste be kylled wyth a swearde. Here is the pacience, and the fayth of the sayntes.

Ecclesi. x. b
Matth. c

C And I beheld another beast cõmyng vp out of the earth, and he had two hornes lyke a lambe, & he spake as dyd the dragon. And he dyd all ý the fyrste beaste coulde do in his presence, & he cauled the earth, & them which dwel therin, to worshyp ý fyrst beast whose dedly woũde was healed. And he dyd great wonders, so that he made fyre come downe from heauen in the syght of men. And deceaued thẽ that dwelt on the earth, by the meanes of those sygnes wych he had power to do in the syght of ý beast, sayeng to thẽ that dwelt on the earth: that they shuld make an ymage vnto the beast, which had the woũde of a swearde, and dyd lyue.

D And he had power to geue a spryte vnto the ymage of the beaste, & that the ymage of the beast shulde speake, and shuld cause that as many as wolde not worshyppe ý ymage of ý beast, shulde be kylled. And he made all, both small & great, rych & poore, fre & bonde, to receaue a marke in theyr ryght handes or in theyr foreheddes. And that no mã myght bye or sell, saue he that had the marke or the name of the beaste, other the nombre of hys name. Here is wysdome. Let hym that hath wyt, count the nombre of the beast. For it is the nombre of a man, and hys nõbre is syxe hundred, threscore and syxe.

¶ The. xliii. Chapter.

¶ The lambe standeth vpõ the moũt Syõ, & the vnde-fyled congregacyon wych hym. The aũgel exhorteth to the feare of God. and telleth of the fall of Babylon.

1 And I loked, & lo, a lambe stode on the moũt Syõ, & wyth hym an. C. & xliiii. thoulãd hauyng hys & (name & hys) fathers name writtẽ in theyr foreheddes. And I herde a voyce frõ heauen, as the sounde of many waters, & as the voyce of a great thõder. And I herde the voyce of harpers harpynge wyth theyr harpes. And they songe as it were a new songe, before the seat, & before the foure beastes, & the elders, & noman coulde learne ý songe, but ý hũdred & xliiii. M. wych were redemed frõ ý erth. These are they, wych were not defyled wyth women for they are virgins. These folowe the B läbe wyther soeuer he goeth. These were redemed frõ men, beyng the fyrst frutes vnto God and to the läbe, and in theyr mouthes was founde no gyle. For they are wythout spot before the trone of God.

And I sawe onother aũgell flye in ý mydes of heauen hauyng the euerlastynge Gospell, to preache vnto them ý syt & dwell on the earth, & to al nacions, kynredes, & tõges & people, sayeng wt a loude voyce: * Feare God, & geue honour to hym, for the houre of his iudgement is come: & worship hym that made heauen & earth, & the see, & foũtaynes of water. And there folowed an other aũgel sayenge: * Babylon is fallen is fallen that great cytie, for che made al nacions drynke of the wyne of her fornicacion.

* Actu. xiiii. c
* Esay. xxi. c. Jere. li. a

And the thyrde aungel folowed hym sayenge wt a loude voyce: Yf any mã worshyp the beast & hys ymage, & receaue his marke in hys forehead, or on his hande, ý same shal drynke the wyne of ý wrath of God, which is poured in the cuppe of his wrath. And he shalbe punyshed in fyre and brymstone, before the holy angels, and before the lambe.

And the smoke of theyr torment ascedeth vp euermore. And they haue noreste day nor nyght, wych worshyppe the beast and his ymage and whosoeuer receaueth ý pryut of his name. Here is the pacyence of sayntes.

here are they that kepe the commaūdemen
tes and the fayth of Jesu.

And I herde a voyce from heauē sayeng
vnto me: wryte. Blessed are the dead, which
here after dye in the Lorde, euen so sayth the
spirete: that they rest frō theyr labours, but
theyr workes folowe them.

D And I loked, and beholde a whyte cloude
and vpon the cloude one sytynge lyke vnto
the sonne of mā, haynge on hys heade a gol
den crowne, and in his hande a sharpe sykel.
And an other angell came out of the temple,
cryenge wyth a loude voyce to him that sat
on the cloude: * Thruste in thy sykle & repe
for thy tyme is come to repe, for the corne of
the earth is rype. And he ꝓ sate on the cloude
thrust in hys sicle on the earth, and the earth
was reped.

And another aungell came out of the tē-
ple, which is in heauē, haynge also a sharp
sycle. And another aungel came out frō the
aulter, wych had power ouer fyre, & cryed
wyth a loude crye to hym that had the sharp
sycle, and sayde: truste in thy sharpe sycle,
and gather the clusters of the earth, for her
grapes are rype. And the aungell thruste
in hys sharpe sycle on the erth, & cut downe
the grapes of the vyneyarde of the erth: and
cast thē into the great wynefat of ꝓ wrath
of God, & the wynefat was troden without
the cytie, & bloude came out of the fate, euen
vnto the horse brydels, by ꝓ space of a thou
sande, and. vi. C. furlonges.

* Joel. iiij. c

The. xv. Chapter.

C The seeth seuen aungels, haynge seuen
vyalles full of wrath.

A And I sawe another sygne in hea
uen great and maruelous, seuen
aūgels, haynge the seuen laste
plages, for in them is fulfylled ꝓ
wrath of God. And I sawe as it
were a glassye see, mynngled wyth fyre, & thē
that had gotten victory of the beast, and his
ymage, and of the nōbre of hys name, stāde
on the glassye see, haynng ꝓ harpes of God,
and they sange the songe of Moses the ser-
uaunt of God, and the songe of the lābe, say
enge: Great, & maruelous are thy workes:
* Lorde God almyghtye, iuste and true are
thy wayes, thou kynge of sayntes. Who
shall not feare o Lorde, & glorify thy name?
For thou onely arte holy, & all gentyls shal
come and worshyp before the, for thy iudge-
mentes are made manyfest.

* Esay. xxi. c. Jerre. li. a

B And after that, I loked, and beholde, the
temple of the tabernacle of testimonye was
open in heauen, and the seuen aungels came
out of the temple wyche had the seuen pla-
ges, clothed in pure and bryght lynnen, and
haynge theyr brestes gyrded wyth golden
gerdles. And one of the foure beastes gaue
vnto the seuen aungels seuen goldē vyalles
full of the wrath of God, wyche lyueth for
euermore. And the tēple was ful of ꝓ smoke
of the glorye of God and of hys power, and
no man was able to entre into the temple,
tyl the seuen plages of the seuē aūgels were
fulfylled.

C The. xvi. Chapter.

C The Aungels poure out theyr vyalles ful of wrath.

A And I herd a great voyce out of
the temple sayeng to the seuen
aūgels: go your wayes, powre
out your vyalles of wrath vpō
the earth. And the fyrst aungel
wente, and powred out hys vyall vpon the
erth, & there fell a noysome, and a sore botch
vpon the men wyche had the marke of the
beaste, & vpon them wych worshypped his
ymage. And the secōde aungell shed out hys
vyall vpon the see, and it turned as it were
into the bloude of a dead man: and euery ly-
uynge thynge dyed in the see. And the thyrd
aungell shed out hys vyal vpon the ryuers
and fountaynes of waters, & they turned to
bloude. And I herde an aungel saye: Lorde, B
wyche arte and wast, thou arte ryghteous
and holy, because thou hast geuen suche iud-
gemētes, for they shed out the bloud of sain-
tes, & prophetes, & therfore hast thou geuen
them bloude to drynke: for they are worthy
And I herde another saye: euē so Lord God
almyghtye: true and righteous are thy iud-
gementes.

And the fourth Aungell powred out hys
vyal on the sunne, & power was geuen vnto
hym to vexe men wyth heat of fyre. And the
men raged in great heat: & spake euel of the
name of God, wych hath power ouer those
plages, & they repented not of theyr euel de-
des, to geue hym glory. And the fyfte aūgel
powred out hys vyall vpon the seate of the
beast, & hys kyngdome wexed darke, & they
gnewe theyr tonges for sorow, and blasphe-
med the God of heauē for sorowe & payne of
theyr sores, and repented not of theyr dedes.

And the syxte aungell powred out his vy
al vpon the great ryuer Euphrates, and the C
water dryed vp, that the wayes of the kyn-
ges of the east thuld be prepared. And I saw
thre vnclene spirites lyke frogges come out
of the mouth of the dragō, & out of ꝓ mouth
of the beast, and out of ꝓ mouth of the false
Prophet. For they are the spirites of deuyls
workynge myracles, to go out vnto the kin
ges of the earth and of the whole worlde, to
gather them to the battayle of ꝓ great day
of God almyghtye. * Beholde, I come as a
theefe. Happye is he that watcheth, and ke-
peth hys garmentes, leste he walke naked,
and men se hys fylthynes. And he gathe-
red

* mat. xxiiij. b
ii. Pet. iij. c
i. Thes. v. a

red them together into a place called in the
Hebrue tonge Armagedon.
And the seuenth aungell powred out his
vyall into the ayre. And ther came a greate
voyce out of heauen frō the seate, saying, it
is done. And ther followed, voyces, thōdryn
ges, and lyghtenynges, & ther was a greate
erthquake, suche as was not sence mē were
vpon the erth, so myghty an erthquake & so
great. And the greate cytie was deuyded in
to thre partes, and the cyties of all nacyons
fell. And greate Babylon came in remem-
brauncе before God, to geue vnto hyr ý cup
of the wyne of the fearcenes of hys wrathe.
Euery yle also fled awaye, and ý mountayn-
nes were not founde. And ther fell a greate
hayle (as it had bene talentes) out of heauē
vpon the men, & the men blasphemed God:
because of the plage of the hayle, for it was
great, and the plage of it sore.

¶ The. xvii. Chapter.

¶ De descrydeth the woman sytynge vpon the beaste
wyth ten hornes.

I And there came one of ý seuen aūgels,
whych had ý seuen vyalles: and tal-
ked with me, sayinge vnto me: come,
I wyll shewe vnto the, the iudgement of ý
greate whore that sytteth vpon many wa-
ters, wyth whome haue commytted forny-
cacyon the kynges of the erth, and the inha-
byters of the erth are droncken w̄ the wyne
of hyr fornicacyō. And the spryte carryed me
awaye into the wyldernes. And I sawe a
woman syt vpon a rose colored beast, ful of
names of blasphemye, whych had seuē hea-
B des and ten hornes. And the woman was
arayed in purple & rose coloure, and decked
with golde, precious stone, and pearles, and
had a cup of golde in her hande, ful of abho-
minacions and fylthines of her fornicacyō.
And in her forheade was a name wrytten, a
mistery, great Babylō the mother of whor
dom and abhominacions of the erth. And I
sawe the woman drōcken wyth ý bloude of
sayncte, and wyth the bloude of the wyt-
nesses of Iesu. And whē I sawe her: I wōd-
red with great meruayle.
And ý aungell sayde vnto me: wherfore
maruayleſt thou? I wyll shewe the the my-
stery of ý womā, and of the beast that bea-
reth her, whyche hath seuen heades and ten
hornes. The beast that thou seest, was, and
is not, and shall ascēde out of ý bottomlesse
pyt, and shall go into perdicyon, & they that
dwell on ý erth shal wondre (whose names
are not wrytten in the boke of lyfe from the
begynnynge of the worlde) when they be-
hold the beast ý was and is not. And here is
a mynde that hath wysdome.
The seuē heades are seuen mountaynes,
¶ on whych the woman sytteth, they are also
seuē kynges. Fyue are fallē, and one is, and
another is not yet come. And when he com-
meth, he must cōtinue we a shorte space. And
the beaste that was, and is not, is euen the
eyght, and is one of the seuen, and shall go
into destruccyon. And the ten hornes which
thou sawest are ten kynges whych haue re-
ceaued no kyngdom as yet, but shal receaue
power as kynges at one houre w̄ the beast.
These haue one mynde, and shall geue their
power and strength vnto the beaste. These
shall fyght wyth the lambe, and the lambe
shal ouercome thē. * For he is Lord of Lor- *i. Tim. vi. f
des, and kyng of kynges, and they that are
on hys syde, are called, & chosen, & faythfull.
D And he sayde vnto me: the waters which
thou sawest, where ý whore sytteth, are peo
ple and folke, & nacyōs, and tōges. And the
ten hornes, whych ý sawest vpon the beast,
are they that shall hate the whore, and shall
make her desolate & naked, and shal eate her
flesche, & burne her with fyre. For God hath
put in theyr hertes to fulfyll hys wyll, & to
do with one consent, for to geue their kyng-
dome vnto the beaste, vntyll the wordes of
God be fulfylled. And the wman whyche
thou sawest, is that great cytie, which ryng-
neth ouer the kynges of the erth.

¶ The. xviii. Chapter.

¶ The louers of the worlde are sory for the fall of Ba
bylō, but they that be of God haue cause to reioyce for
her destruccyon.

I And after that, I sawe another aun-
gell come frō heauen, hauyng great
power, and the erthe was lyghtened
wyth hys bryghtnes. And he cryed mygh-
tely with a stronge voyce, sayinge: * Great *Esa. xxi. f
Babylon is fallen, is fallen, and is become Ierr. l. a
the inhabitacion of deuyls, and the holde of
all fowle spretes, and a cage of all vncleane
and hatefull bydes, for all nacyons haue
dronken of the wyne of the wrath of her for
nicacyon. And the kynges of the earth haue
commytted fornicacyon wyth her, and the
marchaūtes of the earth are wexed ryche of
the aboundaunce of her pleasures.
And I herde another voyce from heauē, B
saye, come awaye from her my people, ý ye
be not partakers of her synnes, and ý ye re-
ceaue not of her plages. For her synnes are
gone vp to heauē, & God hath remēbred her
wyckednes. Rewarde her euē as she rewar
ded you, & geue her double accordinge to her
workes. And powre in double to her in the
same cuppe which she fylled vnto you. And
as moch as she glorifyed her selfe and lyued
wantōly, so moche powre ye in for her of pu
nyshement and sorowe, for she sayde in her C
selfe: * I syt beynge a quene, & am no wyd- *Esa. xlvii. d
dowe, and shall se no sorowe. Therfore shal
her plages come in one daye, deeth, & sorow
and honger, & she shalbe brent with fyre: for
strōge is ý Lord God which shal iudge her.

And the kynges of the erth shall bewepe her and wale ouer her, whych haue cōmpted fornicacyō with her, & haue lyued wantonly with her, when they shal se the smoke of her burnynge, & shal stande a farre of, for feare of her punyshement, sayinge. * Alas,
*Jerre.li.a
D Alas, that great cytie Babylon, ý myghtie citie: for at one houre is thy iudgemēt come And the marchauntes of the erth shal wepe and wayle in them selues, for no man wyll bye theyr ware eny more, the ware of golde & syluer, & precious stones, nether of pearle, and raynes, and purple, and skarlet, and all thynne woode, & all maner vessels of yuery, & al maner vessels of most precious wodde, & of brasse & yron, >R(and marble) & synamon, and odours, & oyntmētes, & franckinsence, & wyne, & oyle, and fyne floure, and wheate, beastes and shepe, and horsses, and charetes and bodyes, and soules of men.

And ý apples that thy soule lusted after, are departed frō the. And al thinges whych were deyntie, and had in price, are departed frō the, & thou shalt fynde thē nomore. The marchaūtes of these thynges whyche were wered ryche, shall stāde a farre of from hir, for feare of ý punyshement of her, weppynge and waylynge, and saying: * Alas, Alas, ý
*Jerre.li.b
E great cytie, that was clothed in raynes and purple, and scarlet, and decked wyth golde, and precious stones, and pearles: for at one houre so great ryches is come to nought.

And euery shyppe gouerner, and all they that occupied shyppes, and shyppmen whych worke in the see, stode a farre of, and cryed. when they sawe the smoke of her burnyng, sayinge: what cytie is lyke vnto thys great cytie? And they cast dust on theyr heedes, & cryed wepinge, & waylinge, & sayd: * Alas,
*Jerre.li.d
F Alas, that great cytie, wherin were made ryche all that had shyppes in the see, by the reason of her costlynes, for at one houre is she made desolate.

Reioyce ouer her thou heauen, & ye holy Apostles and Prophetes: for God hath geuen your iudgement on her. And a mygthy aūgel toke vp a stone lyke a great millstone and cast it vnto the see, sayinge: wyth suche
G violence shall that great cytie Babylon be caste, and shalbe founde nomore. And the voyce of harpers, and musicyons, and of pypers, and trompetters shalbe herde no more in the: and no craftes man, of whatsoeuer craft he be, shalbe founde eny more in the. And the sounde of a mylll shalbe herde no more in the, >S(and candel lyght shalbe no more burnynge in the) and the voyce of the bryydegrom and of the bride, shalbe herde nomore in the for thy marchaūtes wer the great men of ý erth. And with thyne inchauntmēt were deceaued all nacions: and in her was founde ý blonde of the Prophetes, and of ý saynctes, and of all that were slayne vpon the erth.

¶ The. xix. Chapter.

¶ Prayse is geuen vnto God for iudgynge the whore, and for auengynge the blonde of hys seruauntes. The Aungel wyll not be worshypped. Tye fowles and byrdes are called to the slaughter.

A And after that I heard a greate voyce of moche people in heauē sayinge: Alleluya Saluacyon & glory & honour & power be ascribed to the Lorde our God, for true and ryghteous are hys iudgementes, for he hath iudged ý great whore which dyd corrupt the erth with her fornicacion, & hath auenged the blonde of hys seruauntes of hyr hāde. And agayne they sayde: Alleluia. And smoke rose vp for euermore. And the. xxiiii. elders, and the. iiii. bestes fell downe, & worshypped God that sate on the seate, sayinge: Amen, Alleluya. And a voyce came out of ý seat, sayinge: prayse our Lorde God all ye ý are hys seruauntes, & ye that feare hym both small and great.

And I herde ý voyce of moche people euē as the voyce of many waters, & as ý voyce B of strōge thondringes sayinge: Alleluia, for the Lord our God omnipotēt raygneth. Let vs be glad and reioyce, and geue honoure to hym, for the mariage of the lambe is come, and hys wyfe made her selfe ready. And to her was graunted, that she shulde be arayed with pure and goodly raynes. For ý raynes is ý ryghteweines of saynctes. And he sayde vnto me, wryte, * happye are they whiche
*Mat.xxii. Luke.xiiii.a
are called vnto the supper of the lambes mariage: And he sayde vnto me: these are ý true sayinges of God. And I fell at his fete, to worshyppe hym. And he sayde vnto me: se ý do it not. For I am thy felow seruaūt, & one of thy brethrē, euen of them ý haue the testymony of Jesus. Worshyppe God. For ý testimony of Jesus is the spryte of prophecy.

And I sawe heauen open, & behold, a whyte
C horse: & he ý sat vpon hym was called faythfull & true, & in ryghtweines he doth iudge & make battayle. His eyes were as a flāme of fyre: & on his heade were many crounes: & he had a name wrytte, that no man knewe but he hym selfe. * And he was clothed wyth a
*Esa.lxiii.b
vesture dypte in blonde, & hys name is called ý word of God. And ý warriars which were in heauen, folowed hym vpon whyte horses, clothed with white and pure raynes: and out of his mouth went a sharpe two edged swerd that with it he shulde smyte the heathen. And he shall rule them wyth a rod of yron, and he trode ý wynefate of fearsnesse and wrath of
D almighty God. And hath on his vesture and on his thygh a name wrytten: kyng of kynges, and Lorde of Lordes.

And I sawe an aungel stande in ý sonne and he cryed with a loude voyce, sayinge: to all ý fowles that flye by the myddes of heauen: come and gather youre selues together vnto

vnto the supper of the great God, ye may eate flesshe of kynges, and the flesshe of hye captaynes, and the flesshe of mygthy men, & the flesshe of horses, and of thē that syt on them, & the flesshe of all free men and bonde men and of smal and great. And I sawe the beast, and the kynges of the earth, and their warriers gathered together to make batail agaynste hym that sat on the horsse, and agaynst hys soudyers.

And the beast was taken, and wyth hym that false prophete that wrought myracles before hym, wyth whyche he deceaued them that receaued the beastes marke, and them that worshypped hys ymage. These both were caste quycke into a ponde of fyre burnynge with brymstone: and the remnaunt were slayne wyth the swearde of hym that sat vpon the horsse, whych swearde proceaded out of hys mouth, and all ye foules were fulfylled wyth theyr flesh.

¶ The. xx. Chapter.

¶ The dragon is bonde for a. M. yeares. The deed arise, and receaue iudgement.

I AND I sawe an Aungell come downe from heauen, haupng the keye of the bottomlesse pyt, and a great chayne in hys hande. And he toke the dragon that olde serpent, whych is the deuel and Satanas, and he bounde hym a thousande yeres: and cast hym into the bottomlesse pyt, & he shut hym vp, and set a seale on hym, that he shulde deceaue the people nomore, tyll the thousande yeres were fulfylled. And after that he must be loseb for a lytell season.

B And I sawe seates, and they sat vpō thē, & iudgement was geuen vnto them: and I sawe the soules of them that wer be headed for the witnes of Iesu, and for the worde of God: & whych had not worshypped ye beast, nether his ymage nether had takē his marke vpon theyr foreheades, or in theyr handes: & they lyued, and raygned wyth Christ a. M. yere: but the other of the deed men lyued not agayne, vntyll the thousande yere were fynysshed. This is ye first resurrecyon. Blessed and holy is he, that hath parte in ye fyrste resurrecyon. For on suche shall the seconde deeth haue no power, but they shalbe ye Prestes of God and of Christ, and shall raygne with him a thousande yere.

* And when ye thousande yeres are expyred, Satan shalbe lowsed out of hys prison

C and shall go out to deceaue ye people, whych are in the foure quarters of the erth, Gog & Magog, to gather thē together to battaile, whose nombre is as the sande of the see: and they went vp in the playne of the erth: & cōpassed the tētes of the saynctes about, & the beloued citie. And fyre came downe frō God out of heauen, and deuoured thē: and the deuyll that deceaued thē, was cast into a lake of fyre and brymstone, where the beast and the false prophetes shalbe tormented daye & nyght for euermore.

And I saw a great whyte seate, and him that sate on it, from whose face fleed awaye both ye erth and heauen, and their place was nomore founde. And I sawe the deed, both great and smal stande before God. And the D bokes were opened, and another boke was opened, which is the boke of lyfe, & the deed were iudged of those thynges whyche were wrytten in the bokes accordyng to their dedes: and the see gaue vp her deed which wer in her, and deeth and hell delyuered vp the deed, whych were in them: & they were iudged euery mā accordynge to his dedes. And deeth and hell were cast into the lake of fyre. Thys is the seconde deeth. And whosoeuer was not founde wrytten in the boke of lyfe, was cast into the lake of fyre.

¶ The. xxi. Chapter.

¶ In thys chapter is descryded the newe and spirituall Ierusalem.

A AND I sawe a newe heauē & a new earth. For ye first heauē, & ye first earth were vanysshed awaye, and ther was nomore See. ✠ And I John sawe ye holy cytie, new Ierusalē come downe from God out of heauen, prepared as a bryde garnysshed for her husbāde. And I herde a greate voyce out of heauē sayinge beholde, the tabernacle of God is wyth me, and he wyll dwell wyth them. And they shall be his people, and God him selfe shalbe B wyth them, and be theyr God. * And God shall wype awaye all teares frō theyr eyes. And there shalbe nomore deeth, nether sorowe, nether cryēge, nether shall ther be eny more payne, for the olde thynges are gone. And he ye sate vpon the seate, sayde: * Beholde, I make all thynges newe. ✠ And he sayde vnto me: wrytte, for these wordes are faythfull and true.

And he sayde vnto me: it is done, I am Alpha and Omega, the begynnynge & the ende I wyll geue to hym that is a thyrst, of the well of ye water of lyfe, fre. He that ouercommeth shall enheret all thynges, and I wyll be hys God, and he shalbe my sonne. But the fearfull and vnbeleuynge, and the abhominable, & murdrers, & whormōgers, C and sorcerers, and ydolaters, and all lyars shall haue their parte in the lake whych burnyth wyth fyre and brymstone, whyche is the seconde death.

And there came vnto me one of ye seuē aungels which had the seuen vyalles full of the seuē last plages: & talked wyth me sayinge: come hyther, I wil shewe the the bryde, the lābes wyfe. And he caryed me awaye in the spyrete

* Esa. xlv. c. and. Iere. b. ii. Pet. iii. a

* Esa. xxv. d.

* Esa. xlii. d. ii. Cor. v. d

ſpzete to a great and an hye moũtayne, and
he ſhewed me the great cytie holy Jeruſalẽ.
deſcendynge out of heauen from God: ha-
uynge the bzyghtenes of God. And her ſhy-
D ning was lyke vnto a ſtone moſt pzecyous,
euen lyke a Jaſper cleare as Criſtall: & had
walles greate & hye, & had. xii. gates and at
the gates. xii. aungels: and names wzitten,
wyche are the names of the. xii. trybes of
Iſracll: on the Eaſtſyde. iii. gates, and on
the Nozthſyde. iii. gates, and towardes the
South. iii. gates, and frõ the weſt thze ga-
tes, and the wall of the cytie had. xii. founda
cions: and in them the twelue names of the
lambes. xii. apoſtles.

E And he that talked with me, had a goldẽ
reede to meaſure the cytie wyth all and the
gates therof & the wall therof. And the citie
was built. iiii. ſquare, and the lẽgth was as
large as the bzedth, and he meaſured the cy-
tie with the (rode) rede. xii. M. furlonges:
and the lenght & the bzedth, and the heyth of
it, were equall. And he meaſured the wall
therof: an. cxliiii. cubytes: the meaſure that
the aungel had, was after the meaſure that
man vſeth. And the buildyng, of the wal of
it was of Jaſper. And the cytie was pure
golde lyke vnto cleare glaſſe, and the foun-
dacyons of the wall of the cytye were gar-
nyſſhed wyth all maner of pzecious ſtones.

F The fyzſte foundacyon was Jaſpis, the ſe-
cõde Saphyze, the thyzde a Calcedony, the
fourth an Emeralde, the fyft Sardonix, ý
ſyxte Sardeos, the ſeuenth Chzyſolite, the
eyght Berall, the. ix. a. Topas, the tenth a
Cruſopzaſos, ý eleuenth a Jacynte, ý twel-
ueth an Amatiſt.

The twelue gates were twelue pearles,
euery gate was of one pearle, and the ſtrete
of the cytie was pure golde, as thozowe ſhy
nynge glaſſe. And I ſawe no temple therin.

G Foz the Lozde God almyghty and ý lambe
* Eſay. lx. d are the temple of it. * And the cytie hath no
ncde of the ſõne, nether of the mone to lygh-
ten it. Foz the bzyghtnes of God dyd lyght
it, and the lambe was the lyght of it. And ý
people wyche are ſaued ſhall walke in the
lyght of it. And the kynges of the earth ſhal
bzynge theyz glozye (And honoure) vnto it.
* Eſa. lx. c * And the gates of it are not ſhut by daye.
Foz there ſhalbe no nyghte there. (And in-
to it ſhal they bzyng the glozy & honoure of the nacyons.)
And there ſhall enter into it none vncleane
thing, nether whatſoeuer wozketh abhomi
nacion oz maketh lyes: but they only which
are wzitten in the lambes boke of lyfe.

¶ The. xxii. Chapter.

¶ The ryuer of the water of lyfe, the fruytfulnes and lyght of the cytye of God. The Lozde geueth euer hys ſeruauntes warnyng of thynges to come the aungell will not be wozthypped. To the wozde of God maye nothynge be added noz mynyſhed.

And he ſhewed me a pure ryuer of I
water of lyfe, clere as Cryſtall: pzo-
cedynge out of the ſeate of God, and
of the lambe. In the myddes of the ſtrete of
it, and of ether ſyde of the ryuer, was ther
woode of lyfe: wyche bare twelue maner
of frutes: and gaue frute euery moneth: and
the leues of the woode ſerued to heale the
people wyth all: And there ſhalbe no moze
curſſe, but the ſeate of God and the lambe
ſhalbe in it: and hys ſeruauntes ſhall ſerue B
him. And they ſhal ſe his face, and his name * Eſa. lx. d
ſhalbe in theyz kozheddes. * And there ſhall
be no nyght there, and they nede no candle,
nether lyght of the ſunne: foz the Lozd God
geueth thẽ lyght, and they ſhall raygne foz
euermoze.

And he ſayde vnto me: theſe ſayinges are
faythfull and true. And ý Lozde God of the
holy Pzophetes ſent hys Aungell to ſhewe
vnto hys ſeruauntes, the thynges wyche
muſt ſhozthly be fulfylled. Beholde, I come
ſhozthly. * Happy is he ý kepeth the ſayinge * Apo. i. a
of the pzophecye of thys boke. I am John,
wyche ſawe theſe thynges and herde them. C
And whan I had herde & ſene, * I fell doune * Apoc. xi. b
to wozthyppe befoze the fete of the aungell,
wyche ſhewed me theſe thynges. And he
ſayde vnto me: ſe thou do it not, foz I am
thy felowe ſeruaunt, & the felowe ſeruaunt
of thy bzethzen the Pzophetes, and of them
which kepe the ſayinges of (the pzophecye of) ý
thys boke. But wozthyppe God.

And he ſayde vnto me: ſeale not ý ſayin-
ges of ý pzophecy of thys boke. Foz ý tyme
is at hande. He that doeth euyll, let hym do
euyll ſtyll: and he which is fulthy, let him be
fylthy ſtyll: and he ý is rygheteous, let hym
be moze rygheteous, and he ý is holy, let him
be moze holy. And beholde, I come ſhozthly,
and my rewarde is wyth me, to geue euery
man accozdynge as hys dedes ſhalbe. I am
Alpha and Omega, the begynnynge and ý
ende: the fyzſt and the laſt. Bleſſed are they
that do hys commaundementes, that theyz
power maye be in the tree of lyfe, and maye
entre in thozowe the gates into the cytye.
* Foz wythout ſhalbe dogges and inchaun * Eſa. xlviii. b
ters, and whozmongers, and murtherers, & Apo. i. b
ydolaters, and whoſoeuer loueth oz maketh
leaſynges.

I Jeſus ſent myne Aungell, to teſtifye
vnto you theſe thinges in ý congregacions. D
I am the rote and the generacyon of Dauid
and the bzyghte mozynnge ſtarre. And the
ſpzete and the bzyd ſaye come. And let hym
that heareth, ſaye alſo: come. * And let hym * Eſa. lv. a
that is a thyzſte: come. And let whoſoeuer John. vi. f.
wyll take, of the water of lyfe, fre.

I teſtifye vnto euery man that heareth ý
wozdes of the pzophecye of thys boke: * yf * Deut. iiii. a
eny man ſhall adde vnto theſe thinges, God and. xii. b
Pzou. xxx. a
ſhall

shall adde vnto hym the plages ꝑ are wyttten in thys boke. And yf eny man shall mywthe of the wordes of the boke of thys prophesy, God shall take awaye hys parte out of the boke of lyfe, & out of ꝑ holy cytie, and from the thinges which are wyttten in this boke. He wych testifyeth these thynges sayeth: be it. I come quyckly. Amen.

Euen so come Lorde Jesu.

The grace of our Lord Jesu Christ be wyth you all.

Amen.

The ende of the newe Testament.

¶ A table to fynde the

Epystles and Gospels vsually red in the church, after Salysbury vse, wherof ꝑ fyrst lyne is the Epistle, & the other the Gospell: whose begynnynge ꝑ shalt fynde in ꝑ boke marked wyth a crosse ✠ and the ende wyth halfe a crosse, ⸸ contenyed wyth in the letters, A.B.C.D.&c.

¶ On the fyrst sondaye in Aduent

Thys also we	Roma.xiii.c
And whan they drue nye	Math.xxi.a

¶ On the wednesdaye

Be pacient therfore brethren	Jaco.v.b
The begynnynge of	Mar.i.a

¶ On the frydaye

Herken vnto me	Esa.li.a
In those dayes came John	Math.iii.a

¶ On the seconde sondaye in Aduent

Whatsoeuer thinges	Roma.xv.a
And there shalbe sygnes	Luke.xxi.c

¶ On the wednesdaye

Thus sayth the Lord	Zacha.viii.a
Verely I saye vnto you	Math.xi.b

¶ On the frydaye

I haue set wachmen	Esa.lxii.b
John beareth wytnesse	John.i.b

¶ On the thyrde sondaye in Aduent

Let a mā thys wyse esteme vs.	i.Cor.iiii.a
Whan John beynge	Math.xi.a

¶ On the wednesdaye

Thys is the worde	Esa.li.a
And in the syxte moneth	Luke.i.c

¶ On the frydaye

There shall come a rod	Esay.xi.a
And Mary arose in	Luke.i.b

¶ On the.iiii. sondaye in aduent

Reioyce in the Lorde	Philip.iiii.a
And thys is the recorde	John.i.b

¶ On the wednesdaye

Be glad than	Joel.ii.c
And thys rumoure of	Luke.vii.c

¶ On the frydaye

Be glad and reioyce	Zacha.ii.c
Take hede, beware	Mar.viii.b

¶ On Christmasse euen

Paule the seruaunt	Roma.i.a
When hys mother Mary	Math.i.c

¶ On Christmasse nyght at the.i. masse

For the grace of God	Titus.ii.b
And it chaunced in those	Luke.ii.a

¶ At the seconde masse

But after that the kyndnesse	Titus.iii.a
The shepeherdes spake to	Luke.ii.c

¶ At the thyrde masse

God in tyme past	Hebre.i.a
In the begynnynge was	John.i.a

¶ On saynct Stefens daye

Stefen full of fayth	Actes.vi.c
Wherefore beholde I send	Math.xxiii.b

¶ On S. John the Euāgelistes daye

He that feareth God	Eccle.xv.a
Folowe me. Peter turnyd	John.xxi.c

¶ On chyldermasse daye

And I loked and loo	Apocalyp.xiiii.a
An aungell of the Lorde	Math.ii.c

¶ On the sondaye after Christmasse

And I saye that the heyre	Gala.iiii.a
And hys father and mother	Luke.ii.c

¶ On newe yeares daye

For the grace of God	Titus.ii.b
And whan the eyght daye	Luke.ii.c

¶ On the twelfte euen

For the grace of God	Titus.ii.b
But whan Herode was	Math.ii.b

¶ On the twelfte daye

Get the vp by tymes	Esa.lx.a
Whan Jesus was borne	Math.ii.a

¶ On the fyrst sondaye after.xii. daye

O Lorde I wyll thanke the	Esa.lx.a
The nexte daye after.xii.	John.i.b

¶ On the.ii. sondaye after.xii. daye

And I beseche you therfore	Roma.xii.a
Whan he was twelue	Luke.ii.c

¶ On the.iii. sondaye after.xii. daye

Seynge that we haue	Roma.xii.b
And the thyrde daye	John.ii.a

¶ On the.iiii. sondaye after.xii. daye

Be not wyse in youre	Roma.xii.c
Whan Jesus came	Math.viii.a

¶ On

¶ On the. v. sondaye after, xii. daye
Owe nothynge to any man Roma. xiii. a
And whan he entred into Math. viii. c
¶ On the. vi. sondaye after. xii. daye
Put ye on therfore Collos. iii. b
The kyngdom of heauen Math. xiii. d
¶ On septuagesima sondaye
Perceaue ye not howe ý they i. Cor. ix. d
The kyngdome of heauen Math. xx. a
¶ On sexagesima sondaye
Ye suffre fooles gladly ii. Cor. xi. d
Whan moche people were Luke. viii. a
¶ On Quinquagesima sondaye
Though I spake i. Cor. xiii. a
Jesus toke vnto him the Luke. xviii. d
¶ On Ash wednesdaye
Nowe therfore sayeth Joel. ii. c
Moreouer whan ye fast be Math. v. a
¶ On the frydaye
Cryenowe as loude Esa. lviii. a
Ye haue heardethat it is Math. v. g
¶ On the fyrst sondaye in lent
We also as helpers ii. Cor. vi. a
Then was Jesus led of Math. iiii. a
¶ On the wednesdaye
And the Lorde sayde Exo. xxiiii. c
Then certayne of ý scrybes Math. xii. d
¶ On the frydaye
The same soule that Ezech. xviii. c
After thys was John. v. a
¶ On the seconde sondaye in lent
Kurt hermore brethren i. Thessalo. iii. a
And Jesus went Math. xv. c
¶ On the wednesdaye
But Mardoch though Hester. xiii. d
And Jesus goynge vp to Math. xx. b
¶ On the frydaye.
Cursed be the man Jere. xvii. b
I can of myne owne John. v. c
¶ On the thyrde sondaye in lent
Be ye therfore the Epse. v. a
And he was castynge out Luke. xi. b
¶ On the wednesdaye
Honoure thy father Exod. xx. b
Then came vnto Jesus Math. xv. a
¶ On the frydaye
And the congregacyon had Nume. xx. a
Then came he into John. viii. a
¶ On the fourth sondaye in lent
For it is wrytten that Gala. iiii. c
Jesus went John. vi. a
¶ On the wednesdaye
And Eze. xxxvi. c Esay. i. c
And Jesus goynge by John. ix. a
¶ On the frydaye
And after these actes iii. Reg. xvii. c
A certayne man was sych called John. xi. a
¶ On the. v. sondaye in lent
But Christ beynge Hebre. ix. c
Whych of you can rebuke John. viii. f
¶ On the wednesdaye
And the Lorde spake Leuit. xix. a
And it was at Jerusalem John. x. c
¶ On the frydaye
Lorde, all they that for Jere. xvii. c
Then gathered the hygh John. xi. f
¶ On palme sondaye
Let the same mynde be Philip. ii. a
Ye knowe that after two Math. xxvi. a
¶ On the wednesdaye
Who hath geuen Esa. liii. a
The feast of swete breade Luke. xxii. a
¶ On good frydaye
The Lorde spake vnto Exo. xii. a
When Jesus had spoken John. xviii. a
¶ On Easter euen.
Yf ye be therfore rysen Colloss. iii. a
Vpon an euenynge of the Math. xxviii. a
¶ On Easter daye
Pourge therfore the olde i. Corin. v. b
And whan the sabboth was Mar. xvi. a
¶ On the mondaye
But Peter openyd Actu. x. d
And beholde two of them Luke. xxiiii. b
¶ On the tewsdaye
Ye men, and brethren, ye child Actu. xiii. d
Jesus stode in the myd Luke. xxiiii. b
¶ On the wednesdaye.
Ye men of Israell, why Actu. iii. c
Afterwarde dyd Jesus John. xxi. a
¶ On the thursdaye
The aungell of the Lorde Actu. viii. c
Mary stode without at John. xx. b
¶ On the frydaye
For as moche as Christ i. Pet. ii. c
Then the eleuen disciples Math. xxviii. d
¶ On the saterdaye
Laye awaye therfore i. Pet. ii. a
On the fyrst daye of the John. xx. a
¶ On the fyrst sondaye after Easter.
For all that is borne of i. John. v. a
The same daye at nyght John. xx. b
¶ On the seconde sondaye after Easter
Christ also suffred for i. Pet. ii. b
I am the good shepherde John. x. b
¶ On the thyrde sondaye after Easter
Dearly beloued I i. Pet. ii. c
After a whyle, and John. xvi. c
¶ On the fourth sondaye after Easter
Euery good gyfte Jaco. i. c
But nowe I go my waye John. xvi. b
¶ On the. v. sondaye
And be ye that ye be doers Jaco. i. d
Verely ye. whatsoeuer ye shall. John. xvi. f
¶ On the mondaye
Knowledge youre faultes Jaco. v. b
Yf eny of you shall Luke. xi. a
¶ On the tewesdaye
I exhorte therfore i. Timo. ii. a
And when Jesus sat ouer Mar. xii. b
¶ On the wednesdaye
The multitude of the Actu. iiii. g
These wordes spake Jesus John. xvii. a
¶ On the Ascencyon daye

The table.

The fyrst treatyse Actu.i.a
Afterwarde he appeared Mar.xvi.c
¶ On the sondaye after the ascencion
Be ye therfore sobre and i.Pet.iiii.b
But whan the confortet John.xv.d
¶ On Wytsondaye euen
It fortuned, wyle apol. Actu.xix.a
Yf ye loue me, kepe my John.xiiii.b
¶ On wytsondaye
And whan the dayes Actu.ii.a
Yf a man loue me John.xiiii.c
¶ On the mondaye
And he commaunded vs Actu.x.f
For God so loued the John.iii.c
¶ On the tewsdaye
Whan the Apostles Actu.viii.c
Verely, verely.&c. He that John.x.a
¶ On the wednesdaye.
But Peter stepped vp Actu.ii.c
No man can come vnto John.vi.e
¶ On the thursdaye
Then came Philip into a cytie Actu.viii.a
Jesus called the twelue Luke.ix.a
¶ On the frydaye
Ye men of Israell, heare Actu.ii.d
And it happened vpon a daye Luke.v.d
¶ On the saterdaye
And the nexte Sabboth Actu.xiii.f
And when he was rysen Luke.iiii.f
¶ On trinite Sondaye.
After thys I loked, and Actu.iiii.a
Ther was a man of the John.iii.a
¶ On corpus Christi daye
That whyche I delyuered i.Corin.xi.d
For my flesshe is meate John.vi.f
¶ On the fyrst sondaye after trinite
God is loue, and he that i.John.iiii.b
Ther was a certayne Luke.xvi.e
¶ On the seconde sondaye after trinite
Marueyle not my brethren i.John.iii.c
A certayne man made Luke.xiii.d
¶ On the thyrde sonday after trinite
Humbyl your selues i.Pet.v.b
Then resorted vnto hym Luke.xv.a
¶ On the fourth sondaye after trinite
For I suppose that the Roma.viii.a
Be ye therfore mercy Luke.vi.f
¶ On the.v.sondaye after trinite
In conclusion be ye i.Pet.iii.b
It came to passe that whan Luke.v.a
¶ On the.vi.sondaye after trinite
Knowe ye not, that Roma.vi.a
For I saye vnto you. Matth.v.c
¶ On the.vii.sondaye
I speake grosly be Roma.vi.d
In those dayes whan Mar.viii.a
¶ On the eyght sondaye
Therfore brethren Roma.viii.c
Beware of false Matth.vii.b
¶ On the.ix.sondaye
We shuide not lust after i.Cor.x.b
And he sayde also vnto Luke.xvi.a
¶ On the.x.sondaye
Ye know that ye were i.Corin.xii.a
And as he was come Luke.xix.f
¶ On the eleuenth sondaye
Brethren as partaynynge. i.Corin.xv.a
And he tolde thys Luke.xviii.b
¶ On the tweluneth sondaye
Haue we suche trust ii.Corin.iii.a
And he departed Mar.vii.b
¶ On the.xiii.sondaye
To Abram and hys Gala.iii.c
Happy are the eyes Luke.x.d
¶ On the.xiiii.sondaye
I saye walke in the spyrete Gala.v.c
And it chaunsed as he Luke.xvii.c
¶ On the.xv.sondaye
Yf we lyue in the spyrete Gala.v.d
No man can serue two Matth.vi.d
¶ On the.xvi.sondaye
Wherfore I desyre Ephe.iii.b
And it fortuned after Luke.vii.b
¶ On the.xvii.sondaye
I therfore whyche Ephes.iiii.a
And it chaunsed Luke.xiiii.a
¶ On the.xviii.sondaye
I thanke my God i.Corin.i.a
But when the Pharyses Matth.xxii.d
¶ On the.xix.sondaye
To be renewed Ephes.iiii.a
He entred also Matth.ix.a
¶ On the.xx.sondaye
Take hede therfore Ephe.v.d
And Jesus answered Matth.xxii.a
¶ On the.xxi.sondaye
Fynally my brethren be ye Ephes.vi.b
And ther was a certayne John.iiii.f
¶ On the.xxii.sondaye
I thanke my God in Philip.i.a
Therfore is the kyngdome Matth.xviii.a
¶ On the.xxiii.sondaye
Brethren be followers Philip.iii.d
Then went the Pharises Matth.xxii.b
¶ On the.xxiiii.sondaye
For thys cause we also Colloss.i.b
Whyle he thus spake Matth.ix.c
¶ On the last sondaye after trinite
Beholde, the tyme come Hiere.xxiii.b
After these thyngs John.vi.a
¶ On the wednesdaye in the Ember weke afore Wyghelmasse
Beholde the tyme come Amos.ix.d
And one of the company Mar.ix.d
¶ On the frydaye
O Israell turne the nowe Oser.xiiii.a
And one of the Pharyses Luke.vii.f
¶ On the saterdaye
For there was afore tabern. Hebre.ix.a
A certayne man had Luke.xiii.b
¶ In the dedicacion of the
churche.

And

And I John sawe the Apocal.xxi.a.
And he turned in, and Luke.xix.a

Here endeth the table of the Epistles and Gospels of the Sondayes.

Here followeth the table of the Epistles & Gospels whiche are vsed to be red on dyuers saynctes dayes in the yeare.

On saynct Andrewes dayes
For to beleue with Roma.x.a
Jesus walkynge by Matth.iiii.c
On the concepcion of our Lady
As the vyne haue I Eccle.xxiiii.c
The boke of the generacyon Matth.i.a
On S. Thomas the Apostles daye
Therefore are ye not Ephes.ii.d.
But Thomas one of John.xx.f
On candelmasse daye.
Beholde, I wyll sende Malach.iii.a
And whan the dayes Luke.ii.d
On S. Mathias the Apostle
And in those dayes Peter. Actu.i.c
In that tyme Jesus Matth.xi.d
On the daye of the Annunciacio of ye lady.
Moreouer God spake vnto Ach. Esa.vii.b
And in the syxt moneth Luke.i.c
On S. George daye
Counte it all maner iope Jacob.i.a
I am the true vyne John.xv.a
On S markes daye
But now euery one of Ephe.iii.a
I am the true vyne John.xv.a
On S. Philippe and Jacobs daye
Then shall the rycheous Sap.v.a
And he sayde vnto his. John.xiiii.a
On the Natiuite of S. John Baptist
Herken vnto me ye Esa.xlix.a
When Elisabeths tyme Luke.i.f
On S. Peter & paules daye
At the same tyme Actu.xii.a
Jesus came into the Matth.xvi.c
On S. Mary Magdalenes daye
Whoso kyndeth Proner.xxi.b.
And one of the Pharyses Luke.vii.f
On S. James the Apostles daye
Now therfore ye are not Ephes.ii.d
Then came to hym Matth.xx.c
On the Assumpcion of oure lady.
In all these thynges Eccle.xxiiii.b
It fortuned that as they Luke.x.g
On S. Bartylmews daye.
Now therfore ye are not Ephes.ii.d
And there was a stryke Luke.xxii.c
On the natiuite of our lady
As the vyne haue I Eccle.xxiiii.c
The boke of the generacion Matth.i.a
On S. Mathues daye
The lykenes of foure Ezech.i.b
And as Jesus Math.ix.a
On S. Michaels daye
And he shewed it Apocalyp.i.a
In that houre came the Matth.xviii.a
On S. Lukes daye
The lykenes of foure Ezechiel.i.b
After thys appoynted Luke.x.a
On S. Simon and Judes daye
But we knowe that Roma.viii.e
This commaunde I you John.xv.e
On all halowe daye
And I sawe another Apocalyp.vii.a
Jesus seynge the people Matth.v.a
On all soules daye
I wolde not bretheren i. Thessalo.iiii.d
Then sayde Martha John.xi.c

The ende of the table.

The ende of the newe Testament:

and of the whole Byble, Kynpsshed in Maye, Anno. M.CCCCC.XLi.

✠

A dño factũ est istud.

Baptist
.xlix.a
ke.i.f

a.xii.a
.xvi.c
ype
xxi.b.
.vii.f
ype
ef.ii.d
h.xx.c
9.
xiiii.b
ke.x.g

ef.ii.d
.xxii.c

xiiii.c
th.i.a

ch.i.b
h.ix.a

pp.i.a
oiii.a

iel.i.b
ke.x.a

.viii.c
n.xv.c

.vii.a
h.v.a

.iiii.d
n.xi.c